City of Sacramento
City Council

915 I Street, Sacramento, CA, 95814
www.CityofSacramento.org

Meeting Date: **9/4/2012** **Report Type:** Public Hearing

Title: Shiloh Baptist Church Landmark Nomination (M12-001) (Noticed on 8-20-12, passed for publication on 8-28-12, published on 8-31-12)

Report ID: 2012-00688

Location: 3552 7th Avenue, District 5

Recommendation: Pass an Ordinance listing the Shiloh Baptist Church, located at 3552 7th Avenue, in the Sacramento Register of Historic & Cultural Resources (Register) as a Landmark and specifying the property's significant features and characteristics.

Contact: Susanne Cook, Associate Planner, (916) 808-5375, Community Development Department

Presenter: Susanne Cook, Associate Planner, (916) 808-5375, Community Development Department

Department: Community Development Dept
Division: Planning Design/Preservation
Dept ID:

Attachments:

1-Description/Analysis
2-Background Information
3-Vicnity Map
4-Nomination Forms
5-Recommended Ordinance

City Attorney Review
Approved as to Form
Jeffrey Heeren
8/20/2012 10:31:28 AM

City Treasurer Review
Reviewed for Impact on Cash and Debt
Russell Fehr
8/15/2012 12:43:57 PM

Approvals/Acknowledgements

Department Director or Designee: Max Fernandez - 8/20/2012 9:41:14 AM

Back to Table of Contents

Description/Analysis

Issue: The applicant, the Board of Directors of Shiloh Baptist Church, which owns the property, requested the nomination of the Shiloh Baptist Church for listing in the Sacramento Register of Historic & Cultural Resources as a Landmark. The applicant also requested that the City forward the nomination form to the State Office of Historic Preservation for nomination to the National Register of Historic Places. The United States Department of the Interior National Register of Historic Places Registration Form was prepared for the property, including an evaluation relative to the National Register eligibility criteria. On July 03, 2012, the property was officially listed in the National Register of Historic Places.

Policy Considerations: This proposed action is consistent with the City's Strategic Plan Focus Area of "sustainability and livability", as well as the Historic & Cultural Resources Element of the 2030 General Plan and the City's Historic Preservation chapter of the City Code, Chapter 17.134.

Economic Impacts: None

Environmental Considerations: The Environmental Services Manager has determined that this action is not a Project per Section 15378 of the California Environmental Quality Act (CEQA), because it will not result in either a direct physical change in the environment or a reasonably foreseeable indirect physical change in the environment. Future proposals affecting the property may be subject to environmental review.

Sustainability: Not applicable.

Commission/Committee Action: At a public hearing held on March 14, 2012, the City of Sacramento's Preservation Director made a preliminary determination that the Shiloh Baptist Church is eligible for listing as a Landmark in the Sacramento Register of Historic & Cultural Resources, pursuant to the City's eligibility criteria, developed recommendations for significant features and characteristics of the property for the Preservation Commission's consideration, and forwarded the nomination to the Commission.

The Preservation Commission at a public hearing held on April 4, 2012, adopted the Preservation Director's recommendations, including adding the south roof corner-located steeple as a significant character-defining feature of the property, and to forward the recommended nomination to the City Council for its action.

The Law and Legislative Committee reviewed the recommended ordinance at their August 21, 2012 meeting.

Rationale for Recommendation: This nomination is consistent with processes established in the Historic Preservation Chapter of the City Code. The property meets the eligibility criteria for listing in the Sacramento Register as a Landmark. The Church's history represents a significant story related to the development of Sacramento and the Church structure represents a significant work of architecture, designed by the first licensed African-American Architect in Sacramento.

Financial Considerations: None.

Emerging Small Business Development (ESBD): Not applicable.

Back to Table of Contents

Background Information: The Shiloh Baptist Church was recorded and evaluated after staff received a Landmark nomination application, along with considerable information on the church's history, from the Board of Trustees of Shiloh Baptist Church, the property owners. While the congregation is much older, the current church structure was built starting in 1958, and its function from that time to the present day has been for the same purpose.

Eligibility Criteria:

The Preservation Director made the preliminary determination that the property is eligible under the following Criterion pursuant to the Historic Preservation Chapter of the City Code, Chapter 17.134:

i. It is associated with events that have made a significant contribution to the broad patterns of the history of the city, the region, the state or the nation,

ii. It is associated with the lives of persons significant in the city's past,

iii. It embodies the distinctive characteristics of a type, period or method of construction,

iv. It represents the work of an important creative individual or master.

In addition, the resource has 1) integrity of location, design, setting, materials, workmanship, and association; and 2) significant historic or architectural worth. Its designation as a Landmark is reasonable, appropriate and necessary to promote, protect, and further the goals and purposes of the Historic Preservation chapter of the City Code.

Property's Character-Defining Features:

The Preservation Director recommends that the property's significant features and characteristics include but are not limited to:

- Site plan, the structure angled to the street, with main sanctuary/entry masses forward;
- Diamond and triangle forms;
- Dramatic high angled roof of the main sanctuary contrasted with the lower, flat-roofed ancillary spaces and west side trellis;
- Use of strong colors in glass within clean mid-century modern patterns in the entry lobby;
- Accented verticality of angled window openings in sanctuary against solid smooth massing of walls; and
- Muted and neutral sanctuary color and materials palate, including original light-wood pews, railings, and pulpit, which provides focus on pulpit, baptismal and choir.

REQUIREMENTS, BENEFITS, AND RESTRICTIONS ASSOCIATED WITH NOMINATION

Requirements for placement on the Sacramento Register of Historic and Cultural Resources (Register) as a Landmark or as Contributing Resources within a Historic District are listed in Sacramento City Code section 17.134.170. Generally, nominated resources are noted for one or more of the following characteristics: they are associated with the history of the city and/or the lives of persons significant to its past; they embody distinctive characteristics of a type, period, or method of construction, have high artistic value, and/or have significant historic or architectural worth; and concerning historic districts, they have a geographical definable area with a significant concentration or continuity of resources unified by past events or aesthetically by plan or physical development.

The City Council has found that placement of qualifying resources and historic districts in the Register benefits the community and the owner in numerous ways. Protecting and preserving historic resources helps to maintain and revitalize the City and its neighborhoods by stimulating economic activity, encouraging the use and reuse of historic buildings, and protecting buildings and neighborhoods from deterioration and inappropriate alterations, all of which enhance the City′s economic, cultural, and aesthetic standing. The Preservation Commission is authorized to develop and implement preservation incentives, including the use of the State Historical Building Code, which may provide flexibility in means to meet Building Code standards to retain historic fabric and preserve historic structures.

Sacramento's Historic Preservation Chapter of the City Code, Chapter 17.134, regulates the approval and issuance of permits and entitlements involving resources in the Register, including building permits for new construction; exterior alterations of existing buildings or structures, including work on windows; work affecting significant publicly-accessible interiors and site work; relocation of any structure; demolition or wrecking of any building or structure; sewer connection or disconnection; sign permits; and certificates of use or occupancy.

Resources nominated by the Preservation Commission by adoption of a recommendation to the City Council are regulated under Chapter 17.134 for a period of 180 days in the same manner as if they were on the Sacramento Register. After 180 days has elapsed, if the City Council has not adopted an ordinance placing the resource on the Sacramento Register, these restrictions will no longer apply, unless the City Council extends the time period for an additional 180 days.

In addition, Chapter 17.134.490 sets forth minimum maintenance requirements for the purpose of protecting Listed Historic Resources from deliberate or inadvertent neglect. Prompt correction of structural defects is required. The Code Enforcement Manager and Building Official are authorized to enforce the provisions of this Chapter and utilize

provisions of Chapter 1.28 of Title 1 of the Sacramento City Code. The City Attorney is authorized to take such legal actions as are legally available.

Back to Table of Contents

Feet
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M12-001
Vicinity Map
3552 7th Ave

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Back to Table of Contents

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Shiloh Baptist Church

other names/site number Siloam Baptist Church (1856-1891)

2. Location

street & number 3552 7th Avenue (note: property is accessed from 3565 9th Avenue) ☐ not for publication

city or town Sacramento ☐ vicinity

state California code CA county Sacramento code 067 zip code 95817

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide __local

Signature of certifying official/Title Date

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register ___ determined eligible for the National Register

___ determined not eligible for the National Register ___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper Date of Action

Shiloh Baptist Church
Name of Property

Sacramento, California
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

X	private
	public - Local
	public - State
	public - Federal

Category of Property
(Check only **one** box.)

X	building(s)
	district
	Site
	structure
	object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	2	buildings
		sites
		structures
		objects
1	2	**Total**

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Religion/Religious Facility = Church

Current Functions
(Enter categories from instructions.)

Religion/Religious Facility = Church

7. Description

Architectural Classification
(Enter categories from instructions.)

Modern Movement: Mid-century Modernism

Materials
(Enter categories from instructions.)

foundation:
walls: Concrete/Stucco
roof: Other: Composition shingles
other:

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Shiloh Baptist Church was built beginning in 1958 and completed in 1963. The church, designed by James C. Dodd, FAIA, is an early example of Mid-century Modern architecture in Sacramento, incorporating a clear yet dramatic geometric form, up-angled roof lines that are reflected in the entryway and sanctuary spaces, horizontal bands of glass, an open interior, and minimal adornment inside and out. The asymmetrical placement of the building on the site emphasizes the geometry of the building and enhances the drama of the angled roof lines.

Narrative Description

The main sanctuary plan is square, but oriented at a 45-degree angle to the street to appear diamond-shaped. The triangular roof rises to one-and-a-half stories on an angle above the sanctuary. This section of roof is placed on a diagonal which, with the clerestory and entrance assembly, distinguishes it from the rest of the building. The roof and portico provide planar lines to an otherwise conventional building. Square in plan, the building has two wings on the northeast and southeast elevations. The roof is covered with composition shingles, and the walls are a uniform stucco finish with redwood fascia and louver accents. Stained glass windows and an elevated cross define the front of the building.

Main Entrance

The entrance assembly includes a portico with a flat roof and steel support posts set into an elevated concrete landing. Iron rails divide the continuous landing, emphasizing the dramatic angular roof line. The entrance is composed of multi-sized divided glass lites with two pair of solid doors on either side. The angled sanctuary roof is set back approximately 18’ and is glazed with two multi-lite red and white glazed windows that extend from the portico roof to the sanctuary roof. The steel support posts extend above the portico to support a structural tower that reaches skyward culminating with a lighted cross. An additional steel beam ties the cross the sanctuary roof. This assembly—the angled roof, elevated cross and steel supports—reaches towards the skyward while still remaining grounded and connected to the Church, symbolizing the spiritual purpose of the building.

Left (southeast) elevation

The one-story reception hall, extending from the southeast elevation, is defined by a wooden louver window with a white cross integrated into it on the east elevation. The reception hall is also flanked by two unique patterned custom windows glazed with opaque stained glass. The north-facing side of the reception hall has a group of three one-lite windows topped with transoms, and a solid door. One of the windows has been infilled.

Right (southwest) elevation

The one-story southwest elevation contains one door and several different types of windows. Two pairs of four-lite translucent windows are found at the south corner, letting light into the restroom. North of those are seven single-lite windows, grouped in four and three. There was once a door between these sets of windows, and two concrete steps are extant. A wood pergola runs across this space, over a concrete area. North of the windows is a recessed exit door system, with a single-lite window at the right and a mail slot below. Two transom windows appear to have been filled in. The roof of the sanctuary descends behind this elevation.

Northeast elevation

The northeast elevation is comprised of several one-story boxes housing the kitchen, library and several restrooms. Apart from the geometry of the boxes, this elevation is fairly spare. Several pairs of opaque single-lite windows allow light into the kitchen storage room and the library. A solid recessed exit door between the kitchen storage and library discharges onto a concrete pathway. A small addition with a shed roof was added on to the east side of the classroom wing. Five small windows punctuate the addition just below the eave, and several pieces of mechanical equipment can be seen on

the roof and both sides. The northwest side of the classroom wing has three sets of three two-lite aluminum sliding windows just below the eave. The diamond-shaped sanctuary roof descends to a point above the storage room.

Northwest elevation

A one-story office wing runs the length of the northwest elevation, punctuated by individual two-lite aluminum sliding windows covered with metal security grates. Three solid doors—one facing northeast, and two facing northwest (one at the north end and one at the south)—exit the building. A second-story room, used as a dressing room for baptismal ceremonies, is located at the northwest end of this elevation. The room has a hipped roof and two pairs of aluminum sliding windows facing northwest; a smaller set are located on the northeast elevation.

Interior

The sanctuary is the focal point of the interior. It is a simple diamond-shaped, two-story open space with an angular ceiling that reflects the dramatic roof line, and pendant light fixtures. The painted walls are sheathed with a prefabricated wood panel wainscot. Floor-to-ceiling stained glass windows flank the wood entry doors, carrying a Wrightian influence to the interior. The floor is carpeted, and honey-colored wood pews furnish the space. The pulpit is raised four steps and is surrounded by a wood-paneled wall that matches the pews. The lectern is also wood, placed at the center of the pulpit. The pulpit contains seats for the choir, and is entered through a wood door in the rear. On a balcony above the pulpit is the baptismal. The ritual of baptism is intended to be witnessed by the entire congregation, "a ceremony reserved for adults only, since they alone are capable of comprehending its significance: a symbol of the death and resurrection of Jesus Christ and of the death and resurrection of the sinner into a new Christian life.[1] The ceremony takes place within a pool on the balcony that is hidden by curtains when not in use.

Secondary spaces are arranged around the perimeter of the diamond-plan sanctuary, primarily on the northeast and northwest sides of the building. The sanctuary is flanked by corridors on these sides of the building, and classrooms, offices, a library and restrooms open off the corridor. At the southeast elevation, the reception hall is entered from the lobby, as does an additional classroom. A kitchen, which appears to retain its original finishes, is located off the reception hall. A nursery and additional restrooms are located on the southwest side. These spaces are simple and have changed little since the construction of the Church. It appears from a comparison of the original drawings and current floor plan that the nursery on the southwest elevation was converted to additional seating circa 1979.

Landscape Features and Garage

The Church is located mid-block and is surrounded by single-family residences. The landscape includes cultivated lawn in the front with the remainder of the lot devoted to parking. According to Church history, a two-bay stucco garage with a shed roof that is adjacent to the driveway on the east side was built in 1978. A larger wood structure with a screened clerestory appears to be an addition to the garage, presumably to house the buses used for the Shiloh Bus Ministry. Several mature trees dot the east side of the parking lot. The original concrete walks, set at an angle, to the portico are intact, as is the slightly curving driveway shown on Dodd's plans. Varied foundation plantings are found at the front of the building. The west driveway is gated with an automatic gate. The parking lot to the west along 9th Avenue is shielded by a planting bed, and an isolated tree is located in the northwest corner of the lot, south of Anderson Hall. The garage is a non-contributor due to its later date of construction, and was not designed by James C. Dodd.

Outbuildings

Anderson Hall, built circa 1971 and located in the northwest corner of the lot, is a one-story concrete block building with a flat roof. It has aluminum sliding windows, and a set of double doors on the east elevation, sheltered by a flat porch roof supported with wood posts. It is a non-contributor due to its later date of construction.

Integrity Assessment

Shiloh Baptist Church retains many important aspects of its historic integrity. The building is in its original location and retains many of its original features of design, setting, materials, workmanship and association. The Church building has

[1]Albert Christ-Janner and Mary Mix Foley, *Modern Church Architecture, A Guide to the Form and Spirit of 20th Century Religious Building.*(New York: McGraw-Hill Book Company, 1962) p.239.

not undergone any significant changes to the exterior or interior since its construction, other than changes in function to auxiliary rooms. The overall setting has changed somewhat due to expansions in parking and the addition of outbuildings; however the overall character of the building and property has not been adversely affected by these changes.

Shiloh Baptist Church
Name of Property

Sacramento, California
County and State

8. Statement of Significance

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

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

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

Property is:

- [x] A Owned by a religious institution or used for religious purposes.
- [ ] B removed from its original location.
- [ ] C a birthplace or grave.
- [ ] D a cemetery.
- [ ] E a reconstructed building, object, or structure.
- [ ] F a commemorative property.
- [ ] G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance
(Enter categories from instructions.)

Ethnic Heritage, Black
Architecture

Period of Significance
1958-1963

Significant Dates
April 13, 1958: Groundbreaking ceremony
October 13, 1963: Official dedication of new church building

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation
N/A

Architect/Builder
Dodd, James C., Architect
Cooke, Reverend Willie P., Builder
Warner, Joseph, Contractor/Builder

Period of Significance (justification)
The church was built starting in 1958 and completed in 1963. Because the construction of the resource began more than 50 years ago but construction overlaps the fifty year period by less than two years, the period of significance does not require exceptional significance consideration under Criteria Consideration G.

Criteria Considerations (explanation, if necessary)
This church is a religious property and meets the requirements of Criteria Consideration A, deriving primary significance from its association with historic events (the relocation of Sacramento's African American community during the redevelopment era) and its architectural distinction (as the first major work of master architect James C. Dodd.)

SECTION 8

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Shiloh Baptist Church is eligible for the National Register under Criteria A and C at the local level of significance for its role in the history of Sacramento's African-American community during the redevelopment era and for its Mid-century Modern architecture as designed by master architect James C. Dodd. The property's period of significance is from 1958 until 1963, the period from groundbreaking until the completion of its construction. The property meets the requirements of Criteria Consideration A due to deriving primary significance from historical importance other than its religious role, and its architectural distinction.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Shiloh Baptist Church is historically significant for its association with Sacramento's African-American community during the redevelopment era of the 1950s and 1960s, and the work of James C. Dodd, Sacramento's first African-American licensed architect. It served as the focal point for the African-American community of Sacramento's Oak Park neighborhood, and was constructed by the congregation in accordance with Dodd's plans. A vast majority of the construction was completed by Reverend Willie P. Cooke, pastor of Shiloh, with the assistance of congregation members. The Church and its construction by Reverend Cooke and his congregation is a monument to the motivation, dedication and determination of the Shiloh community that continues today.

Under **Criterion A**, Shiloh Baptist Church is significant because of its important association with the patterns of Sacramento's history. As the second-oldest African-American congregation in Sacramento, the Shiloh Baptist Church is a symbol of the determination of the congregation and Sacramento's larger African-American community, and the Church's evolution from a 40-member organization to one of the largest African-American congregations in the region. The formation of Shiloh Baptist Church "was a further symbol of the sense of permanence that blacks were beginning to feel for Sacramento." It was also a symbol of the developing diversity in the growing African-American population in California.[2] The Shiloh Congregation has been associated with a number of influential individuals as well, including Reverend Willie Cooke and Netta Sparks, who were recognized for their contributions to many civic organizations and the larger community. In short, Shiloh Baptist Church is a symbol of the enduring African-American community in Sacramento and in California. The relocation of Shiloh Baptist Church and its congregation from downtown Sacramento to the neighborhood of Oak Park during Sacramento's redevelopment era showed the continuing resilience of this community.

Under **Criterion C**, Shiloh Baptist Church is an early but defining example of Mid-century Modern architecture by Sacramento's first licensed African-American architect, James C. Dodd, FAIA. Dodd's office worked on a wide variety of community project, including schools, military chapels, churches and low-income housing projects. Dodd was an active and well-respected member of the community, as well as the recipient of numerous awards. He was elected an FAIA Fellow in 1981; involved in the NAACP; Methodist Hospital Board of Directors; and the Board of Governors of the California Community Colleges, appointed by Governor Ronald Reagan as a charter member in 1968. He was nominated for Vice President of the AIA in 1982.[3] Dodd was also a charter member of the National Organization of Minority Architects (NOMA) in 1970.[4] Shiloh Baptist Church was Dodd's first major architectural commission, but clearly demonstrates Dodd's architectural skill as an example of Mid-century religious architecture.

Criterion A: Shiloh Baptist Church

Shiloh Baptist Church was organized in Sacramento in 1856. Originally called Siloam Baptist Church, it was founded and organized by the Reverend Charles Satchell, who also served as the first pastor. The congregation first met at a Chinese Chapel located on Sixth and H streets, currently the location of the Federal Building. The congregation raised funds

[2] Clarence Caesar, *An Historical Overview of the Development of Sacramento's Black Community, 1850-1983* (Thesis, California State University, Sacramento, 1985) pp. 59-61.
[3] Central Valley Chapter, the American Institute of Architects, Press Release, April 6, 1981, provided by the Central Valley Chapter of the AIA.
[4] Biography provided by the Central Valley Chapter of the American Institute of Architects.

through 1859 and 1860, and used the money to purchase a synagogue located on Fifth Street between N and O Streets, replaced in approximately 1960 by the "Pioneer Tower" superblock apartment complex[5] In 1891, the name of the church was officially changed from Siloam Baptist Church to Shiloh Baptist Church[6]

In 1905, under the pastorate of Reverend J. Gordon McPherson, the Church purchased property on the corner of Sixth and P Street. On June 18, 1905, the cornerstone was laid for a new church. In August 1934, Reverend J.T. Muse became the pastor of Shiloh. Under his pastorship (1934-1947), the membership of Shiloh had increased to approximately 800 and was the largest Black Baptist Church in Sacramento[7]

In 1952, Willie Phillip Cooke joined Shiloh and acknowledged his call to the ministry. Reverend Williams licensed Reverend Cooke on December 16, 1953, and he was ordained by the Church on November 11, 1956.

In 1954, the Church purchased three lots located at Ninth Avenue and 36th Street at a cost of $7,500.00. The city of Sacramento was undertaking several urban redevelopment programs in the downtown area and the board of Shiloh realized they would eventually have to relocate from Sixth and P Streets. At the time, the neighborhood of Oak Park was unrestricted, allowing African-Americans to purchase property in Oak Park for a new church[8]

After ten years of service, Reverend Williams tended his resignation as pastor of Shiloh on January 1, 1957. In February, Reverend Cooke became Pastor of Shiloh. As a result of the City's redevelopment activities, the new pastor arranged to have the church moved to the property at 9th Avenue and 36th Street.[9]

Construction History

In October 1957, Shiloh purchased additional property adjacent to the 9th Avenue property. With no funds, no plans on hand and a $12,000.00 annual budget, Rev. Cooke was determined to build for the future. After much haggling with City Hall, a building permit was eventually granted. In collaboration with James C. Dodd, the first licensed African-American architect in Sacramento, the plans for the new church were drawn up. The plans were to construct a 12,000 square foot building with seating capacity for 400, educational facilities and a social hall. The estimated cost of the new building was $120,000.00[10] In April 1958, the building contract was given to Joseph Warner, a local African-American contractor, to build the Church at a cost of $152,000.00[11]

The new building was expected to be completed by the fall of 1958. However, the Church was unable to secure a loan to complete the church at the proposed cost. They had to contract with Mr. Warner for the amount realized from the sale of the property at Sixth and P Streets, $47,500.00. Mr. Warner agreed to use free labor to complete as much of the building as possible[12]

By September 1958, when approximately $60,000.00 had been spent, the Church was forced to terminate the contract with Mr. Warner due to lack of funds. The building had only been framed and roofed. The Church then voted for Rev. Cooke to complete the Church with the assistance of the congregation[13]

Much of the construction on the Church was done by Rev. Cooke, an electrician by trade. The congregation was fundamental in constructing the new Church. Members re-mortgaged their homes and others assisted in the construction. The congregation as a whole gave building materials and held fundraisers to help complete the building. On October 12, 1958, the second Sunday, the Shiloh congregation moved into the incomplete building and held the first service at the

[5] Clarence Caesar, *An Historical Overview of the Development of Sacramento's Black Community, 1850-1983* (Thesis, California State University, Sacramento, 1985) p. 59.
[6] Church history.
[7] Ibid.
[8] Ibid.
[9] Ibid.
[10] Ibid.
[11] Ibid.
[12] Ibid.
[13] Ibid.

new location. This service and many services during the next five years were held under adverse conditions due to the incomplete construction. The years of hard work by Rev. Cooke and the members of Shiloh resulted in completion of the building in 1963 at a final cost of $207,000.00.[14]

On October 13, 1963, the official dedication of the new Shiloh Baptist Church was held. Rev. F.D. Haynes, Pastor of Third Baptist Church, San Francisco, California, delivered the dedication sermon. Since Shiloh's dedication, additional properties have been purchased on the east and west sides of the church for parking and additional educational facilities.[15]

Shiloh Baptist Church in Oak Park: 1963-present

Reverend Cooke was actively involved in the betterment of the larger community, establishing the Political and Social Action Committee in 1975 because he wanted the Church membership to become more politically active. Several members of the congregation were actively involved in the NAACP, including Eugene Covington, once president of the local chapter, and Netta Sparks, a pioneering member of that organization. In 1971, Shiloh sponsored the government subsidized housing project of Shiloh Arms. This housing development, in which James C. Dodd was also involved, provided reasonably priced housing for persons who were in need of low cost decent housing.[16]

On Sunday, December 23, 1979, a declaration was made of "Netta Sparks Day" in honor of Netta Sparks at the Shiloh Baptist Church. At a special afternoon program, she was honored by the mayor of Sacramento, Shiloh members, her families and many friends, churches and a wide variety of organizations throughout the city. Ms Sparks had been a member of the Shiloh congregation for 62 years and was very influential in the African-American community.[17] She was a pioneering member of the Sacramento Chapter of the National Association for the Advancement of Colored People (NAACP), serving as the first secretary in the early 1920s, the youth council organizer in the 1930s and the president in the 1940s. Sparks was also a founding member of the Women's Civic Improvement Club, an organization aimed at addressing the lack of housing for African-American women in Sacramento following World War I. The club is still in existence today, providing assistance to residents. It is the oldest African-American center in Sacramento.[18]

In 1981, Rev. Cooke presented Shiloh with his decision to retire as Pastor of Shiloh. Rev. Cooke had the distinction of serving longer than any pastor in Church history. Rev. Cooke received messages from other churches, auxiliaries, community organizations, businesses, friends, individuals from throughout the country who were aware of his great ministry and leadership at Shiloh. Rev. Cooke officially retired on June 11, 1983, after 26 years[19]

In January 1983, Dr. Oscar C. Jones became the Pastor-Elect of Shiloh. Dr. Jones officially appointed Rev. Cooke as Pastor Emeritus of Shiloh. Dr. Jones resigned as pastor of Shiloh in 1985[20]

Since its construction, Shiloh Baptist Church has undergone few changes. The sanctuary was expanded into the nursery area in the 1970s to accommodate the larger congregation, and several outbuildings were added.

Sacramento's African-American Community

Sacramento's African-American community began to establish itself around 1850, after finding some success as miners or servicing the mining industry. Many in the community found employment as laundrymen, cooks, porters, mule drivers and miners, as well as owners of eating houses, coffee houses, boarding houses and blacksmiths. The African-American

[14] Ibid.
[15] Ibid.
[16] Ibid.
[17] Ibid.
[18] Netta Sparks Obituary. Art Campos, Sacramento Bee, November 24, 1993, Page B1.
[19] Church history.
[20] Ibid.

population in Sacramento in the early 1850s was relatively small, at 191 persons, and had settled primarily on or around Third Street.[21]

Once economically established, the African-American community began to establish social and religious institutions.[22] "The development of black community institutions in Sacramento were in many ways a response to a society that refused to treat blacks as equals. The churches, benevolent societies, schools, and social organizations created during the 1850's were the linchpins of black community life in Sacramento during its earliest years. Of all these institutions, the churches had by far the greatest influence in shaping the character of the black community in its day-to-day struggles. The two major religious institutions of black Sacramento during this period were Saint Andrew's African Methodist Episcopal Church, founded in 1850, and Siloam (later Shiloh) Baptist Church, which was founded in 1856."[23]

The formation of Siloam Baptist Church on 6th and H Streets "was a further symbol of the sense of permanence that blacks were beginning to feel for Sacramento." It was also a symbol of the developing diversity in the growing African-American population in California. By 1860 the free black population had reached 4,085 in California, up from 962 in 1850. In addition to establishing religious institutions, the African-American community also began to establish cultural and social groups. These groups took on more significance as the struggle for civil rights began to subside in later decades.[24]

The Oak Park Neighborhood

The initial development of Oak Park—now the area bounded by Stockton Boulevard, Franklin Boulevard, Fourteenth Avenue, and Broadway—began on a 230-acre parcel of farmland owned by William Doyle, just southeast of the city limits. Real estate developer Edwin K Alsip bought Doyle's land in 1887, with the idea to divide the land into small lots that would be affordable to the working class. Sacramento had a large working-class population, including many who worked for the Southern Pacific Railroad Shops in downtown Sacramento.[25]

A streetcar company, Central Street Railway, was formed in 1887 in order to serve Oak Park and the adjoining suburb of Highland Park. This company, owned by real estate developers Edwin K. Alsip and Leonidas Lee Lewis, was intended to carry commuters from downtown Sacramento to their new residential suburbs, Highland Park and Oak Park. Originally planned as a cable car line, Central Street Railway briefly experimented with battery-powered streetcars but abandoned them in favor of horse-drawn streetcars. In 1890, Central Street Railway converted to electric power generated by a steam engine at their car barn at 28th and M Street. In 1891, they purchased control of R.S. Carey's City Street Railway and consolidated both lines, renaming the combined company the Central Electric Railway.[26]

In 1892, H.P. Livermore and Albert Gallatin applied for their own streetcar franchise under the name "Sacramento Electric Power and Light Company." They purchased the existing Sacramento streetcar lines and expanded them. In 1895, electric power generated at Gallatin and Livermore's new hydroelectric generator 22 miles away in Folsom, CA, was connected to Sacramento. This generator provided enough electricity to power the streetcar system with surplus to sell to residential customers in neighborhoods adjacent to the streetcar lines. By 1895, the streetcar and power company had reorganized as the Sacramento Electric, Gas and Railway Company. In 1906, SEG&R became part of a larger, regional company, called Pacific Gas & Electric, or PG&E. By 1910, the park originally named Oak Park was renamed Joyland, an electric amusement park including the "Giant Racer" rollercoaster.

The newly established community of Oak Park grew rapidly in the first decade of the twentieth century. The first two churches, the Oak Park Baptist Church and the Oak Park Methodist Church, were established by 1901. The interurban railroad company Central California Traction built an interurban passenger, freight and streetcar line from Stockton Boulevard and up 2nd Avenue to Broadway in 1909, providing an additional streetcar link to downtown Sacramento as well

[21] Clarence Caesar, *An Historical Overview of the Development of Sacramento's Black Community, 1850-1983* (Thesis, California State University, Sacramento, 1985) pp. 22-25.
[22] Ibid, p. 26.
[23] Ibid, p. 37.
[24] Ibid, p.59-61.
[25] Historic Environment Consultants, "Oak Park Survey, 2005" (Prepared for the City of Sacramento Preservation Office, June 2005) pp.A 1-2.
[26] Guido, Francis A., "Street Railways of Sacramento", *Western Railroader* Vol. 19 No. 12 (October 1956) p. 3..

as interurban freight and passenger service to the nearby city of Stockton. This construction coincided with the relocation of the California Agricultural Society's State Fairgrounds to the corner of Stockton and Broadway, immediately east of Oak Park, and accessible by both PG&E streetcars and Central California Traction interurbans.[27] Oak Park had a thriving business district and several thousand residents in 1911, but had insufficient resources to incorporate as an independent city, and had failed to install all of the promised amenities such as sewer lines. As a result, Oak Park (in addition to other adjacent neighborhoods) was annexed by Sacramento in 1911, the first expansion of the City's boundaries since its layouts in 1848.[28] Voters in other annexed suburbs (including Highland Park, Homeland and East Sacramento) were generally opposed to annexation, but Oak Park's less affluent but much more populous residents made the difference in the vote for annexation[29] New industries also located near Oak Park during the early 20th Century, including the Western Pacific Jeffery Shops and the Libby McNeill Libby Cannery, providing access to jobs easily accessible on foot or by streetcar.

Oak Park underwent frequent ethnic change during the first half of the 20th century. Early African American residents of Oak Park included George Dunlap, restaurant owner, whose residence in Oak Park began prior to annexation to the city of Sacramento. The family of labor activist Ernesto Galarza moved to Oak Park briefly after annexation, indicating the presence of Mexican immigrants in the neighborhood in the 1910s.[30] Previous research of city directories indicates that while the neighborhood began with generally northern European origins, it had evolved by the 1920s to a southern European, predominantly Italian, neighborhood. While non-white residents were present in Oak Park since the early 1900s, African-Americans began to move into the neighborhood in large numbers in the 1950s, and became the predominant demographic in the 1960s.[31] This movement was due in large part to the demolition of the West End, an earlier African-American neighborhood in downtown Sacramento that was demolished in urban renewal projects of that era. As indicated in discussion of church history, Sacramento's African American population was primarily located in downtown Sacramento near Shiloh's original location, and this community saw significant growth during World War II, when Japanese Americans sent to internment camps were removed from the neighborhood and thousands of African Americans moved into the former Japantown seeking employment in Sacramento's waterfront industries. After the war, more African American servicemen came to Sacramento with their families, sometimes settling in the crowded West End but when possible moving to unrestricted neighborhoods in Sacramento's suburbs, including Oak Park. Oak Park thus represented an alternative location for Shiloh's congregants in the face of redevelopment: when the church relocated to Oak Park, the neighborhood followed.[32]

Criterion C: Architecture

Under Criterion C, Shiloh Baptist Church embodies the distinctive characteristic of a type and period of construction as envisioned by master architect James C. Dodd. Shiloh Baptist Church's design was an early and prominent example of Mid-century Modern architecture in Sacramento. Mid-century Modern buildings tended to emphasize simple, clear forms and lines, open plan interiors, a lot of glass but not much décor. Rooflines were also being explored in Mid-century Modern architecture, as Shiloh represents with its angled roofline. Shiloh Baptist Church is an example of how this modern movement was carried over to ecclesiastical architecture, with many denominations moving away from the traditional "church" form towards more abstract forms and the use of common surface materials. Under pressure to move, the Shiloh congregation likely seized this opportunity to make a contemporary statement about their faith.

Shiloh Baptist Church's design was an early and prominent example of Mid-century Modern architecture in Sacramento. Mid-century Modern architecture, "was the result of further development of the International style and Frank Lloyd Wright's

[27] Historic Environment Consultants, pp. A 5-7 and William Burg, *Sacramento's Streetcars*, (Charleston: Arcadia Publishing, 2006) p. 89.
[28] Historic Environment Consultants, pp. A 5-7.
[29] McGuire, Pamela, "Historic Overview for the Oak Park Redevelopment Area and Determination of Eligibility for Inclusion in the National Register of Historic Places for the Oak Park Land Development Areas (1) and (2)," (Survey prepared for City of Sacramento, April 1980).
[30] Galarza, Ernesto. *Barrio Boy* (University of Notre Dame: Notre Dame, 1971) p. 247-261.
[31] Lawrence Adams, "A Place Called Home," in *Sacramento's Oak Park*, Lee M.A. Simpson, editor. (San Francisco: Arcadia Publishing, 2004) p. 17 and Historic Environment Consultants, "Oak Park Survey, 2005" (Prepared for the City of Sacramento Preservation Office, June 2005) pp.A-13.
[32] Caesar, p. 160-164.

principles of organic architecture…and [proved] to be a popular style for civic and commercial buildings."[33] Post-World War II technological innovations "resulted in new applications for materials and cost-effective techniques incorporating steel, glass, plastics, aluminum, and reinforced concrete."[34]

With the development of the suburbs, "there was conscious effort on the part of most denominations to building a new type of church in which traditional ecclesiastic reference were being replaced with new and more abstract forms, and the use of more common surface materials, such as pre-cast concrete, came into wider use."[35] Since the Church was under pressure to move due to redevelopment projects, the congregation likely saw this as an opportunity to make a contemporary statement about their faith.

It is possible that Dodd took inspiration from Wright's First Unitarian Society Meeting House (1947), a well-known early example of Modern ecclesiastical architecture. Wright's geometric theme is based on the diamond, and the Meeting House's signature feature is "the prominent blue-green copper roof with an angled glass "prow,"[36] which rises out of the hillside toward the sky. Wright also made wide use of horizontally-placed glass on the main elevation. Dodd played with geometric form in his design of Shiloh, pulling the diamond shape apart at the roof to create a dramatic roofline, drawing the eye up towards the cross that explicitly reveals the building's purpose.

The First Baptist Church in Bloomington, Indiana (1956, E.A. Sovik, architect) is another influential Modern ecclesiastical building that Dodd could have drawn inspiration from. The central idea of Baptist faith is that of universality, and therefore "any derivative, historic style in architecture, expressing as it does a restricted version of the Christian religion, is inappropriate. Even an attempt to emphasize unique Baptist characteristics could only defeat its purpose."[37] Like many evangelical denominations, the Baptist faith has been preached where space was available: in tents, public meeting halls, and after-hours in stores. As such, little consideration was given to expression of Baptist religious attitudes in architecture until the construction of The First Baptist Church.[38] Shiloh's previous church on 6th and P Streets was a traditional church structure, and was indistinguishable from any other Christian denomination. The configuration of Shiloh Baptist is similar to that of The First Baptist, consisting of a predominantly one-story building with a two-story sanctuary and cross atop a tower "boldly proclaiming the Christian position and beckoning all to come…" while appearing "as a symbolic guardian to the low-lying buildings that house the earthly activities of the church."[39]

In another interesting parallel, during the construction of Wright's Meeting House the congregation hauled stone from the quarry, installed drywall, taped, plastered and painted, and the women of the congregation wove a hand-loomed decorative curtain for the main meeting space.[40] During the construction of Shiloh, the congregation was involved in all aspects of the construction, including provision of materials, furnishings and labor.

Dodd created a strong new statement for the Shiloh Baptist Church congregation with the design of the new building. Taking his cues from the growing Modern trend in religious architecture, Dodd created a diamond-shaped building with a bold roof line, minimal adornment and a simple, clear form. Dodd played with the geometry of the building—skewing the placement to emphasize the diamond shape and pulling it apart at the roof to create the bold roofline and draw the eye—creating an overall visually dramatic interior and exterior which, up until that point, had only been done by Frank Lloyd Wright.

James C. Dodd

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[33] City of Fresno Mid-century Modernism Historic Context, 54.
[34] City of San Francisco Modern Architecture and Landscape Design 1935-1970, Historic Context Statement, 91.
[35] First Unitarian Society Meeting House National Historic Landmark Nomination Form, p. 18.
[36] First Unitarian Society Meeting House National Historic Landmark Nomination Form, p. 4.
[37] *Modern Church Architecture, A Guide to the Form and Spirit of 20th Century Religious Building.* Albert Christ-Janner and Mary Mix Foley (New York: McGraw-Hill Book Company, 1962) p.239.
[38] *Modern Church Architecture, A Guide to the Form and Spirit of 20th Century Religious Building.* Albert Christ-Janner and Mary Mix Foley (New York: McGraw-Hill Book Company, 1962) p.239-241.
[39] *Modern Church Architecture, A Guide to the Form and Spirit of 20th Century Religious Building.* Albert Christ-Janner and Mary Mix Foley (New York: McGraw-Hill Book Company, 1962) p.239-241.
[40] First Unitarian Society Meeting House National Historic Landmark Nomination Form, p. 9.

James C. Dodd Sr., accepted as Sacramento's first licensed African-American architect, was born on January 17, 1923 in Texarkana, Texas. He served in the Army as a first lieutenant, and then entered the University of California, Berkeley, earning a bachelor's degree in architecture. He arrived in Sacramento in 1952 following graduation, at which time he was employed by the State of California. He also worked for the firm of Barovetto and Thomas (now Carissimi Rohrer McMullen) before starting his own firm.[41] Dodd was licensed to practice architecture in California, Nevada, Utah and Mississippi.[42]

According to John Petrucelli, who worked for Dodd's office from 1976-1978, Dodd was involved in a variety of business ventures, including developing a pre-fabricated panelized housing system from recycled materials, and real estate development.[43] His housing system, called the Urfab System, was a factory built house that used a "big plank" system with wall and roof panels ranging in size up to 12' x 16' 6" thick. The Urfab System was approved by the State of California Department of Housing and Community Development in 1976. Two prototypes had been constructed by 1980, and over 100 had been ordered for 1981. Dodd also became a licensed contractor, to complete the construction of multi-family housing project in a low-income urban renewal area.[44]

Dodd's office undertook an assortment of projects, including Federal Housing Administration projects in California and Mississippi; schools, as part of the Sacramento Associated School Architects collaborative; the Castle Air Force Base Chapel Center, as a member of the Western Military Architects; the preservation and restoration of Colonel Allensworth State Historic Park; the construction administration for the rehabilitation of Sacramento High School; and a number of projects for religious institutions under the name Dodd Witt Associates, with architect Wesley Witt. Dodd also participated in the construction of Shiloh Arms, the housing development project undertaken by Shiloh Baptist Church, in 1971.[45]

James C. Dodd was an active member of the local chapter of the AIA, serving on the Board of Directors, as director and all the officer positions. He served state-wide as the director of the CCAIA Board of Directors, and at the national level as a Regional Director on the AIA Board. In 1979, he was one of the first two African-American architects directly elected to the Board by members in his Region. Dodd was elected as a Fellow of the American Institute of Architects in 1981.[46] According to an April 6, 1981, press release, Dodd was also involved in the NAACP, Methodist Hospital Board of Directors, and the Board of Governors of the California Community Colleges, appointed by Governor Ronald Reagan as a charter member in 1968. He was also nominated for Vice President of the AIA for 1982.[47] Dodd was also a charter member of the National Organization of Minority Architects (NOMA) in 1970.[48]

Dodd was the recipient of numerous awards for his work and public service, including:

- Masonry Institute Honor Award, Colley & McGhee Building, 1971
- Central Valley Chapter AIA Merit Award, Sacramento Community Center, 1974
- Golden Trowel Award, Flintoke Co./Calaveras Cement Division, Sacramento Community Center, 1974
- Certificate of Recognition, CCAIA, 1974
- NOMA, Onyx Award, 1975
- Central Valley Chapter AIA Merit Award, Sacramento High School, 1978
- Certificate of Recognition, CCAIA, 1979
- Certificate of Appreciation, United Crusade, 1966
- Certificate of Appreciation, Sacramento City Unified School District, 1966
- Outstanding Service Award, California Community College Board of Directors, 1973

[41] James C. Dodd Obituary. Yvonne Chiu, Sacramento Bee, February 10, 1999.
[42] Biography provided by the Central Valley Chapter of the American Institute of Architects.
[43] John Petrucelli, personal communication with the author, 11/28/06.
[44] Biography provided by the Central Valley Chapter of the American Institute of Architects
[45] John Petrucelli, personal communication with the author, 11/28/06.
[46] Central Valley Chapter, the American Institute of Architects, Press Release, April 6, 1981, provided by the Central Valley Chapter of the AIA; and African-American AIA Fellows Listing, http://www.noma.net/forum/printable.asp?m=161, 12/16/2006.
[47] Central Valley Chapter, the American Institute of Architects, Press Release, April 6, 1981, provided by the Central Valley Chapter of the AIA.
[48] Biography provided by the Central Valley Chapter of the American Institute of Architects.

- NAACP Citizens Award, Outstanding in the Field of Architecture, 1974
- Certificate of Recognition, Mathematics, Engineering, Science Achievements (MESA) Program, 1980[49]

James C. Dodd Sr. died on February 3, 1999. Dodd's body of work encompasses both private and public buildings, including several churches:

- Shiloh Baptist Church, 3565 9th Avenue, Sacramento (1958)
- C & A Office Building, 1810 S Street, Sacramento (1965)
- Shiloh Arms, 4009 23rd Avenue, Sacramento (1971)
- Vista Arms, FHA Project Buildings 1-6, location unknown (1972)
- Kyle's Temple A.M.E. Zion Church, 2940 42nd Street, Sacramento (1984)
- Netta Sparks Senior Center, Women's Civic Improvement Club addition, 3555 3rd Avenue, Sacramento (1989)
- The Hill House, 35th and Broadway, Sacramento (1992)
- Dodd Building, 2710 X Street, Sacramento
- Sacramento High School rehabilitation, now known as Saint Hope Academy, 4104 Martin Luther King Blvd., Sacramento
- Capitol City Seventh-day Adventist Church, 6701 Lemon Hill Avenue, Sacramento[50]
- The R.A. Herold Wing, Crocker Art Museum (with McCabe, Cox and Liske)[51]

Developmental history/additional historic context information (if appropriate)

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Adams, Lawrence, "A Place Called Home," in *Sacramento's Oak Park*, Lee M.A. Simpson, editor. (San Francisco: Arcadia Publishing, 2004).

Caesar, Clarence, *An Historical Overview of the Development of Sacramento's Black Community, 1850-1983* (Thesis, California State University, Sacramento, 1985).

Christ-Janner, Albert and Mary Mix Foley , *Modern Church Architecture, A Guide to the Form and Spirit of 20th Century Religious Building.* (New York: McGraw-Hill Book Company, 1962).

Center for Sacramento History, *James C. Dodd Collection.*

City of Fresno Mid-century Modernism Historic Context Statement

The Crocker Art Museum, Sacramento, California. Historic Structure Report (Draft). Page & Turnbull (San Francisco, 2003).

Galarza, Ernesto. *Barrio Boy* (University of Notre Dame: Notre Dame, 1971).

Guido, Francis A., "Street Railways of Sacramento", *Western Railroader* Vol. 19 No. 12 (October 1956).

McGuire, Pamela, "Historic Overview for the Oak Park Redevelopment Area and Determination of Eligibility for Inclusion in the National Register of Historic Places for the Oak Park Land Development Areas (1) and (2)," (Survey prepared for City of Sacramento, April 1980).

San Francisco Modern Architecture and Landscape Design 1935-1970 – Historic Context Statement

[49] Biography provided by the Central Valley Chapter of the American Institute of Architects.
[50] Ibid and Center for Sacramento History, *James C. Dodd Collection*.
[51] *The Crocker Art Museum, Sacramento, California. Historic Structure Report (Draft)*. Page & Turnbull (San Francisco, 2003) p. II-15.

Shiloh Baptist Church
Name of Property

Sacramento, California
County and State

Newspaper articles and interviews as indicated in footnotes.

Previous documentation on file (NPS):

____preliminary determination of individual listing (36 CFR 67 has been requested)
____previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
____recorded by Historic American Buildings Survey #_____
____recorded by Historic American Engineering Record # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

____State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 3.08
(Do not include previously listed resource acreage.)

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

	Zone	Easting	Northing		Zone	Easting	Northing
1				3			
2				4			

Verbal Boundary Description (Describe the boundaries of the property.)

Parcel # 013-0341-083
Property is located in the middle of the block, on the north side of 9th Avenue, between 33rd Street on the west and 37th Street on the east. As per the assessor's office, the property's address is: 3552 7th Avenue, but the property is accessed at
3565 9th Avenue. 3565 9th Avenue is also the mailing address, according to the assessor's office.

Boundary Justification (Explain why the boundaries were selected.)
This is the parcel on which structure is located.

11. Form Prepared By

name/title Kathleen Forrest, Associate Planner and Genevieve Entezari, Graduate Student Intern

organization City of Sacramento, Preservation Office date 1-25-2012

street & number 300 Richards Blvd., 3rd Floor telephone 916 808-8259

city or town Sacramento state CA zip code 95811

e-mail Contact: rdeering@cityofsacramento.org

Shiloh Baptist Church
Name of Property

Sacramento, California
County and State

Additional Documentation

Submit the following items with the completed form:

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

  A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Shiloh Baptist Church

City or Vicinity: Sacramento

County: Sacramento **State**:California

Photographer: Roberta Deering

Date Photographed: January 25, 2012

Description of Photograph(s) and number: (see continuation sheets)

Property Owner:

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

name Monica Brown, Shiloh Baptist Church Board of Trustees

street & number 3565 9th Avenue telephone (916) 452-5052

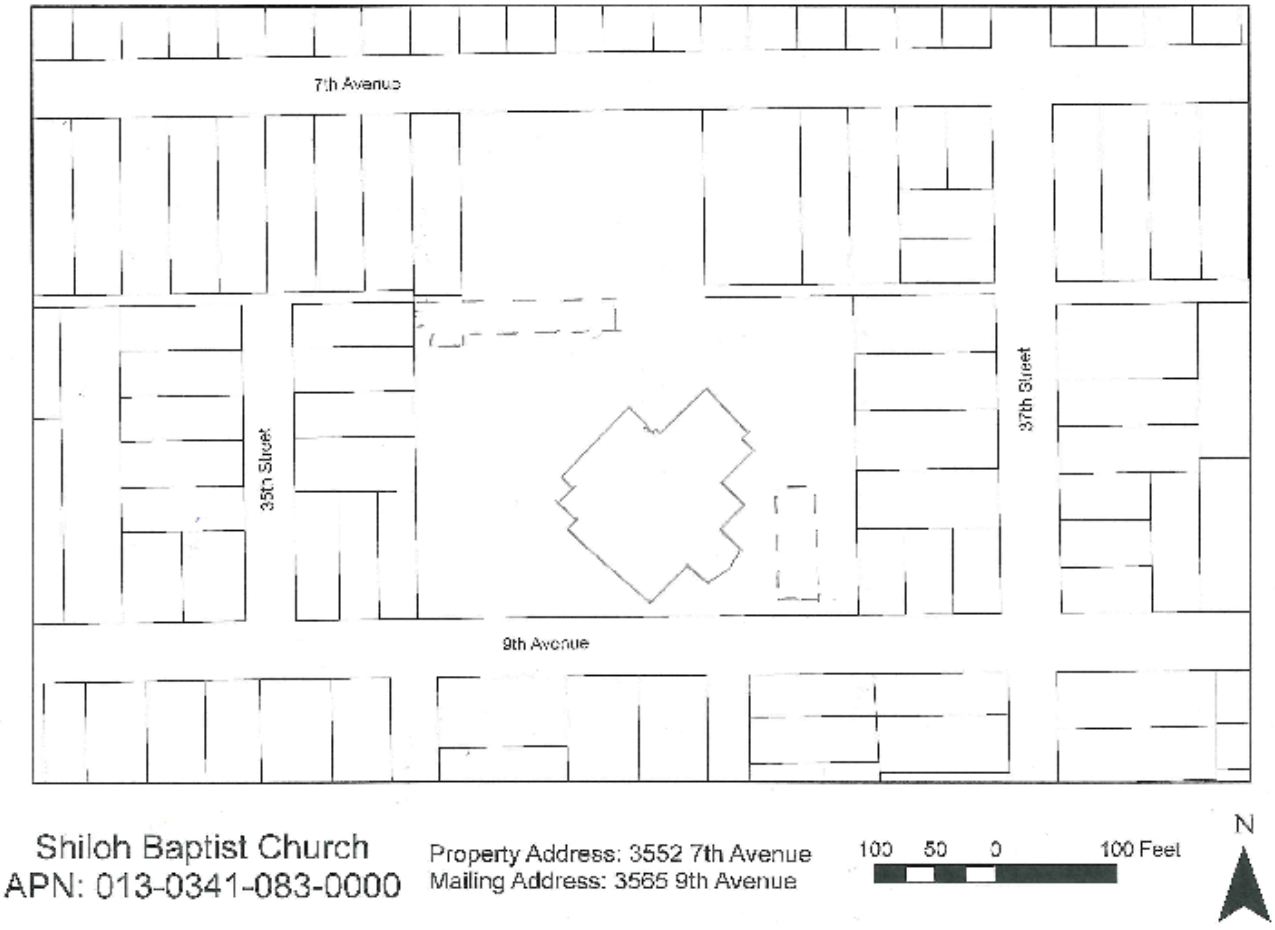
city or town Sacramento state CA zip code 95817

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

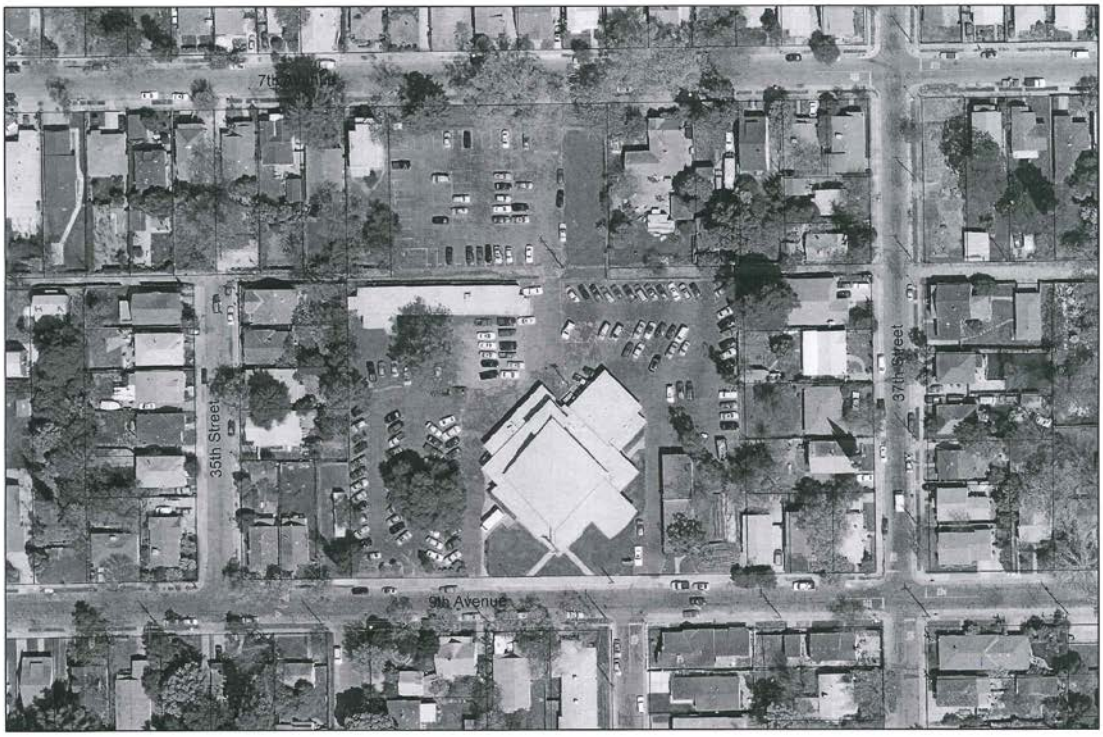
Figure 1. Groundbreaking of the new location of Shiloh Baptist Church, Rev. Joseph Williams pictured holding shovel.

USGS map submitted to OHP.

Sketch Map of Shiloh Baptist Church



Aerial View of Shiloh Baptist Church



Shiloh Baptist Church
APN: 013-0341-083-0000

Property Address: 3552 7th Avenue
Mailing Address: 3565 9th Avenue

100 50 0 100 Feet

N

Shiloh Baptist Church, Sacramento, California

Additional Documentation (attached):

Sacramento Bee Newspaper Articles:

- Articles about Shiloh Baptist Church (3): October 16, 1966; September 26, 1994; May 18, 1997
- Article about Pastor and church builder Willie C. Cooke: July 7, 2003
- James C. Dodd Obituary: February 10, 1999
- Article about James Dodd: March 30, 1969
- Netta Sparks Obituary: November 24, 1993
- Netta Sparks articles (2): December 31, 1999; May 20, 2007

to a lot in, say, Carmichael, he would pay yet another tax bill. Ditto for dozens of other and welfare — are paid by all property owners.

For others, it is a question Northeast County Sanitary, Folsom Unified, Metropolitan Storm Drain, Cordova Sewer the rate of five years ago against it in seven different county locations. The result district the homeowner pays 50 cents per $100 assessed valuation to the Arden Park

Direct Descendants Of Slaves

Sacramento Bee Oct 16, 1966 p B4 C 1-4

Shiloh Congregation Marks 110th Anniversary

By Art McGinn

Sacramento's all-Negro Shiloh Baptist Church at 3565 9th Ave. in Oak Park has just passed its 110th year, but an older language is spoken within its modern walls.

"We are the direct descendants of slaves," says the pastor, Rev. Willy P. Cooke, 49, a soft-spoken and articulate native of Mississippi.

"There has been an oppression that you wouldn't understand. There is a language that only the slave would know and you wouldn't speak that language."

The greying Cooke, sometimes called "Rev." by those close to him, chews on the tip of an unlit, half-smoked cigar and adds quietly: "I don't think that the language of the slave should be forgotten."

Congregation Of 900

Just what that language is, and what it sounds like, is the personal possession of the 900 Negroes of Shiloh, whose first congregation gathered here in a Chinese chapel at 6th and H Streets in 1856.

But, whatever the form, the message is much older than Shiloh.

"Our prime objective," says Cooke, "is the adjustment of the individual to God. Once we are reconciled to God in the proper sense, the relationship to our fellow man follows."

Politics, Cooke says, have no place in the Shiloh pulpit and, for that matter, neither have some aspects of the civil rights movement.

"The problem of the civil rights movement," he says, "is a lack of definition. They cry 'total integration' but this is too general.

"I wouldn't walk across the street for integration, but I would die for my civil rights. If I have my rights, there is nothing to fear. But if I want to live with Negroes or go to school with them, I should be able to."

'Minority' View

Some civil rights demonstrations are viewed dimly by the 23rd pastor of Shiloh, who says he is "conservative" and that his views probably express a "minority" opinion among Negroes.

"There have been attacks on our churches," he says, "for not taking part in the demonstrations. But if the churches stood out for these, it wouldn't cure the evil.

"The basic evil is still an individual thing. The individual has to be changed. The first objective is to change the man. If the churches worked from the inside out, it would be more effective."

Cooke, who spent 10 years as an electrician in Oregon before he moved here and decided to study for the ministry, feels that Negroes always will live together.

Mission Of Church

"Total integration would mean total disintegration for the Negro," he says.

"If all the civil rights barriers to the Negro were broken down, you wouldn't find an influx one way or the other. The loneliest Negro in the world is one in the middle of a white neighborhood."

As for the all-Negro church in the midst of a major social struggle, says Cooke, "our mission is the same as other churches. Churches condition for the hereafter. But this church has something to say to a particular group they wouldn't get in another group. We are the descendants of slaves . . .

"I refuse to bring civil rights issues and politics to the pulpit. I would not have given the other side an opportunity to speak. And it wouldn't take me long to forget I'm a minister . . ."

The Shiloh Baptist Church has survived many struggles since its beginnings in the immediate post-gold rush days of Sacramento when it was known as the Siloam Baptist Church with less than 40 members.

By 1861, the congregation, started by a freeborn Negro, the Rev. Charles Satchell, had purchased a frame house on 5th Street between N and O but fire destroyed it and a brick structure replaced it.

But with only $646 due on a $2,500 mortgage, the church could not make a further payment and a bank foreclosed. However, a Negro group, the United Sons of Friendship, raised the money to buy the mortgage and turned the deed over to the church.

Another Fire

In 1905, the church moved to 6th and P Streets where fire again heavily damaged the building and it was not fully replaced until 1930 under the pastorship of the Rev. Earl D. Sims, who had a Depression-era congregation of only 53 persons.

But the post-Depression years saw the church's membership explode to 800 under the pastorship of the Rev. J. T. Muse who headed the church until 1947 and bought the first bus of a local Negro church to transport children to Sunday School.

It was not until May 15, 1949, that the second church was paid off and a special "mortgage burning parade" was held on Capitol Avenue, with the Salvation Army band leading the procession. Five years later, with redevelopment moving into the area, the church purchased its present site at 35th Street and 9th Avenue, in the Oak Park area and ground was broken for a new church four years later in 1958.

Vandals At Work

"The day after the groundbreaking," Cooke recalls, "someone slit all the tires on the grador. Boards we had laid out for the frame were found burning in the street one morning. Oh, we had a time here."

The church had moved into a predominently white neighborhood where most persons were "elderly" and "concerned about being uprooted" by its presence, Cooke says.

Now, however, with the neighborhood being about "half and half" white and Negro, he says, "we have no trouble. Now we have fine neighbors."

Construction was scheduled for completion at the end of 1958 but financing bogged down ("we couldn't get a loan") and only the frame and the roof were in place.

With no heat and no lights and the walls only partially completed, services were held with ushers wearing galoshes on rainy days and the women's feet wrapped in newspapers and coats.

Piecemeal Work

Building materials were purchased piece by piece and nailed on by Cooke and volunteer workers, none of them professional carpenters, and it took five years to finish the church.

Last Sunday, the church held its annual banquet in the Senator Hotel, celebrating its 110th birthday. The banquet also served as a "perpetual reminder of the sacrifices and labor . . . the prayer and faith of a dedicated people" that went into the new church.

All that is left of the old Shiloh Baptist Church, Cooke says, is an old hatrack still in use. And the view is toward the future. A two-story recreation center is in the planning stage with adjoining land having been added to the church grounds.

And Cooke hopes the church can continue in its quiet way to live up to the meaning of its name Shiloh — "House of Peace."

The Rev. Willy P. Cooke stands in front of his 3-year-old Shiloh Baptist Church in Oak Park. Bee Photo by Owen Brewer

NewsBank America's News

A HOMECOMING AT SHILOH BAPTIST - WEST SHARES VOCABULARY OF HOPE

SACRAMENTO BEE Monday, September 26, 1994

Author: *Bill Lindelof Bee Staff Writer*

Cornel West came home Sunday to Shiloh Baptist Church in Oak Park, where as a lanky lad he worshiped and was molded from an early age.

In an emotional welcome in the warm, crowded house of worship on 9th Avenue, the philosopher, scholar and theologian was bear-hugged by his elders, applauded for his views on the African American church and introduced with humor by his former pastor.

The Rev. Willie P. Cooke, pastor emeritus at Shiloh and a great influence on West, was serious when he said: "Imagine him condescending to grace our humble podium this morning."

And he was not kidding when he mentioned that to read a book by West can sometimes require a companion volume - the dictionary. The Harvard University professor, author and intellectual is known for his large vocabulary.

An instructor of philosophy, religion and African American studies by vocation, West also has become a widely traveled lecturer and author in recent years and is a regular guest on television interview programs.

Cooke, without the benefit of a dictionary, drew on the largest words he could muster to introduce the Ivy League professor:

"I'm elephant glad and whale happy" to introduce West, said Cooke. West then embraced the pastor. In the dedication of one book, West said Cooke exemplified "so much of the best of Christian faith and black struggle."

West said that African Americans, whose identities were shattered by slavery, must gain self-love and self-respect - themes that run through his best-selling book, "Race Matters."

"The memories of . . . the auction block," he said, "where families were split apart. When the black family was shattered, the black church was the only community that we had."

What brought African Americans together - despite white supremacy - were the hope and dignity of the family and the church, he said. However, psychic scars remain.

"From the very beginning, black folk have had to hammer out some space to fight off white supremacy such that black self-respect, love and affirmation could take place.

"That is what Shiloh Baptist Church is all about. It creates a space where black folks' humanity can be affirmed in who and what we are."

While West focused on the needs of African Americans, he said America as a whole needs to avoid materialism and remove itself from the legacy of firearms and gunpowder that has its roots in Jesse James and continues to this day in street gangs.

In the foreword to West's 1993 'Prophetic Reflections: Notes on Race and Power in America' his mother, Irene, and father, Clifton, who died in May, wrote that their son always set high standards for himself academically, athletically, socially and spiritually.

West was accepted to Harvard at age 16 after serving as student body president at Will C. Wood Jr. High and John F. Kennedy High School. He was president of the Black Student Union, first-chair violinist, a quality two-mile runner and second baseman.

And all of this was done, said his parents, while serving as an active member of the Shiloh Baptist Church. Their son, they wrote, always had strong convictions about how a Christian community ought to address social ills - influenced not only by Cooke, but by another Baptist minister.

"We recollect," wrote his parents, "when he and his brother, Clifton, were taken to the Memorial Auditorium to hear the late, great Martin Luther King Jr. He was about 9 or 10 years of age. He sat attentively listening to every word, absorbing each like a sponge. He cried when he told his sisters of what that experience had meant to him."

Irene West said in an interview that her son enjoyed Sunday school, the junior choir and usher duties. The importance of church was reinforced at home and by his grandfather, a minister for 42 years.

"It even had a positive impact on his discipline at school - because he had a discipline problem," said Irene West. "Our children were going to church because we were going. It was a given that he would go. We were just happy he got so much out of it."

Shiloh, founded in 1856, is one of the oldest houses of worship in Sacramento. A new Shiloh Baptist Church, with construction set for 1998, is planned on 26 acres at Florin and Elk Grove-Florin roads.

"We want to expand our ministries," said the Rev. Clifford W. Cheathon. "We want nursing care facilities, recreational activities for youth and a Christian school."

The pastor of the 1,500-member Shiloh Baptist Church said that in West the children of the church see a success story and the adults see the fruits of their labor.

"You never know who you are going to influence," said Cheathon. "In the black church we need examples like Cornel West."

Caption: Bee / Bryan Patrick Harvard professor Cornel West speaks to the congregation Sunday at Shiloh Baptist Church, where he worshiped as a child Mimicking his musician father, Lamont Wilson Sr., 3 year old Lamont Jr. uses his crayons as drumsticks during services Sunday at 1,500-member Shiloh Baptist Church in Oak Park.

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The Sacramento Bee May 18, 1997 Sunday, May 18, 1997

METRO B1

www.sacbee.com

OBITUARIES

Church marks long history, recalls struggles

By Bill Lindelof
Bee Religion Writer

"Was a rather interesting welcome."

The day after ground-breaking for Shiloh Baptist Church's new building in 1965, rises on the grader tractor used for site preparation were cut. On another morning, boards for the wood-frame building were set on fire.

The African American Shiloh Baptist Church was moving into what was then a predominately white neighborhood in Oak Park. No evidence ever surfaced linking the incidents to racism, but the suspicion remains to this day.

"You can pick about guess that 'group,'" said Shiloh's current pastor, the Rev. Clifford Cheathon.

Eventually, as the neighborhood became multiethnic, the congregation was embraced by neighbors. Vandalism was not going to stop Shiloh, a church blessed with the ability to carry on.

During its 140-year history, Shiloh faced bank foreclosure, devastation by fire twice and the flock-draining exodus of hundreds of members who left to form their own churches.

"They overcame that," said Cheathon. "You have to admire their perseverance. They have been survivors."

The church is marking its long presence in the community with a week of events that began Saturday with a carnival and gospel festival. The remainder of the week, the church will celebrate its history with visits from ethnic congregations, some of which sprouted from Shiloh.

"Eight churches have come out of Shiloh through the years," according to Cheathon, who said the church is prospering all the more.

"Today we are in really good shape," he said. "We have about 1,200 members, a growing congregation of elderly and middle-aged people. We are still reaching out to young people ... as most churches are."

From its base in Oak Park, Shiloh has been a historical spiritual home for gen-

Please see BILL LIN, page B3

Bee photographer Ryan Patrick

Would-be lawyers face the future

Julia Marley Chenette, 5 days old, delivers her judgment on Saturday's graduation proceedings for mom Rosanna Chenette and other McGeorge School of Law graduates. Rosanna Chenette carried the baby with her across the stage at Arco Arena on Saturday as she claimed her diploma. Leon Panetta, former congressman and White House chief of staff, delivered the commencement address to the 360 graduates. Please see story on page B4.

More use of schools sought

District, city eye partnership

By Tracy Bizjak
Bee Staff Writer

When the afternoon bell rings to end classes at Sacramento schools, a wasteful phenomenon occurs:

Multimillion-dollar public facilities – replete with gymnasiums, auditoriums and classrooms – often simply fall silent, becoming ghost towns in the midst of busy neighborhoods.

City and school officials say that doesn't make sense at a time when the city can't afford to build community centers, and when children and families are starved for places to go for structured activities afternoons, evenings and weekends.

Figuring schools should be more versatile members of their communities, the Sacramento City Council and the Sacramento City Unified School District board will meet jointly Tuesday night to discuss ways to open more schools after hours to more people.

Their goal: to come to an agreement opening at least a handful of schools for public and private community activities by this fall.

The meeting to discuss a joint facility use concept marks a dramatic political shift for the two bodies from the down-last year when some council members and board members publicly snipped at each other.

In November, however, a reform slate was elected to the school board. New board President Jay Scrivener says he talked even before that election with Mayor Joe Serna Jr. about just such a joint meeting to work on common goals.

Charity's critics point to police sweeps

They link arrests to meal giveaways, but cops don't

By Don Rellars

other criminals. The sweeps have been conducted in conjunction with several other agencies, including the U.S. Border Patrol and the Sacramento County Probation Department.

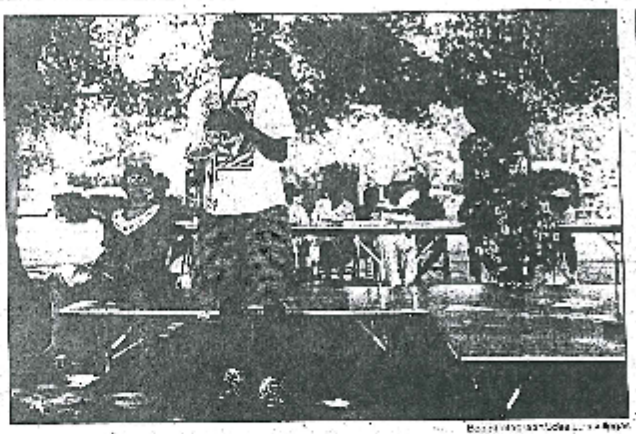
The Bee's [illegible] the daily stream of needy people killing, running, selling and dealing drugs in their neighborhood and on their properties.

Earlier this year, the city of Sacramento sued the church, saying it had unremedied code violations and had become a public

METRO/REGIONAL

Shiloh: Foreclosure, fire among tests in church's 140 years

Continued from page B1



Latoel Brown, 17, of Mira Loma High School plays "Amazing Grace" on his saxophone Saturday as part of the festivities in Oak Park commemorating Shiloh Baptist Church's 140th year.

Coolng their heels

Dressed to dance are, from left, Edy Morales, 7, Pablo Garza, 6, and Garrett Arange, 7. The boys were among the young entertainers Saturday at the second annual North Sacramento/Del Paso Heights Unity Festival. The event celebrates the people, communities and cultures residents of the services and resources available to youths and families.

Loaves: Police deny sweeps were kep

Continued from page B1

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Sacramento Bee July 7 - 2003

Deacon Henry Williams and Henry Williams, no relation, share a few laughs Sunday during his 90th birthday celebration at Shiloh Baptist Church. The congregation also salutes him more than 50 years of service and moral leadership as a member of the church.

Church salutes spirit of service

Shiloh Baptist celebrates Deacon's 90th birthday, long moral leadership

Three-year-old Jillian Maya Knox sends the congregation Sunday during services at Shiloh Baptist Church in Sacramento.

Facing mor rules, schoo may give u its charter

San Juan elementary seeks to k special programs but avoid hass of added financial accountability

By Bill Lindelof
BEE STAFF WRITER

In the world of charter schools, this is a man bi kind of occurrence.

As charters become increasingly popular, th possibility of Deepdale Charter School is a troll school, a worry.

Since legislation created charter schools in more than 450 such campuses have been created with about 135,000 students.

About 90 new charter schools, nine of them in Sacramento area, plan to open this fall.

But Deepdale Charter School, most hadly so quick to charter status and return to a regular s the San Juan Unified School District this coming year.

"My hope is that kids and parents wont even notice a difference when school begins again," said Principal Donna Sennett.

Charter advocates, education and bankers have historically said that they provide relief from cumbersome educational bureaucracy.

According to our sources, the world be the ninth charter school statewide that has reverted back to a traditional public school," said Gary Lawrence, communications director for the California Network of Educational Charter Schools.

Lawrence said that most charter schools that convert from an existing public school enjoy and benefit from the freedoms that they are provided.

"And they find that those freedoms are effective in creating innovative programs," he said.

However, the college preparatory and communications school can have lower prices in the more bureaucratic local respon on the charter elementary school.

"Charter schools have a higher level of re sibility for meeting the same funding," said San Jo Superintendent Diana Halpenny. "Many charters are having staff in the budgeting – about like a very school district.

The district's school previously mailed mun financial paperwork for the school on Sunday, Sep Lawrence said.

But charter school experts said federal and sta are increasing red tape that must be heeded by the ... by charter school administrators.

"The new laws are making it difficult to ... for school incorporation of a ... structure," said Jack Peacock, school board chair

▶ CHARTER, page 8B

Caltrans admits flaw in I-80 merger plan

By Tony Bizjak
BEE STAFF WRITER

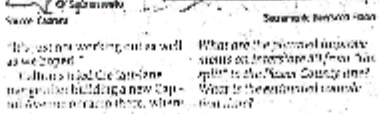
It's Question-and-Answer Day, when Bee reporter Tony Bizjak tries to clear up readers' questions about the region's traffic problems and projects.

Q: Richard, of Davis, asks:

Back-seat driver

Bee staff photo by Lance Iversen

Independent voters in the region ...



"It's just not working out as well as we hoped."

Caltrans is told Cal State Sacramento officials building a new Capitol Avenue ramp there, where ...

What are the personal impacts ... "split" in the Placer County area? What is the environmental consideration?

Clues to human ills tied to periled flock

By Aileen Gallagher
BEE STAFF WRITER

Clues to human health may be in the ... mysterious epidemic for collecting and storing data is hard to imagine ... the release of valuable genetic research and disappearing.

The data collection have proved invaluable in finding clues to such human diseases as cleft palate syndrome and sclerodactyla, an autoimmune disease.

"The problem is ... particular ...

Because of the costs of maintaining such flocks, however, the number of large zip collection centers is likely to shrink in the eight ... in the early 1990s.

Aileen Chu at UC Davis ... of the university's ... project ... the project ... edition of ...

It's not, ... Mary Delany, assistant pro ... of developmental genetics ...

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number **11** Page **11**

Church: Members endured many trials

▶ CONTINUED FROM B1

Sacramento Bee/Terence Lee

Doris Clayton glorifies in the music of the choir at Shiloh Baptist Church's service on Sunday. The church, Sacramento's second-oldest African American congregation, has been a spiritual and political point in the area for nearly 150 years.

Regional digest

Police discover body of man shot to death

SACRAMENTO – Sacramento police officers found the body of a man being [illegible] in a [illegible] in the 2600 block of Mendel Way about 7:15 p.m. Sunday.

Officers said the unidentified victim, who was in his 40s, was shot to death. Witnesses told police that the victim was involved in an argument at the home.

Two people were interrogated for questioning but no arrests had been made, officers said. Witnesses said they saw two cars like the scene immediately after shots were fired. Police were looking for a champagne-colored Honda Accord and a red Honda Del Sol.

– Harry Geyer

Boy dies afte

[illegible]

Woman killed

[illegible]

Chickens: Avian ge[illegible] stocks are down 40[illegible]

▶ CONTINUED FROM B1

[illegible]

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NewsBank America's News

JAMES C. DODD SR., PIONEERING BLACK ARCHITECT IN CAPITAL

The Sacramento Bee - Wednesday, February 10, 1999

Author: *Yvonne Chiu Bee Staff Writer*

Known as Sacramento's first African American architect, James C. Dodd Sr., who worked on the Sacramento Community Convention Center and the science building at the University of California, Davis, died Feb. 3 at Mercy Methodist Hospital. He was 76.

Mr. Dodd died from pneumonia contracted after he suffered a stroke, according to his daughter, Florence D. Mitchell.

Mr. Dodd ran a successful architectural firm in Sacramento for more than 40 years. During that time, he helped design several city landmarks and many residential buildings.

Mitchell said her father was especially proud of the first project he did on his own - an apartment complex in downtown Sacramento that was one of the first in the city built for families with children.

Mr. Dodd began his career in Sacramento in 1952, when he went to work for the state. He then joined the prominent architectural firm of Barovetto and Thomas. Anxious to start his own firm, he left after about four years to form James C. Dodd and Associates.

"I think Jim listened very well to his clients, and he had excellent attention to detail," said Ronald Carissimi, president of Carissimi Rohrer Associates, formerly Barovetto and Thomas.

He said Mr. Dodd was the first African American licensed architect in Sacramento.

Mr. Dodd's first office was just a room in his house on S Street. Later, he moved to Fruitridge Road and finally to 27th and X streets.

His work includes an addition to the Crocker Art Museum, the St. Hope Academy of Sacramento, the redesign of Sacramento High School, part of the Women's Civic Improvement Club in Sacramento and several elementary schools throughout Northern California.

Mr. Dodd also designed the Capitol City Seventh-day Adventist Church, which he attended. His daughter said much of his work on that project was donated.

In addition to his church, Mr. Dodd was active in his community. He was a Big Brother and raised money to form a local choir for children. The singing group, called the Inspirational Choir, even competed nationally.

"These kids were ecstatic because a lot of them never left Sacramento, never got on a bus and when they flew to Washington, D.C., they were overwhelmed," Mitchell said.

Mr. Dodd was born in Texarkana, Texas. After serving in the Army as a first lieutenant, he entered the University of California, Berkeley, and earned a degree in architecture. In 1952, he moved to Sacramento with his wife and two young children.

He was extremely dedicated to his work, his daughter said. "When we went on vacation, he had to call the office. When we left, we had to stop in the office. When we returned, no matter what time it was, we had to stop by the office," she said.

Mr. Dodd also served on many boards. He was a past president of the Central Valley Chapter, American Institute of Architects; a member of the board of directors of the American Institute of Architects; and chairman of the Board of Governors of the California Community Colleges.

But more than his work, Mr. Dodd was dedicated to his family.

"He had his priorities correct. The first thing in his life was his wife," Carissimi said.

When his wife, Connie, suffered a stroke about 16 years ago, Mr. Dodd eased his work schedule and spent more of his time nursing his wife back to health. Although doctors recommended a convalescent hospital, Mr. Dodd hired around-the-clock medical care so his wife could stay at home.

"My mom is very healthy and very alert, and it's all because of his perseverance and his love," Mitchell said.

Besides his wife and daughter, Mr. Dodd is survived by a son, James C. Dodd Jr. of Washington, D.C.; two grandchildren; and a great-granddaughter.

Services are at 11 a.m. today at Capitol City Seventh-day Adventist Church, 6701 Lemon Hill Ave.

Caption: James C. Dodd Sr. Among projects he worked on was the capital's Convention Center.

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Page: B5
Index Terms: OBITUARY
Record Number: 119
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1 of 2

Page B4 THE SACRAMENTO BEE Sunday, March 30, 1969

Personality In The News

Architect James Dodd Is Glad He Ignored Counselor's Advice

— By Curtis Burau

James C. Dodd is a successful architect who feels he would have been a "dismal failure" if he had followed the advice of his high-school counselors and gone into journalism.

He was saved from a reporter's life by being drafted into the Army during World War II.

"I think being drafted was one of the luckiest breaks I've ever had," Dodd observes. "It got me away from thinking about journalism and back to thinking about what I'd always wanted to be — an architect.

"We had a good journalism class in high school and I did well in it. The counselors felt I should go into journalism and I believed them."

After graduation, his trust took him from Houston, Tex., to Chicago in 1943 to work and visit with relatives before his planned enrolment that fall in the University of Wisconsin as a major in journalism.

Dodd's draft notice came that summer, however. He entered the Army Air Corps and was accepted for training as a pilot.

"I washed out there and they sent me to the infantry at Ft. Benning, Ga. That's where they sent all the washouts."

Won Commission

Dodd managed to salvage something out of his Georgia duty. He entered Officer Candidate School and in March 1945 was commissioned and assigned as a rifle platoon leader. Then his all-Negro company was assigned to the 31st Infantry Division in the South Pacific.

"They were an all-white outfit from Mississippi," Dodd remembers. "We called it the 'Dixie Division.' It may not have been the most segregated division in the Army but we thought it was."

His company never saw combat. They spent a little more than a year in the Pacific area doing quartermaster and military police work in such places as Biak and Mindanao.

Dodd was discharged in 1946 in Oakland where his family then lived. He went to work as a civilian for the Navy doing inventory and supply handling.

The labor involved helped him make up his mind to go back to school.

"You go down into the holds of some of those ships," he says, "and you'll be a changed man when you come out. But I guess the real thing was that I saw some of the others who had been around for years and were only junior clerks or something. That made me realize what I could do, what I could attain."

Back To Architecture

So the Texarkana, Tex., son of a railroad section hand turned back to his first occupational love — architecture.

As did thousands of veterans, he used the GI Bill to underwrite his studies at the University of California at Berkeley where he obtained his bachelor of arts degree in

at 3565 9th Ave. is his concept as is the law office of Colley and McGhee at 1810 S St. and the Morey Avenue School in North Sacramento. He also has done the Jackson Elementary School in El Dorado Hills and schools in Rescue, El Dorado County, and Colfax, Placer County.

He designed 158 units of "environment" apartments in a low-cost housing-development due soon to start construction in Richmond.

Dodd enjoys the challenge of designing educational facilities and low-cost housing. In both fields, he feels, "the real needs of human beings can be solved. The need for viable, imaginative facilities is so great.

"It's here you learn that the rich man's luxury is the poor man's necessity. The rich man doesn't need that extra bedroom or that patio. He doesn't have to stay around the junk yard and look at it. He can get away to the hills into different surroundings. But the bedroom is important to the poor man.

"Why, some kids have never seen themselves in a mirror. They don't know what they look like. I've put full-length mirrors in schools so a kid can take a look and 'see who the heck I am.'"

Community Center

Dodd will take any architectural challenge that comes along. His most important current local project is as a member of the Sacramento Architects Collaborative team which is designing the proposed community center.

He has been working on research, summary, findings and recommendations for presentation to the City Council. Dodd enjoyed the preliminary work on the project and has high hopes for its eventual contribution to Sacramento's cultural future.

Dodd's interest in education led him to try, for a seat on the city board of education in 1966. He was fifth in a field running for four posts.

He has fared better on the state level. Gov. Ronald Reagan appointed him to the board of governors of the California Community Colleges and he is a member of the Coordinating Council on Higher Education.

Dodd finds these activities as rewarding in their way as his architectural school work.

"In school design," he says, "I try to build the building to fit the program, to meet the actual needs that exist. On the board and the council I've discovered other ways to do this."

Chapter President

Professionally, his associates have elected him president of the Central Valley Chapter of the American Institute of Architects.

If he has a hobby, civic affairs would be it.

Dodd serves as a director of the Golden Empire Council, Boy Scouts of America; the Community Welfare Council and the National Association for the Advancement of Colored People. He is the chairman of the School Dropout Committee of the welfare council and has served on a citizen's advisory committee to the city school district.

Dodd has been a director of the local chapters of the American Red Cross, Big Brothers and the Sacramento Area Mental Health Association.

A Republican, Dodd was defeated in 1966 when he tried for the fifth senate district post held by Sen. Albert Rodda of Sacramento. But losing has not curtailed his relish for community efforts and activities.

"Civic affairs," he says, "are a part of citizenship — or maybe this human dignity thing we're always talking about. It's hard to say.

Civic affairs is what makes your life meaningful, I think."

James C. Dodd — Bee Photo

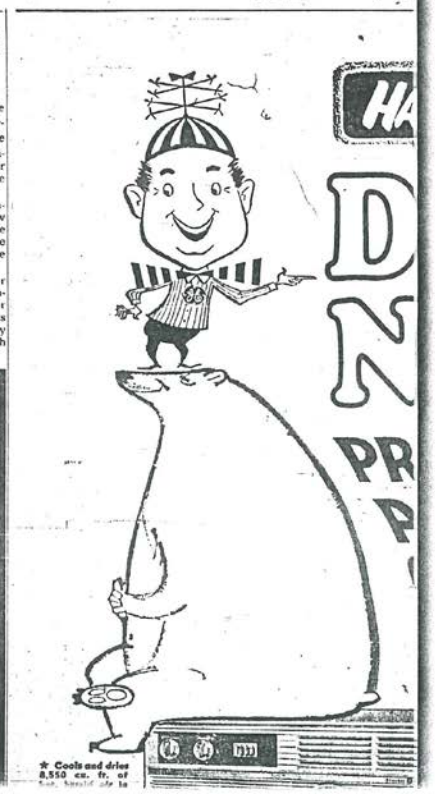
Land Use Hearing Is Set At Tahoe

McClatchy Newspapers Service

INCLINE VILLAGE, Lake Tahoe — The first public hearing on the interim plan of the Nevada Tahoe Regional Planning Agency has been set for April 10, at 2 p.m. in the Incline Village High School.

The agency's advisory planning commission will review goals and policies and will use color-coded maps to illustrate land uses planned in the Tahoe basin.

Raymond M. Smith, planner for Douglas and Ormsby Counties, said land-use plans for Washoe, Ormsby and Douglas Counties are based on currently adopted master plans in each jurisdiction.



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As did thousands of veterans, he used the GI Bill to underwrite his studies at the University of California at Berkeley where he obtained his bachelor of arts degree in 1952.

Dodd got some on-the-job training during his senior year by working as a carpenter for contractors and doing design work for architects. He pounded nails, he says, because he felt he should learn how a house is built.

Dodd gave up the hammer work after graduation and continued design jobs for bay-area architects until he came to Sacramento in 1953 as a draftsman for the then State Division of Architecture. He left in 1956 to work for what was then the architectural firm of Barovetto and Thomas. In 1961 he started his own small firm where his wife, Connie, acts as his office secretary.

At 46, Dodd is a progressive professional man, recognized in his own field, who also holds a deep and active interest in the affairs of his community.

His designs are scattered throughout Sacramento and elsewhere in Superior California.

The Shiloh Baptist Church

to the poor man.

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Roseville High's Class Of '39 Sets Reunion

McClatchy Newspapers Service

ROSEVILLE — Roseville Union High School's graduating class of 1939 will hold a 30-year reunion party on June 21 at the Sierra View Country Club here. Plans have been made for a social hour and dinner dance.

2 of 2

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NewsBank America's News

NAACP PIONEER DIES AT AGE 96 - NETTA SPARKS LED CIVIL RIGHTS BATTLE

SACRAMENTO BEE - Wednesday, November 24, 1993

Author: *Art Campos Bee Staff Writer*

Netta Sparks, a pioneer of the Sacramento chapter of the National Association for the Advancement of Colored People, has died at the age of 96.

Sparks, who could recall the days of segregated lunch counters in Sacramento, died of natural causes Sunday at the Walnut Convalescent Hospital in Carmichael.

She served as the local chapter's first secretary in the early 1920s, was an organizer of the group's youth council in the 1930s and took over the presidency in the 1940s.

"She made a great contribution to the community," said Nate White, president of the NAACP's Sacramento chapter. "She was the backbone of our branch for many years and was a civil rights player. I hope some of the young people can look back at her life and try to make a contribution like she did.

"Netta was an inspiration. To sit at her feet and listen to the things she had been through in Sacramento were just tremendous. When she spoke, she always had something to say. She imparted wisdom."

William Lee, publisher of the Sacramento Observer, said, "I saw her more as the spirit of the community. She was just a real sweet lady. She was very humble and yet very determined to make changes happen. She never let anything deter her from her goals."

Sparks came to Sacramento in 1917 from Longview, Texas, and worked in jobs that included being a maid in a brothel, an elevator operator at the Capitol, a rooming-house manager and a janitor at McClellan Air Force Base.

She also worked as a domestic for rich white people, sometimes getting paid $2 a day after working long hours on her knees.

"I remember when you couldn't buy a house unless it was where they (whites) let you," she said in a 1983 Bee interview. "I remember when we (African Americans) had to go to the Japanese hospital downtown because the big hospitals wouldn't take us in."

In addition to helping fight segregation with the local NAACP chapter, Sparks joined a group of seven women to do something about the lack of housing for African American women in Sacramento after World War I.

The seven formed the Women's Civic Improvement Club and raised enough money by the mid-1930s to buy a house to give women a place to stay. The club still provides assistance to residents and is the oldest African American center in Sacramento.

In the 1940s, Sparks came across a startling realization - that the Ku Klux Klan was alive in Sacramento. She was rummaging through an office building and found several sheets that Klan members used as robes.

Sparks, a 76-year member of the Shiloh Baptist Church in Sacramento, was honored by the church in 1980 with a "Netta Sparks Day" for her work in the community.

Sparks was also active with the Order of the Eastern Star; the Ella Mills Chapter No. 58, Heroines of Jericho, California Poppy Court No. 6; Daughters of Elks, Camellia Temple No. 831; and the Veterans of Foreign Wars.

A memorial service will be held at 11 a.m. Monday at Shiloh Baptist Church, 3565 Ninth Ave., Sacramento.

Visitation and lodge services will be from noon to 6 p.m. Sunday at Thompson's Rose Chapel, 3601 Fifth Ave., Sacramento.

Caption: Nettie Sparks She was the first secretary of the NAACP's Sacramento chapter.

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Sacramento Bee
Dec. 31, 1999 Our Century p.14

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PEOPLE

Netta White Sparks

Sparks was a pioneer in race relations

Netta White Sparks didn't just know the history of African Americans in 20th-century Sacramento, she lived it.

"I remember Sacramento before deed restrictions were outlawed," she said in a 1983 interview. "I remember when you couldn't buy a house unless it was where they (whites) let you. I remember when we (African Americans) had to go the Japanese hospital downtown because the big hospitals wouldn't take us in. I remember."

But Netta Sparks wasn't just a witness, she was a poet. Born in Longview, Texas, in 1897, Sparks came to Sacramento in 1917. She worked as a maid in a brothel, an elevator operator at the Capitol, a silver polisher at Breuners department store and a domestic helper in the homes of the wealthy.

"I remember working eight hours and getting $2," she said. "Maybe she (the employer) would give you lunch, maybe not. Maybe she'd give you a dime for a streetcar. I worked hard."

Sparks didn't work just for herself, however. Deciding to do something about the shortage of housing for African American women near after World War I, Sparks and six other women formed the Negro Women's Civic Improvement Club and raised enough money to buy a house so women had a place to stay. The club is still in existence and still provides assistance of various kinds to the community.

For 76 years, she was an active member of the Shiloh Baptist Church in Oak Park. And she was a driving force in the growth of the local chapter of the National Association for the Advancement of Colored People. In the 1920s, she was the NAACP chapter's first secretary. In the 1930s, she was the lead organizer for the group's youth council. In the 1940s when the African American population of Sacramento grew rapidly as a result of the war, she was the chapter's president.

And she saw the ugly side of racial hatred up close. Once, during the 1940s, Sparks was rummaging through a downtown office building when she uncovered sheets being used as robes by members of the Ku Klux Klan.

Sparks died in 1993 at age 96. The Netta Sparks Senior Center in Oak Park is named in her honor.

"We've been able to move on up," she said in a 1983 interview. "I (the NAACP) has done a lot for Sacramento. In those days, we weren't supposed to have segregation, but we did. And we still have plenty. We have a long way to go."

Sacramento Bee May 20, 2007

The Sacramento Bee Sunday

IN HISTORY'S SPOTLIGHT *A look at those who made headlines in the past 150 years*

NETTA WHITE SPARKS

Born: March 31, 1897
Died: Nov. 20, 1993
Known for: An active member of the Shiloh Baptist Church in Oak Park, Sparks was a driving force in the growth of the local chapter of the National Association for the Advancement of Colored People.
Background: Born in Longview, Texas, Sparks came to Sacramento in 1917. She worked as a maid in a brothel, an elevator operator at the Capitol, a silver polisher at Breuner's department store and a domestic helper in the homes of the wealthy. Deciding to do something about the shortage of housing for African American women here after World War I, Sparks and six other women formed the Negro Women's Civic Improvement Club and raised enough money to buy a house so women had a place to stay. In the 1920s, she was the NAACP chapter's first secretary. In the 1930s, she was the lead organizer for the group's youth council. In the 1940s, when the African American population of Sacramento grew rapidly as a result of the war, she was the chapter's president.
A highlight: The Netta Sparks Senior Activity Annex in Oak Park is named in her honor.
Source: Bee archives

For histo clips and history in McClatc and spec and pron www.sa anniver

NOW THIS WEEK

The city is using ground-penetrating radar and archaeological investigations to confirm that space is available for additional plots.

Sale of new plots and niches would help establish an endowment fund for maintenance of the cemetery, the report says.

The meeting will begin at 5:30 p.m. in the City Hall council chambers, 2729 Prospect Park Drive.

– Cathy Locke

Folsom City Council

The council Tuesday will consider a planned development permit for the 19-unit Folsom Oaks Apartments proposed at 609 Bidwell St.

The council also will consider granting a request for $200,000 from the city's housing trust fund to help fund the complex, which will serve people with mental illnesses.

Under the proposal, the city would enter i an agreement for release of the money once the applicant, Transitional Living and Community Support Inc., demonstrates that full funding for the project is in place.

The meeting will begin at 6:30 p.m. in the City Hall council chambers, 50 Natoma St.

– Cathy Locke

REGIONAL DIGEST

Fire, police drill today will be Roseville ruckus

ROSEVILLE – Roseville residents need not be alarmed if they see police cars and helicopters and hear gunshots, sirens and other noise coming from the city's corporation yard today.

It's just a training exercise being conducted by the police and fire departments at the yard on Hilltop Circle off PFE Road.

The 90-minute exercise will begin at 5 p.m. and role players will serve as suspects and injured people, said Dee Dee Gunther, a police spokeswoman.

Police SWAT and hostage negotiations teams will be involved, as well as emergency medical personnel responding to a simulated mass casualty incident, she said.

Gunther said blank ammunition will be fired during the drill.

The public is not allowed in the area during the training, she said.

– Art Campos

Davis to look at its housing policies

DAVIS – A community workshop is scheduled Thursday to explore what kind of new housing should be made available in the city.

The Housing Element and General Plan update workshop is planned from 6:30 to 9 p.m. in the Teen Center Basement, 303 Third St.

The city wants the public to express what factors should be used when considering sites for housing. The open house meeting allows the public to raise questions and to comment.

– Bill Lindelof

CALIFORNIA LOTTERY

MEGA MILLIONS
Friday's results
13 23 24 30 44
Meganumber: 5
Winner: none
Estimated Tuesday Jackpot: $25 million

California results

5 NUMBERS WITHOUT MEGANUMBER
No winner

4 NUMBERS WITH MEGANUMBER
5 won $7,187

4 NUMBERS WITHOUT MEGANUMBER
170 won $140

3 NUMBERS WITH MEGANUMBER
224 won $121

3 NUMBERS WITHOUT MEGANUMBER
8,323 won $7

2 NUMBERS WITH MEGANUMBER
3,682 won $7

1 NUMBER WITH MEGANUMBER
20,563 won $2

MEGANUMBER ONLY
37,650 won $1

MEGA MILLIONS RECAP
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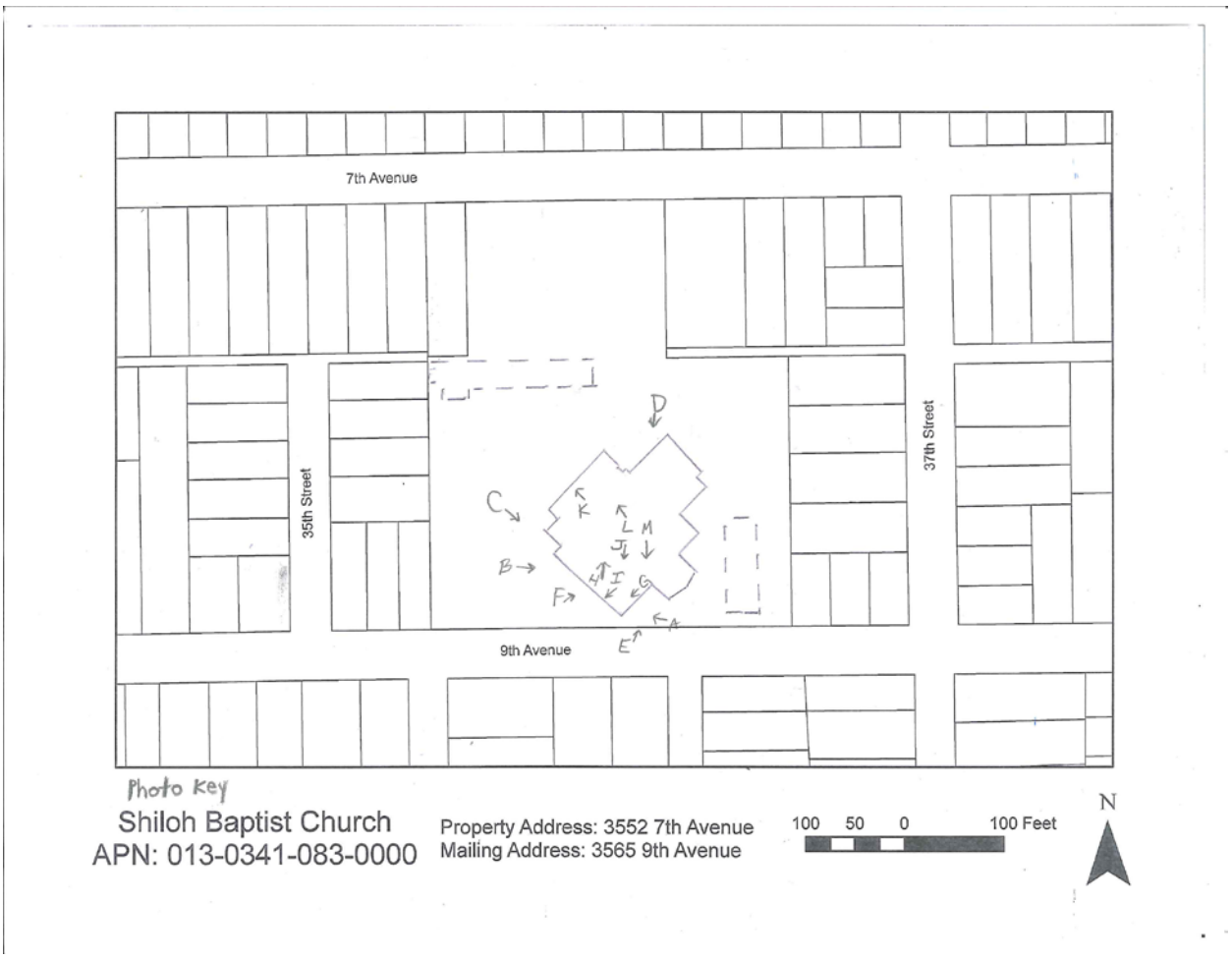
SETTING IT STRAIGHT

It is The Bee's policy to acknowledge promptly. Corrections will appear on Pa well as in the section where the error occurred. Errors in Metro should be calle attention of Assistant Managing Editor S Lebar, (916) 321-1182 or slebar@sacbe

Medi-Cal · Medicare · Workers Comp.
IRS PROBLEMS

Sketch map of Shiloh Baptist Church with Lettered Photo Key



Photographs – Letters refer to sketch map with photo key

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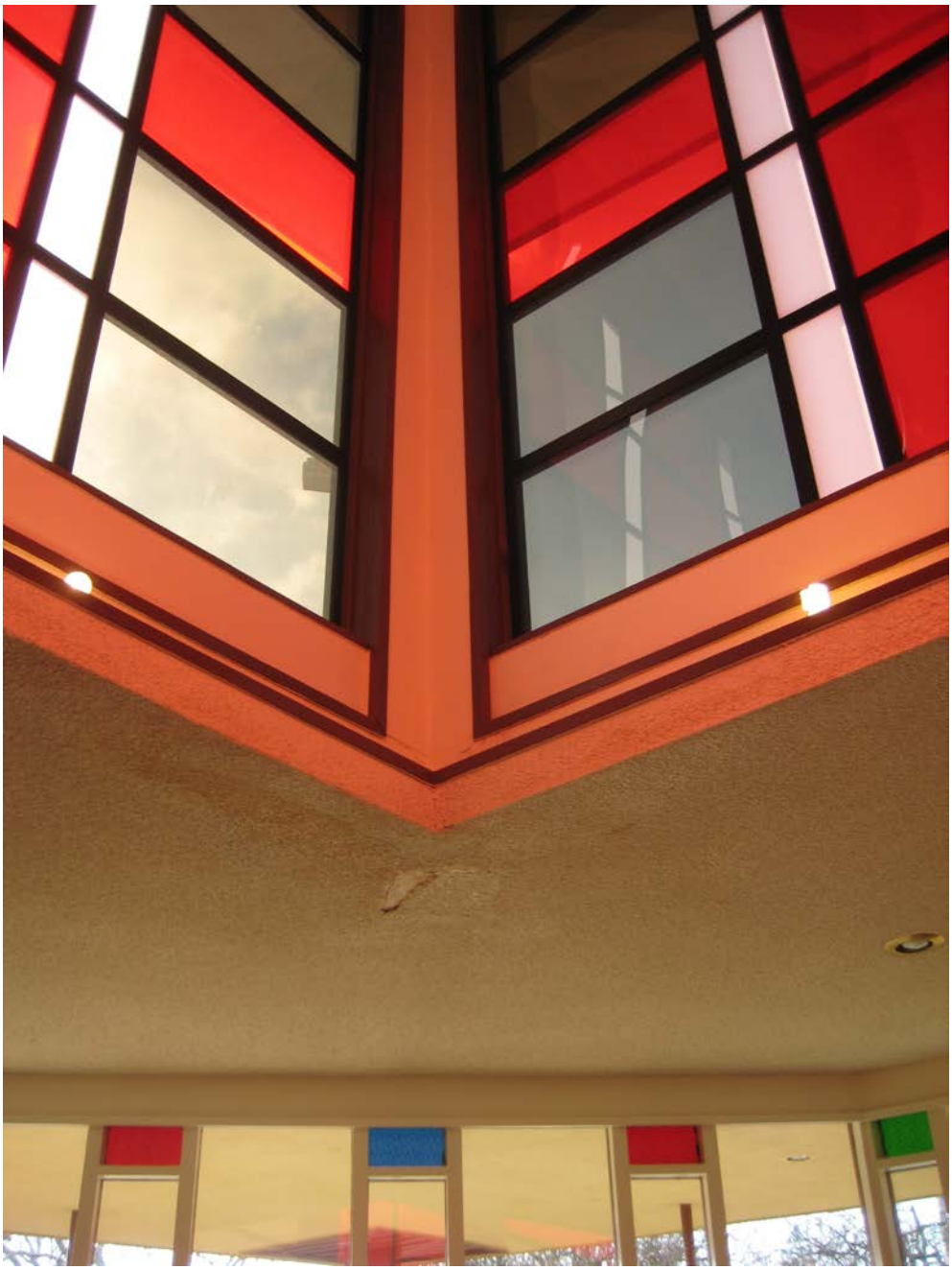

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Back to Table of Contents

RECOMMENDED **Ordinance**

ORDINANCE NO. _____

Adopted by the Sacramento City Council on _____

ADDING SHILOH BAPTIST CHURCH, LOCATED AT 3552 7TH AVENUE, TO THE SACRAMENTO REGISTER OF HISTORIC & CULTURAL RESOURCES AS A LANDMARK (M12-001)

BE IT ENACTED BY THE COUNCIL OF THE CITY OF SACRAMENTO:

SECTION 1

The Sacramento Register of Historic & Cultural Resources is amended by adding the property located at 3552 7th Avenue, Shiloh Baptist Church, as a Landmark.

The property located at 3552 7th Avenue (013-0341-083-0000), with Church entry access from 3565 9th Avenue, is eligible under Criterion:

i. "It is associated with events that have made a significant contribution to the broad patterns of the history of the city, the region, the state or the nation",
ii. "It is associated with the lives of persons significant in the city's past",
iii. "It embodies the distinctive characteristics of a type, period or method of construction", and
iv. "It represents the work of an important creative individual or master".

SECTION 2

Sacramento City Code Section 17.134.180 prescribes that the Significant Feature(s) or Characteristic(s) of the resources to be added to the Sacramento Register shall be identified in the designating Ordinance.

The significant features and characteristics of this property include the following:

- Site plan, structure angled to the street with main sanctuary/entry masses forward,
- Diamond and triangle forms,
- Dramatic high angled roof of the main sanctuary contrasted with the lower, flat-roofed ancillary spaces and west side trellis;
- South corner roof-located steeple;
- Use of strong colors in glass within clean mid-century modern patterns in the entry lobby,
- Accented verticality of angled window openings in sanctuary against solid smooth massing of walls, and

- Muted and neutral sanctuary color and materials palate, including original light-wood pews, railings, and pulpit, which provides focus on pulpit, baptismal and choir.

SECTION 3

Pursuant to the nomination application submitted by the Church Board of Trustees, and pursuant to the Sacramento City Code Sections 17.134.170 and 17.134.180 and based on the duly noticed hearings conducted by the Preservation Director, Preservation Commission and City Council, the staff reports and nomination materials attached thereto, and the testimony presented at the hearing on the nomination, the City Council makes the following findings in support of its action to designate the property located at 3552 7th Avenue, Shiloh Baptist Church, as a Landmark and to place it in the Sacramento Register:

The properties meet the Criteria for Sacramento Register Landmark eligibility pursuant to Sacramento City Code Title 17, Chapter 17.134, section 17.134.170-C (1-5):

A. The nominated resource located at 3552 7th Ave. (013-0341-083-0000) meets Criterion i. "It is associated with events that have made a significant contribution to the broad patterns of the history of the city, the region, the state or the nation", ii. "It is associated with the lives of persons significant in the city's past", iii. "It embodies the distinctive characteristics of a type, period or method of construction", and iv. "It represents the work of an important creative individual or master".

B. In addition, the nominated resource has 1) has integrity of location, design, setting, materials, workmanship, and association and 2) has significant historic or architectural worth; and

C. The nominated resource has important historic or architectural worth, and its designation as a landmark is reasonable, appropriate, and necessary to protect, promote, and further the goals of this chapter, pursuant to Sacramento City Code Title 17, Chapter 17.134, section 17.134.170-C (b-c).

Adoption of this Landmark promotes the maintenance and enhancement of the significant features and characteristics of the Landmark pursuant to the Secretary of the Interior's Standards for the Treatment of Historic Properties.

Adoption of this Landmark promotes the maintenance and enhancement of the historic materials and fabric, as well as the appearance, of the Landmark.

Adoption of this Landmark is consistent with the City's Historic & Cultural Resources Element of the 2030 General Plan.

Adoption of this ordinance adding this property to the Sacramento Register as a Landmark will afford the property the ability to use of the California Historical Building Code and eligibility for any other preservation incentives that may be adopted for listed properties.

Adding this property to the Sacramento Register as a Landmark helps to protect historic resources of the City of Sacramento.

SECTION 4

The City Manager of the City of Sacramento is hereby directed to add the property located at 3552 7th Avenue (013-0341-083-0000) to the Sacramento Register of Historic & Cultural Resources as a Landmark.