

## ABSTRACT

Title of Thesis: FIRST BAPTIST CHURCH, LAKELAND,  
ARCHITECTURAL AND HISTORIC SURVEY

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Master of Historic Preservation, 2024

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Religion and education are key foundational elements in the establishment of the built environment of Lakeland, a historic African American community, located adjacent to the University of Maryland in College Park, Maryland and in close proximity to the nation's capital, Washington DC. They make up paramount and essential elements to the history and culture of African American communities. This paper aims at providing a comprehensive architectural and historic survey report on the First Baptist Church of Lakeland, with the goal of preserving the remaining built environment's cultural resources of the Lakeland community, facilitating efforts of restorative justice, and in developing a National Register of Historic Places nomination or a multiple property nomination, adding to the effort and great work already done by the Lakeland Community Heritage project. This study will use research and methodology from primary and secondary resources as well as 3D digital documentation to create a 3D model of the church. Digital documentation has proven vital in historically African American neighborhoods and the impact of urban renewal and segregation on the creation (and threat of demolition and neglect) of the built environment.

FIRST BAPTIST CHURCH, LAKELAND, COLLEGE PARK.  
AN ARCHITECTURAL AND HISTORIC SURVEY

By

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2024

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JESUS, The Way, The Truth, and The Light.

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## **Chapter 1**

### *Introduction*

Religious structures have played a fundamental part in the development and history of the African American community. Its value and significance to Black people is indisputable, therefore its preservation and effective documentation is crucial and of more pressing need and importance, considering the national stereotype Black communities face either through urban renewal, segregation, racism, etc. Lakeland, part of College Park, Maryland, is one of such important African American communities.

This paper will conduct an architectural and historical survey of the First Baptist Church, a historically Black church in Lakeland, that existed almost since the inception of this historically Black neighborhood and migration of Black people into the area. This project presents an extensive architectural study and evaluation, with a full description of the physical and tangible features of the church, buttressed and supported with images and photogrammetry, with the addition of 3D scans of the interior and exterior features of the church facilitating a full and detailed description. Thereafter, research into the full history of the church will establish a historical timeline and develop a statement of significance with the goal of developing a national or local register designation.

Additionally, a holistic evaluation of historic churches within the National Register of Historic Places in Maryland identifying patterns, similarities, norms, and abnormality with the First Baptist Church of Lakeland was conducted for this research project.

This study analyzes the history of education in Lakeland, the role Black women and religion played in educating Black children in a time of segregation. Further methodology used

primary and secondary sources in archival studies, newspaper records, census records, oral interview etc., to develop the project work and scope.

This study would also entail a brief description on Lakeland churches and Lakeland high school; however, this paper is focused on creating a substantial architectural, historical, and cultural resource for the First Baptist Church with the aim of a national or local register designation and to build to the resources available on the church.

### **Research Questions**

The main questions this project seeks to address are, what role does, or could the preservation of Black churches play within an African American community that has gone through a colossal loss of its architectural and cultural heritage?

1. What is the place of religion and Black churches in Black communities?
2. How integral is the role of Black women in Black churches and the Black communities?
3. What role did the First Baptist Church play in contributing to the education of Black children in the community?
4. How can digital documentation tools be used in documenting architectural structures in Black churches?
5. What patterns, systems and practices are unique to Black churches and their heritage?

### **Problem Statement**

African American communities are an integral part of the history and fabric of the United State. The struggles, passion, and resilience of Black people in the face of adversity built and formed black communities over decades and centuries. Sadly, the tools of historic preservation have repeatedly failed Black communities and have not preserved, documented, or acknowledged the devastating effect of urban renewal on these communities. There is an urgent

need to preserve what is left of the architecture and the very important heritage of Black communities. Researchers have made great strides in documenting Black churches and their role in the community, however more work still needs to be done in understanding the role of Black churches, and Black women in African American communities and historic preservation during an era of segregation.

### ***Lakeland***

Lakeland is an historic African American community located in the City of College Park in Prince George's County, Maryland (*Figure 1*).



Figure 1: Lakeland and surrounding Landmark, UMD  
Source: Google Earth

It was a predominantly white neighborhood until the mid-twentieth century (1930-1950). Lakeland was designed and mapped by Edwin Newman, a white developer, as a resort home and vacation center for the rich white community. However, in the early twentieth century, African

Americans like Benjamin Robert Hicks, John C. Johnson, and Joseph Brooks moved into the community with their families. Hicks worked on the Baltimore & Ohio Railroad for years, building, maintaining, and repairing hundreds of miles of railroad tracks. Hicks and his wife would eventually purchase a land in Lakeland on Washington Street, now Lakeland Road.<sup>1</sup> Johnson and Brooks also moved into Lakeland, working on the Baltimore & Ohio Railroad.<sup>2</sup> Johnson would later become the principal of the Lakeland high school and eventually sell land to the First Baptist Church.

Black families initially established homes east of the railway track that divides the community and then spread into the west. Eventually, most of the white residents moved out and African Americans continually moved into the neighborhood seeking employment at the Maryland Agricultural College (now the University of Maryland, College Park) and a better quality of life.<sup>3</sup> African Americans who moved into the community constantly reached out to their family members in different neighborhoods and other states, including Virginia, and many eventually purchased homes and moved into the neighborhood.

Newman had a preconceived notion and image of how he wanted Lakeland to grow. He was a businessman who envisaged building a resort community for whites, and developed a plan to this effect, however most of this plan never materialized, due to Lakeland being in a low floodplain and the constant flooding issues. (*Figure 2: Plat of Lakeland, 1890*).

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<sup>1</sup> Lakeland Digital Archive. <https://archive.lakelandchp.com/collection/item/4531>. Accessed 27 Apr. 2024.

<sup>2</sup> Ibid.

<sup>3</sup> The 1856 Project.” Accessed May 9, 2024. <https://1856project.umd.edu/about/dory-story>.



Figure 2: Edwin Newmans Plat of Lakeland, 1890.  
Source: Lakeland digital archive

In 1970, many historic African American homes in Lakeland were demolished due to an urban renewal project from the City of College Park targeted at solving the issue of consistent flooding and replacing deteriorating housing. This renewal project was a downward slope for the community and a sad recurring phenomenon of displaced African American communities in the US. Furthermore, the project stripped the Lakeland African American community of its identity, cultural landmark, and unique architecture. The building functions most predominant within the community are mostly residential; however, there are also very important religious, commercial, and educational buildings within the community, such as the First Baptist Church and the Embry AME Church.

### ***Black Settlement and home ownership in Lakeland***

The B&O railroad and streetcars were a major drive for African Americans moving and settling into the Lakeland community in the 1900's. The extension of the streetcar line and suburban electric into nearby Branchville made it easier for African Americans to commute to and from work. Segregation limited the kind of employment Lakelanders could access in the early 20<sup>th</sup> century to menial jobs. Resident of Lakeland were employed in the dining and laundry section<sup>4</sup> at the University of Maryland, College Park, (formerly Maryland Agricultural College), they also had federal government jobs in DC using the streetcars that ran from Lakeland to Washington, DC.<sup>5</sup> The streetcar also provided access to shopping and theater centers in U Street and downtown Washington DC, without having to live in the city. Lakeland provided a suburban environment where residents felt it was safe to raise children.

Lakeland in its early years was racially segregated, separated by the B&O railroad that ran between Black and white areas of the community. By 1900s, however, African American families like the Greens, Greys, and Grosses began to move from the east side of the tracks to the west side. One of the earliest African Americans to purchase and own a property in Lakeland was John C. Johnson. Johnson purchased a home from Daniel and Elizabeth Kleps,<sup>6</sup> in May 1903 in Lot 1, Block 13, which he later sold to the First Baptist Church and is the current location of the church. However, there are rumors that Johnson might have been mistaken for a white man until the entire family moved into the neighborhood and were discovered otherwise.<sup>7</sup>

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<sup>4</sup> The 1856 Project.” Accessed May 9, 2024. <https://1856project.umd.edu/about/dory-story>.

<sup>5</sup> Sies, Mary Corbin, John Heermans, and Lakeland Community Heritage Project, Inc. 2010. Lakeland East of the Railroad Tracks, 1890-1970. College Park, Md.: Dept. of American Studies, University of Maryland.

<sup>6</sup> Prince George's County Circuit Land Records, [www.MDlandrec.net](http://www.MDlandrec.net). Liber14, Folio 166,1903. (Accessed March 2024).

<sup>7</sup> Sies, Mary Corbin, John Heermans, and Lakeland Community Heritage Project, Inc. 2010. Lakeland East of the Railroad Tracks, 1890-1970. College Park, Md.: Dept. of American Studies, University of Maryland.

George H. Gross and Rosa Gross were also among early Black residents to settle and live in the central part of Lakeland Beginning in the 1900's.<sup>8</sup>

As African Americans continued to purchase homes and moved into Lakeland, white residents kept moving out into other neighborhoods in and near College Park, and by the first quarter of the twentieth century, Lakeland was well established as a thriving Black community with schools, churches, and social and commercial facilities. The demographics of Lakeland began to shift as Black families, previously segregated on the east side of the B&O Railroad tracks, began to move to the west side of Lakeland. Tax records indicate that African American home ownership increased in the 1920's and 1930's, though several then initially rented homes in the community.<sup>9</sup>

Despite racial discrimination faced by early African Americans moving into the community, Lakeland provided a place and opportunity for Black people to own homes, at a time when home ownership was difficult in Prince George's County and the State of Maryland. The opportunity to be homeowners was pivotal to the strong and vibrant community established by African Americans in Lakeland.

### ***Urban Renewal***

Lakeland experienced significant change throughout the establishment of the First Baptist Church. By the second quarter of the twentieth century, Lakeland was firmly established as an African American enclave within the City of College Park, which was incorporated in 1945. Residential segregation persisted in the city, county, and Washington metropolitan area well into the 1960s, a result of public policy and private practice that had severely curtailed housing

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<sup>8</sup> Maryland Inventory of Historic Properties Form. Nancy-Tabbs-House-HSE, MNCPPC Prince George County, Dec. 2023, <https://www.mncppc.org/DocumentCenter/View/23226/C1-Nancy-Tabbs-House-HSE>.

<sup>9</sup> Lakeland Community Heritage Project, Lakeland: African Americans in College Park.

options for Black resident,<sup>10</sup> like the Federal Housing Administration, established in 1934 that refused to insure mortgages within and around Black neighborhoods and communities, which became known as redlining,<sup>11</sup> The impact of redlining on Black communities was exacerbated by the Federal National Mortgage association created by Congress in 1938, the GI Bill, which promised benefits to service people from World War II, and the American Housing Act of 1949, which provided significant funding and authorized the government to use eminent domain to clear what some people saw as "slums," setting the path for urban renewal. In 1956 the National Interstate and Defense Highways Acts created highways that cut through neighborhoods that were predominantly Black residents.<sup>12</sup>

Racial segregation persisted within Maryland and surrounding states; however, Lakeland provided an enclave and community for African Americans to live, own homes, and build a thriving community despite these discriminatory practices.

The Federal Urban Renewal Program began after World War II through the Housing Act of 1949<sup>13</sup> authorized a subsidy for local urban renewal projects. Two main factors affected the federal urban renewal legislation and its application: planning as the basis for urban renewal, and the role of blight in approving urban renewal projects.<sup>14</sup> The law limited federal subsidy to two-thirds of the acquisition cost of property in urban renewal area, but the urban renewal agency usually accepted the one-third local share in the form of "in-kind" contributions that did not require a cash outlay. The acquired land was then handed over to private developers for

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<sup>10</sup> Maryland Inventory of Historic Properties Form. Nancy-Tabbs-House-HSE, MNCPPC Prince George County, Dec. 2023, <https://www.mncppc.org/DocumentCenter/View/23226/C1-Nancy-Tabbs-House-HSE>.

<sup>11</sup> Terry Gros, "A 'Forgotten History' of How the U.S. Government Segregated America." NPR, May 3, 2017.

<sup>12</sup> Almeida, La-Brina. "A History of Racist Federal Housing Policies." Mass. Budget and Policy Center, August 6, 2021. <https://massbudget.org/2021/08/06/a-history-of-racist-federal-housing-policies/>.

<sup>13</sup> Housing Act of 1949, Pub. L. No. 81-171, § 102, 63 Stat. 413, 414 (1949).

<sup>14</sup> Mandelker, Daniel R., "Understanding Urban Renewal: History Forgotten" (2022). Scholarship@WashULaw. 40. [https://openscholarship.wustl.edu/law\\_scholarship/40](https://openscholarship.wustl.edu/law_scholarship/40).

development, often at a discount.<sup>15</sup> The federal legislation had a decisive effect on the way in which urban renewal was implemented. It detailed the requirements that local urban renewal projects had to meet to receive a federal subsidy and required a fine balance between federal directives necessary to carry out national policy and the flexibility needed for local project management.<sup>16</sup> State legislation also was necessary because it had to incorporate federal requirements into state law needed to authorize local urban renewal projects.<sup>17</sup>

Maryland had adopted the legislation permitting specific states and local jurisdictions to participate in urban renewal projects, however College Park was not included in the original list, until the next session in 1963.<sup>18</sup>

One federal model urban renewal act that addressed the planning function required compliance with a general plan and the preparation of community and detailed project plans as a condition to the approval of urban renewal projects.<sup>19</sup> The plan is a locally adopted policy document guiding land use decisions under zoning and other land use ordinances. Lakeland did have a comprehensive Urban Renewal Plan guiding its process; however, it was not legally binding and was not adhered to as documented.<sup>20</sup> A former Lakeland committee chairman said of the plan and process, “They told us they would do one thing, then they did something else.” Over time the city’s proposed plan changed. (*Figure 3 – Urban Renewal Plan*). Another guideline was the establishment of a “Project Area Committee” made up of residents to advise on the program in their community.

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<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Lakeland Urban Renewal Project “Lakeland Digital Archive.

<sup>19</sup> Bettman, Draft of an Act for Urban Dev. and Redevelopment (American Soc of Planning Officials, March 1943).

<sup>20</sup> Mandelker, Daniel R. “The Comprehensive Planning Requirement in Urban Renewal.” University of Pennsylvania Law Review 116, no. 1 (1967): 25–73. <https://doi.org/10.2307/3310999>.

URBAN RENEWAL PLAN

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OFFICIAL EXHIBITS TO THE URBAN RENEWAL PLAN

	<u>Dated</u>
Exhibit "A": Boundary Description	February 1969
Project Boundary Map, U.R.P. Map No. 1	February 1969
Land Use Map, URP. Map No. 2	August 1969
Land Acquisition Map, U.R.P. Map No. 3	August 1969
Exhibit "B": Property Rehabilitation Requirements	August 1969
Existing District Zoning Map S. D. Map No. 2 Sheet 1 of 2	February 1969
Proposed District Zoning Map S.D. Map No. 2 Sheet 2 of 2	August 1969

Figure 3: Lakeland Urban Renewal Plan.

Source: Lakeland Digital Archives.

Lakeland's location within the floodplain meant the community was in constant risk of flooding and degradation, housing quality was also not standard, in order to find a solution to this problem, Lakeland residents in 1961 decided to seek a representative from the federal housing administration to present some potential solutions and measures to resolve the issues in the community, however no definite progress was made but the Mayor and Council made assurance to take protective measures.<sup>21</sup>

During the urban renewal process, many Black family homes and properties were designated to be demolished towards redevelopment; about 82 families were relocated out of the community, which made up about  $\frac{2}{3}$  of the community.<sup>22</sup> Lakeland agreed to leave their homes for the prospect and the promise of modern single-family homes in the community; however, this was not the case, instead mid-rise apartment buildings, townhouses, and six single family homes were built.

Urban renewal came at a severe cost to the Lakeland community in displacing many of its thriving community members. This activity is a mirror of a national occurrence in American history in which disproportionately high numbers of minority and Black residents of "blighted" areas were displaced with the enticing promise of being able to return to their communities, which never materialized.

### ***Lakeland Churches***

The African American community in Lakeland built its foundation and its bearing on community and religion, which is directly connected to the two historic churches in the community. It is no coincidence that the churches initially started as just one denomination while

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<sup>21</sup> Lakeland Urban Renewal Project "Lakeland Digital Archive." Chronology of Lakeland Urban Renewal Project. Details the chronological order, legislative and process of urban renewal in Lakeland from 1961 - 1973.

<sup>22</sup> Lakeland Urban Renewal Project "Lakeland Digital Archive."

still fellowshiping in members' houses but split up due to theological differences to form the Embury (AME) African Methodist Episcopal Church and The First Baptist Church. The Baptist were more conservative, fundamental, and ritualistic in their doctrine, mode of worship and baptismal practices, they typically would vote as a church in taking decisions, while the Methodist were more liberal in their beliefs,<sup>23</sup> taking actions within the church as a group like appointing the presiding pastor.<sup>24</sup> However, they are still very much connected and the backbone of the Black community in Lakeland, a reflection, point of reference and identity for Lakeland in view of what has been lost.

These two churches are not only significant to the community but encompass the essence of community for the African Americans who moved into the community, especially in the early 20<sup>th</sup> century, though the bulk of the members no longer reside within the Lakeland community commute, however, many of them have their roots and history springing up from there.

The church has played several cogent roles in building and strengthening the bond of the Lakeland African American community, hosting several community Christmas celebrations and heritage celebration day, also providing summer training in arts and crafts for the youths in for the community.<sup>25</sup> Another pivotal contribution was the use of the old structure of the First Baptist Church which was later demolished for the present one, as a temporary school for the overpopulated Lakeland one-room school during the segregation era.<sup>26</sup>

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<sup>23</sup> "The Origins of the African Methodist Episcopal Church "The First Organized Black Denomination in the US" *National Humanities Center Resource Toolbox, The Making of African American Identity*, vol. Vol. I, pp. 1500–865, <https://nationalhumanitiescenter.org/pds/maai/community/text3/allenmethodism.pdf>.

<sup>24</sup> Ibid.

<sup>25</sup> Interview with Brooks Jela, and Myra Jean Sandidge by Janet T. Adesina, The First Baptist Church, October 25, 2022.

<sup>26</sup> The History of First Baptist Church of Lakeland (1890 – 2005), 2005. [www.fbc-com.org](http://www.fbc-com.org).

***Embry (AME) African Methodist Church, Lakeland.***

The Embry AME Church is the longest-standing historic religious structure in the Lakeland community. The African Americans who moved into Lakeland in the early 20th century saw the need for fellowship and church within the community, and fellowship began in Samuel Steward and Georgiana Steward's house who were church members.

In 1905, following the approval of the Episcopal church, land was purchased, and a small frame rectangular structure was built, a pattern common to most Methodist churches in the mid-19th century and 20th century especially African American Methodists. The Methodist Episcopal later appointed John A. Lankford, who influenced the design of AME churches in the District of Columbia, Maryland and Virginia having pushed the notion that the Black congregation needs architecture that is suitable to them and not inherit old frame building built and used by the white church. The Embry AME bears some features of John Lankford's design, such as the social hall, though built later and not with the initial construction, and the new Sunday school hall (*Figure 4*) at the west wing. The Methodist church in Lakeland was named the EMBRY AME church after the presiding Bishop, James Crawford Embry.<sup>27</sup>

The original structure of the church was a simple church hall but has seen a series of expansion additions and renovations over time. These additions include the restroom, which later was expanded following the channeling of city water into the community around 1945-1955, prior to that outhouses were mainly used for defecation. The pot belly stove used for heating was replaced with central air conditioning in 1957.<sup>28</sup>

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<sup>27</sup> 119<sup>th</sup> Anniversary Booklet, Embry AME. Church (2022).

<sup>28</sup> Ibid.



Figure 4: Embry AME Church, Lakeland, College Park  
Photo Credit: Author

A steeple, housing the church bell used to call for service was removed when the roof shingles were replaced by Mason O. Gamble<sup>29</sup> in 1956, however, due to the structural defect of the roof and the weight of the steeple it was never returned, these stripped the building of a symbolic part of the church façade. The main hall which is also the parish hall has experienced the most changes such as the creation of a new pastor's office (1980), finance office, and extended choir loft. Black women played an immensely important role in the organization of Lakeland Churches, and the stereotype of having mostly male gender lead a congregation of predominantly women, is undergoing a shift as seen in the Embry AME Church in Lakeland, which is currently pastored by a woman, Reverend Latisha Thomas Cokely who supported by a team of women pastors and deacons.

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<sup>29</sup> Interview with Dwight Brooks, Maxine Gross, Jean Matthews, Avis Matthew, Pearl-Lee Edwards by Janet T. Adesina, The Embry AME Church, November 13, 2022.

## Chapter 2

### *First Baptist Church, Lakeland.*

#### *Architectural Description and Historical Context*

This chapter gives a full architectural description of the physical structure of the First Baptist Church. Physical evaluation of the church used the technology of laser scan and photogrammetry to document the exterior and interior of the church. The processed and rendered scans created by the author are presented with this paper in Appendix A.

#### *Overview*

The First Baptist Church at Lakeland on lot 14 & p/o lot 1 & 2 of block 13<sup>30</sup> (Figure 5) sits on a 0.5710-acre lot located at 5018 Lakeland Rd, College Park, Maryland (Figure 6).

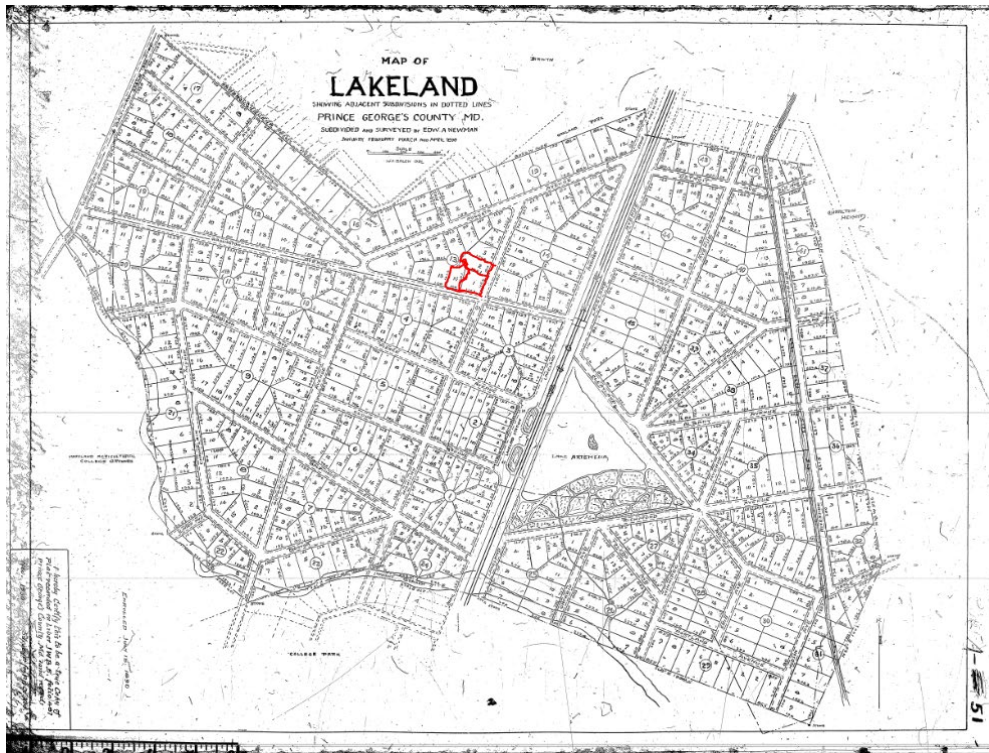


Figure 5: Plat of Lakeland, 1890. First Baptist Church, Lot 14, p/o Lot 1&2, Block 13 (5018 Lakeland Road) indicated by the solid red border.

Source: Lakeland digital archive

<sup>30</sup> Prince George's County Land Records, (lot 14 - June 1959, Liber 2314, Folio 88), (P/O lot 1 - June 1962, Liber 2964, Folio 20), (P/O lot 2 of block 13 - June 1962, Liber 5455, Folio 574).



Figure 6: First Baptist Church, Lakeland in its environmental setting.  
Source: PGAtlas.

The site is a relatively flat terrain surrounded by vegetation, with a tarred car park to the east of the building. The surrounding area is characterized by single family residential developments. The church sits near historically prominent features, like the University of Maryland, the Embry AME church adjacent, and a former streetcar corridor.

The church is a one-and-a-half story I – shaped, brick Gothic Revival style structure, resting on a raised basement, featuring a steeple at the southeast corner, to the right side of the building’s facade. The roof is wood framed gable with a parapet on the front facade and cross gable at the rear. The roofing material is fiberglass shingles with aluminum gutters and downspouts.

The structure is a 1:6 American brick bond, 3-bay, by 4-bay pile, with an exterior end chimney at the rear. Typical fenestration on the first floor consists of geometric stained-glass lancet windows composed of 1/1 wood frame double hung sash on concrete sills paired with a

fixed arched window and capped with brick lancet arches and brick keystones. The basement windows are steel frame casement windows with brick sills and steel lintel. A basketweave pattern (Figure 7) serves as a belt course separating the first floor from the basement level around the building.



Figure 7: Basketweave, brick bond indicating a change in level.  
Photo Credit: Author

There are two date stones below the belt course on the front facade. The first date indicates when the First Baptist Church was established (1891) and the second reflects when the existing structure was built (1959) (Figure 8).



Figure 8: Date stones indicating when the first Baptist church was established (1891) and the second when the existing structure was built (1959).  
Photo Credit: Author

### *South Elevation (Façade)*

The south elevation/front facade (Figure 9) has a flared 7-step concrete stairway leading to the main door. A steel ramp, added later to provide wheelchair accessibility, runs from the top of the stairs at the right to the ground level. A wood frame glass double door sits centrally across the front façade, above the door is a stained glass arched transom window, with brick lancet arch, and a concrete/stone keystone in-between.



Figure 9: South Elevation/Front Facade, (view from the major access road)

Photo Credit: Author

There are three typical lancet windows across the front façade. One window sits centrally above the entrance door and one each to the left and right of the door. Two lighting sconces flank the front door. On the basement level, there are two steel frame casement windows with brick sills and steel lintel, the window to the right is covered by the steel ramp running along the

building wall, while the left window is visible below the stairs, both windows are placed between the main entrance door and the double hung windows below.

The gable roof does not reflect from this view as it is covered by a parapet wall, however to the right of the parapet, the brick steeple (*Figure 10 image of steeple*) shoots skyward capped with a pyramidal steel roof and a cross protruding from it. The steeple also has a cross pattern with a glass block set into the wall on all four sides of the steeple at the top.



Figure 10: Brick Steeple, with Aluminum capping.  
Photo Credit: Author

### *East Elevation (Façade)*

On the east elevation/right side elevation (*Figure 11*), the brick steeple is typical on all side. The left wall connected to the steeple is a plane wall capped with a mono-pitch roof.



Figure 11: East Elevation/Facade, (View from parking Lot)  
Photo Credit: Author

The main wall carrying the full gable roof is recessed and has three large geometric stained-glass lancet windows composed of 1/1 wood frame double hung sash on concrete/stone sills paired with a fixed arched window and capped with brick lancet arches and concrete keystones. On the basement, there are four steel frame equidistant casement windows on brick sill and steel lintel. The cross gable to the right has one centrally placed typical lancet window, half the width of the window on the main gable, directly below is a typical basement window.

#### *North Elevation*

On the north elevation/rear facade (*Figure 12*), there is a centrally placed exterior end chimney projecting through the gable roof, which is adjoined by the cross gables from the wings. Two smaller typical lancet windows flank the chimney. There is another casement window on a brick sill and steel lintel to the left of the chimney and a small awning/hopper on the right wing below the hung sash window on the first floor. Lastly, a six-stair concrete stairway leads to a

partially below-grade basement steel door bonded by steel railings and balustrades to the right side of the chimney.



Figure 12: North Elevation/Facade  
Photo Credit: Author

### *West Elevation*

The west elevation/left facade (*Figure 13*) mirrors the east elevation, except for the steeple. In its place, a flat roof connects to the parapet wall. Additionally, the bay at the rear is shallower than that on the east elevation.



Figure 13: West Elevation/Facade, (View from parking Lot)  
Photo Credit: Author

*Site Description.*

The site has a flat terrain with turf grass and tarred parking to the east of the building. A paved pathway connects the major access road (Lakeland Road) to the concrete stairway. (Figure 14) A Brick signage with information on the church sits to the right on the turf grass. There is very little ornamentation on the building other than the stained-glass window, and keystones at the head of the lancet arches and brick marks (Figure 15).



Figure 14: First Baptist Church in its surrounding landscape  
Photo Credit: Author



Figure 15: Surrounding landscape of First Baptist Church  
Photo Credit: Author

## *Interior Description*

### *Summary*

The interior of the First Baptist church consists of a sanctuary/worship space on the main level with functional/supportive spaces on the periphery and in the renovated basement.

### *Main Floor*

The main entrance door opens into a vestibule/foyer. Within the vestibule there is a bathroom to the left and a stair leading to the basement and the balcony and media station on the balcony to the right.

### *Worship Hall/ Sanctuary*

A wooden frame double door leads to the worship hall/sanctuary from the vestibule. The sanctuary is a rectangular shaped double volume hall, with a central aisle separated by two rows of wooden pews. The east and west walls of the sanctuary have three typical lancet windows equally placed, with inscriptions on them dedicated to members of the church community who either contributed to or donated them. At the end of the sanctuary is the altar and choir loft behind it, on either side of the altar are two stairs: one leading to the Pastor's study on the left and the other to the basement on the right. The north wall of the sanctuary also has two typical lancet windows dedicated to Reverend Covington (*Figure 16*).



Figure 16: Worship Hall / Sanctuary, 1962  
Photo Credit: Author

### *Basement/Children Hall*

The basement floor serves as the children's hall and fellowship center, it is also used for reception and other church events. Other auxiliary spaces within the basement are the baptistry, kitchenette and offices.

The children's hall is a rectangular shaped space, supported by three columns equidistant from each other. The ceiling is designed with a tray style per column, with recessed box light within. There are three steel casement windows equally spaced from each other on the east and west walls. An elevated platform serves as a podium and altar towards the rear of the hall. There are two access doors on either side of the podium, the left leading to the kitchenette and the right to the lobby. (Figure 17).



Figure 17: Basement/Children Hall, 1965

Photo Credit: Author

The kitchenette is an L-shaped design with a marble benchtop and backsplash ceramic tile, the kitchen cabinets and shelves are all made of wood. The interior walls are all painted drywall except for areas with backsplash. An industrial stove sits opposite the entrance door, with an access door leading into the baptistry from the kitchen opposite the sink.

To the right of the podium is a lobby that leads to an office on the right and an exit door at the end, a staircase leading to the altar on the main floor is also accessible from the end of the lobby before the exit door.

### Chapter 3

#### *History Of the First Baptist Church/Statement of Significance*

The need for community, communion and fellowship has been an important and a crucial part of the fabric and structure of African American life. The Black community of Lakeland was no exception, Baptist and Methodist believers seeing this need began worshiping, holding meetings and prayers in members' houses like Mr. and Mrs. Robinson, Mr. and Mrs. Larkin Johnson, Mr. and Mrs. James Gray, Mr. and Mrs. Samuel Stewart, Mr. and Mrs. Oliver Johnson, Mr. and Mrs. Monroe Richmond, and Mrs. Melvina Johnson.<sup>31</sup> However due to denominational and doctrinal differences both churches decided to go their separate ways. Fellowship meetings were held in the home of Mr. and Mrs. Robinson, eventually becoming The First Baptist Church of Lakeland.



Figure 18: First Baptist Church of Lakeland, old building purchased in 1890.  
Source: Lakeland digital archive

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<sup>31</sup> History of the First Baptist Church of Lakeland, First Baptist Church of College Park. "Church History." Accessed March 6, 2024. <https://www.fbccpmd.org/church-history.html>.

As membership of the First Baptist Church of Lakeland grew, there was a need for a physical structure and a place of worship. By the end of the 19th century the members purchased a small frame building (*Figure 18 - Old frame building purchased in 1890*) located near the paint branch and between the B&O railroad and streetcar line.<sup>32</sup>

The purchased building was a vernacular one-story frame structure with wood siding, and a gable roof with wood shingle. Two stair risers led to a wooden panel door, capped with a gable roof leading to the main hall, above the entrance door was a diagonal square glass within a wooden frame. The building also had a historic 2/2 double hung sash window (*Figure 19*). The building required constant repairs and frequent maintenance work.



Figure 19: Frame building purchased by the First Baptist Church, Lakeland, with its congregation in front. Source: Lakeland digital archive

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<sup>32</sup> Ibid.

The First Baptist Church continued fellowship and worship in the renovated building for almost ten decades, however due to the location of the church within the floodplain and constant environmental issues, the church decided to buy another parcel of land, located at lot 14 block 3 (5018 Lakeland Road). The original frame building was then moved to the newly purchased land by the church. Despite the renovation, repairs and maintenance work done by the church and its leadership the building was always in a state of disrepair and in need of constant work. The frame structure had undergone a series of repairs, expansion, and remodeling, including adding a choir room, choir loft and pastor's office. When a basement was added in 1949, the frame building was moved to the rear of the site and placed on the basement after its completion.

The First Baptist Church, Lakeland, had different levels and tenure of leadership and pastoring throughout its lifetime, however one notable and significant leadership influence on the church and community was Reverend Milton A. Covington. After taking over the helm of the church in 1951, Reverend Covington spearheaded the movement for a new edifice to be built for the church. He presented the idea to the church and opened the idea for different design proposals to be submitted by the congregation.

Reverend Covington's training and expertise in the construction trades working as a cement mason, came in very handy, he eventually designed the layout of the church and spearheaded its construction along with James Claiborne who was a semi-skilled construction and machinery operator,<sup>33</sup> and Harold Pitts a sand hand truck driver.<sup>34</sup> Covington, Claiborne, and Pitts were the major players in the erection of the present edifice with contributions from other members of the church.

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<sup>33</sup> James L Claiborne, U.S World War II Army Enlistment Records, 1938-1946.

<sup>34</sup> 1930 United States Federal Census.

This system of construction was common among the Black community in Lakeland, numerous homes were built in this manner. Men kept their day job in the morning and built homes in the evening, homes like the George Henry and Agnes Gross Houses.<sup>35</sup> The availability of material, cost and skills needed in construction, required some Lakeland homes to be built as a community effort, by those who had such skills; the men provided the heavy labor and the women light work, notwithstanding it was a collective and community effort. It is no surprise the First Baptist Church was also built in this manner and pattern; it was a community effort.

For the new edifice to be built, financing was a major factor, to this end a mortgage of \$9,000<sup>36</sup> was taken against the church; and for this to be approved, community residents and some members of the First Baptist Church, signed their homes towards the mortgage.<sup>37</sup> These members were (Dervey and Thelma Lomax (8115 54th Avenue, College Park, MD), Charles L. and Nettie R. Hamlet (5502 Cleveland Avenue, College Park, MD), Arthur and Mary Brooks (8003 51st Avenue, College Park, MD), Harold and Julia Pitts (4800 Lakeland Avenue, College Park, MD), Daniel and Mattie Cameron (5102 Lakeland Road, Berwyn, MD), James and Mary Weems (5006 Pierce Street, College Park, MD), Currie and Annie Peele, James and Vera Claiborne (UR - Demolished, 4802 Lakeland Road, College Park, MD), Mary and Morris Weems, (5022 Lakeland Road, College Park, MD) and Enoch P and Hattie Sandidge, (4805 Navahoe Street, College Park, MD).<sup>38</sup> Sadly, many of these homeowners lost their houses to the urban renewal plan of 1970<sup>39</sup> and only about three still exist today.

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<sup>35</sup> Rohn, Kacy. "C3-George-Henry-and-Agnes-Gross-House-HSE." MNCPPC, December 12, 2023.

<https://www.mncppc.org/DocumentCenter/View/23228/C3-George-Henry-and-Agnes-Gross-House-HSE>.

<sup>36</sup> Prince George's County Land Records, June 1959, Liber 2314, Folio 88.

<sup>37</sup> Brooks Jela, and Myra Jean Sandidge interview by Author, October 25, 2022.

<sup>38</sup> Ibid.

<sup>39</sup> Urban Renewal Plan R-213 1978, Lakeland, Lakeland Digital Archive." Accessed April 10, 2024.  
<https://archive.lakelandchp.com/collection/item/4130>.

Construction of the new church would eventually begin in 1959 and during this period church services were held at Lakeland Hall. In September 1962,<sup>40</sup> the First Baptist congregation moved into the newly designed and built edifice on Lakeland Road. After completion of the building, improvements were constantly being made to the interior space of the church. The basement which was just an open-end hall sometimes used for wedding reception, social gathering and meetings was partitioned, to create a kitchen, trustee's office and a baptistry in 1965.<sup>41</sup> In 1966 central air conditioning was installed.<sup>42</sup> Members of the First Baptist Church in the community contributed, both in kind and time to the building of the church; all the stained-glass windows were either donated by individuals or families, whose names would later be inscribed into them. Reverend Convington and his wife Barbara contributed the first set of windows placed at the altar, the others are H. Morgan dedicated to Lucy Gordon, Rev. & Deacon Thomas Gross and Family and Mary E. Weems. (Figure 20).



Figure 20: Stained-glass window donated and dedicated by and to members of the Church.  
Photo Credit: Author

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<sup>40</sup> History of the First Baptist Church of Lakeland, First Baptist Church of College Park. "Church History.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

More improvements and modifications continued within the church, however the overall form and layout of the building remained unchanged. To comply with zoning laws and steady increase in the church membership, the adjoining lot was purchased for parking in 1964. Over the years, the church experienced increase and improvements, expanding into the community, and hosting a variety of community events, summer bash and summer school activities.

The Leadership of the First Baptist Church, considering its increase in population, initiated a proposal to expand the church building, to accommodate an additional one hundred to one hundred and fifty persons. To this effect a committee was set up by the church and a contractor was hired to advise the church. A design was developed to expand the church east into the parking lot, and zoning laws restricted any expansion on other sides, however expanding into the parking lot meant a new provision would have to be made for that.

Reverend Covington spoke with the Maryland National Capital Parks and Planning Commission on the possibility of using a lot adjacent to Deacon Claiborne home for parking, however the land belonged to MNCPPC, and anything that would be done on the land would have to be collectively agreed upon by the community. In the end, after considering how much it would cost to make these changes and improvements to the church they decided not to go forward with the expansion, but instead renovated the existing building.

### *Reverend Covington*

Reverend Dr. Milton Alfonzo Covington (*Figure 21*) was born in Raeford, North Carolina to Thomas Covington and Estela Lampley on March 7<sup>th</sup>, 1913.<sup>43</sup>

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<sup>43</sup> Ancestry.com. U.S Social Security Applications and Claims Index, 1936-2007. Provo, UT, USA: Ancestry.com.



Figure 21: Reverend Covington and his first wife Effie Covington, 1951  
Source: Lakeland digital archive

Reverend Covington moved to Washington, DC where he married his first wife Effie, born in 1915 in Virginia and had one son Julius<sup>44</sup> born in 1934. Reverend Covington enlisted in the US army in 1940 at the age of 27 and worked for Brown Vermilia Co. Inc, and Mellon Art Gallery construction on 7th Constitution Avenue N.W Washington DC.<sup>45</sup> Reverend Covington's work and expertise in the construction industry was as a cement mason, while his second wife Babara was a home keeper, which came very handy in the building of the First Baptist Church.

Rev. Covington pastored the First Baptist Church of Lakeland (later College Park) for 47 years between (1951- 1989), making him the longest serving head of the church. It was also during this period that he spearheaded the rebuilding of the new and present church alongside the

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<sup>44</sup> 1930 US Census, [https://www.ancestry.com/discoveryui-content/view/4016136:8939?tid=&pid=&queryId=7f79e286-70ed-412e-ac8e-d0d65b7eafe5&\\_phsrc=cuJ20&\\_phstart=successSource](https://www.ancestry.com/discoveryui-content/view/4016136:8939?tid=&pid=&queryId=7f79e286-70ed-412e-ac8e-d0d65b7eafe5&_phsrc=cuJ20&_phstart=successSource).

<sup>45</sup> U.S., World War II Draft Cards Young Men, 1940-1947 for Milton Alfonzo Covington.

parishioners and two church members of the church who were also trained in masonry work and enlisted in the US Army, James Claiborne and Harold Pitts.

After the death of Rev. Covington's first wife in March 1988, he married Barbara Covington on March 25<sup>th</sup>, 1989.<sup>46</sup> She was a vibrant member of the First Baptist Church at that time and had a son Brion Cone. Upon his retirement from pastoring, Reverend Covington was promoted to Pastor Emeritus and lived within the county with his wife.<sup>47</sup> They maintained their connection to the church being a major pillar in its formation, growth, and structuring.

### *James L. Claiborne*

James Claiborne (*Figure 22*) was born on April 11<sup>th</sup>, 1923, to Mr. Auston Claiborne and Mrs. Mattie Claiborne, in Ante Brunswick, Virginia.<sup>48</sup> James married Lydia Claiborne, and they had 3 children Ruth, Rosa and James Jr. James died on January 28th, 1927.

James lived in Burtonsville, Maryland but also had a home in Lakeland at 5107 Lakeland Road, College Park, situated to the south of the historic Embry AME church. At age twenty-two, on April 23<sup>rd</sup>, 1943, James enlisted in the Army under the Civilian Conservation Corps in Beltsville Maryland,<sup>49</sup> where he received hands-on semi-skilled construction and machinery operators training, which came in very handy in building the first Baptist Church which was completed in September 1962.

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<sup>46</sup> History of the First Baptist Church of Lakeland, First Baptist Church of College Park. "Church History, Accessed March 6, 2024. <https://www.fbccpmd.org/church-history.html>.

<sup>47</sup> Ancestry.com. U.S., Social Security Death Index, 1935-2014.

<sup>48</sup> 1930 US Census, [https://www.ancestry.com/discoveryui-content/view/4016136:8939?tid=&pid=&queryId=7f79e286-70ed-412e-ac8e-d0d65b7eafe5&\\_phsrc=cuJ20&\\_phstart=successSource](https://www.ancestry.com/discoveryui-content/view/4016136:8939?tid=&pid=&queryId=7f79e286-70ed-412e-ac8e-d0d65b7eafe5&_phsrc=cuJ20&_phstart=successSource).

<sup>49</sup> U.S., World War II Draft Cards Young Men, 1940-1947 for James Leonard Claiborne [https://www.ancestry.com/discoveryui-content/view/5921576:2238?tid=&pid=&queryId=7f79e286-70ed-412e-ac8e-d0d65b7eafe5&\\_phsrc=cuJ20&\\_phstart=success](https://www.ancestry.com/discoveryui-content/view/5921576:2238?tid=&pid=&queryId=7f79e286-70ed-412e-ac8e-d0d65b7eafe5&_phsrc=cuJ20&_phstart=success).



Figure 22: James L. Clairborne at his retirement ceremony in 1970.  
Source: Lakeland digital archive

At his retirement from service in 1970, James was endowed the citizens award by the mayor, he continued in service to the Lakeland community by serving as the president of the Lakeland Civic Association in 1975 working to improve and protect its unique heritage.<sup>50</sup>

*Harold Walter Pitts*

Harold Walter Pitts (*Figure 23*) was born on February 19<sup>th</sup>, 1923, in Philadelphia, Pennsylvania. He would later move to Maryland where he enlisted in the Army under the

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<sup>50</sup> Lakeland Digital Archive. <https://archive.lakelandchp.com/collection/item/1192>. Accessed 25 Apr. 2024.

Civilian Conservation Corps at the age of 19 in Beltsville, Maryland.<sup>51</sup> Harold was a sand hand truck driver.

The 1930 census indicated that Harold moved to Somerset, Maryland to live with his grandparents, David, and Elizabeth Jone.<sup>52</sup> along with two of his siblings Andrew and Thomas, with no indication of the whereabouts of his parents. By 1950 Harold was married to Julia<sup>53</sup> and they lived in Laurel, Maryland with their children. Harold later became a deacon and an assistant pastor after graduating from the Washington Baptist Seminary in 1972.<sup>54</sup>

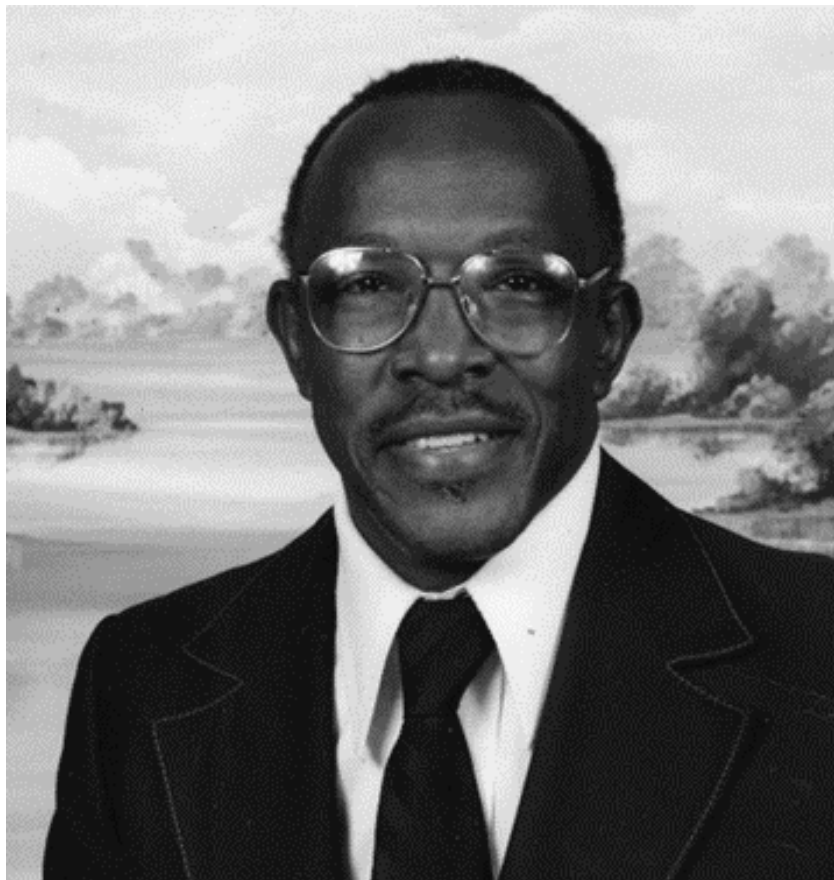


Figure 23: Horal Pitts  
Source: Lakeland digital archive

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<sup>51</sup> Harold Walter Pitts, U.S World War II Army Enlistment Records, 1942.

<sup>52</sup> 1930 US Census.

<sup>53</sup> Ibid.

<sup>54</sup> History of the First Baptist Church of Lakeland, First Baptist Church of College Park. "Church History." Accessed March 6, 2024. <https://www.fbccpmd.org/church-history.html>.

## Mortgaged Homes

Black home ownership is reflected in the structure, culture, and historical fabric of The First Baptist Church, despite segregation and policies that made it difficult for Black people to own and purchase home. Lakeland was a safe heaven and a thriving community that enabled Black ownership. This was fundamental and key in acquiring the necessary finance needed for the construction of the Church. Lakelanders valued the importance of building a befitting religious structure and were willing to sign up their homes despite the risk of defaulting against the mortgage of the church. Though several of the mortgaged homes have been lost, the remaining homes are contributing elements to the significance of the church building and to the integrity of the community.

**Table 1: Status of Contributing Buildings of African American Homeowners.**

S/N	Owner	Address	Existing/Demolished
1.	James and Mary Weems	5006 Pierce Street, College Park, MD	Existing
2.	Arthur and Mary Brooks	8003 51st Avenue, College Park, MD	Existing
3.	Daniel and Mattie Cameron	5102 Lakeland Road, Berwyn, MD	Existing
4.	Mary and Morris Weems	5022 Lakeland Road, College Park, MD	Demolished
5.	Dervey and Thelma Lomax	8115 54th Avenue, College Park, MD	Demolished
6.	Harold and Julia Pitts	4800 Lakeland Avenue, College Park, MD	Demolished
7.	Charles L. and Nettie R. Hamlet	5502 Cleveland Avenue, College Park, MD	Demolished
8.	James and Vera Claiborne	4802 Lakeland Road, College Park, MD	Demolished
9.	Enoch P and Hattie Sandidge	4805 Navahoe Street, College Park, MD	Demolished
10.	Currie and Annie Peele	(requires further research)	Demolished

*James and Mary Weems (5006 Pierce Street, College Park, MD)*

James and Mary Weems' home still exists today; however, it is no longer under the family ownershi; it was sold on November 16<sup>th</sup>, 2021 to Stanislav Datskovskiy and Micheal Datskovskiy for \$517,000.<sup>55</sup> James and Mary Weems first purchased lot 15 in block 4 (*Figure 24*) from Benjamin and Ellen Briscoe in April 1953, who purchased it from Mary E. Collins (nee Hance) and Susannah Willard in August 1915.<sup>56</sup> Alongside lot 15, James and Mary Weems also purchased lot 14 in block 4 and willed both to their daughter Diane Weems Ligon and granddaughter Prema Cutrona in 1994.<sup>57</sup>



Figure 24: House of James and Mary Weems (5006 Pierce Street, College Park, MD)  
Photo Credit: Author

This home is of major significance to the integrity, structure, and establishment of the First Baptist Church in Lakeland, being one of the few remaining buildings to have survived urban renewal. James passed away on the March 9<sup>th</sup>, 2007, after his wife who died on May 11<sup>th</sup>, 1994.<sup>58</sup>

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<sup>55</sup> Prince George's County Land Records, November 16, 2021, Liber 46809, Folio 35.

<sup>56</sup> Prince George's County Land Records, August 8, 1915, Liber 1597, Folio 413.

<sup>57</sup> Prince George's County Land Records, November 16, 2021, Liber 46809, Folio 35.

<sup>58</sup> Prince George's County Land Records, November 16, 2021, Liber 46809, Folio 35

*Arthur and Mary Brooks (8003 51st Avenue, College Park, MD)*

Arthur C. Brooks purchased his first property in Lakeland on lot 11 on block 3, (*Figure 25*) on February 5<sup>th</sup>, 1927, from John J Kleiner, Eliza B. Kleiner, Charles Shepherd and Florence.<sup>59</sup>



Figure 25: House of Arthur and Mary Brooks (8003 51st Avenue, College Park, MD), 2024  
Photo Credit: Author

Brooks was one of the property owners in Lakeland, who moved in when a lot of white residents began moving out of the neighborhood and in 1957, he and his wife purchased the adjoining lot 11 & lot 12, block 3.<sup>60</sup> The property stayed in the family ownership decades after Brooks died until it was recently sold to Yveta C. Penn after it was renumbered lot 19 and lot 20 of block 3.<sup>61</sup>

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<sup>59</sup> Prince George's County Land Records, February 1927, Liber 275, Folio 487.

<sup>60</sup> Prince George's County Land Records, January 1957, Liber 2067, Folio 407.

<sup>61</sup> Prince George's County Land Records, June 1970, Liber 46809, Folio 35.

This home, like the Weems' home which survived urban renewal, speaks to the integrity of the First Baptist Church and how African Americans placed great value on their community and religious structures.

*Daniel and Mattie Cameron (5102 Lakeland Road, Berwyn, MD)*

Like the other existing properties in Lakeland mortgaged for the construction of the First Baptist church, Daniel and Mattie Cameron's home is no longer under the family ownership, having been sold, due to financial constraints. This home located on lot 20, block 10, (Figure 26) is a one-story frame building, uniquely situated opposite the Embry AME Church, and two buildings away from the First Baptist Church.



Figure 26: House of Daniel and Mattie Cameron (5102 Lakeland Road, Berwyn, MD) 2024  
Photo Credit: Author

The home was sold by Thomas R. Cameron and Judy Cameron to the present owners on September 11<sup>th</sup>, 1989. Prior to that it was owned by Thomas R. Cameron and Mattie Cameron, who bought the house from Bill L. Yoho & Robert S. Hoyert. The physical existence of this house also further buttresses the integrity of the First Baptist Church, construction, creation, and

process. Furthermore, it demonstrates the value and essence of homeownership in and among African Americans communities. (Figure 27)

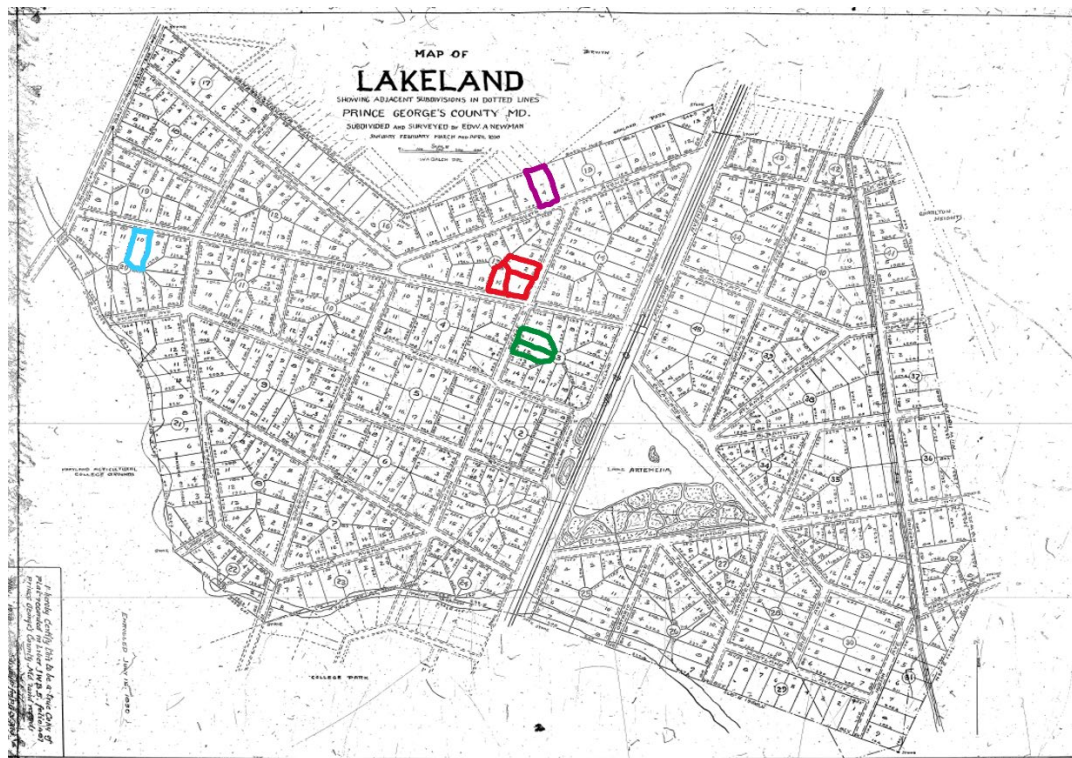


Figure 27: First Baptist Church Lakeland (red), with existing home that were signed for the mortgage of the Church. James and Mary Weems home (indigo), Arthur and Mary Brooks home (green), Daniel and Mattie Cameron home (light blue)  
Source: Lakeland digital archive, redesigned by Author

## The Black Church

The Black church was more than a spiritual home, it is the heart of Black people and community. It was the epicenter of Black life, it birthed Black business, Black education, it provided Black people with a sense of value, belonging and worthiness; it was essential to the social structure and survival of the Black community.

Black church supported its members in their striving and helped them withstand the lashing of segregation. The leadership structure of the Black church is predominantly spearheaded by men, though women make up much of the congregation and play intricate roles in the running of the church. The Black church is the longest standing institutional backbone of

the African American community and represents the collective culture ingrained into the lives of African Americans. It has been a place of hope, spiritual direction, and social support for African Americans.<sup>62</sup> It has spearheaded advocacy efforts for political and social justice and other services for the disadvantaged communities it represents and serves. The Black church since inception has been a place of refuge and healing for the oppressed and marginalized and essential to reach, influence, and mobilize African Americans for meaningful change and reform.

The Black church breeds a strong sense of kinship and social connectedness among its congregation, it has also engaged in capacity building and epitomized resilience, surviving in the face of adversity, scarcity, and historical threats.<sup>63</sup> In addition to the spiritual mission and edification Black churches serve, they have long stood ready to meet pressing human needs within the Black community, including food, clothing, and shelter.<sup>64</sup>

The restrictions and prohibition the Black community constantly faced participating in American mainstream institutions made the Black church a channel and membrane for social activities for Black people.<sup>65</sup> The church was one of the first independent institutions organized by African Americans during and after slavery, and still remains a formidable force to the Black community today.<sup>66</sup> Birthed from a place of struggle and oppression, the Black church has been the center for religious practices as well as social and political activity,<sup>67</sup> providing a means for

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<sup>62</sup> Brewer, LaPrincess C., and David R. Williams. "We've Come This Far by Faith: The Role of the Black Church in Public Health." *American Journal of Public Health* 109, no. 3 (March 2019): 385–86. <https://doi.org/10.2105/AJPH.2018.304939>.

<sup>63</sup> Ibid.

<sup>64</sup> Trader-Leigh, Dr. Karyn. "Understanding the Role of African American Churches and Clergy in Community Crisis Response," 2008. <https://jointcenter.org/wp-content/uploads/2021/02/UnderstandingRoleofChurches.pdf>.

<sup>65</sup> Frazier, E. F. (1963). *The Negro Church in America*. New York: Knopf.

<sup>66</sup> Lincoln, C. E. & Mamiya, L.H. (1990). *The Black Church in the African American Experience*. Duke University Press.

<sup>67</sup> Johnson, Misty Noel, "The black church and political mobilization of African Americans" (2007). [https://repository.lsu.edu/gradschool\\_theses/2463](https://repository.lsu.edu/gradschool_theses/2463).

the cultivation of basic skills like reading, writing, and world view to be formed and developed.<sup>68</sup> The First Baptist church in Lakeland, played important roles in the development and education of Black children in the community when it opened its doors to the overpopulated school for learning. Some members of the church also served as teachers. The prior owner of the land where the church was built was John J. Johnson,<sup>69</sup> who was the principal of the school at that time, brought to full circle the vital relationship between the church and the people. Looking back in retrospect, the bond and strength the Black church plays with the community cannot easily be overstated.

### **Black Women in the Black Church**

In the Black church, the activities and commitment of Black women are an indispensable framework on which Black religion survives.<sup>70</sup> The importance of Black women mobilizing the church on issues of educating Black children relied on Black women as caregivers and educators.

The leadership of the black church has almost always rested on the men, however the accomplishments and strides of the Black, male church leaders can be attributed, in part, to the sacrifice and contributions of all Black churchgoers especially women.<sup>71</sup> The collective and holistic efforts of Black women in attendance and activism cannot be ignored or over emphasized, the power and will Black women herald within the church must be duly acknowledged.<sup>72</sup>

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<sup>68</sup> Lincoln, C. E. & Mamiya, L.H.

<sup>69</sup> History of the First Baptist Church of Lakeland, First Baptist Church of College Park. "Church History." Accessed March 6, 2024. <https://www.fbcpmd.org/church-history.html>.

<sup>70</sup> Camille M. Wilson, The Role of the Black Church in Socializing African American Students for School Success: A Collective Case Study into the Nature of Prophetic Activism." Accessed April 17, 2024. <https://core.ac.uk/reader/149241220>.

<sup>71</sup> Gilkes, C.T. (2001). If it wasn't for the women: Black women's experience and womanist culture in church and community. Maryknoll, NY: Orbis Books.

<sup>72</sup> Camille M. Wilson, The Role of the Black Church in Socializing African American Students for School Success: A Collective Case Study into the Nature of Prophetic Activism." Accessed April 17, 2024.

The population of men within the Black church over time makes up a small percentage of the church membership, between 10-25%,<sup>73</sup> however the historical view of black church leadership, in Black churches, men serve in more pronounced leadership roles (e.g., reverend, bishop, senior pastor, lead deacons, etc.) at a much higher percentage than Black women.<sup>74</sup> The general demography of the Black church has very much remained consistent, most churches still have male leadership and the congregation is predominantly women. This trend shows in the First Baptist Church of Lakeland, the headship of the church has always been led by Black men, till this day, the present head being Reverend Stephen L. Wright, Sr, who was appointed in 1988.<sup>75</sup> Women have played a strong and vibrant role in the dynamics and running of the church. Under the dynamic leadership of Reverend Covington, he appointed Deacons into the board and made it a practice to appoint their spouses a year after if they were in right standing with the church.<sup>76</sup> However there were other numerous appointments as Deaconess, though their husbands were not deacons, like Hattie Sandidge, and Fannie Cager etc.<sup>77</sup> Some of these women would later rise to lead different units and sections within the church, but the overall headship of the church still rested on the shoulders of the men.

Within the black church women exhibit leadership in their congregations in numerous ways that make the black church a vital house of worship and a cornerstone of support to the community it serves. Women have exercised influence with or without the title of preacher.<sup>78</sup>

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<https://core.ac.uk/reader/149241220>.

<sup>73</sup> Wiggins, D.C. (2005). Righteous content: Black women's perspectives of church and faith. New York: New York University Press.

<sup>74</sup> Camille M. Wilson, The Role of the Black Church in Socializing African American Students for School Success: A Collective Case Study into the Nature of Prophetic Activism." Accessed April 17, 2024. <https://core.ac.uk/reader/149241220>.

<sup>75</sup> History of the First Baptist Church, 2005.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

<sup>78</sup> Wiggins, D.C. (2005). Righteous content: Black women's perspectives of church and faith. New York University Press.

The Black female experience in the Black church has been a part of the larger historical role of the Black female, which emphasizes independence, self-reliance, strength, and autonomy while contradicting the dominant culture's expectations of women.<sup>79</sup> The various duties and responsibilities Black women have in the Black church elevates the strength and vigor of Black woman.

The involvement of Black women was essential to the institutional success of the Black church, through their engagement in different services like; “soloists, ushers, nurses, church mothers, Sunday school teachers, missionaries, pastor’s aides, deaconesses, etc.<sup>80</sup> Black females have been able to carry their religious zeal beyond the walls of religious institutions by taking their message into the streets, houses, and schools of their communities.<sup>81</sup> The Black woman is key to the Black community and the Black church. They both reveal that her independence, self-reliance, strength, and autonomy are transferred to and used by both the Black family and Black church.<sup>82</sup> The architectural plan and function of rooms at First Baptist Church, Lakeland, reveal the spaces where women did much of their important community-facing work in the church.

### **Summary of Significance**

The First Baptist Church, Lakeland, located at 5018 Lakeland Rd, College Park, Maryland, is individually eligible for the National Register of Historic Places under Criteria A. It retains sufficient physical integrity to convey its historical and architectural significance.

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<sup>79</sup> Ibid.

<sup>80</sup> Wiggins, D.C. (2005). *Righteous content: Black women's perspectives of church and faith*. New York University Press.

<sup>81</sup> Virginia S. Fink, *if it Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community*, *Sociology of Religion*, 2002, <https://doi.org/10.2307/3712575>.

<sup>82</sup> Gilkes, Wiggins, *Church and Community*, *Sociology of Religion*, 2002, <https://doi.org/10.2307/3712575>.

The National Register conditions the listing of historic properties in meeting one of four criteria evaluation of significance: Criterion A; significant for their association or linkage to events and broad patterns of our history or persons; Criterion B; design or construction value, that is associated with the lives of persons significant in our past; Criterion C; embodies the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction, Criterion D; significant for its ability to yield important information about prehistory or history”.<sup>83</sup>

The First Baptist Church, Lakeland is a reflection of the value, culture, and significance the Black Church plays within the Black community. Its importance is also reflected by nine members of the church signing up their homes for the mortgage of the construction of the church, despite the meager opportunities for home loans available to Black people. Moreover, it speaks to the commitment and values of Black homeowners as well the ripple effect of neighborhood loss because of urban renewal in Lakeland. Additionally, the Church and site are historically and culturally significant for housing African American students for a decade when the only Lakeland school became overpopulated. Instead of putting a halt to their education, The First Baptist Church opened its doors to the community on the land they purchased from the school Principal John C, Johnson. Though the initial structure was demolished, the site and landscape remain the same and could contain important artifacts from this period, (however the church is not being nominated under Criterion D).

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<sup>83</sup> U.S. Department of the Interior National Park Service. How to Apply the National Register Criteria for Evaluation. 1990, [https://www.nps.gov/subjects/nationalregister/upload/NRB-15\\_web508.pdf](https://www.nps.gov/subjects/nationalregister/upload/NRB-15_web508.pdf).

## **Integrity**

As a requirement for national or local designation, a site must possess integrity. Integrity is the ability of a property to convey its significance through one of seven aspects - location, setting, design, materials, workmanship, feeling, and association.<sup>84</sup>

The First Baptist Church, Lakeland retains sufficient physical integrity to convey its historical and architectural significance. It also retains a high degree of integrity of materials, workmanship, and design. The building speaks to the original workmanship of Reverend Covington, James L. Claiborne and Harold Walter Pitts, and their contributions and efforts alongside the congregation that built the church. The exterior of the First Baptist Church has not undergone any alteration to its form since it was built and completed in 1962, except for some minor upgrades, like the main entrance door, changed from wood frame to a glass casement storm door and upgrade to the interior, like the partitioning of the basement, addition of the baptistry and kitchen remodel. Overall, it retains and maintains its original form and designs as built.

Moreover, despite the changes within the community and the massive and ripple effect of urban renewal, the original Gothic Revival form and style designed by Reverend Covington remains. The property remains under the ownership of the church and the congregation sitting as a reference to the displaced and surviving Lakeland community and therefore retains integrity of feeling and association.

Despite the number of houses destroyed in 1970 during urban renewal, including six of the homes signed for the mortgage of the First Baptist Church, the surrounding community still retains sufficient integrity, especially through the remaining three existing plots and buildings still present in Lakeland, that speaks to the historical integrity and historical significance of the church building

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<sup>84</sup> Ibid.

and its funding process. The overall physical change to the neighborhood fails to reflect the value and pedigree given to Black churches within the African American community, due to urban renewal, however the First Baptist Church stands as a pillar of reference and identity for the community in view of what was lost. Numerous factors, policies and decisions that led to the action of urban renewal within Lakeland, were decision made by white policy, government, and decision makers, despite the engagement and involvement of the community during the process, it was of minimal effect. The physical changes to the neighborhood reflect the failure of white society in acknowledging the value and pedigree given to Black churches within the African American community.

The period of significance for the First Baptist Church, Lakeland is defined by the years the church was used as a school in educating Black children between 1907-1917, when the Lakeland school was overpopulated, and between 1959 -1962, when the new building was built financed by members of the church who signed their homes against a \$9,000 mortgage taken by the church. The period of 1960-1970 is also significant as a representation of the black community of Lakeland surviving the devastating effect of urban renewal.

### *Schools in Lakeland*

As the population of African Americans in Lakeland increased in the early 20th century, the need for a formal place of learning and a school became paramount. Lakelanders saw education as fundamental and important to their community and societal structure and sought ways to educate the next generation, despite segregation.

Lakeland's first school was a one room elementary schoolhouse built for the 1903-1904 academic year; however, the one room soon reached its capacity and students had to be taught elsewhere from 1903 -1917. The First Baptist Church of Lakeland was one such places, alongside

individual homes. School tables and chairs were temporarily moved into the church and classes were taught there from 1907 -1917.<sup>85</sup> Following that, for more than thirty years the first school attended by most Lakelanders was Lakeland Elementary School, built in 1926.<sup>86</sup> Lakeland Schools were established during a period of segregation, as such black and white students were not allowed to attend the same school. Eventually Lakeland High School was built, one of the 23 schools built in Prince George's County with the assistance of the Julius Rosenwald Fund.<sup>87</sup>

The Rosenwald school program was a program funded by philanthropist Julius Rosenwald, partnering with African American educator and activist Booker T. Washington. Together they built thousands of schools for African American in Black communities improving access to education in the south.<sup>88</sup> Julius Rosenwald created the Rosenwald Fund in 1917, this funding however required matching funds from the communities that desired schools. The local African American community had to match the amount of the grant, with the aim of encouraging communities to work together in building these schools. Some community members contributed building materials and labor as their match. Rosenwald hoped his money would jumpstart a school and then not need his support.<sup>89</sup> Washington's overall mindset for southern African Americans was to provide access to quality educational opportunities; to this end, he devised a strategy to provide children with safe, purpose-built school buildings. Washington planned to

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<sup>85</sup> Lakeland Elementary School, (1925). The Lakeland Community Heritage Project, Inc. (2009), <https://archive.lakelandchp.com/collection/item/317>.

<sup>86</sup> Lakeland Elementary School building in 1958 became home to Little New Zion Fire Baptized Holiness Church of God of the Americas.

<sup>87</sup> Bullock, James A. *Lakeland High School*. The Ottery Group, Inc., 17 Mar. 2009, <https://apps.mht.maryland.gov/medusa/PDF/PrinceGeorges/PG;66-14.pdf>.

<sup>88</sup> The Rosenwald Schools: Progressive Era Philanthropy in the Segregated South (Teaching with Historic Places) NPS. <https://www.nps.gov/articles/the-rosenwald-schools-progressive-era-philanthropy-in-the-segregated-south-teaching-with-historic-places.htm>.

<sup>89</sup> Ibid.

organize Black school patrons to buy land and build schools that would then be turned over to local school authorities.

The Rosenwald Fund contributed to the building of about 5,000 schools for African American children in southern states from 1917 to 1932, providing state-of-the-art school plans along with partial funding. Communities were required to provide cash or in-kind contributions; the remainder of the school costs was borne by local school boards. Lakeland had two such schools. Lakeland Elementary School was built in 1925, replacing the earlier school, and Lakeland High School was built in 1928.<sup>90</sup>

### *Lakeland Community High School*

The Lakeland Community High School was built in 1928, additional classrooms and a multipurpose room were subsequently added between 1940 to 1950.<sup>91</sup>

Beginning in the mid-to-late twentieth century, Lakeland experienced a series of upheavals, including the process of school desegregation and the closure of the Lakeland School, which had served African American students since 1928. Despite the 1954 *Brown vs. Board of Education* decision to improve the educational conditions for African American students attending public schools, racial segregation persisted in Prince George's County schools. Lakeland students had to be transported to the nearby Fairmont Height High School or a larger school had to be built to tender for the mixed population after the school board voted between 1968-1969 to close the Lakeland school. In 1972 Lakeland obtained a fully integrated elementary school called the Paint Branch Elementary School, after a long struggle. The high school which served as the elementary and junior high school was repurposed for special education in 1972 until 1978.

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<sup>90</sup> Lakeland: African Americans in College Park. The Lakeland Community Heritage Project, Inc. (2009).

<sup>91</sup> Lakeland: African Americans in College Park. The Lakeland Community Heritage Project, Inc. (2009).

## Chapter 4

### *Comparison to Black Church in the National Register of Historic Places in Maryland.*

Historically Black churches<sup>92</sup> have not had pronounced representation within the National Register of Historic places, which speaks to the need for more diversity and inclusivity. A review of the National Register of Historic Places offers comparison of similarities, traits, and differences in architecture, style, design, history, and layout of historic black churches in Maryland. The methodology entailed filtering through the catalog of nominated churches in Maryland in the National Register, thereafter, formulating a table that included the property name, county, address, date of listing, prominent features and a summarized essay on the similarity, trends, and characteristic among the churches.

**Table 2: Nominated African American Historical Churches on The National Register of Historic Places in Maryland.**<sup>93</sup>

S/N	Reference	Property Name	County	Street & No.	City	Acres	Built	Date listed
1.	79001105	African Methodist Episcopal Church	Allegany	Decatur street, at Frederick Street	Cumberland	0.5	1892	4/20/1979
2.	73000891	Mt. Moriah African Methodist Episcopal Church	Anne Arundel	84 Franklin St.	Annapolis		1875	1/25/1973
3.	01000373	Mt. Tabor Methodist Episcopal Church	Anne Arundel	1421 St. Stephens Rd.	Crownsville	3.2	1893	4/12/2001
4.	79003218	Leadenhall Street Baptist Church	Baltimore	1021--1023 Leadenhall St.	Baltimore	0.2	1873	3/16/1979
5.	82004749	Sharp Street Memorial Church	Baltimore	508--516 Dolphin St. & 1206--1210 Etting St.	Baltimore	less than one acre	1898	7/21/1980
6	76000978	Mt. Gilboa A.M.E. Church	Baltimore	2312 Westchester Aves.	Oella	1	1859	10/21/1976
7	10000712	Hughes A.M.E. Chapel	Dorchester	411A Dorchester Ave.	Cambridge		1894	07/29/2018
8.	100005982	Ceres Bethel AME Church	Fredrick	Gapland Rd., approx. 2 mi. west of	Burkittsville	0.75	1870	12/22/2020
9	05000149	Ridgley Methodist Episcopal Church	Prince George's	8900 Central Avenue	Landover,	1.3	1921	3/14/2005

<sup>92</sup> The term African American and Black, would be used interchangeably in this study, to identify Americans of African descent.

<sup>93</sup> National Register Database and Research - National Register of Historic Places (U.S. National Park Service). Accessed May 11, 2024. <https://www.nps.gov/subjects/nationalregister/database-research.htm>.

10	07001116	Mt. Zion Methodist Episcopal Church	Somerset	29071 Polks Rd.	Princess Anne	2.5	1887	11/1/2007
11	08001012	Tolson's Chapel	Washington	111 E. High St.	Sharpsburg,	0.3	1866	10/21/2008
12	99001041	Asbury Methodist Episcopal Church	Wicomico	26679 Collins Wharf Rd.	Allen,	7.5	1848	8/27/1999

**Notable patterns and trends with historic African American churches listed in the National Register in Maryland.**

Black churches are one the most significant institutions in the history of the black community, they played several crucial roles within the community like education, hosting community meetings and gatherings, and being a place of identity and genius loci for the black community. The heritage and cultural significance these African American churches provided cannot be overemphasized; they provided an identity, a community, and a cover for black people. They also provided spiritual and moral leadership, social, civic, and cultural services that sustained the black community in the face of adamant discrimination and segregation from American life and rights. Additionally, some African American churches had predominant identity, connection, and significance to freed black slaves, sometimes breaking out from white congregations, to establish and build their own houses of worship, a trend that saw steady increase and expansion over the years across many Black communities all over the country (e.g., Mt. Zion Methodist Episcopal Church and the African Methodist Episcopal Church). These churches were usually built with wood frame or brick materials.

Often, African American churches do not possess architectural features such as those seen as significant design elements in white churches. However, a few of them bore not just black historical heritage but architectural uniqueness, such as the Mt. Moriah African Methodist Episcopal Church, a small-scale example of Victorian Gothic ecclesiastical architecture, and the Leadenhall Baptist Church. Cemeteries and tombstones are sometimes associated with churches,

especially historic churches, Ridgley Methodist Episcopal Church has the oldest known tombstone in Maryland.

A pattern of African American churches located on undesirable and unsuitable land was a common trend because that was usually what was affordable and accessible, however technology has made even this land more desirable. Additionally, a steeple housing a bell was one of the physical elements on the façade of the early Black churches, however a few of them were destroyed by adverse weather or poor maintenance. Also, with the interior layout and design of the Black church, the main sanctuary was on the second floor and the Sunday school on the first floor. The nave which is “a hall separated on adjacent sides by pillars” and very common in the 19th century is a notable feature, in Baptist and Methodist historic churches on the National Register.

A lot of Black churches have had extension or expansion of their buildings due to population increase, however they still maintain a level of integrity, cultural and historical significance especially to the Black community. Historical black churches served as the foundation for education and the Bible used as an excuse to provide access to literacy during the era of anti-literacy laws aimed at the Black community.

#### **Predominant Architectural building features and materials.**

- Architectural Style – Gothic Revival, Victorian Gothic Ecclesiastical
- Roofs – gable roof, shingles.
- Walls – timber and brick walls, predominantly American bonds.
- Windows – wooden frames, Gothic arched, and lancet stained double hung glass windows.
- Doors – double-paneled entrance door with wood frame.
- No of Floors – 1
- First Floor – main sanctuary.

- Second Floor
- Basement – Sunday School, Children’s Hall.
- Ornamentations – little or no ornamentation.
- Landscape – sparse vegetation, tombstones.
- Interior – oak pews.

First Baptist Church employs Gothic architectural elements common to other churches, such as stained-glass windows and a gable roof. Its brick bond is also similar. The main sanctuary is on the first floor and the children's church in the basement. In the sanctuary, oak pews separated by a central aisle face the altar. The African American churches listed on the National Register play very important roles in the black community in which they are located, they serve as centers for community, identity, and cover for black people, the First Baptist Church, Lakeland is no different and its value can be seen in the historical and cultural heritage of its building, its congregation, and its community.

## *Conclusion*

In conclusion this study details architectural style and features of the First Baptist Church, Lakeland, in a community that suffered a loss of its environmental setting. It also highlights the value Black people place on their religious institutions., additionally, the importance of education within the Black community and the role the Black Church played towards it was identified, lastly a comparison was drawn to nominated African American Churches within the National Register.

The First Baptist Church, Lakeland, began in individual homes as one single congregation with the Methodist Church, but they would eventually split due to doctrinal differences. In 1890, the First Baptist Church purchased their first building, an old frame building located between the B&O railroad and the streetcar line. A decade later the building was relocated to new land purchased from John C. Johnson, the former head of the Lakeland school.

Prior to the demolition of the old frame building in 1959, it served as a school for about ten decades when the Lakeland school was overpopulated, a significant representation of the value and connection between education, the church, and the Black community. Under the leadership of Reverend Convington, an initiative for a new building was materialled, the church took a \$9000 mortgage, and ten members of the church signing their homes against it, which is particularly significant considering the struggle, disadvantaged systems and policies that made it difficult for Black people to own homes, however Lakeland offered an opportunity for Black homeownership against all odds. The new building completed in 1962 was built by Reverend Convington, James Claiborne and Horald Pitts, a style of construction common with the Black community of Lakeland.

Lastly, this paper highlights and emphasizes the strength, value, and essence of the Black Church within the Black community. It also explored digital tools to document the physical structure of the church towards preserving the many stories, legacies, and values they represent. Further research would entail a comprehensive study of urban renewal policies, and their influence on the Lakeland community, furthermore a complete National Register nomination form can be written and submitted for designation.

Figures.



Figure 28: Author, Janet T. Adesina (right) with Brooks Jela, and Myra Jean Sandidge, senior members of the First Baptist Church, direct descendants of Enoch and Hattie Sandidge who signed up their homes for the church mortgage, after conducting an oral interview, December 2022.

Photo Credit: Author



Figure 29: Author, Janet T. Adesina with Dwight Brooks, Jean Matthews, Maxine Gross, Avis Matthew, Pearl-Lee Edwards, senior members of the Embury AME Church, after conducting an oral interview. The Embury AME Church, November 13, 2022.

Photo Credit: Author

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## Appendix A

### 3D Digital Documentation Deliverables

Laser scan and photogrammetry was used in creating a digital model of the First Baptist Church of Lakeland. I used the Faro Focus 3D Scanner to capture every detail of the building and its landscape in true-to-life color. The 3D scanner has high accuracy, long range, and can capture any intricate details over 100 meters away. Scans were taken of both the interior and the exterior of the church, thereafter photogrammetry was also done. Photogrammetry is the science and technology of gathering spatial measurements and geometrically reliable derived output from photographs using a camera.<sup>94</sup>

After completion of the field work, all the scans were imported and processed using standard filter, identifying spheres and checkerboard, then it was registered using target based and manual registration, done in sections: exterior, basement, and main sanctuary, thereafter, cloud to cloud registration was done to register the different groupings into one. After the point cloud was created each of the scans was thoroughly cleaned to remove stray points, like vegetation, people, objects etc. and then exported individually to Ptx, to be imported into reality capture.

The exported scans were then brought into reality capture and aligned, a reconstruction zone was set, and the model was built, prior to that all the images taken in the field were imported into Lightroom and edited, exposure, highlight, shadow, masking etc. The edited images were exported and saved in sections, exterior and interior, in all about 1300 images were taken in the field. These images were then brought into Reality capture and aligned, the alignment created different component parts and was merged using control point.

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<sup>94</sup> Koert, Simons. "Introduction to Photogrammetry." n.d. <http://drm.cenn.org/Trainings/Generation%20of%20geodatabases%20using%20ARCGIS%20and%20ERDAS/Lectures/Introduction%20on%20Photogrammetry.pdf>.

The deliverables for this project include orthographic projections of the First Baptist Church as well as a video, which will be given to both the First Baptist Church, and the Lakeland Community Heritage Project Digital Archive, this model could be further developed for future virtual reality projects of the Lakeland community. A digital model is a record of a building at a moment in time that can then be used as a historical document and as a record of the building's condition for preservation planning.



Figure 30: Orthographic projection/Front elevation of First Baptist Church  
Source: Author



Figure 31: Orthographic projection/Eest elevation of First Baptist Church  
Source: Author



Figure 32: Orthographic projection/Wast elevation of First Baptist Church  
Source: Author



Figure 33: Orthographic projection/rear elevation of First Baptist Church  
Source: Author



Figure 34: Orthographic projection/Roof plan of First Baptist Church  
Source: Author