

RESOLUTION NO. _____
September 15, 2020

**A RESOLUTION ESTABLISHING DESIGNATING
241 COLUMBIA STREET (OLD SHILOH BAPTIST CHURCH)
AS A LANDMARK**

WHEREAS, an application has been made to the Hudson Historic Preservation Commission for designation of the Old Shiloh Baptist Church structure and property located at 241 Columbia Street, Hudson, New York, Tax Parcel ID 109-44-1-59.2, (the "Premises") (together, the Structure and Premises are referred to hereinafter as the "Property"), as a landmark under Chapter 169 of the City Code; and

WHEREAS, the Historic Preservation Commission having reviewed the application and recommended the designation of the "Property" as a landmark.

NOW THEREFORE BE IT RESOLVED, that the Old Shiloh Baptist Church structure and property located at 241 Columbia Street, Hudson, New York, Tax Parcel ID 109-44-1-59.2, together is hereby designated as a landmark pursuant to Chapter 169, Section 169-4 of the Hudson City Code.

Introduced: _____

Seconded: _____

Approved: _____
Kamal Johnson, Mayor

Dated: _____

CITY OF HUDSON HISTORIC PRESERVATION COMMISSION

A meeting of the City of Hudson Historic Preservation Commission was convened in public session at a virtual meeting held in accordance with Executive Order 202.1 on August 14, 2020. The meeting was called to order by Chair Phil Forman

Moved by: *Phil Forman*

Seconded by: *Hugh Biber*

RESOLUTION RECOMMENDING DESIGNATION OF A STRUCTURE AND PREMISES 241 COLUMBIA STREET (OLD SHILOH BAPTIST CHURCH)

WHEREAS, an application was submitted by the Reverend Edward C. Cross to designate an individual structure, the Old Shiloh Baptist Church (the "Structure"), and property located at 241 Columbia Street, City of Hudson, Tax Parcel ID 109-44-1-59.2 (the "Premises") (together, the Structure and Premises are the "Property"), as a landmark; and

WHEREAS, the application consisted of an application form dated February 7, 2020 with supporting documents entitled:

- A Chronology of Old Shiloh Baptist Church;
- Old Shiloh Baptist Church, History as Stated in Church Records;
- Proposed Evaluation for Landmark Designation, the Shiloh Baptist Church, 241 Columbia Street;
- Civil Rights Law as and Influence on Historic Preservation
- Anniversary Celebration flyer
- Photos
- Excerpt of the City's Tax Parcel Map

prepared by Ronald Kopnicki, Matt McGhee and Christabel Gough (collectively, the "Application"); and

WHEREAS, pursuant to Section 169-4 of the City Code, the Historic Preservation Commission (the "Commission") may propose or may receive a proposal for an individual property, structure, park, work of art or statute as a landmark if it: 1) possesses special character or historic or aesthetic interest or value as part of the architectural, cultural, political, economic or social history of the locality, region, state or nation; or 2) is identified with historic personages; or 3) is the work of a builder, architect, or designer whose work has significantly influenced an age; and

WHEREAS, pursuant to 6 NYCRR 617.5c(38) designation of a local landmark is a Type II action under the State Environmental Quality Review Act ("SEQRA"); and

WHEREAS, the Commission opened a duly noticed public hearing on the proposed designation of the Structure and Property as a landmark on February 28, 2020; and

WHEREAS, the last known owner of the Property, as set forth on the City tax rolls, Victoria Milne, was notified of the public hearing in writing via certified mail, return receipt requested, and such receipt indicates that such notice was delivered to Ms. Milne on February 13, 2020; and

WHEREAS, the Property was apparently conveyed for no consideration to an LLC named "241 Columbia Lodge LLC" which has the same primary mailing address as Ms. Milne and Ms. Milne has appeared as the owner of the Property on numerous occasions; and

WHEREAS, due to the Covid-19 pandemic, the public hearing was continued virtually in accordance with Executive Order 202.1 and subsequent orders extending the suspension of the Open Meetings Law; and

WHEREAS, the public hearing was closed on May 22, 2020 with written comments accepted from the public until June 2, 2020; and

WHEREAS, comments were accepted from the property owner until June 30, 2020; and

WHEREAS, the Commission is authorized to propose a Property for designation on its own and an Addendum to the Application has been prepared on behalf of the Commission; and

WHEREAS, a report entitled, "Historic Preservation Commission, Report for Individual Historic Site Consideration, Old Shiloh Baptist Church, 241 Columbia Street, Hudson NY" has been prepared on behalf of the Commission (the "Report"); and

WHEREAS, the Commission has carefully considered the information in the Application, provided by the public and the property owner, and gathered by its members.

NOW THEREFORE BE IT RESOLVED, that the Commission hereby adopts the Report and the findings therein, a copy of which is annexed hereto and made a part of this resolution.

BE IT FURTHER RESOLVED, that, for the reasons set forth in the Report, the Commission finds that the Property possesses special character and historic and aesthetic interest or value as part of the architectural, cultural, political, economic and social history of the City of Hudson and recommends that the Common Council designate the Property as a historic landmark in accordance with Section 169-4 of the City Code.

The following document contains the Application For An Individual Historic Site as presented to the HPC on February 7, 2020 by Edward C. Cross as it pertains to the Old Shiloh Baptist Church.

The support documents were provided by Ronald Kopnicki, Matt McGhee, and Christabel Gough.

**APPLICATION FORM FOR AN INDIVIDUAL HISTORIC SITE
CITY OF HUDSON, NEW YORK
HISTORIC PRESERVATION COMMISSION**

Date of application FEB 7 2020

Applicant Edward C. Cross Jr

Address 234 Robinson St
Hudson N.Y. 12534

Phone/e-mail 518-653-3425

PROPERTY CLASSIFICATION

1. Building's Common Or Current Name
2. Building's Historic Name
3. Street Location
4. Present Owner & Address
5. Organization (if any)

ACCESSIBILITY TO PUBLIC

Circle all that apply

- a. Exterior visible from public road ☒ yes ☐ no
b. Interior accessible ☐ yes ☒ no
c. restricted ☒ yes ☐ no

PROPERTY CLASSIFICATION

Circle all that apply

- Category ☒ a. building
☐ b. site
☐ c. district

- OWNERSHIP ☒ a. private
☐ b. site

USE OF PROPERTY: Please note "H" historic use "C" for current use

- a. agriculture
- b. commercial
- ☒ c. educational
- d. museum
- e. park
- ☒ f. private residence
- other _____

PROPERTY DESCRIPTION

Circle all that apply

Building material

- a. clapboard
- b. stone
- ☒ c. brick
- d. stucco
- e. cobblestone
- ☒ f. shingles
- g. board & batten
- other _____

**Structural system
(if known)**

- a. wood frame light members
- b. masonry load bearing walls
- c. post & beam
- d. plank
- e. metal
- other _____

**Exterior condition &
Integrity**

- a. excellent
- b. good
- ☒ c. fair
- d. deteriorated
- e. ruins
- f. unexposed
- g. altered
- ☒ h. unaltered
- i. exterior only
- ☒ j. original site
- k. moved with date
- unknown _____

List major alterations and dates for above (if known) _____

Source of the above information

THREATS TO BUILDINGS:

Circle all that apply

- a. none known
- b. zoning
- (c.) development
- d. roads
- (e.) deterioration
- (f.) fire
- (g.) water

Related outbuildings & property

- a. barn
- b. garage
- c. shed
- d. carriage house
- e. greenhouse
- f. privy
- g. shop
- h. gardens
- i. stable
- j. landscape features
- k. well
- l. fencing
- m. gazebo
- other _____

Surroundings

Circle all that apply

- a. openland
- b. woodland
- (c.) commercial
- (d.) densely built up
- d. scattered buildings
- e. residential
- f. industrial
- g. waterfront

other _____

Interrelationship of building and surroundings

Other notable features of building and site (style, details, interior features if known)

SIGNIFICANCE

Circle and justify below

Period	Area of significance
1799.	a. archaeology
1849.	b. agriculture
1899.	c. architecture
(919)	d. art
1941.	e. commerce
1966.	(f) communications
	g. conservation
	(h) education
	j. engineering
	k. exploration/settlement
	(l) historic
	m. industry
	n. invention
	o. landscape
	p. law
	q. philosophy
	r. politics & government
	s. science
	t. sculpture
	(u) social & humanitarian
	v. theater

w. transportation

Other (specify) _____ 1

List the following and your source (s) of information

Date of initial construction:

Architect, if known

Builder, if known

Source

Historical and architectural importance. Referring to the criteria set forth in the City of Hudson Preservation Law, Chapter 63 section 3, list those that apply and explain how the property meets those criteria.

Please attach any additional material, which might be useful in considering the site for landmark designation, copies of newspaper clippings, magazine articles; old photographs, etc. are acceptable.

Please be advised that no materials can be returned.

Sources of information

Photographs required

Current views

Minimum size 4" x 6"

Color prints

Two (2) sets of each photograph

Include all exterior views (front, back, sides), showing complete elevation of all structures to be considered.

Map required: (see guidelines)

Tax ID number requir

Signature of
applicant Reverend/Edward G. Gino III Date 2/7/20
Date received 2/7/20 Signature of receiver [Signature]

4/04

A CHRONOLOGY OF OLD SHILOH BAPTIST CHURCH

Nov. 1915 The founding of Shiloh Baptist Church, Rev. S. J. Harper, Pastor

May 1917 Incorporation as Shiloh Baptist Church of Hudson , N.Y.

June 1917 Purchased 241 Columbia St.

Oct. 1920 Started work on foundation walls

1924 Work completed

Sometime after 1947 Stained glass windows were installed (see photo)

Dec. 1966 Congregation moved to 14 Warren St., formerly Anshe Emeth Synagogue, built 1888

At some point after 1966, the building became the home of Mt. Carmel Lodge No. 52 A. F. & A. M.

The name of the church comes from the Biblical Shiloh, a principal sanctuary of Israel, the sanctuary of the Ark of the Covenant in the time of the Judges (Josh. 18:1, Judg. 18:31, 1 Sam. 1:24).

OLD SHILOH BAPTIST CHURCH

History As Stated in Church Records

Love, inspiration and perseverance coupled with the love of God has, as in the days of Paul when he being used by the Master began to establish the early church at Corinth, served as the cornerstone in the founding of Shiloh Baptist Church. This same concept, through faith, trust and awareness of need was perpetuated and brought to fruition with the incorporation of Shiloh Baptist Church, with its sole purpose of bringing men and women to Christ. Consequently, this dream through the grace of God, was made a reality in November 1915.

The incorporation of the Church (Shiloh Baptist), so diligently and relentlessly worked for, became reality on the 21st of May, 1917, with the certificate of incorporation.

Now that the incorporation has been consummated, plans must be started to locate a place of worship. The first gathering was at Woodman's Hall, located at Gifford Place and from there this small group of believers held meetings at Market Place, located near Front Street. Some times between 1915 and 1917 this very active group under the guidance of the holy spirit were lead to purchase a parcel of land.

Recorded June 22, 1917 Milton M. Hall Commissioner of-Deeds Hudson NY

Shiloh Baptist Church later moved to 33 Fulton Street where to members were taken to the First Baptist Church, Catskill and baptized, they were Mrs. Wormice and Mrs. Gerry. This gave Shiloh the power of recognition, so they could proceed in proper order, and, too, the First Baptist, the "Mother of Shiloh". Dwelling at no. 33 Fulton awhile, inspiration and vision, gripped them, they saw greater things and a new day. They struck their tent for the third time and journeyed to the "Promised Land" the present site (237 Columbia Street). Here with

harmonious efforts the shepherd and flock cleared the way and built the foundation walls for Shiloh Baptist Church, On October 20, 1920, and this work was completed by 1924.

Members as well as professionals help built Old Shiloh Baptist Church. on Columbia Street..

During Rev. Allen's pastorate (1947 - 1976) Stained glass windows were installed

In the year of 1966, the congregation of Shiloh Baptist decided once more that they had been so blessed that again they needed a larger house of worship. Consequently the church building (Anshe Emeth.-Men of Truth) located on 14 Warren Street, Hudson, NY valued at \$75,000 was purchased.

The Shiloh Baptist congregation moved into a new sanctuary today (December 18, 1966 3:30P.M.) at hi Warren Street, after 46 years at 237 Columbia Street. The ceremonious program opened with a formal march from the old edifice to the new which was previously congregation Anshe Emeth Synagogue.

Rev. W.J.Allen, pastor of the church, which has a membership of more than three hundred and fifty (350) Hudson and Greenport residents, was rhe master of ceremonies. Sam Siegel, represented the congregation Anshe Emeth with a message of welcome and Judge Lewis McNamee presented the deed to the building.

Property data sheet for church parsonage on 30 Columbia Street Hudson, New York April 1, 1970. Filed with photo of parsonage by Mates & Bailey Real Estate appraisers for urban renewal.

Columbia Street - evol^{ion}ut~~ion~~ thereof - From Third to Front was Fulton: Third to Fifth was Diamond Street: Fifth to Seventh was Gifford Place: and from ~~Seventh~~ ^{Seventh} to outskirts was Columbia Street.

PROPOSED EVALUATION FOR LANDMARK DESIGNATION

THE SHILOH BAPTIST CHURCH

241 COLUMBIA ST

Reverend Cross, as a religious and civic leader of the black community, has requested designation of this church as a cultural and historic site.

The church is shown in the 1923 Sanborn map . The label reads: "Shiloh Baptist Church (colored)."

The architectural importance of the site lies in the unadorned and blocky nature of the early 20th century design. The builder has produced a unique and noteworthy building with an archaic quality which sits beautifully on the inclined bluff facing lower Columbia Street. The side yard adds greatly to the effect by opening up the view.

More significantly, blacks have a long history in Hudson, back to the earliest days of the city. And yet, there are no designated black landmarks. Many have a cultural and social history with this site.

In landmarking a church there are two intertwined considerations, the architecture of the church building and the history of the congregation that built it.

In the 17th century when theological disagreements led Baptists to leave the Church of England, they were persecuted, and some fled to America. In the then Dutch colony of New York they also encountered problems, as they rejected infant baptism and were unwilling to be tithed for an alien church. The famous Flushing Remonstrance of 1657, which some historians consider to be the first expression of the doctrine of freedom of religion later adopted in the Constitution, demanded governmental acceptance of all sects "whether Presbyterian, Independent, Baptist or Quaker...For our part we cannot condemn them, neither can we stretch out our hands against them. for out of Christ God is a consuming fire, and it is a fearful thing to fall into the hands of the living God. We desire therefore in this case not to judge lest we be judged..."

Baptists, who were also feared by colonial government as a missionary sect, multiplied their congregations by "dismissing" groups of members to found new churches. Often unable to afford a building, homeless new congregations would hold their services in houses or rented halls or even in the fields while converting new members.

In the early days of the United States, white and African American Baptists worshipped together, and that was originally the case in Hudson. There seems to be a scarcity of written documentation of this history, and more information would be welcome, but we know from the booklet, "Centennial Celebration of the First Baptist Church, 1910," which includes a history of the congregation, that at some time in the 1830s "...the use of the meeting house was granted to an anti-slavery convention; and the colored people, of whom there had been from time to time over forty on our Church roll, had the use of the conference room to hold meetings in, paying fifty cents each time. This privilege was

afterward recalled, as their speakers taught them 'doctrines contrary to our views of gospel truth.'" Baptists of color must then have met somewhere else, presumably founding a new and initially homeless Baptist congregation.

Later in the 19th century, Episcopalians, Presbyterians, Catholics and other prosperous congregations built magnificent monumental churches many of which are still standing today. Perhaps less financially endowed congregations became relatively invisible architecturally, but their role in city history should not be forgotten for that reason.

There is a reference in the *Columbia Republican*, January 4, 1921, to a "tag day" to raise additional funds to complete the erection of the Shiloh Baptist Church. The 1923 Sanborn Map shows the "Shiloh Baptist Church—Colored" at the location of the proposed landmark. It would be reasonable to assume that this historic building is now near its centennial. The tenacious congregation that built it is still alive in Hudson, but moved to worship in another historic building nearby, the former Synagogue Anshe Emeth at 14 Warren Street, which they bought in 1967. The unfortunate circumstances of the eviction of the subsequent congregation at the Columbia Street church are well known, thanks to *Gossips of Rivertown*. *Gossips* has also chronicled the demolition of the Colored Citizens Club building on a neighboring lot, which has reduced markers of the historic African American presence at the crossroad of Columbia and North Third Streets.

However, there is a counter to this tendency toward erasure. We note increasing momentum, on the national, state and local level, for the recognition and preservation of the cultural, historical, and architectural monuments of communities hitherto ignored. To document this momentum, we have included "Civil Rights Law as an Influence on Historic Preservation," by our colleague, Christabel Gough. We also note a recent article in the *New Yorker*: Casey Cep, "The Fight to Preserve African-American History" (January 27, 2020; "Published in the print edition of the February 3, 2020, issue, with the headline "Rescue Work"), which focuses on the monuments of African-American history and culture, especially Shockoe Bottom in Richmond, Virginia, and the work of Brent Leggs of the National Trust for Historic Preservation. Reversing the trend toward erasure and joining the fight for preservation by making the old Shiloh Baptist Church a landmark would be a fitting celebration of the new Hudson we are celebrating in the year of 2020.

Web references:

For the Baptist centennial pamphlet

https://archive.org/stream/centennialcelebr00unse_0/centennialcelebr00unse_0_djvu.txt

For the *Republican* <https://myshistoricnewspapers.org>

For the Remonstrance <https://www.thirteen.org/dutchny/interactives/document-the-flushing-remonstrance/>

For extensive library of Baptist documents

<http://baptisthistoryhomepage.com/search.html>

For the *New Yorker*: <https://www.newyorker.com/magazine/2020/02/03/the-fight-to-preserve-african-american-history>

Civil Rights Law as an Influence on Historic Preservation

A review of some landmark designations honoring African American history, and the considerations that shaped a departure from purely architectural administrative standards of eligibility in favor of greater consideration of intangible factors and community sentiment.

Depending on how you count, historic preservation in America is between 50 and 150 years old. From the private purchase of a collapsing Mount Vernon, to legislation like the National Historic Preservation Act and the New York City landmarks law, the scope of the historic preservation movement has widened, (and is still widening) in tandem with actions of Congress and the Courts that clarify, extend and protect our civil rights.

For instance, the 1992 amendments to the National Historic Preservation Act of 1966 brought new explicit protection for places connected with American Indian tribal religious observances, specifying their eligibility for listing on the national Register of Historic Places, and requiring "tribal consultation" prior to federal interventions that might disturb their sacred sites. When located in the wilderness, such sites may offer no certain outward sign of their identity to the uninitiated eye.

In the past, when memories of warfare between immigrant pioneers and indigenous peoples were fresh and raw, there was little recognition of those traditionally sacred places, but by 1978, with the American Indian Religious Freedom Act, tribal religious observances began to be seen outside the context of earlier wars, as a constitutional issue of equal protection. Birthright citizenship was extended to native Americans only with the Indian Citizenship Act of 1924, an example of the slow progress of plurality in the political world. That many men of Indian descent had served the United States in World War I was the driving rationale for this change of heart, which is still perhaps incomplete.

Government gatekeepers face difficult choices. For instance, since unlike local preservation laws, the National Historic Preservation Act does not offer the possibility of absolute protection, but rather requires consultation and mitigation, there has been some vehement dissatisfaction with the 1992 NHPA amendments, most recently witnessed in the demonstrations against the Dakota Access Pipeline. Here, federal officials have evidently failed to fulfill the promise of the revised statute. The ins and outs of the situation are well described by Brody Hinds in "Twenty-Five Years Later: The Amendments to the National Historic Preservation Act and Tribal Consultation," (42 American Indian Law Review, 141) (2017).

The Standing Rock protests, at first successful, led to a presidential shut-down of the pipeline project, but when President Trump took office, he issued an executive order reversing that decision, leading to further Standing Rock demonstrations and litigation that united advocates for many causes—environmental justice, climate change, police misconduct, failures in environmental review, the power of the petrochemical lobby—raising governmental issues far beyond the historic preservation concerns that were seminal. The protests are shaping a new

generation of activism: Alexandria Occasio-Cortez tells us her decision to run for Congress was made at Standing Rock. Greta Thunberg visited the Reservation in 2019 and was given the honorary name of Maphiyata echiyatan hin win, which, translated, means woman who came from the heavens.

Recognition of intangible factors?

But for the historic preservation movement, in retrospect, perhaps the most influential innovation of those 1992 NHPA amendments was their explicit recognition of intangible factors in determining landmark eligibility. Whether a sacred site was indeed to be regarded as sacred was no longer to be solely prejudged by outsiders with restrictive or alien regulatory criteria: powers of initial identification were given to the tribes.

Still today there are parallel concerns, when other distinct communities are denied unbiased recognition of intangible factors which for them can create cultural monuments, places that in France are called "sites of memory," places with historic associations that are still an issue for contemporary society. In Harlem, Lenox Terrace is such a place. When it was built starting in 1958, it was the first and only example of luxury modernist architecture in Central Harlem, and was described as an "oasis" in a community where historically few could own their homes and many struggled to survive. Successful Harlem politicians and artists enjoyed streamlined interiors and extraordinary views, and there was widespread pride in the achievement and the progress Lenox Terrace represented. The significance of this was recognized outside Harlem when the *New York Times* made it the subject of a major article in their Sunday magazine section, "The View from Lenox Terrace," March 6, 1968. Thus the plan in 2020 to rezone the block for higher density, and build glass towers over and around the original buildings was received with great dismay in Harlem. What was to be obliterated was not just the architecture but the memory of what the complex denoted in 1958—among other things, a step toward the dream of the full equality under the Constitution that Martin Luther King later immortalized in his great speech in Washington, while also exhorting his listeners to avoid hatred and violence, but to "Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed." Unfortunately in Harlem now, the change seems to be taking the form of displacement. The struggle continues.

Outrage is always a factor in the politics of preservation. In 1991 in New York City, excavations for a new federal office building uncovered deeply buried human graves. Thought to have been lost, the "Negro Burial Ground" in fact still existed far underground, and excavation came to a halt. This discovery should not have come as a total surprise, since maps of 1731 and 1735 showing the location of the burial ground did exist in local archives and had been published in Stokes' *Iconography* by 1928. After the find, initially, there was hesitation as to the best course of action. An activist Congressman, Gus Savage, called a congressional public hearing nearby in lower Manhattan, and controversy ensued. Archaeologists from Howard University were called in for "temporary curation and analysis." In chilling testimony, Dr. Michael Blakey of Howard

University related that some white specialists had been puzzled to find a number of skeletons exhibiting damage around the bones of the ankle. It did not immediately occur to them, he noted coldly, that the injuries were consistent with the ancient practice of using heavy iron shackles as a restraint, at a time when slavery was legal in New York.

In 1993, the Burial Ground was listed on the National Register, and New York City designated an African Burial Ground and the Commons Historic District in that same year. The new Federal Building was reconfigured to leave an open space where the burials were first found, and an explanatory visitor's center was created. Eventually the uncovered remains were returned to their previous resting place. Today, if anyone is looking, educational displays make it clear that New York City cemeteries were segregated in the 17th and 18th centuries, when slaves and people of color were denied burial in the consecrated ground of "Christian" churches.

Without a Trace?

An important strategic point here is that National Register listing for the Burial Ground extended a policy of federal recognition of surviving historic places that had left no architectural traces on the surface of the land. Long before the National Historic Preservation Act, federal protection was provided to famous battlefields, but not so much to sites reminiscent of past injustices that some might prefer to forget. In that context it is interesting that the New York City Landmarks Preservation Commission chose not to designate the African Burial Ground as an individual landmark, but to make it part of a larger historic district, affording a more ambiguous form of protection and leaving any more visible memorialization to others. In their interpretation of the law, apparently, individual landmark designation was impossible, as it would have meant administering the protection of something that was no longer a tangible object. Subsequently, in response to public outcry, another agency provided a sculptural monument.

In a parallel situation, activists in Richmond, Virginia have sought further recognition of Shockoe Bottom, once the site of a major American slave market and related structures, now demolished. The larger neighborhood of the old James River port became a National Register Historic District in 1983, called the Shockoe Valley and Tobacco Row Historic District. However, in 2014, the National Trust for Historic Preservation declared that Shockoe Valley National Register Historic District was one of America's 11 Most Endangered Historic Places, due to a municipal revitalization plan which called for a stadium, a Hyatt Hotel, and other residential and commercial space to be built there. According to the National Trust for Historic Preservation, Shockoe Bottom is "an internationally significant opportunity for interpretation as a Site of Conscience." The City of Richmond has apparently modified the Revitalization Plan in the face organized opposition from the Trust and others. Subsequently, the new African American Cultural Heritage Action Fund was created and funded. It distributed more than a million dollars in grants towards the preservation of 22 historic sites and organizations in 2019, including Shockoe Bottom.

History versus Architecture?

Progress has not been linear, and it would be wrong to suppose that designation of landmarks in recognition of their history is only a recent innovation. In New York City, it was authorized by the text of the original 1965 landmarks law, but later, implementation lapsed somewhat over several decades as historic preservation became increasingly professionalized, with universities granting degrees in preservation that became an asset in seeking government positions, and architectural historians joining in the mix. Techniques for justifying landmark designation in terms of architecture became a weapon against real estate industry opposition, and professional preservationists preferred to justify their choices in terms architectural "style-names" and "protected architectural features," continually looking over their shoulders in fear of losing a court challenge or appearing to be unreasonable or sentimental in their choices.

But others have been intrigued by the memory of lost villages and disappearing history: mixed attitudes in the question of architectural versus historical significance can be seen in part as a clash of personalities. Thus, in 1970 at the New York City Landmarks Commission, we saw the landmarking of the Hunterfly Road Houses undertaken because of their history. They were rediscovered by James Hurley, an historian affiliated with the Pratt Institute. He knew of the village but could not locate traces of it by walking the streets. Hurley had served as an aerial photographer in the U.S. Navy. Enlisting the pilot of a small plane, he buzzed over Brooklyn with copies of colonial maps in hand, looking for the lost trail, Hunterfly Road, that had run through the center of Weeksville, a community of free black landowners dating back to the 1830s. And sure enough, off the grid, in Bedford-Stuyvesant, near Crown Heights, next to a housing project, there was a small group of wooden houses aligned to an overgrown alley; a trace of a colonial road through old Weeksville that still existed! Plain and simple, needing repair, on the ground the houses had little to recommend them as works of high architectural design, but huge importance for their history as one of the first free black communities in the nation. In response to public demand led by an artist, Joan Maynard and a legion of school children, and under the aegis of the Weeksville Lady, whose lost tintype portrait had emerged from an archeological dig, the houses were landmarked.

And yet, at that same time, when the New York City Landmarks Preservation Commission designated historic districts in Harlem such as Jumel Terrace, Mount Morris Park, and St. Nicholas, the designation reports focused almost exclusively on the architectural history of buildings created before Harlem was populated by people of color.

The Staten Island community of Sandyground was, like Weeksville, a free black village before the Civil War, populated by families who had been fishermen of oysters in Maryland, but who emigrated in response to legislation designed to confiscate their successful independent businesses. The Maryland legislature had forbidden a fishing boat to sail in State waters with an all black crew. In 1956, Joseph Mitchell published an extraordinary account of Sandyground, "Mr. Hunter's Grave," in *The New Yorker*, beginning with a description of finding the Sandyground graveyard, overgrown with wildflowers. After Mitchell became a Landmarks

Commissioner, Sandyground became a topic and a battleground within the agency. In 1985 the cemetery was designated, as there was already "precedent" for protecting small ancient graveyards. But influential architect commissioners balked at designating the oystermen's cottages, which they felt had no "architectural merit," and besides, were not in "original condition." This attitude prevailed for the better part of a decade, by which time the opportunity for mapping a "coherent" historic district had been lost, as small abandoned wooden buildings collapsed with trees growing through their ruins, advocates died, and modernization took its toll. Finally, in 2011, under different leadership, the Commission compromised by offering two individual landmark designations: the Rossville A.M.E. Zion Church, and the 565 and 569 Bloomingdale Road Cottages, which had a "documented" record of associations with old Sandyground families. It is hard for anyone who had seen Sandyground earlier not to be bitter about this adherence to professionalized protocols, serviceable for the obliteration of a troubling history and an idyllic place.

The slow history of designations

Though identified earlier, the Sandyground individual landmark designations followed two other New York City historic districts with ties to African American history. In 2009, Lamartine Place Historic District had been designated with clear reference to its role as a station in the Underground Railroad.

Previously, the Commission had refused to designate a house that had been owned by active abolitionists, 227 Duffield Street in Brooklyn. The house, still standing, was in a location intended for development as a hotel, and in the environmental review of that project it was claimed that 227's role as a safe house could not be "documented." Thus it was with some satisfaction that Lamartine Place advocates were able to produce a letter, from a family archive in Pennsylvania, which clearly described a dinner party at a house on Lamartine Place, where the owners entertained William Lloyd Garrison and a fugitive making his way to Canada. Confronted with this unassailable document, the city capitulated and designated the Lamartine Place Historic District with reference to its historic role.

This was followed in 2011 by Addisleigh Park in Queens. Addisleigh Park was acknowledged as a formerly all-white garden suburb that became home to Count Basie, Lena Horne, Milt Hinton, Jackie Robinson, Roy Campanella, Ella Fitzgerald, and Thomas W. "Fats" Waller among others, after the Supreme Court ruled in *Shelley v. Kraemer* that racially restrictive covenants violated the 14th Amendment. Many who had relied on such a covenant departed in a wave of "white flight" and in the 1950s wealthy black celebrities moved into the lovely but perhaps not especially architecturally distinctive suburb, where they owned their own homes, keeping them, of course, in immaculate condition, with lawns like putting greens under spreading elm trees.

However, this was the suburb that gave new meaning to the term, "underground railroad" when suitcases containing serious amounts of cash were handed off to members of the Brotherhood of Sleeping Car Porters for safe delivery to Martin Luther King, at a time when the FBI regarded civil rights protests as subversion. The Designation Report notes this, based on the testimony of

the late community organizer, Clarence Irving, who as a young man drove the car that moved the suitcases to the railways.

Perhaps parallel to these civil rights directed recalibrations was President Obama's use of his authority under the 1906 Antiquities Act to declare New York's Stonewall Inn a National Historic Landmark. In 2016, announcing the action, he said: "...the most evident of truths, that all of us are created equal, is the star that guides us still, just as it guided our forebears through Seneca Falls and Selma and Stonewall."

From the standpoint of its architecture, the Stonewall Inn was a modest converted garage, and in 1965, the Inn had been proposed to be excluded from a potential New York City Greenwich Village Historic District, because it was not considered to be architecturally distinguished. Although it eventually did become part of a larger Greenwich Village Historic District, it enjoyed limited protection because even after the Stonewall uprising occurred, the building was not considered to be of the architectural character for which the district was designated. Perhaps, fortunately (unlike many superficially similar buildings in the historic district) it survived, and eventually came to be regarded as a nationally important historic site, an emblem of the movement to prevent discrimination on the basis of sexual preference. Such discrimination was of course found unconstitutional by the Supreme Court shortly before President Obama made his finding, in *United States v. Windsor* (2013) and in *Obergefell v. Hodges* (2015).

Subsequently, in New York City, some reconsideration of the eligibility of historic district buildings of more than purely architectural interest followed. The James Baldwin house in the Upper West Side Historic District was given additional protection by being designated an individual landmark, as its architecture was not deemed "consistent with the character of the district," leaving it subject to alteration or removal. Baldwin had chosen a small white building with a starkly modernist façade for his home, contrasting with the rest of an ornate 19th century block. Designation was in recognition of Baldwin's stature as an American novelist, but it was one of six individual landmarks for which the LGBT Historic Sites Project had submitted Requests for Evaluation. That the Commission acted on those Requests might be seen as a distant reflection of the policy of tribal determinations of sacred sites under the NHPA, and the federal recognition of the African Burial Ground. One aspect of the reasoning here is that those with a personal involvement in the history of a place may have insights which escape ordinary notice, insights that may fall outside regulatory conventions that have included potentially exclusionary definitions of eligibility, crafted by preservation specialists.

In other cities, such as Hudson, determination of the landmark eligibility of an abandoned church, former home of an historic Black congregation, located in an area ripe for redevelopment and gentrification, should be seen in the light of the need for continuing reappraisal of the role of history—and community perceptions of the importance of that history—to individual policy decisions of government. It has often been observed that an existing place where historic events took place bring home the reality of past events and can lead to a fresh and better understanding of America's history.

Our
65th

Anniversary
Celebration

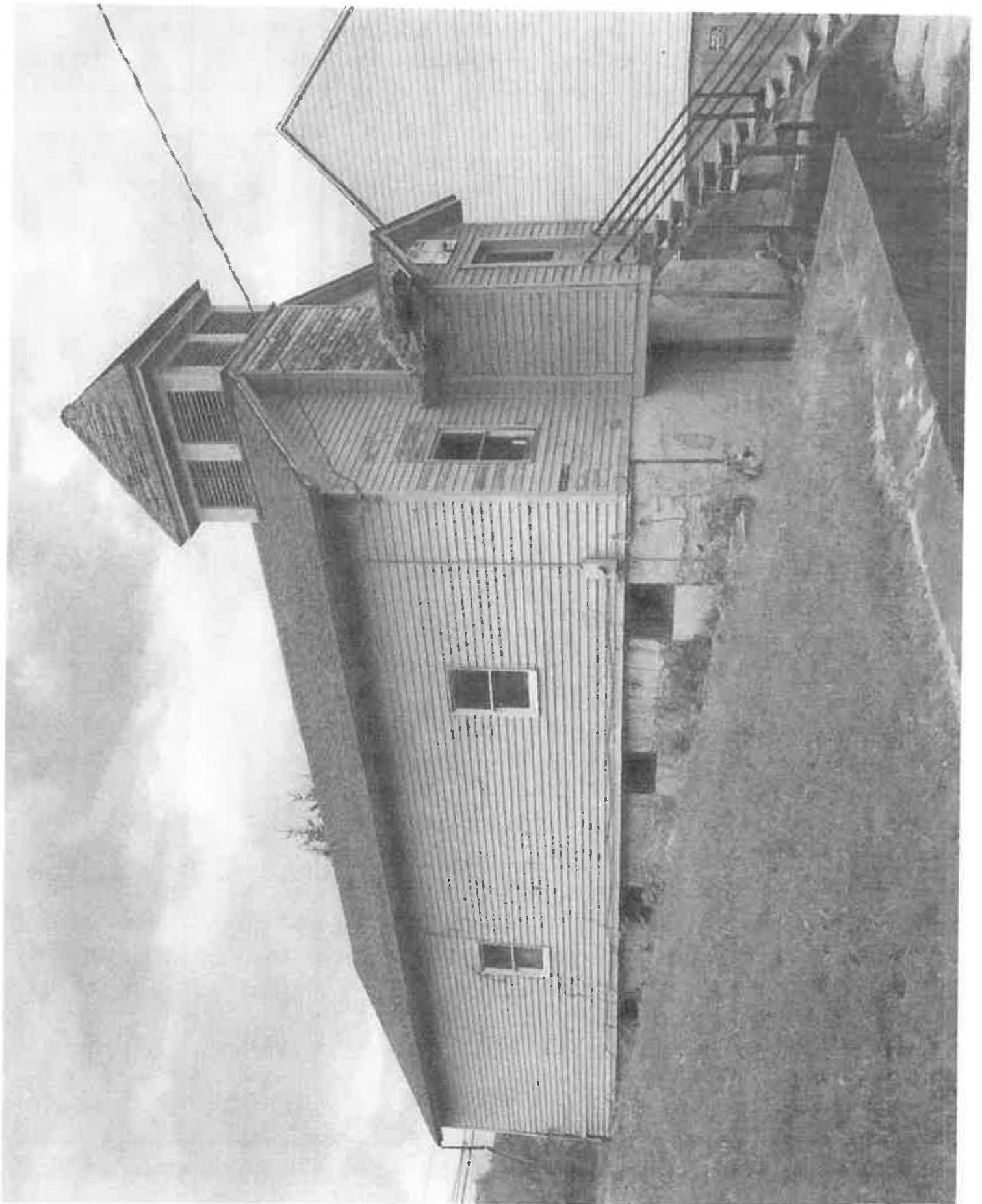
1915
1980

SHILOH
BAPTIST
CHURCH

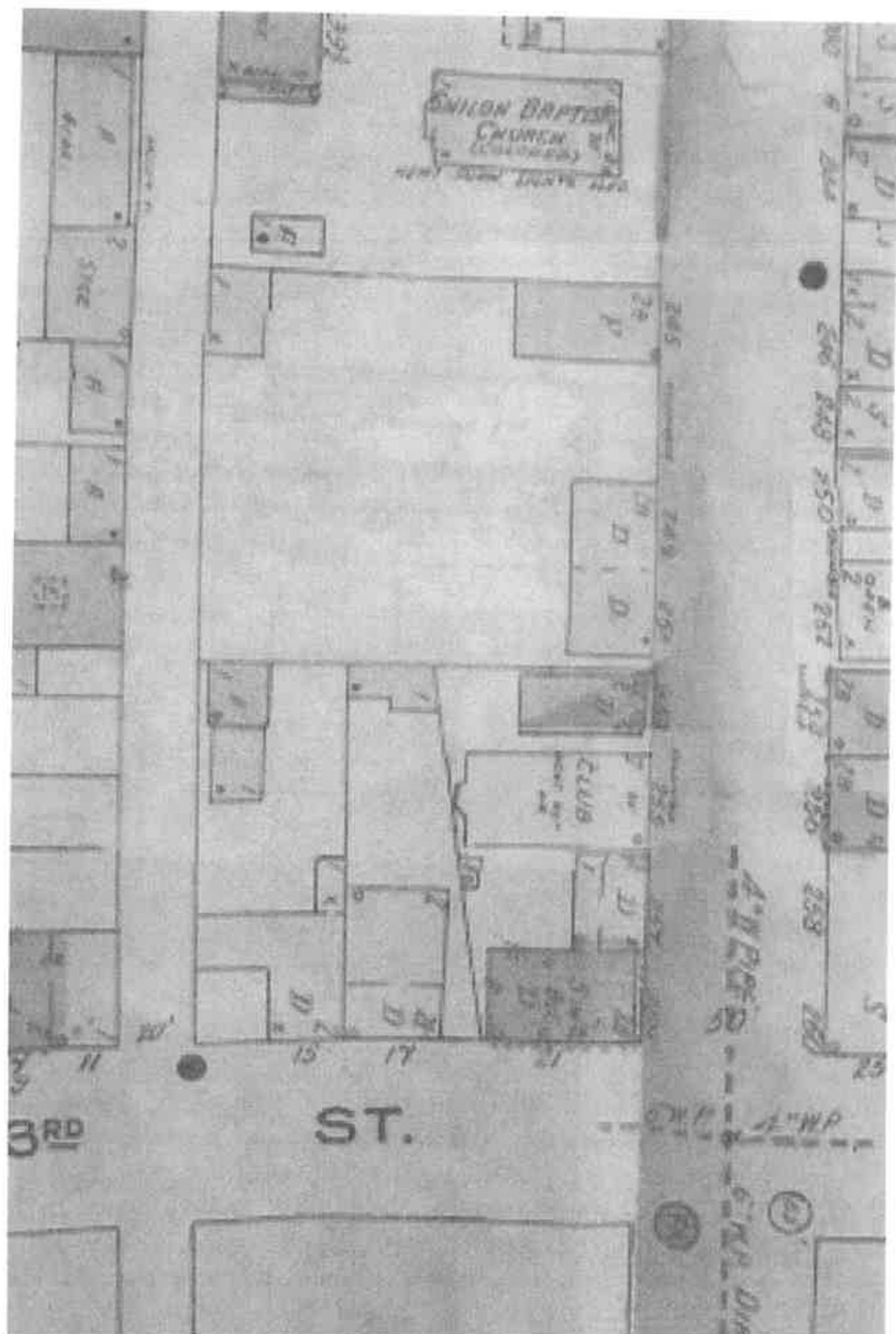
14 WARREN ST.
HUDSON, N.Y.



Old Site - 237 Columbia Street







Addendum To Application

APPLICATION FORM FOR AN INDIVIDUAL HISTORIC SITE CITY OF HUDSON, NEW YORK HISTORIC PRESERVATION COMMISSION

Date of application August 14th, 2020

Applicant Historic Preservation Commission, Hudson, NY

Address 520 Warren Street

Hudson, NY 12534

Phone/e-mail 917-891-1362 Phil Forman - chair (pforman@cityofhudson.org)

PROPERTY CLASSIFICATION

1. Building's Common Or Current Name "Old Shiloh Baptist Church"

2. Building's Historic Name Shiloh Baptist Church

3. Street Location 241 Columbla Street

4. Present Owner & Address Victoria Milne, 52 Dekeman Street, Brooklyn, NY 11231

5. Organization (if any) Private Ownership

ACCESSIBILITY TO PUBLIC

Circle all that apply

a. Exterior visible from public road

b. Interior accessible

c. restricted

yes no
yes no
yes no

PROPERTY CLASSIFICATION

Circle all that apply

Category

☒ a. building
b. site
c. district

OWNERSHIP

☒ a. private
b. site

USE OF PROPERTY: Please note "H" historic use "C" for current use

- a. agriculture
- b. commercial
- ☒ c. educational - *H*
- d. museum
- e. park
- ☒ f. private residence - *C*
- ☒ other Religious/Ecclesiastic/Fraternal - *H*

PROPERTY DESCRIPTION

Circle all that apply

Building material

- ☒ a. clapboard - *Siding*
- ☒ b. stone - *Foundation*
- ☒ c. brick - *Foundation*
- ☒ d. stucco - *Foundation*
- e. cobblestone
- ☒ f. shingles - *Roof*
- g. board & batten
- other _____

**Structural system
(if known)**

- ☒ a. wood frame light members
- b. masonry load bearing walls
- c. post & beam
- d. plank
- e. metal
- other _____

**Exterior condition &
Integrity**

- a. excellent
- b. good
- ☒ c. fair
- ☒ d. deteriorated
- e. ruins
- f. unexposed
- g. altered
- ☒ h. unaltered
- ☒ i. exterior only
- ☒ j. original site
- k. moved with date
- unknown _____

List major alterations and dates for above (if known) _____

Stained Glass windows removed - late 1960's

Source of the above information

Determined by change of ownership timeline, change of use, and current condition.

THREATS TO BUILDINGS:

Circle all that apply

- a. none known
- b. zoning
- ☒ c. development
- ☒ d. roads
- ☒ e. deterioration
- ☒ f. fire
- ☒ g. water

Related outbuildings & property

- a. barn
- b. garage
- c. shed
- d. carriage house
- e. greenhouse
- f. privy
- g. shop
- h. gardens
- i. stable
- j. landscape features
- k. well
- l. fencing
- m. gazebo
- other No other buildings on site.

Surroundings

Circle all that apply

- a. openland
- b. woodland
- ☒ c. commercial
- ☒ d. densely built up
- ☒ e. scattered buildings
- ☒ f. residential
- g. industrial
- h. waterfront

other _____

Interrelationship of building and surroundings

See attached documents

Other notable features of building and site (style, details, interior features if known)

See attached documents

SIGNIFICANCE

Circle and justify below

Period

Area of significance

1799.

a. archaeology

1849.

b. agriculture

1899.

☒ c. architecture

☒ 1919.

d. art

1941.

e. commerce

1960.

☒ f. communications

g. conservation

☒ h. education

j. engineering

k. exploration/settlement

☒ l. historic

m. industry

n. invention

o. landscape

p. law

q. philosophy

r. politics & government

s. science

t. sculpture

☒ u. social & humanitarian

v. theater

w. transportation

Other (specify) Religious/Ecclesiastic/Fraternal

List the following and your source (s) of information

See attached documents

Date of initial construction: 1917 - 1924

Architect, if known *Unknown*

Builder, if known *Unknown*

Source

Historical and architectural importance. Referring to the criteria set forth in the City of Hudson Preservation Law, Chapter 63 section 3, list those that apply and explain how the property meets those criteria.

See attached supporting documents

Please attach any additional material, which might be useful in considering the site for landmark designation, copies of newspapers clippings, magazine articles; old photographs, etc. are acceptable.

Please be advised that no materials can be returned.

Sources of information

See attached supporting documents

Photographs required

Current views

Minimum size 4"x 6"

Color prints

Two (2) sets of each photograph

Include all exterior views (front, back, sides), showing complete elevation of all structures to be considered.

Map required: (see guidelines)

Tax ID number required: #109.44-1-59.2 - Parcel with structure

Signature of
applicant _____ **Date** _____

Date received _____ **Signature of receiver** _____

4/04

**Historic Preservation Commission
Report For Individual Historic Site Consideration
Old Shiloh Baptist Church
241 Columbia Street
Hudson, NY**

Existing Structure and Condition

- 1) Structure Detail
- 2) Present Condition
- 3) Observations of Construction

The Shiloh Congregation

- 4) Observations
- 5) Historical Timeline of Events and Developments

Considerations for Historic Site Designation

- 6) Social and Cultural - Context
- 7) Local Importance - Sole Survivor
- 8) Architectural Uniqueness - Stark Contrast

EXISTING STRUCTURE AND CONDITION

1) Structure Detail

The Old Shiloh Baptist Church building is a one story rectangular building with a masonry foundation, frame walls, an asphalt shingled gable roof, a center bell cupola, and clapboard siding. Entry is made up a flight of wooden stairs with metal handrails to an enclosed center vestibule. The current sash windows replaced larger, stained glass windows installed in the 1940's. Ghost marks of the larger, original window openings can be seen in the clapboard. The foundation appears to be a mix of stone, mortar and stucco.

2) Present Condition

- * A visual observation from a walk around the building indicates that the clapboard siding is rotted, dry, cracked and broken in numerous places and sections missing.
- * Where siding is missing it is apparent that at time of construction the siding was applied over horizontally placed beadboard possibly repurposed from another building.
- * The opening where the former Apse was located in the rear of the building is boarded over in plywood.
- * There are spaces and holes around the building that open directly to the interior.
- * Original over-size windows have been replaced with smaller, 20th century replacement windows. Outlines of the original window openings are apparent.
- * Main roof appears intact.
- * Bell tower appears intact.
- * The foundation surface is rough and needs to be re-stuccoed.
- * There is a hole in the roof over the entry foyer/vestibule that is covered in tarp.
- * The wooden front steps are in good shape but not original.
- * The metal pipe handrails appear original but are positioned wider apart than originally installed.
- * This visual observation cannot verify if structural/safety issues exist.
- * The interior of the church gutted.
- * The interior of the basement is gutted.
- * Some basement window openings were altered and are smaller than when the church was constructed.

3) Observations of Construction

As the Sholoh Baptist congregation grew, by 1917 a sufficiently sized permanent church building was needed. Convenient, readily available materials and affordability would have been factors in the church construction. Social class and ease of construction may also have been a consideration in the design of the building which may have been by the clergyman or local laity. The Old Shiloh Baptist church was erected with a communal effort of the congregation.* There may have been a hired a builder to oversee construction, but it appears the labor was volunteered by congregants. The construction was completed in 1924.

The use of less expensive local materials (and perhaps materials from other buildings) and largely unskilled labor resulted in a rather simple and economical church design which is more in keeping with rural churches of the 19th century. Typical of church structures from that period, the Old Shiloh Baptist Church has a rectangular footprint and a gable roof (gable-end type) with the construction of a square tower centered in the front and was utilitarian in appearance with no decoration or stylistic elements applied. It was simple frame construction with clapboard siding over beadboard (perhaps from another structure). The degree of exterior and interior decoration often depended on the financial wherewithal of church congregations and ornamentation came later as the wealth of the congregation grew. In the case of the Old Shiloh Baptist church, decorative stained glass windows were added to the very austere exterior in the 1940's and subsequently removed.

The interior of the Old Shiloh Baptist church consisted of one large room with a vaulted ceiling characteristic of Gable-end churches. The interior of the church was originally designed to meet the requirements of liturgy with two main spaces within, one for the congregation and one in which the priest performs the rituals of the service. Stained glass windows were added to the very austere exterior in the 1940's. Recent photos show a few remaining church pews that appear to have been repurposed from an earlier (pre-1917) structure.

Running water and improvements to the earlier, primitive electrical wiring was also performed in later stages. The original construction of the church included a basement for classroom or kitchen space, a common early to mid-20th century occurrence. An immersion tub in the basement for Baptisms was added sometime after plumbing was introduced into the building. A basement window on the west side appears to have come from another building of an earlier period.

THE SHILOH CONGREGATION

4) Observations

The Old Shilo Baptist Church was the homebase for one of two very early African American church congregations in Hudson, NY.

Included in this discussion is a timeline of activities and events that shed light into the role the Shiloh congregation played within the African American community here. Foremost were the religious traditions and spiritual teachings. Importantly is the very distinct tie of the congregation to the Hudson River. Before the acquisition of an "immersion tub" for Baptisms in the church itself, Baptisms were performed in the Hudson River. These are believed to have taken place in the North Bay area. River Baptisms were an occurrence through the late 1930's. Photos from the church archives and from the Hudson Evening Register of these river baptisms are included as support exhibits to this document.

From church archival materials and from numerous newspaper articles, the spiritual efforts of the church were effective with the recording of numerous Baptisms and marriages reported. Wakes and funerals were noted. One entry in a church file timeline indicated that "Bessie Williams was the first person to be buried by a black undertaker."

An important development in 1947 was "Release Time School," which was the start Bible School studies. Church anniversary services, Pastor anniversary services, visiting guest Pastor sermon services provided additional importance and interest to parishoners. Some of these anniversary programs could be a week to 2-weeks long. Invitations to neighboring Baptist congregations and choirs were assigned to specific days of the program.

Music was an important part of church service and recognition was often given of the church organist. There were choir groups including the "Sunshine Band" which was a children's choir. There was also Missionary Chorus, Allen Echoes, Prayer Band and Men's Chorus.

Other groups of involvement within the congregation included;

Missionary Group

Jr. Missionary

Sunday School

Women's Usher Board - (which required the wearing of white gloves)

Daughters of Shiloh

Men's Usher Board

Jr. Usher Board

Board of Trustees

Senior and Junior Choirs

Young People of Shiloh

Years ago when church attendance was stronger local papers would run a full page dedicated to upcoming church activities and the times of services. The Shiloh Baptist church was represented every week. Weekly submissions to the Hudson Evening Register by the then current pastor, the Rev. S.J. Harper would include Bible passage, some news of church activities, and an announcement of the next church service. There was a strong social side to all of the going's on at the Shiloh Baptist Church. Services and religious events all had a "social gathering" that usually followed. One example of a church social program included an African Missionary as a guest speaker. Another was a meeting with the NAACP held after a prayer meeting. Important business was to be transacted and all members were requested to be present.

5) Timeline of Events and Developments

The following details a progressive timeline of events that provides insight into the early beginnings and subsequent growth of the Shiloh Baptist Church in Hudson, NY. In reviewing these entries one immediately gets a sense of the breadth and depth of the congregation as it responded to the spiritual, social, cultural and political needs of the African American community it served.

- * The incorporation of the Shiloh Baptist Church occurred on May 21st, 1917 with a certificate of incorporation.
- * Plans were immediately made to locate a permanent place of worship.
- * Prior to building their own church structure, the congregation would worship at Woodman's Hall, located at Gifford Place and on occasion at City Hall. Meetings specific to church business were conducted at Market Place, located near Front Street. Shiloh moved to a dwelling at 33 Fulton Street.
- * Baptisms in the Hudson River were reported by the Hudson Evening Register on December 16, 1916 and again on April 15th, 1917. Both articles were accompanied with photos of the Reverend Harper in the river.
- * On June 12th, 1917, the Shiloh Baptist Church purchased "all that tract of land situated in the 2nd Ward of the City of Hudson of Columbia County in the State of New York on the Southerly side of Fulton Street between Second and Third Streets. Being a lot of thirty feet in width in front of Fulton Street and holding that width extends back seventy feet." The cost was \$350.00.*
- * "Here with harmonious efforts the shepherd and flock cleared the way and built the foundation walls for Shiloh Baptist Church, on October 20, 1920 and this work was completed by 1924.*
- * A "Tag Day" event to raise monies to complete the church was held on September 4th, 1921.
- * In April, 1924 membership in the congregation was 60 people.
- * Between 1924 and 1928 a water line was brought in to the church, defective wiring was corrected and the edifice was painted.

- * The church prospered and mortgages were paid off on March 13, 1939
- * In 1937 a children's choir was formed to help "shape and mold these young voices to be instruments to be used to give praise to God." * By 1948 the choir was known as the "Sunshine Band."
- * Beginning November 10, 1940, the congregation celebrated its 25th Anniversary with a nearly 2-week long series of services and social events.
- * In June, 1940 the neighboring Zion Church used the Shiloh immersion pool.
- * On April 23rd, 1941 the NAACP held a meeting at the Shiloh Baptist Church.
- * In April, 1941 a four act Drama was being prepared.
- * On May 28th, 1944 a "Women's Progressive Club" service was conducted.
- * On June 8th, 1944 an African Missionary was to speak.
- * The 1946 "family for the year" was determined to be Mr. & Mrs. Ernest Shroud of 116 Columbia Street whose family comprised 21 persons.
- * The Rev. William Allen served for 29-years and under his leadership a number of changes and improvements were made;
- * The church and parsonage were redecorated twice.
- * A communion table was purchased.
- * Stained glass windows were installed.
- * An organ and piano was purchased.
- * 150 Hymnals were acquired.
- * Carpeting was laid in the Sanctuary.
- * A new stove and cabinets installed in the downstairs kitchen.
- * Hot and Cold water was installed in the Baptismal pool (immersion tank).
- * Woman's Day observed in 1947 conducted by the "Senior Missionaries of the Church."
- * In 1950, twelve new members were baptized.
- * In 1950 an "around the world Supper" was put on by the Daughters of Shiloh.
- * By 1964, there were 600 members.

Considerations for Historic Site Designation

6) Social and Cultural - Context

As part of the increased awareness for social justice in these current times, cities need local preservation commissions to foster intimate social connection, place making, and well-being that helps keep communities culturally healthy. Here in Hudson, NY landmarking of the Old Shiloh Baptist Church, a local African American historic place, validates that discussion. Critical to this designation is the Shiloh Baptist Church is the only surviving vestige that is genuinely steeped in the history and development of the African American community in this city.

The African American community has experienced numerous blows to their social and cultural well being here in Hudson. The razing of their established neighborhood by urban renewal in the 1970's caused monumental upset and displacement that nearly destroyed the communities soul.. The subsequent loss of the original A.M.E. Zion church structure and the demolition of the Colored Citizen's Club in more recent times provides an added urgency to ensuring that the lone survivor, the Old Shiloh Baptist Church gets the recognition and the designation it rightfully deserves as the embodiment of Black history in Hudson.

7) Local Importance - Sole Survivor

The Old Shiloh Baptist Church is situated in a neighborhood that is poised for incoming investment as the demand for housing for new inhabitants from over populated urban areas such as New York City find their way to Hudson. Urban Renewal of the 1970's all but obliterated the thriving and healthy African American enclave once located here. Over time four significant entities that gave rise to Hudson's African American community in Hudson were the A.M.E. Zion Church at First and State Streets, The Colored Citizens Club (CCC) at Third and Columbia Streets (formerly the St. John's Methodist Episcopal "colored" church (1873-1940), and the Old Shiloh Baptist Church located just half a block away at 241 Columbia Street. Each played an important role in unifying and strengthening the African American community. Although organizationally autonomous, these organizations were connected in social context. The respective churches would sometimes share and cojoin choirs or invite the neighboring Reverend to co-serman. The CCC was the definitive core of all things social to the local African

American Community.

The A.M. E. Zion Church, still in existence today, predated the origins of the Shiloh Baptist Church as Hudson's oldest African American congregation. Originally housed in an imposing brick church structure from the 1870's, the congregation had the brick structure demolished and replaced with the more modern structure in 1970.

The St John's M.E. Church became the CCC in 1940 and continued to serve as the nucleus of all social activities in the neighborhood. Subsequent ownership followed and after years of deferred maintenance and neglect the building was demolished in 2011.

The Shiloh Baptist congregation, formed in 1917, is still in existence today. Headquartered in a former synagogue building on Warren Street, the Shiloh congregation moved from the original structure in 1966 to accommodate its growing membership. It subsequently became the headquarters of the Mt. Carmel Lodge No. 52 A.F. & A.M. in 1966. Black Freemasonry, like its white counterpart, promoted fellowship within a membership that engaged in a wide variety of social and benevolent activities.

The Old Shiloh Baptist Church building at 241 Columbia Street survives as the only vestige of African American history and culture in Hudson.

8) Architectural Importance - Stark Contrast

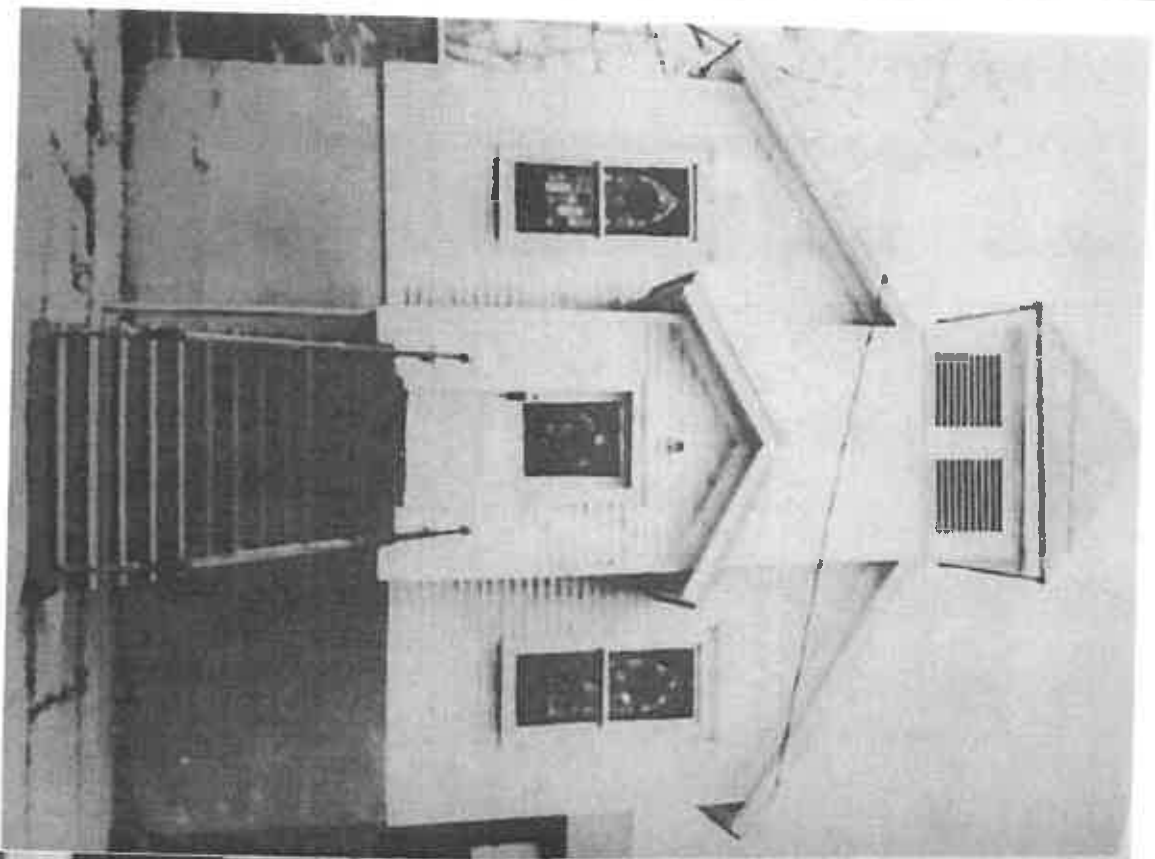
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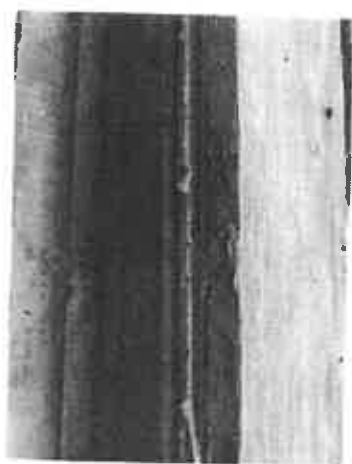
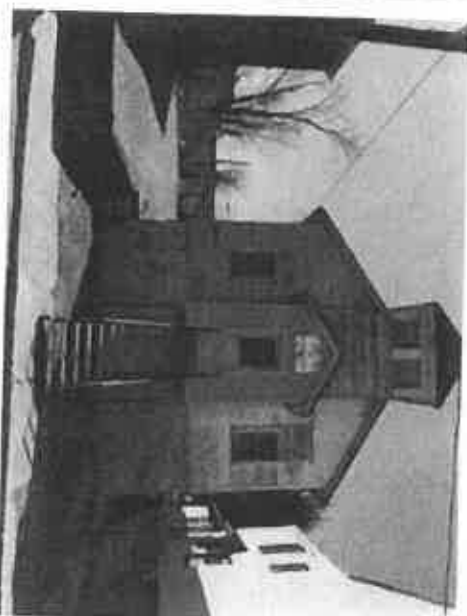
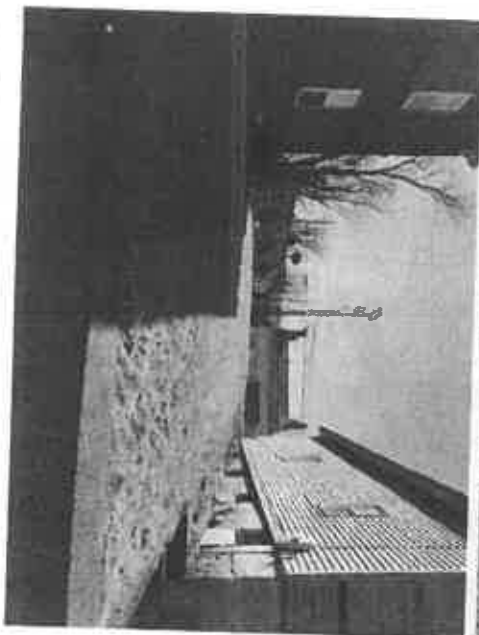
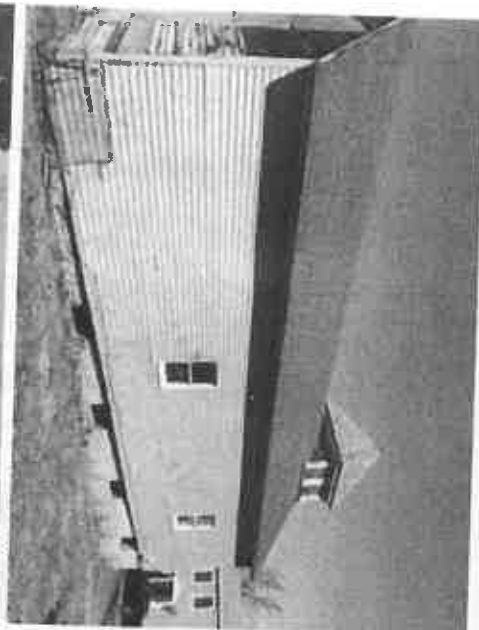
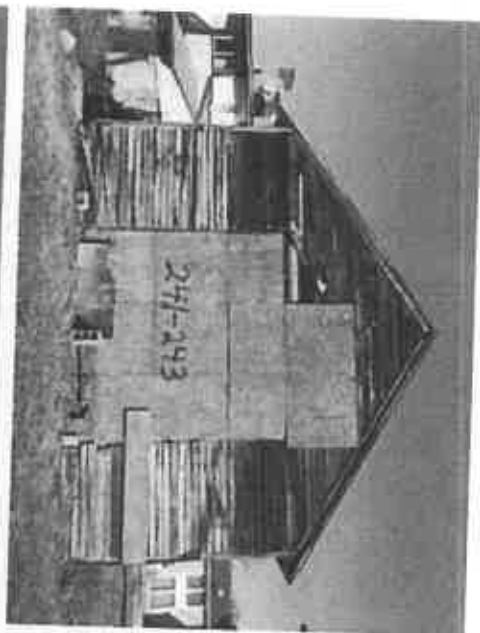
The Old Shiloh Baptist Church was built by the African-American congregation to serve its minority community in Hudson NY. It is unlikely that there was an architect, or professional builder involved. Intact physical evidence indicates some of the building was constructed of materials recycled from other buildings. This building's architectural historical value is its stark contrast to the towering masonry churches constructed by the white affluent Hudson community at the same time. This contrast is an architectural manifestation of the great disparity of wealth between white and African Americans in Hudson NY. While there are physical losses to the building (the rear bay apse, the original windows, and interior finishes), there is ample physical evidence remaining of the original window openings, finishes and photographic evidence of the apse design." The modest silhouette and noble proportions of this building survive, are evident and obvious.

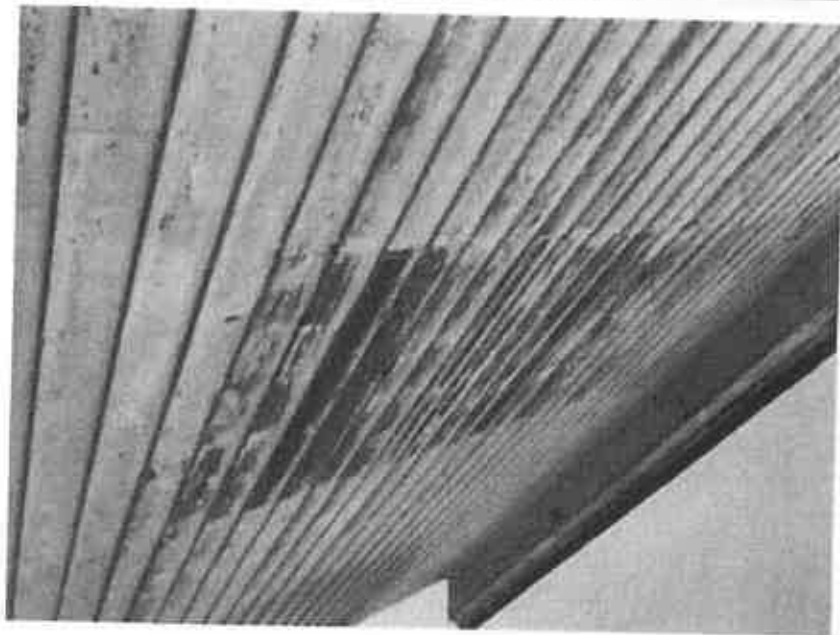
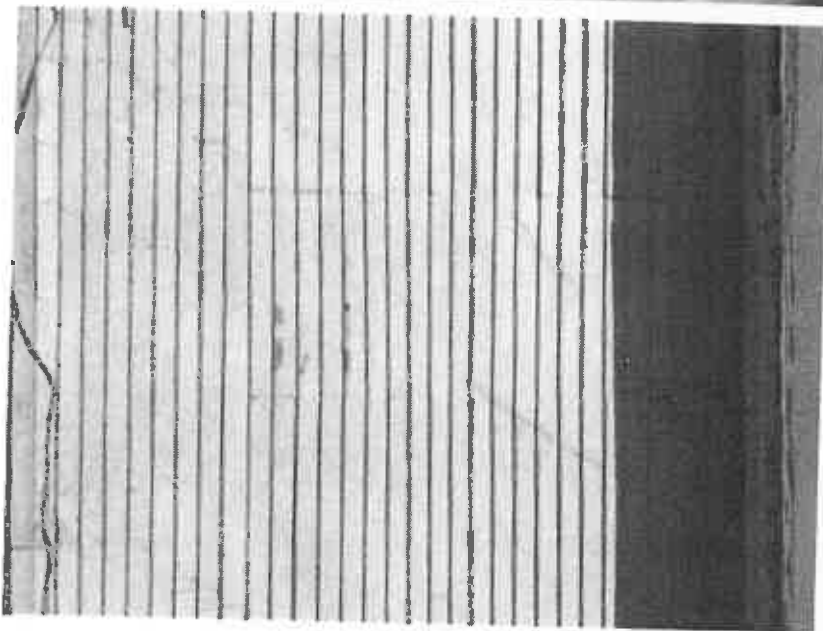
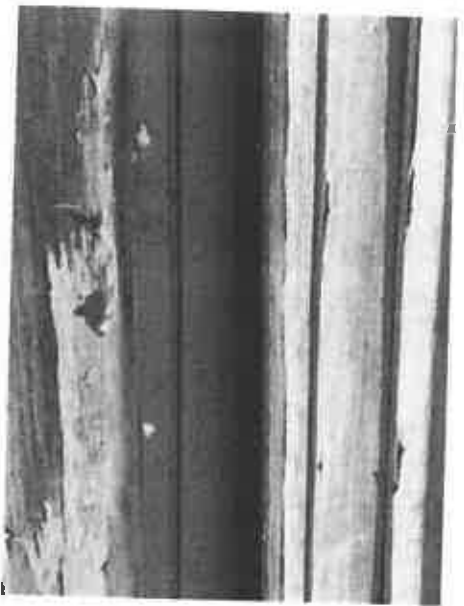
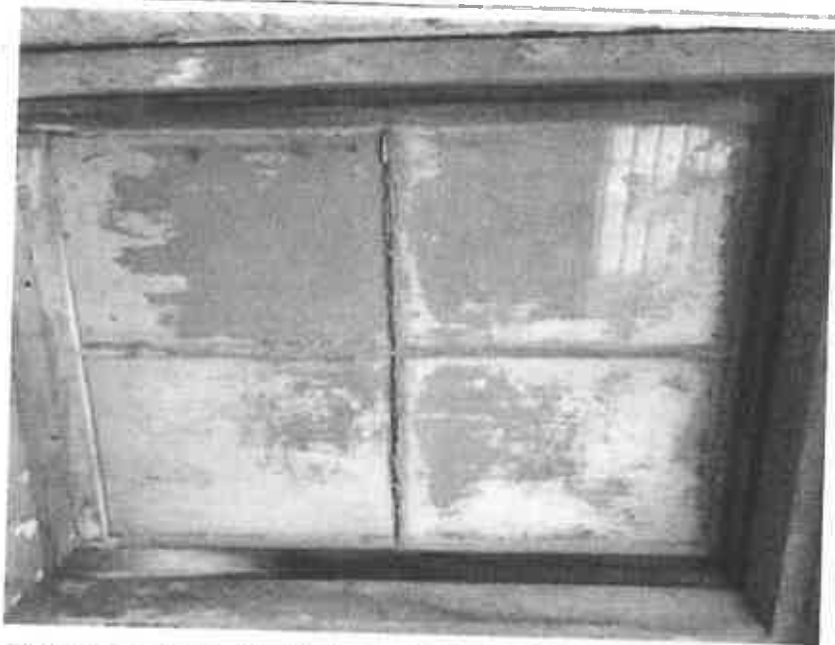
The vernacular architectural style of this building is iconic in the African- American community. The building silhouette and aspirational tower can be found thru out the United States in the form of countless rural churches. This building also has a strong visual connection to "Twin Oaks" the summer home of Frederick Douglass (built by his son Charles Douglass in 1895 in Highland Beach, Maryland) which also has an aspirational tower. Also, note the similarity of simple building form and proportions of the Rosenwald Schools, built to provide public education for Southern African American communities in the early 20th Century, and many later converted to Masonic Hall use. The workmanship of The Shiloh Baptist Church speaks to a group effort, and the strong community of volunteer self-preservation evident in African American Hudson.

The architectural form of the church is direct and frank. Simplicity of silhouette, modest use of materials, and basic construction techniques all contribute to the architectural value of this building. Even in its current condition there is humble aspiration to higher orders. This is an important building for Hudson, and the nation. It is an architectural object that is a tangible link to the history of racial patterns in our country.

For these and other reasons I believe the Hudson Preservation Commission should recommend the Old Shiloh Church for historic designation.

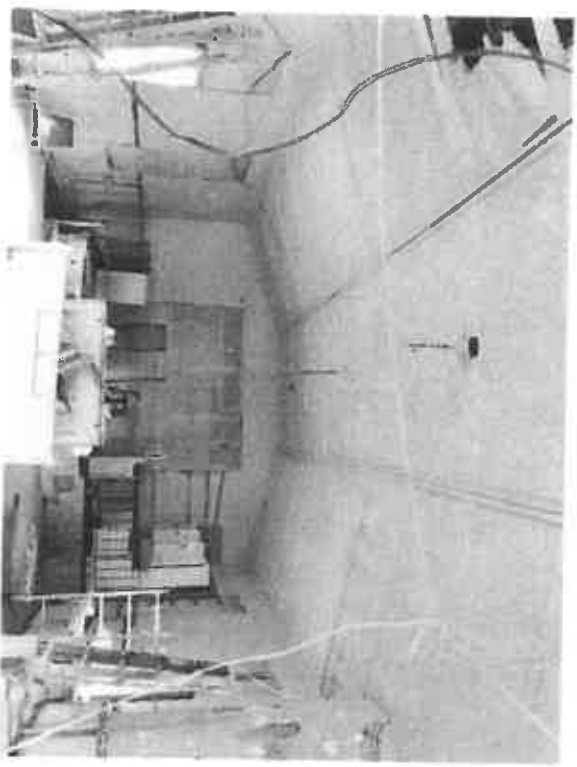
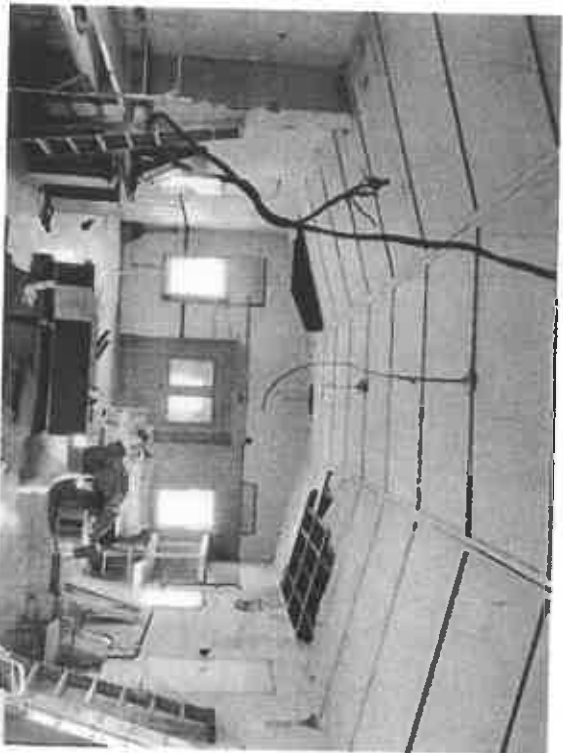


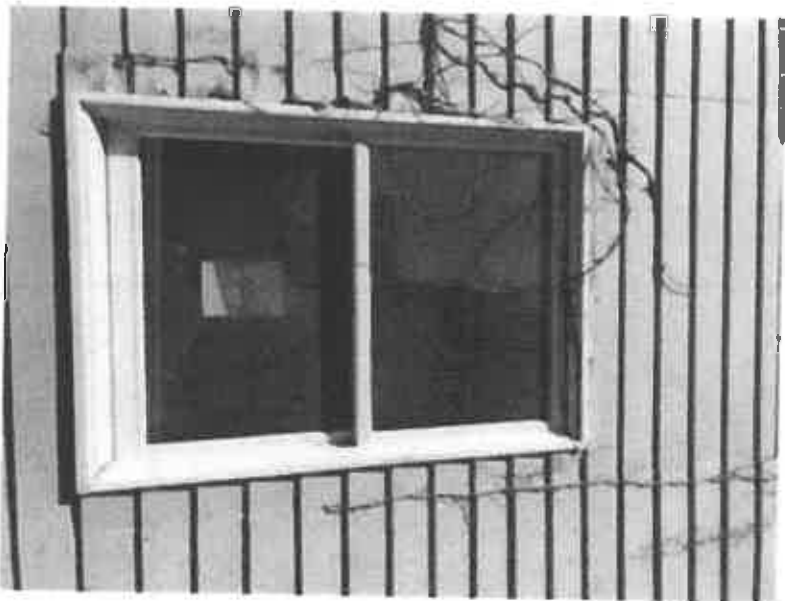


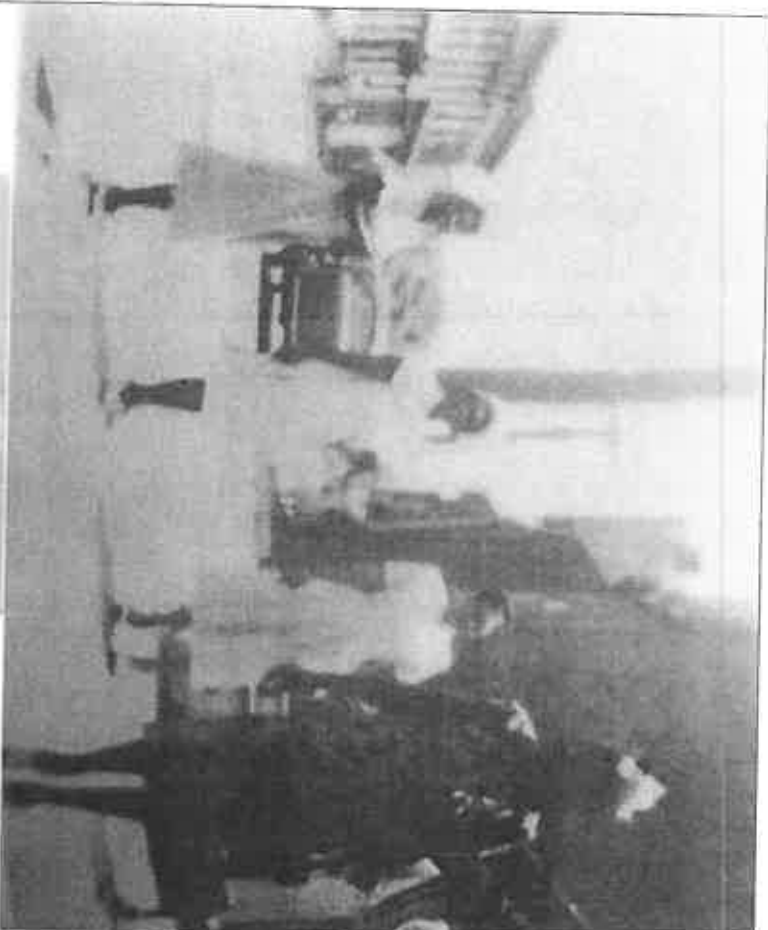




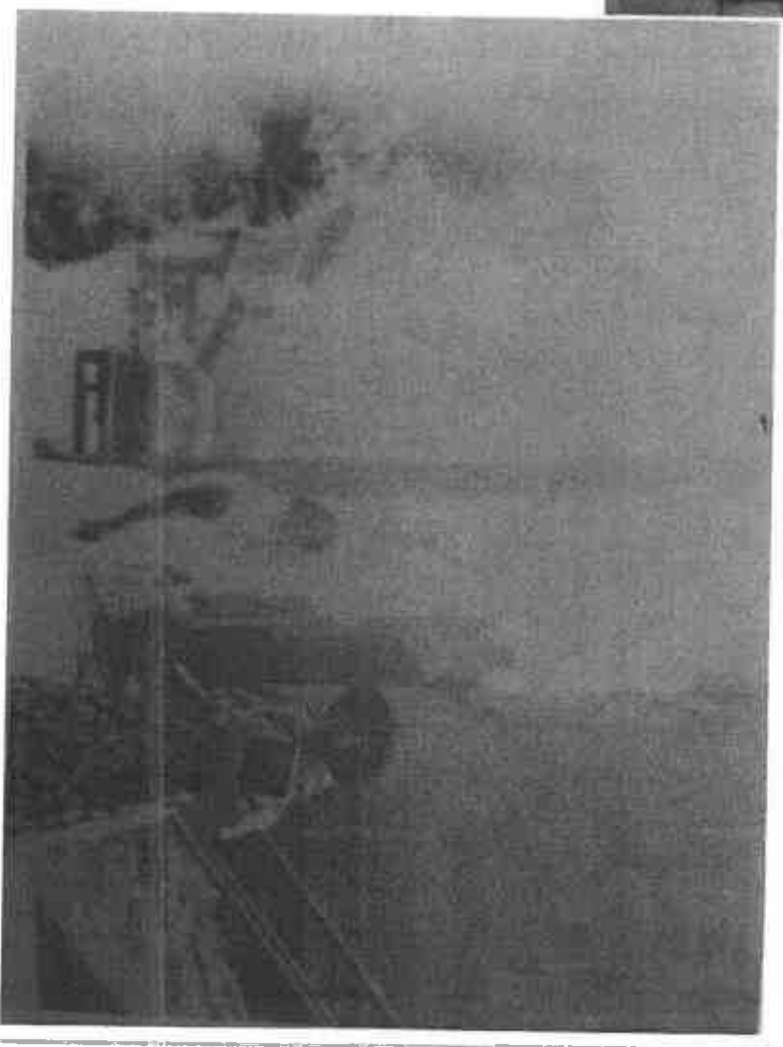
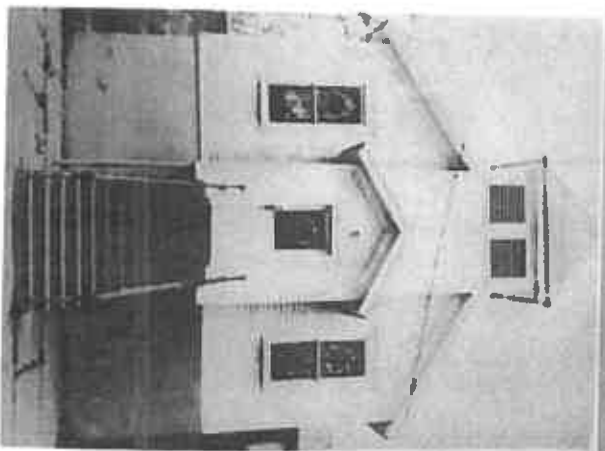
Old Shiloh Baptist Church Before and After

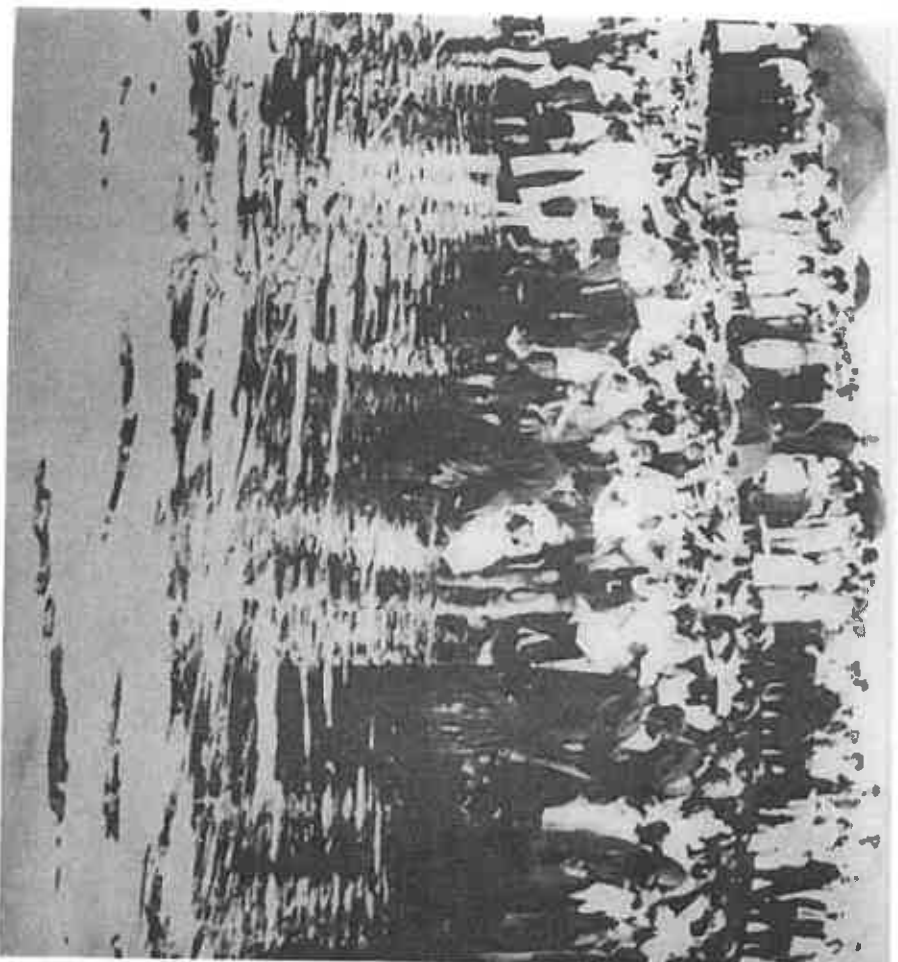






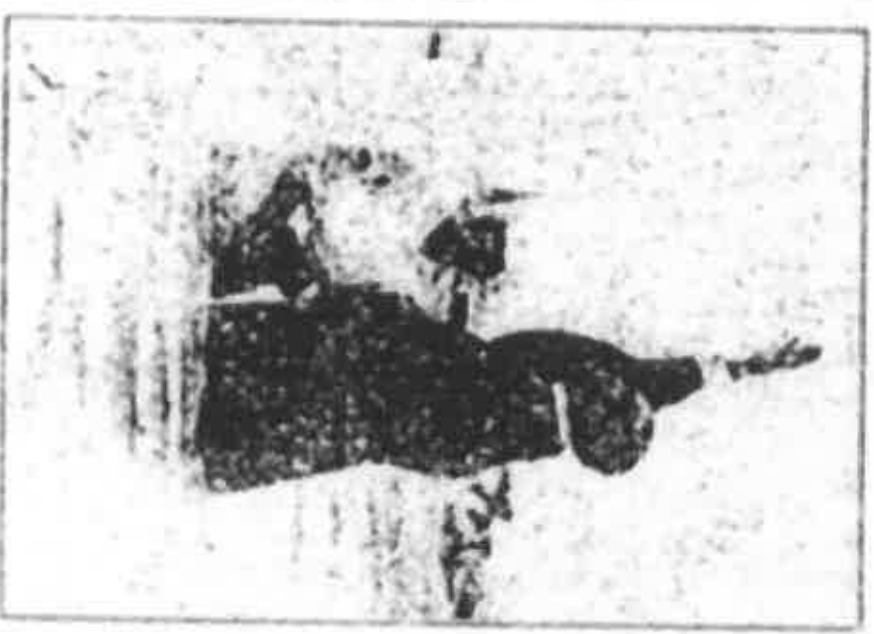
The Old Shiloh Baptist Church Hudson, NY





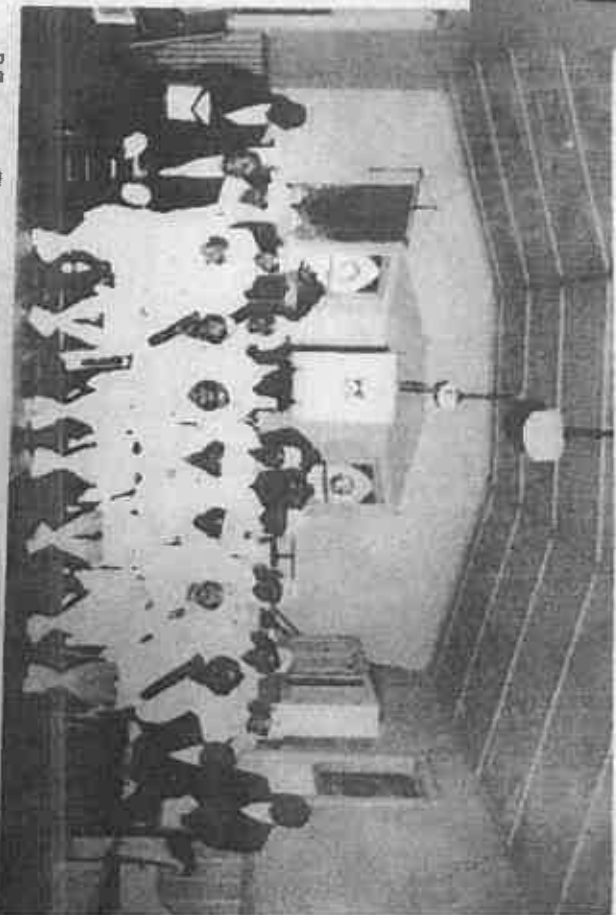
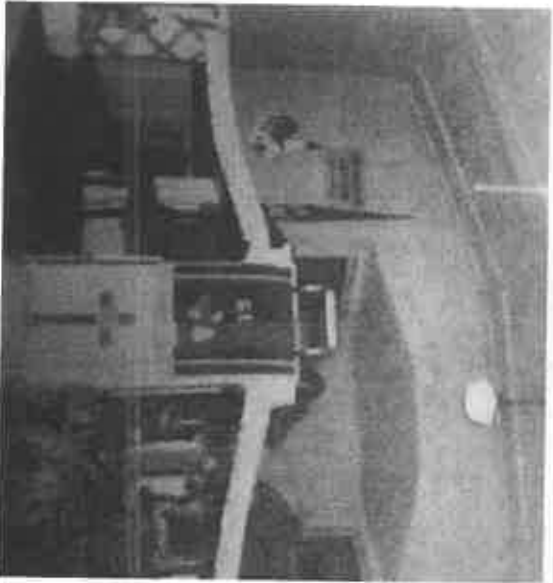
Shiloh Baptist Church
River Baptisms in the Hudson
1920 and 1916

RIVER BAPTISM
HELD HERE SUNDAY





Mount Carmel Lodge #52 AF & AM
Organized December 2, 1950



Mount Carmel Chapter Order of Eastern Star #87
Organized October 13, 1961