

APR 1981

**NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM**

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in "Guidelines for Completing National Register Forms" (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

**1. Name of Property**

historic name      PARK STREET METHODIST EPISCOPAL CHURCH, SOUTH  
other names/site number      Park Street United Methodist Church

**2. Location**

street & number      793 Park St., S.W.  
city, town      Atlanta      (N/A) vicinity of  
county      Fulton      code      GA      121  
state      Georgia      code      GA      zip code      30310

(N/A) not for publication

**3. Classification**

**Ownership of Property:**

- private
- public-local
- public-state
- public-federal

**Category of Property**

- building(s)
- district
- site
- structure
- object

**Number of Resources within Property:**

	<u>Contributing</u>	<u>Noncontributing</u>
buildings	1	0
sites	0	0
structures	0	0
objects	0	0
total	1	0

Contributing resources previously listed in the National Register: 0

Name of related multiple property listing: N/A

**4. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets the National Register criteria. ( ) See continuation sheet.

Mark R. Edwards  
Signature of certifying official

3/31/97  
Date

Mark R. Edwards  
State Historic Preservation Officer,  
Georgia Department of Natural Resources

In my opinion, the property ( ) meets ( ) does not meet the National Register criteria. ( ) See continuation sheet.

\_\_\_\_\_  
Signature of commenting or other official

\_\_\_\_\_  
Date

\_\_\_\_\_  
State or Federal agency or bureau

**5. National Park Service Certification**

I, hereby, certify that this property is:

entered in the National Register

Edson H. Beall 5/9/97

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other, explain:

see continuation sheet

\_\_\_\_\_  
Signature, Keeper of the National Register

\_\_\_\_\_  
Date

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**6. Function or Use**

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**Historic Functions:**

RELIGION/religious facility

**Current Functions:**

RELIGION/religious facility

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**7. Description**

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**Architectural Classification:**

LATE 19TH AND 20TH CENTURY REVIVALS/Late Gothic Revival

**Materials:**

foundation	brick
walls	brick
roof	asphalt shingles
other	composite stone

**Description of present and historic physical appearance:****SUMMARY DESCRIPTION:**

Park Street Methodist Church consists of a two-and-one-half story Gothic Revival-style sanctuary with a bell tower on the southwest corner and a modern, non-historic, attached education building, all on a triangular-shaped lot. The sanctuary's exterior walls are of variegated brown brick with other details in composite stone. There are stained-glass windows on three facades. The sanctuary's slate roof is steeply pitched with a conical section on the north end to accommodate the curved, north wall. There is terra-cotta detailing on windows, doorways, the parapet, and other places. The bell tower contains its original bell. The sanctuary is on a central axis with the choir loft. A c.1952 organ is in the chancel. The ceiling contains heavy timber ribs united by a central boss. There are four chandeliers. The sanctuary occupies most of the 1912 structure with a small number of auxiliary rooms and two stair wells in the remainder. Below the sanctuary is a half floor containing a fellowship hall, kitchen, classrooms and maintenance rooms. The attached education building was built in 1952 and is three stories with a central hall and classrooms on either side. The church lot is a triangle surrounded by three streets. The lot contains trees but no outbuildings other than the attached education building. The church is adjacent to Interstate 20 and just south of the Morehouse School of Medicine. It is detached by the interstate and commercial growth from the residential area (West End) it was once part of. There have been few alterations to the church.

**FULL DESCRIPTION (PROVIDED BY APPLICANT):**

The Park Street Methodist Church occupies approximately 80% of the small, gently sloping, triangular block on which it rests. The 1912

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sanctuary building has a 1952 addition attached to the rear, north side. Its design corresponds to that of the sanctuary. The 2-1/2-story sanctuary is a south facing, asymmetrical structure with a bell tower on the southwest corner. The attached education building tapers in three stages on the east side to conform to the triangular lot.

The walls are faced with variegated brown brick laid in American bond. String courses, window lintels, sills, buttress, and shoulder caps are of composite stone. The dominating stained-glass sanctuary windows on the east, south and west facades are set in wood frames. General-purpose windows are double hung, wood framed units with clear glazing. The sanctuary roof is steeply pitched and cruciform shaped with a conical section on the north end to accommodate the curved, north wall. The roof is of slate. The education building addition has a flat, tar-and-gravel roof. Heavy wood exterior doors are on the sanctuary building with the education building having painted metal doors.

There is terra cotta detailing outlining Gothic arched windows and doorways and this unifies the sanctuary and education building. A large, carved stone historical plaque is on the south facade, centrally-positioned and recessed into a small accessory wall attached to a larger, primary wall known as a propetasma wall. It is bordered on the outer, receding edge by tinnier, glazed terra cotta detailing on the upper, arched third. The plaque's border detailing is topped with a three-quarter relief, glazed terra cotta finial.

Two smaller niches flank the plaque. The terra-cotta tracery and finial detail is repeated over the dominating stained-glass windows on the east, south and west sanctuary walls, bordering the window's upper third section. The opening at the top of the four-story bell tower is shielded against the weather by painted wood louvers. The tower does have a bell. The exterior wall's tri-setback buttressed shoulders are capped with ashlar, composite stone, corresponding to the string course. All parapet walls of the sanctuary building are capped with terra-cotta detailing. The dominating stained-glass windows are believed to be the work of Mr. Joseph Llorens, founder of the Llorens Stained Glass Studios, now in Decatur, Georgia.

The interior of the sanctuary is arranged on a central axis, with choir loft and organ located in the chancel. The ceiling is a quadripartite vault with heavy timber ribs and central boss. Pews are arranged in three curving sections accommodating the convex curved pulpit and communion rail area. The sanctuary occupies approximately 85% of the 1912 structure with small, ancillary rooms and two stair wells. On the lower floor is a fellowship hall with a small institutional kitchen, restrooms, a classroom and mechanical system

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room. This lower floor is a half story due to the slope of the lot, and shares the rear, north wall of the 1952 building.

The 1952 education building is a three-story, attached addition arranged on a central hall with classrooms leading off of it on either side. Each floor is of the same arrangement, and is accessible to the sanctuary building on each floor.

All ceilings and walls are of painted, smooth finished plaster. The sanctuary ceiling has four massive, load-bearing, arched wood ribs that terminate at a central point with a boss. These beams are painted a flat brown, and the walls are painted in a flat beige color. The sanctuary has dark finished hardwood floors with carpet in the traffic paths. The rear wall of the sanctuary has dark stained wood tambour panels that can be raised to access overflow space that is fitted with pews. The sanctuary's pews are arranged in three curving sections, and are of dark stained wood. The lighting is from four small chandeliers augmented with a few wall sconces, supplementing the stained-glass windows. The south wall's stained-glass window has been covered from the inside with a metal sheet, and coated with plaster and paint. This wall is behind the choir loft and organ. The sanctuary windows are all of stained glass and occupy approximately 50% of the east, south and west wall. These windows are fixed, and are without any moveable sections.

The lower sanctuary floor has a wood floor with the kitchen area covered with asbestos tile. Windows on this level are fixed and are in clear, textured glass panes set in lead with restrained, green glass borders very close to the wood sash. The ceiling is plaster with decorative, pressed tin, but was later covered with the addition of acoustical tile.

The Education building has smooth finished plaster walls and ceilings, with the ceilings being covered with acoustical tile. Floors are poured concrete with asbestos tile floor covering. Light fixtures are stem mounted. Doors are solid wood and are painted.

The sanctuary walls and ceiling are free of ornamentation other than the dominating stained glass windows. The windows are not figurative, but are referred to as architectural patterning. These are referencing Gothic motifs. The oak pews have restrained, carved wood ornaments on the bench ends. Deep baseboards have additional restrained molding.

The education building is without any ornamentation or detailing.

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The sanctuary organ is a dark finished oak, Austin console with 26 stops and 1369 pipes. The organ is believed to have been installed in 1952. At this time the instrument is in regular use, but is in need of repair.

The sanctuary walls are brick, set 10" deep with smooth plaster interior finish. The plaster ceiling in the sanctuary is a quadripartite vault, and is supported by four, arching, neo-Gothic beams that terminate at a central point with a boss over the chancel. Ceilings in accessory rooms are flat with plaster finish. The building's floors are tongue-and-groove oak, laid over a wood subflooring, and resting on wood beams.

The Education Building's floors, walls and ceilings are of reinforced, poured concrete with corresponding exterior brick veneer. Interior walls have a smooth plaster finish.

The sanctuary was originally designed with a gas-fired boiler system for steam heat with radiators. This system was later modified to utilize a thermostat and floor mounted heat grates. The building does not have a central air-conditioning system, but several window units have been added to office areas. Electrical service throughout the building was included in the 1912 design. The small institutional kitchen has a gas-fueled stove, and appropriate wiring and plumbing for all of the equipment.

The Education Building is (centrally heated via a gas-fired boiler unit with ducts into each room. The heating equipment is located immediately off the entry corridor from the sanctuary building on the first floor. The building does not have central air conditioning. Restrooms are on the opposite side of the corridor from the mechanical chase, and are in corresponding locations on each floor. The electrical system is tied into that of the sanctuary building with appropriate service and outlets in the building's rooms.

The building is on a lot that gently slopes to the east and north, or rear. There are four mature oak trees in the south, or front (Park Street) side. Smaller elms are in the tree lawn on the Lee Street side. There are miscellaneous shrubs along the building's foundation, and a few scattered on the grounds.

There are no outbuildings.

This is the second structure to be built on this lot. The first structure was the 1885, Queen Anne sanctuary building that was demolished only to provide space for the existing building.

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The surrounding buildings are stylistically mixed, being contemporary institutional, 1950's commercial, a remnant of a late 1800's Victorian residence, and a 1960's public housing project on the west side. The sanctuary fronts on Park Street where it merges with the Interstate 20 exit ramp approximately 50' east of the church's south east corner. The I-20/Lee Street bridge is on the property's south west corner. The Morehouse school of Medicine and parking lot is on the east side. The church is surrounded by the three streets that form the triangular lot and it is the only structure on the property.

There have been two changes to the property since the 1912 sanctuary building was built. Before the 1952 Education Building addition, there was a modest, wood frame Sunday School building to the rear of the sanctuary. Although its construction date is unknown, an existing photograph indicates the likelihood of an early 1920's date. This wood-framed building was demolished to give space for the 1952 education building addition.

**8. Statement of Significance**

Certifying official has considered the significance of this property in relation to other properties:

nationally     statewide     locally

Applicable National Register Criteria:

A     B     C     D

Criteria Considerations (Exceptions):     N/A

A     B     C     D     E     F     G

Areas of Significance (enter categories from instructions):

ARCHITECTURE

Period of Significance:

1912

Significant Dates:

1912

Significant Person(s):

N/A

Cultural Affiliation:

N/A

Architect(s)/Builder(s):

Choate, Charles E., Architect for the church  
Jordan, Henry H., Architect for education building



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**Significance of property, justification of criteria, criteria considerations, and areas and periods of significance noted above:**

**Narrative statement of significance (areas of significance)**

The Park Street Methodist Episcopal Church, South, is significant in architecture as a good example of a Gothic Revival- style church. The 1912 sanctuary retains three large stained-glass windows presumed to be by a local manufacturer, its original Gothic tracery in the windows, and original terra-cotta detailing on the exterior, while on the interior it retains its dark interior with heavy ceiling beams united by a central boss. Other important Gothic Revival architectural features of this church are asymmetrical massing, corner towers, buttresses, and pointed-arch windows. All-in-all, it retains the heavy feeling of a Gothic church. Its setting on a triangular lots makes it visible from all sides. The church is also significant as a work of Charles E. Choate (1865-1929), a Georgia-born, Georgia-educated Methodist minister turned architect, who designed quality church buildings all over Georgia and some in South Carolina. He also designed many houses, some quite large and grand, office buildings, and many community buildings. His work has only recently been more appreciated due to scholarly research, an exhibit in his honor, and the discovery of his scrapbooks. This church is an excellent urban example of his church designs and shows his interpretation of the Gothic Revival style for a religious building.

**National Register Criteria**

Park Street Methodist Church meets National Register Criteria C because it is the work of a master, architect Charles Edward Choate, who worked all over the state of Georgia and is noted and has been studied for his churches, homes, and commercial buildings. The church reflects the fine use of materials, including stained-glass windows of high quality by a local firm. It also is an excellent example of the Gothic Revival style of architecture.

**Criteria Considerations (if applicable)**

The church meets Criteria Consideration A because although it is a religious property, it is significant in architecture as a fine example of the work of a master architect, Rev. Charles E. Choate, a Georgia-born and educated architect.

**Period of significance (justification)**

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The period of significance is 1912, the date the church was built.

**Contributing/Noncontributing Resources (explanation, if necessary)**

The only contributing resource is the church itself, since the auxiliary features are attached to the main sanctuary.

**Developmental history/historic context (if applicable)**

The West End community that is now within the city limits of Atlanta was established in 1835 as a stagecoach stop on the Newnan, Georgia to Decatur, Georgia road. This predated the charter of Atlanta by 12 years. The spiritual needs of the growing settlement would have been served by circuit ministers when available. Atlanta was founded in 1847, with churches developing early in its growth, and provided places of worship for West End residents. Trinity Methodist, established in 1853 in Atlanta, held a tent revival in 1878 that was intended to be a seed mission effort. The revival's location was across the Macon and Western Railroad tracks, next to Gammage's Crossing in the then suburban West End community, approximately three miles southwest of Atlanta. Trinity's seed mission effort was successful with the forming of a congregation that would become Park Street Methodist Church. The 1878 Gammage's Crossing revival was led by Rev. Francis Barton Davies, an Atlanta city missionary, a charge given to him by the North Georgia Methodist Conference. This newly formed Methodist Congregation took the name of the West End Mission and was the first church to form in the suburban community. Until the revival, West End residents went to church in Atlanta, a short distance away. Growth resulted quickly for the new church, and the congregation arranged with Mr. Anthony Murphy to build a small wood frame sanctuary on his property in 1879. Community participation and membership continued to increase rapidly. Some years later the congregation sold the small building, and met in a variety of available spaces in their neighborhood while planning for a permanent location and sanctuary.

There have been several slight name changes in the congregation's history. They first identified themselves as the West End Mission (1878), the name carried through the North Georgia Methodist conference minutes until 1885. Property deeds refer to the West End Methodist Episcopal Church South, November 14, 1879, and West End Methodist, March 6, 1884 and October 28, 1884, then

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Park Street Methodist Church of West End, September 1, 1884. The differences in the name changes are minor and reflect technicalities only. In 1885 the congregation purchased a triangular lot in the neighborhood that is bounded by Park Street, Lee and Hammond Streets and erected a red-brick, Queen Anne-style sanctuary building designed by George P. Humphries (1838-1885), a local architect who lived in the West End area. It was at this time the congregation took the name of Park Street Methodist Church, because of the move to Park Street. The church's facilities were outgrown shortly after the turn of the century, and once again plans were made for a new sanctuary on its triangular lot. In 1912, Park Street's Board of Stewards commissioned Methodist minister and architect Charles Edward Choate to design and build a new church building. The 1885 Queen Anne-style structure was demolished in order to erect the 1912 Gothic Revival sanctuary building that continues to serve the congregation's needs. By 1915, continuous growth created a need for an additional building on the lot and a frame, free-standing Sunday School building was built to the rear of the existing sanctuary. In 1952 a significant addition was attached to the rear of the sanctuary building for Christian education purposes. It was designed by Henry H. Jordan, who had been an architect since the 1920s. At that time the earlier wood-frame building was demolished to provide space for the new addition.

Charles Edward Choate (1865-1929) was a Georgia-born and Georgia-educated architect. He also studied at Vanderbilt University and in Europe. He began his professional career in the late 1800s as a Methodist minister, no doubt designing some churches for congregations for whom he was also the minister. Then he became a full-time architect. He worked mostly in the Florida, Georgia, Alabama, and the North and South Carolina area. His work in Georgia's Washington County has been the subject of a thematic National Register nomination and an exhibit. This nomination gives an overview of the variety of Choate's ability, from magnificent private homes, to factories and businesses, as well as churches for various denominations. His work is documented by scrapbooks in the family's ownership and a published pattern book.

Park Street Methodist Church's development and growth paralleled that of the West End community with its core membership being primarily working-class, West End residents. The congregation focused on Christian worship, education and community service expressed in sponsorship of children's scouting troops, evangelizing and revival services, and foreign missionary

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sponsorships. There is a long history of association and membership with significant West End and Atlanta residents.

The church became physically separated and somewhat isolated from West End with the construction of I-20 in the 1950s-1960s.

The congregation's founding board of Stewards lists Robert Hughs Caldwell, noted West End merchant, real estate and civic developer; Hubert L. Culberson, West End city councilman, attorney, treasurer of Fulton County, and justice of the peace; Henry C. Erminger, travel agent and employer of M. E. Goldsmith, a candy maker and wholesale grocer; George A. Howell, partner in the Mynatt and Howell law firm; B. P. Reynolds, William A. Stewart, and Jerome B. Thornton, a Goldsmith employee. It was on this foundation of well-respected, upstanding West End residents that Park Street Methodist rests.

The pulpit has been served by a long, ongoing list of Methodist ministers with the strong beginning of Rev. F.B. Davies and Warren A. Candler who became bishop in 1889, after leaving Park Street in 1883, as well as Rev. Marvin A. Franklin who became bishop, and served the Alabama conference. The Park Street congregation has been the founding group for two other Methodist churches through the once-popular seed mission effort. These are Oakland City Methodist and Stewart Avenue United Methodist (a National Register listed property), both having their origins in the early 1900s. In 1985, the congregation began a racially integrated ministry, and in 1985 Rev. Albert Quanos from Ghana became the first African associate minister. These changes took place within the ministry of Rev. Warren Harbert. Following Rev. Harbert, the congregation's pulpit was served from 1991-1993 by Rev. Elaine Puckett, Park Street's first female minister. (Add changes)

Missionary projects have long been a part of the Park Street congregation from individual sponsorships in foreign fields to local community endeavors, and contributions through other channels. Cub and Boy Scout troops formed in Park Street in 1935 and 1932 respectfully. The 1935 Cub Scout troop was the first one to be chartered in Atlanta as well as the first one in Scout Region 6 (North and South Carolina, Georgia and Florida). A Girl Scout troop formed in this church at a later time. These troops were active until the 1970s.

Early in the century Mrs. Daisey Davies, a Park Street member, was a significant founding member of the Methodist Moments Missionary Council, a group that has evolved into the United

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Methodist Women, now an international organization. The congregation has also had in the past a large and active United Methodist Men's group. The church often hosts activities of the nearby Atlanta University complex, and it has an extensive record of being a community meeting site.

In 1939, the church's official name became Park Street Methodist Church, a name change similar to other Methodist Churches in the United States. In 1968, the name became Park Street United Methodist Church, again a name change reflected by the national organization, indicating the unification of three different branches of the Methodist faith.

On September 30, 1994, Clark Atlanta University purchased the church property and gave the church a sixty year lease on the use of the premises for church activities.

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**9. Major Bibliographic References**

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Mills, Jeanne. "Park Street United Methodist Church." Historic Property Information Form, November 17, 1992. On file at the Historic Preservation Division, Department of Natural Resources, Atlanta, Georgia.

Choate, Charles E. Additional information on file in the "Architects and Builders in Georgia Collection", Historic Preservation Division, Department of Natural Resources, Atlanta, Georgia.

**Previous documentation on file (NPS):** (X) N/A

- ( ) preliminary determination of individual listing (36 CFR 67) has been requested
- ( ) previously listed in the National Register
- ( ) previously determined eligible by the National Register
- ( ) designated a National Historic Landmark
- ( ) recorded by Historic American Buildings Survey #
- ( ) recorded by Historic American Engineering Record #

**Primary location of additional data:**

- (X) State historic preservation office
- ( ) Other State Agency
- ( ) Federal agency
- ( ) Local government
- ( ) University
- ( ) Other, Specify Repository:

**Georgia Historic Resources Survey Number (if assigned):**

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**10. Geographical Data**

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**Acreage of Property** less than one acre.

**UTM References**

A) Zone 16 Easting 739590 Northing 3736580

**Verbal Boundary Description**

The nominated parcel coincides with the current legal description of the property and is marked on the enclosed tax map. It is a triangular piece of land bounded by Lee Street (350'), Park Street (213'), and Hammond Street (410.5').

**Boundary Justification**

The nominated property is all that is owned by the current owners at this location and all that has been associated with this church.

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**11. Form Prepared By**

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**name/title** Kenneth H. Thomas, Jr., Historian  
**organization** Historic Preservation Division, Georgia Department  
of Natural Resources  
**street & number** 57 Forsyth St., N.W., Suite 500  
**city or town** Atlanta **state** Georgia **zip code** 30303  
**telephone** (404) 656-2840 **date** March 21, 1997

(HPS form version 10-29-91)

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Photographs

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**Name of Property:** PARK STREET METHODIST EPISCOPAL CHURCH, SOUTH  
**City or Vicinity:** Atlanta  
**County:** Fulton  
**State:** Georgia  
**Photographer:** James R. Lockhart  
**Negative Filed:** Georgia Department of Natural Resources  
**Date Photographed:** September, 1996

**Description of Photograph(s):**

1 of 13: Front facade, Lee Street on left, Park Street on right; photographer facing northeast.

2 of 13: Front facade, closeup of southwest entrance tower; photographer facing northeast.

3 of 13: Lee Street facade; photographer facing east.

4 of 13: Park Street facade closeup of plaque; photographer facing northeast.

5 of 13: Front facade, closeup of southeast entrance tower; photographer facing northwest.

6 of 13: Park Street facade on left, Hammond Street facade on right; photographer facing northwest.

7 of 13: Education Building addition; photographer facing south.

8 of 13: Main Floor, Sanctuary, facing altar; photographer facing southwest.

9 of 13: Main Floor, Sanctuary, ceiling bosses above altar; photographer facing south.

10 of 13: Main Floor, Sanctuary, rear doors; photographer facing northeast.

11 of 13: Main Floor, office behind rear doors; photographer facing northeast.

12 of 13: Main Floor, stairs to basement; photographer facing northeast.



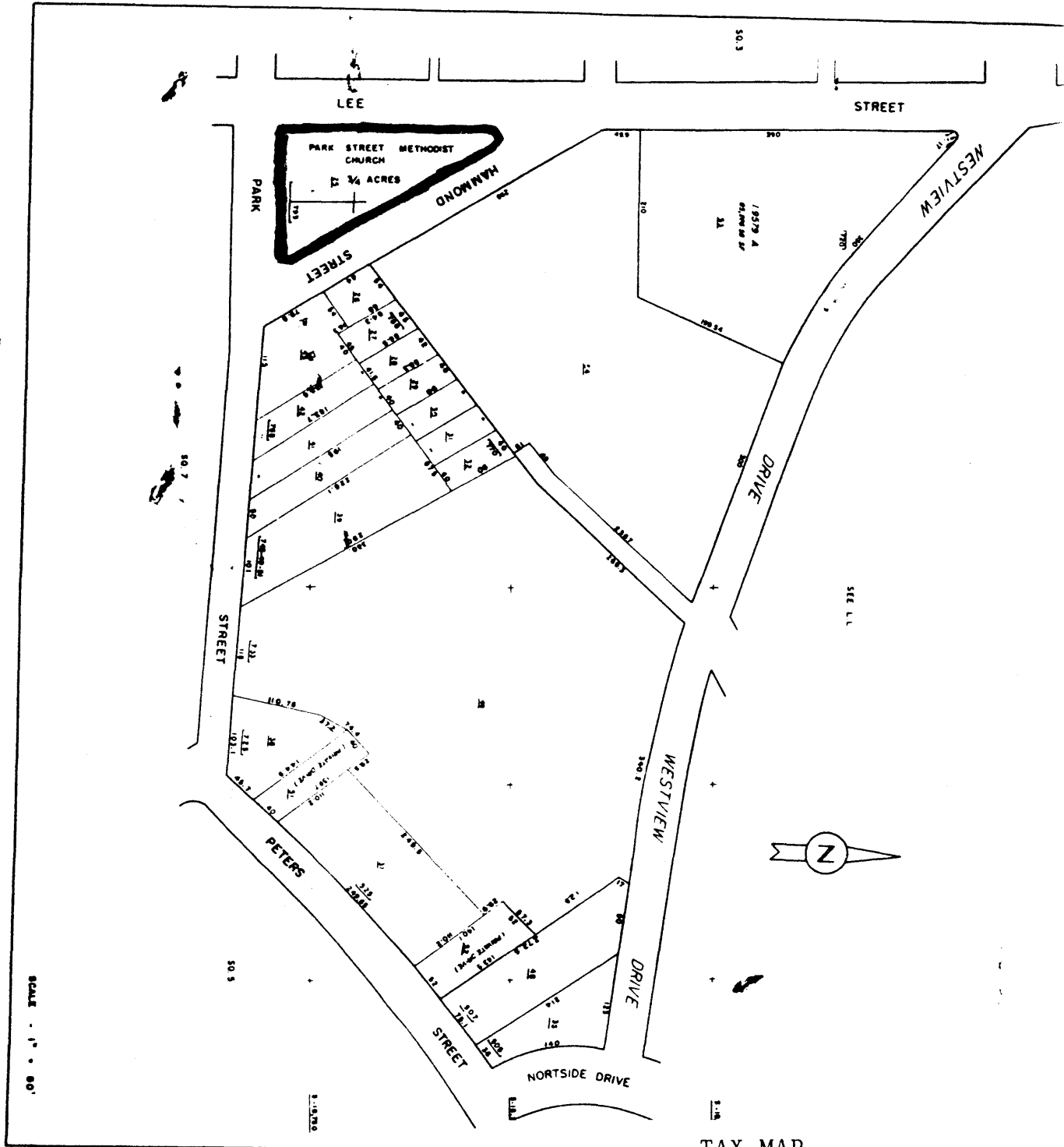
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**Photographs**

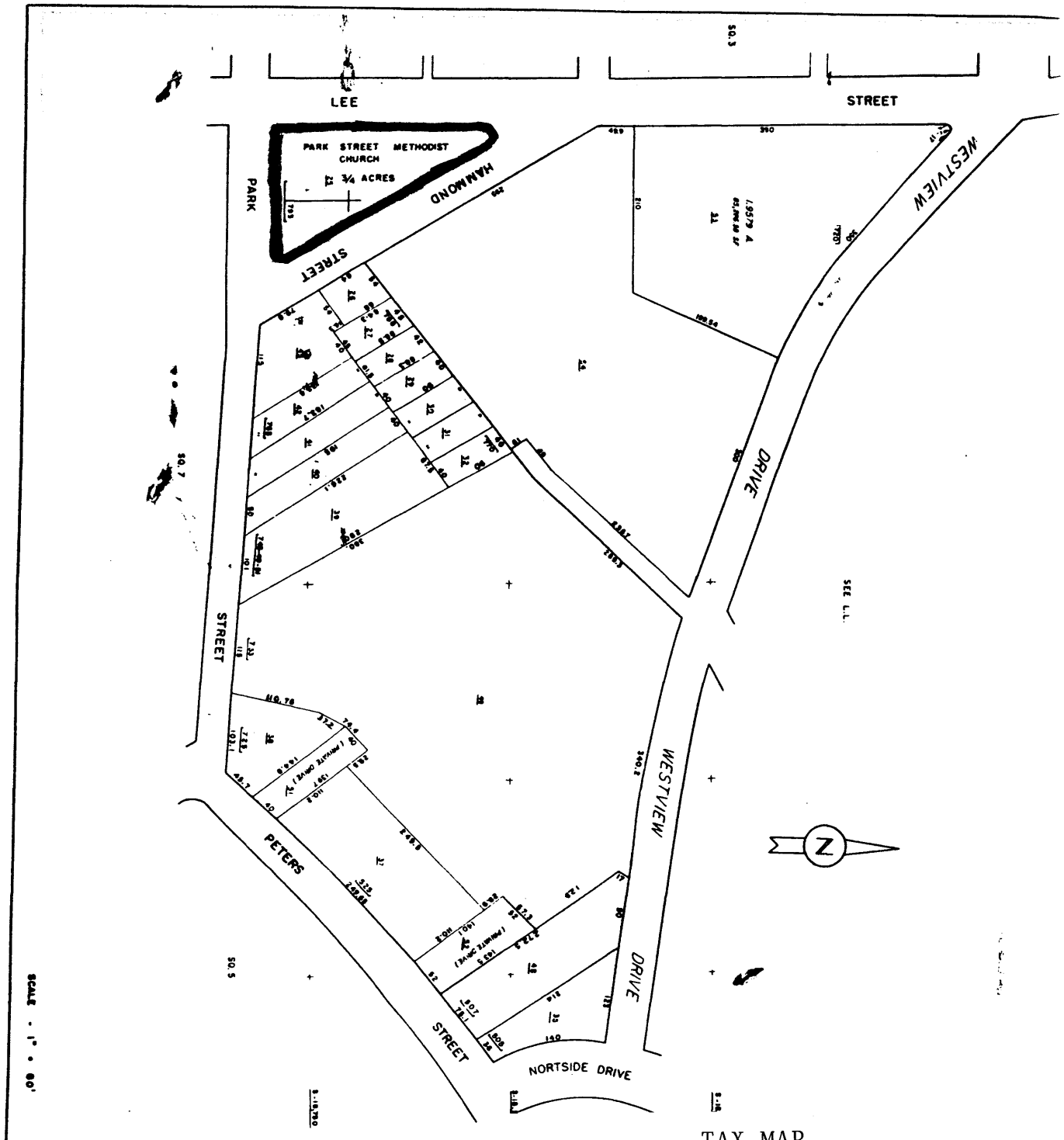
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13 of 13: Basement level, curved area under rear of original building; photographer facing northeast.



TAX MAP  
PARK STREET METHODIST EPISCOPAL CHURCH  
ATLANTA, FULTON COUNTY, GEORGIA  
SCALE: 1" = 225'  
SOURCE: FULTON COUNTY, GEORGIA TAX  
ASSESSOR'S OFFICE  
DATE: C. 1992  
KEY: THE NOMINATED PROPERTY IS PARCEL  
25, THE TRIANGULAR LOT MARKED BY A  
HEAVY BLACK LINE.

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TAX MAP

PARK STREET METHODIST EPISCOPAL CHURCH  
ATLANTA, FULTON COUNTY, GEORGIA

SCALE: 1" = 225'

SOURCE: FULTON COUNTY, GEORGIA TAX  
ASSESSOR'S OFFICE

DATE: C. 1992

KEY: THE NOMINATED PROPERTY IS PARCEL  
25, THE TRIANGULAR LOT MARKED BY A  
HEAVY BLACK LINE.