Supplementary Listing Record

NRIS Reference Number: SG100003909 Date Listed:

Property Name: St. Matthew Christian Methodist Episcopal Church

County: Milwaukee State: WI

This Property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation

Barbara Wyatt 5-9-19

Signature of the Keeper Date of Action

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Amended Items in Nomination:
This property is being listed at the local level of significance instead of the state level of significance because the following questions are not addressed:

1. How did civil rights activities in Milwaukee, particularly related to MUSIC and the church, influence civil rights activities in the rest of the state? There's no mention of what might have been going on in Madison or other cities during the period of significance--or after due to influences from Milwaukee and St. Matthew activities.

2. How did the on-going litigation regarding education in Milwaukee and the Supreme Court decision affect the rest of the state?

3. Did people from other cities participate in the meetings at St. Matthew?

4. The nomination suggests that Barbee's work was intertwined with the Wisconsin NAACP chapter. Please describe how the activities at St. Matthew influenced the state chapter and spread to other places in Wisconsin.

The consultant may think this information is transparent in the nomination, but it needs to be articulated clearly. The Section 8 summary paragraph reads, "MUSIC's school integration effort, which culminated in a 1976 federal court order requiring integration, was the most important civil rights campaign in Wisconsin's history. The MUSIC and other civil rights activities that took place at St. Matthew make it one of Wisconsin's strongest physical links to this important period in the state's history". Explain why. The conclusion on page 8-25 states, "No other existing church in Milwaukee was the location of as many civil rights-related activities in the 1960s" . . . This statement continues noting the important role of the church in the civil rights movement "in Milwaukee and nationwide". This needs to be completed with an explanation that encompasses its statewide significance.

Additional documentation can be submitted so statewide significance can be considered.

Barbara Wyatt

The WISCONSIN SHPO was notified of this amendment.

3909

NPS Form 10-900 OMB No. 10024-0018

Wisconsin Word Processing Format (Approved 1/92)

United States Department of Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900A). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name St. Matthew Christian Methodist Episcopal Church
other names/site number First German Reformed Church; Grace Evangelical and Reformed Church

2. Location

street & number 2944 North 9th Street N/A **not for publication**
city or town Milwaukee N/A **vicinity**
state Wisconsin **code** WI **county** Milwaukee **code** 079 **zip code** 53206

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets _ does not meet the National Register criteria. I recommend that this property be considered significant _ nationally X statewide _ locally. (_ See continuation sheet for additional comments.)

Signature of certifying official/Title — Date 3/20/19

State Historic Preservation Office - Wisconsin
State or Federal agency and bureau

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

Signature of commenting official/Title — Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:
X entered in the National Register.
___ See continuation sheet.
__ determined eligible for the National Register.
___ See continuation sheet.
__ determined not eligible for the National Register.
___ See continuation sheet.
__ removed from the National Register.
__ other, (explain:)

Barbara A. Yale — Signature of the Keeper — 5-9-19 — Date of Action

5. Classification

Ownership of Property
(check as many boxes as as apply)
X private
public-local
public-State
public-Federal

Category of Property
(Check only one box)
X building(s)
district
structure
site
object

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

contributing	noncontributing	
2	1	buildings
		sites
		structures
		objects
		total

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

Number of contributing resources previously listed in the National Register
0

6. Function or Use

Historic Functions
(Enter categories from instructions)
RELIGION/religious facility

Current Functions
(Enter categories from instructions)
RELIGION/religious facility

7. Description

Architectural Classification
(Enter categories from instructions)
Late Gothic Revival

Materials
(Enter categories from instructions)
foundation CONCRETE
walls BRICK
roof ASPHALT
other LIMESTONE

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

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

X A Property is associated with events that have made a significant contribution to the broad patterns of our history.

_ B Property is associated with the lives of persons significant in our past.

_ C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

_ D Property has yielded, or is likely to yield, information important in prehistory or history.

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

Property is:

X A owned by a religious institution or used for religious purposes.

_ B removed from its original location.

_ C a birthplace or grave.

_ D a cemetery.

_ E a reconstructed building, object, or structure.

_ F a commemorative property.

_ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)

ETHNIC HERITAGE/BLACK
SOCIAL HISTORY

Period of Significance

1964-1967

Significant Dates

October 18-21, 1965
March 28, 1966

Significant Person
(Complete if Criterion B is marked)

N/A

Cultural Affiliation

N/A

Architect/Builder

Leenhouts & Guthrie

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographic References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous Documentation on File (National Park Service):
- _ 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
- X University
- Other

Name of repository:
University of Wisconsin-Milwaukee Archives

10. Geographical Data

Acreage of Property less than one acre

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

	Zone	Easting	Northing
1	16	424919	4769466
2			
3			
4			

☐ See Continuation Sheet

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet)

11. Form Prepared By

name/title	Robert W. Blythe/Historian				
organization				**date**	October 1, 2018
street & number	4449 N. Monticello Avenue			**telephone**	773-463-1840
city or town	Chicago	**state**	IL	**zip code**	60625

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps A USGS map (7.5 or 15 minute series) indicating the property's location.
A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs Representative black and white photographs of the property.

Additional Items (Check with the SHPO or FPO for any additional items)

Property Owner

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

name/title	St. Matthew Christian Methodist Episcopal Church				
organization				**date**	
street & number	2944 North 9th Street			**telephone**	414-562-7580
city or town	Milwaukee	**state**	WI	**zip code**	50326

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects, (1024-0018), Washington, DC 20503.

Summary Paragraph

The St. Matthew Christian Methodist Episcopal Church is located on the north side of Milwaukee in a residential neighborhood of mostly frame houses and duplexes built between 1880 and 1914. It is an 85 x 85 foot, two-story brick church on a raised basement constructed in 1914-1915 for the First German Reformed congregation. The St. Matthew congregation purchased the building in 1958. In the Late Gothic Revival style, the church is a compactly planned multipurpose building incorporating a sanctuary, classrooms, club rooms, a dining room and kitchen, and gymnasium. Viewed from North 9th Street, the composition is divided into three parts, with a squat square-plan tower rising out of the building a bit to the right of center. To the left of this focal point is the front-gabled sanctuary and to right is the bay-window-fronted office and classroom portion. Exterior materials are red brick laid in running bond, with limestone trim and a Tudor-Revival-style wood and stucco half-timbered treatment in parts of the upper story. The building is essentially unaltered, on the exterior and interior, both from its 1915 completion and the 1964-1967 period of significance.

NARRATIVE

St. Matthew C.M.E. Church was constructed in 1914-1915 for the First German Reformed Church, reflecting the predominantly German American demographics of the surrounding neighborhood. Another German American congregation, Bethany Evangelical Lutheran, constructed its church and school two blocks away at the intersection of West Chambers Street and North 11th Street. These buildings are currently occupied by Canaan Missionary Baptist Church. The neighborhood surrounding St. Matthew's is residential, with frame duplexes and single family homes. In 1915, there were some small stores and a movie theater on West Burleigh Street between 8th and 10th streets. Two shoe factories were located a few blocks east on North 5th Street between West Hadley and West Burleigh streets. From 1880 to 1952, a baseball stadium, Borchert Field, occupied the entire block bounded by North 8th, West Burleigh, North 7th, and West Chambers streets. Borchert Field was home to the minor league Milwaukee Brewers and was demolished when Milwaukee County Stadium opened in 1953.[1]

Following World War I, the neighborhood surrounding the church became more ethnically diverse, adding residents of various European backgrounds. African Americans began moving into the neighborhood in the 1930s, and by 1958, the area was majority African American. The construction of Interstate 43 in the mid-1960s just east of the church between North 7th and North 8th streets had a devastating effect on the community. West Florence Street, located one-half block south of the church, is an interstate interchange, and frequently there is heavy traffic exiting and entering the expressway on

[1] John D. Buenker and Beverly J. K. Buenker, ed., *Milwaukee in the 1930s*: *A Federal Writers Project City Guide* (Madison: Wisconsin Historical Society Press, 2016), 102, 108; Sanborn Insurance Maps.

North 8th Street just behind the church.[2] Approximately 10 to 15 percent of the homes in the neighborhood have been demolished, leaving vacant lots, and a minority of existing homes suffer from deferred maintenance.

When the St. Matthew congregation purchased the church, there were more houses on the west side of North 8th Street across the alley behind the church. The congregation owns a number of vacant lots on the west side of North 8th Street behind the church, running from just behind the church north to West Chambers Street. The houses on these lots have been demolished, most likely in the 1960s. Seven residences on the east side of the 2900 block of North 9th Street that likely were present during the period of significance are no longer present. One house was directly north of the church and is visible in a 1965 news photograph; this lot is now is a parking lot for the church. At least four residences on the west side of the block facing the church are no longer present.[3]

Exterior

The church's roof is multiform. The front-gabled-roof of the sanctuary merges into the hipped roof of the building's main block, and there is a side-facing gable at the southwest corner of the classroom portion. Roofing material is bitumen roll with aluminum coating on the flat portions and asphalt roll on sloping portions. There are four skylights in the roof, located above the south wall of the sanctuary. These light the sanctuary from above and correspond to four windowed dormers on the north side of the sanctuary. Two brick chimneys rise at the back of the building, one for the furnace and one for fireplaces.

West (Entry) Facade

The primary façade faces west and is composed of three parts: a front gabled sanctuary space, a central tower with a recessed main entrance, and a side gabled ell classroom portion which extends behind the central tower and is characterized by a full-height projecting bay. A limestone stringcourse, which wraps around the building, marks the division between the raised basement and the main floor. The tower over the main entrance projects from the wall plane by 6 feet. On this elevation, the basement level has one-over-one wooden sash windows. There are eight to the left of the tower and four to its right in the bay. One window in the bay was boarded up as of 2018. Stepped wall buttresses with limestone caps divide the sanctuary section visually into three. A large stained glass window topped by a shallow pointed arch lies between the two central buttresses, and smaller shallow pointed arch windows flank this. Stucco and wood half-timbering appears above the central window. Barge boards

[2] John Gurda, *Milwaukee: City of Neighborhoods* (Milwaukee: Historic Milwaukee, 2015), 200-201; Borchert Field, Neighborhoods in Milwaukee website, http://neighborhoodsinmilwaukee.org/Borchert%20Field.pdf.
[3] The city of Milwaukee has not retained demolition permits from this period, so it is impossible to pinpoint demolition dates.

in the gable end are supported by four brackets that align with the buttresses.

The tower rises 50 feet above grade and shelters the main entrance. The tower has stepped wall buttresses, two to each of its sides, placed close to the corners, creating a pleated effect. The entrance is reached by three flights of concrete steps. Paneled wood double doors with tracery ornamenting their windows are set below a limestone arch. Set into the buttress to the left of the entrance is the building's original cornerstone. Its west faces reads "ERECTED/ - AD - 1914" and its south face reads "FOUNDED/ - AD - 1865" in a Gothic script. Set into the buttress to the right is a marble tablet added after 1957 reading "ST MATTHEW/CHRISTIAN METHODIST/EPISCOPAL CHURCH/1918/TO THE GLORY OF GOD." At the second-story are two narrow windows with limestone sills and lintels. Above these is a limestone stringcourse and a large double window beneath a pointed brick arch. These windows have wooden muntins and minimal tracery and are now protected by plastic sheeting. Above these windows is another stone stringcourse and a parapet wall. The wall terminates in battlements with limestone coping. Each side of the tower has a single, pointed arch, window opening with divided light wood windows; the rear of the tower has a small metal door that provides access to the roof.

The first floor of the classroom portion has four windows in the bay with eight-over-one wooden sash. The limestone sill and lintel run the full width of the bay. The second floor has four windows with eight-over-one wooden sash that extend to the eave line, with a continuous wood sill. Flanking the bay on the second story are narrow stuccoed panels. The walls of the bay extend above the eave line to form a short parapet wall that is stuccoed.

North (side) Elevation

The long side of the building facing north is characterized by an entrance bay at each end, and four window bays in the middle; each window bay has a corresponding roof dormer above. This side is two stories: a raised basement level and the first floor sanctuary level. Shallow brick pilasters at the level of the sanctuary divide this side into six bays, with a shallow entry porch projecting from the westernmost bay. In each of the four central bays at the basement level is a triple-grouped double-hung window with one-over-one wood sash. These light the kitchen and dining room in the basement. The easternmost bay has a single steel door at a level between the basement and first floor, reached by a set of concrete steps. At the level of the first-floor sanctuary, each of the four central bays has a triple grouping of stained glass windows, each having a pointed arch. These are currently protected by plastic sheeting. The front-gabled porch is reached by concrete steps running laterally. Four square posts support the porch's roof and its pediment is half-timbered. There are barge boards in the gable end with a small central pendant. A small quatrefoil window is set in the brick wall that rises behind the porch. A double-leaf, two-panel door that opens to a landing is sheltered by this porch. Four gabled dormers appear in the roof, one above each triple window. These have barge boards and central

pendants. Each dormer has a single wood window having a pointed arch sash. The north side of the front tower is treated in the same fashion as its west face, but the double window is shorter.

East (rear) Elevation

The rear of the building faces east and is visually divided into two sections: a facing gabled section to the right, and a hipped section to the left. The hipped section has five window bays; the fourth and fifth window bays separated by a tall red brick chimney. At the raised basement level are seven window openings that once lit the boys' club room and boiler room. All were boarded over as of 2018. A three-foot high concrete platform is present at the far right. Above the stringcourse at the first-floor level and at the left side of the building, are a series of double-hung, six-over-one wood sash windows. A single window at the extreme left lights a small room that was originally a kitchen and is now a copier room. Next are three double windows that light the ladies parlor. A single window each lights a small room that flank the blank wall on the other side of which is the sanctuary's organ loft. These rooms originally were a committee room and a choir room. At the second floor level, six-over-one wooden sash windows alternate with stucco panels and narrow brick piers. At the extreme left, a single window lights a closet now used as the finance room. Three double windows light the original girls' club room, and a single window lights what originally was a small class room. The gable end at the right over the sanctuary is stuccoed. A small rectangular opening at the peak of the gable originally held a six-light window but now has a vent. Like the west-facing gable end, this gable has barge boards.

South (side) Elevation

The south side of the building has a hipped roof section to the right which intersects at the left with the south-facing gabled end of the front of the church. The raised basement on this side has a series of one-over-one double-hung wooden sash windows. At the far right is a metal door reached by concrete steps. At the basement level, a pair of windows at the far left light the original locker room; three triple windows light the gymnasium and a single window gives light onto a staircase landing. At the first floor are five double windows, all of which contain double-hung windows with six-over-one wooden sash. These light a series of classrooms on this side of the building. A single such window at the far right lights a staircase landing. At the second floor double windows alternate with stuccoed panels and brick piers. The five double windows are identical to those on the main floor, except they are not as tall. The gable end at the left is half timbered and has a single six-light window. The gable end has barge boards. At this side of the front tower, the window is identical to that on the north side.

Interior

Basement

The double-doored main entry on the west side of the church opens to a shallow landing of the main staircase, which runs from the basement to the second story. Stairs immediately to the right lead to the basement; they make a left turn and open onto a small hallway. Along the west wall in the basement are men's and women's restrooms and a room for choir robe storage. East of these rooms is the 42 x 44 foot dining room, which was used for a least one MUSIC fund-raising dinner. This is an open space with nine steel columns supporting the first floor joists. The floor is the original concrete, and there is a dropped ceiling. East of the dining room is the 42 x 14.5 foot kitchen. The kitchen has a dropped ceiling and floor tiles of a synthetic material. On the east wall of the kitchen to the left are stairs to the northeast staircase, and to the right is a single door leading to the boiler room, which measures 32 x 13 feet and has a concrete floor. On the south wall of the kitchen is a door to the original boy's club room, measuring 33 x 21 feet, now used as a nursery. The ceiling is wooden planks, and the floor has linoleum that, based on two pictorial tiles, dates to the 1930s-1940s. The south end of the club room has a door leading to the southeast staircase, and the west wall has a double-doored pass-through to the gymnasium.

Double doors on the kitchen's south wall lead to a short flight of steps going down to the gymnasium. This room was used for recreational activities during the 1960s freedom schools and today is largely used for overflow dining room seating. There is also a pass-through with double doors between the gymnasium and dining room. The gymnasium measures 41 x 50 feet and has nine steel columns supporting the first floor joists. The wooden floor boards and ceiling boards in the gymnasium are original 1914-1915 features. A set of steps in the southwest corner of the gymnasium lead to the original locker room, measuring 23 x 11 feet, now used for storage.

First Floor

From the main entrance, steps lead to a small first-floor vestibule with doors on the north, east, and south; the main staircase to the second floor lies to the right. The door on the north leads to an 8-foot-wide foyer at the back of the sanctuary. The east door leads to the original Sunday school room, now called the overflow room. The door on the south leads to the church office, originally the "primary room" or nursery.

At the north end of the north-south running foyer are stairs leading down to the sheltered north entry. Located beneath the gallery (balcony), the foyer is separated from the auditorium-style sanctuary by wooden posts. The sanctuary is 44 feet wide and runs 74 feet from the posts separating it from the foyer to the east wall behind the organ pipes. The walls and ceiling of the sanctuary are plastered. Both the foyer and sanctuary have wall-to-wall carpeting over the original wood floor. The wooden pews are original and are arranged in two angled ranks with a center aisle. At the east end of the sanctuary is

the raised pulpit, choir loft, and pipe organ. Four steel arches supporting the roof are covered with wood and decorated with quatrefoils; this treatment gives the effect of a hammer-beam ceiling. On each of the sloping sides of the ceiling are four recessed windows. The ones on the left (north) are lit by four dormers, while those on the right (south) are lit by skylights in the roof.

On the north wall are four triple stained glass windows. Each set of three has a different botanical motif in an identical setting. The setting consists of a slender stem rising from the bottom through a rectangular dedication panel; the stem then leads to a cross whose outline consists of glass pieces cut and set to resemble branches. Within the cross is a stylized botanical specimen. Starting with the set of three farthest left, these are: passion flower, morning glory, maize, and grapes. The passion flower symbolizes the passion (suffering and death) of Jesus. Morning glories, which bloom and die in a day, represent the brevity of human life. Moses promised his people corn, wine, and oil (Deuteronomy 11:14), and the last two sets of windows may reference this passage, although corn in the King James translation of the Bible denotes wheat or barley, not maize. Maize may also symbolize the new American home of German immigrants and their children. In addition, Jesus called himself the vine and his followers the branches (John 15:1-8). Wine, product of the grape, is central to the sacrament of communion.[4]

No documentation of the maker of the stained glass windows has been located. Because these are memorial windows, it is quite possible that they were installed over a period of years.

At the east end of the sanctuary, the pulpit is raised on a platform with a low paneled wood wall separating it from the choir loft and organ pipes, which are set into an alcove. Low doors on either side of the choir loft lead to two small rooms. The one on the left was originally the choir room and is now the audio-visual room. The one on the right, originally a committee room, now contains a restroom.

In the west end in the foyer is a large stained glass window rising the full height of the sanctuary. The lower portion depicts Jesus at 12 years old conversing with the elders in the courtyard of the temple in Jerusalem (Luke 2:41-52). This window is more elaborate than the others in the church, with the features of Jesus and the elders painted. On each side of this large window are double stained glass windows featuring stylized white Christmas berry plants.[5] No information has been located on the maker of these windows.

To the right (south) of the sanctuary is a room measuring 50 x 27.5 feet. This was originally designated the Sunday School, but now is dedicated to overflow seating for the sanctuary. The ceiling of this room rises the full height of the building, and the classrooms on the south side of second floor have tall 10-

[4] Texas A & M University, https://aggie-horticulture.tamu.edu/archives/parsons/flowers/passionflr.html
[5] At first glance, the blooms appear to be lilies, but lilies do not have berries, and the white Christmas berry plant is more consistent with all of the features depicted.

light casement windows that open onto the Sunday School room from above. The ceiling is plastered, while the floor has linoleum over the original wood. The wall between the sanctuary and the Sunday school room has two large, vertically sliding panels, which when raised, allow the two rooms to function as one. MUSIC used the sanctuary and the overflow room for rallies.

At the back (east) of the Sunday School room, two sets of double doors lead to the original ladies parlor, currently called the ladies lounge. Measuring 32 x 21.5 feet, the room is now used as a meeting space for women's groups. At the east end of this room is a brick fireplace flanked by glass-fronted bookcases. At the southeast corner of the parlor is a door leading to a small room, originally a kitchen, now a copier room. A door at the south end of the parlor leads to the southeast staircase, providing access to the basement and the second floor.

On the south side of the overflow room are two classrooms and a bookstore. The classroom on the east has an accordion folding door; the second classroom and the bookstore are walled off with drywall. At the southwest corner of the first floor, accessed from the entry vestibule, is the original primary room or nursery, now the church office. This room measures 23.5 x 10 feet, has carpeting over a wood floor, a dropped ceiling, and wood paneling.

Second Floor

A three-flight staircase at the left of the entrance hallway runs along the south, west, and north sides of the tower and leads to a second-floor hallway. On the left (north) of the hall is a door to the gallery; on the south is a door to a former classroom, now the pastor's study; to the east is a door to a set of classrooms arranged in an L-shape and running south and then east along the south wall.

The gallery, measuring 10 x 32 feet, has three stepped rows of original wooden pews separated by a center aisle. The west wall of the gallery has the upper portion of the art glass window at the west end of the sanctuary. At the north end of the gallery is a door to a closet. The former classroom that is now the pastor's study measures 23.5 feet x 10 feet. It has carpeting over the original wood floor and a dropped ceiling. The L-shaped rank of classrooms is 10 feet wide in the portion running north-south and 12 feet wide in the portion running east-west. At the east end of the classroom row is a door leading to the original girls' club room. This space, measuring 32 x 21.5 feet, has now been divided by a particle board wall with a door. Both rooms have wall to wall carpeting and plaster or drywall ceilings. The northernmost room is used for storage and the other is currently used as a classroom and meeting space. At the southeast corner of this room is a closet, now used as a finance room. The southeast staircase is accessed through a door at the east end of this room.

Parsonage

Parsonage, 2938 North 9th Street.

The First German Reformed Congregation commissioned Leenhouts & Guthrie to design a parsonage for its new church. A building permit, with an estimated cost of $6,000, was issued in May 1914 and the building was completed in September 1914.

The parsonage is a 2½- story brick and stucco building with a double side gable roof. The building has a two-story bay on the right that mimics the bay on the church. There is a shed-roofed porch to the left sheltering the main entrance. Two shed-roofed dormers provide light to the third story and a brick chimney pierces the roof on the right side. Most of the windows in the parsonage have replacement one-over-one metal sash.

While the MUSIC headquarters was in the church building, it was led by Reverend Gregg who lived in the rectory and it therefore has that close association with him and his influence while at St. Matthew's Church. The parsonage may have an office that Rev. Gregg used while working on his civil rights campaigns, although that has not been confirmed. The building has not been used since Rev. Daniel L. Fitten, pastor from 1987 to 2010, moved out. The building is now empty.

Noncontributing Resources

Garage. The square-plan garage has vinyl siding and asphalt roll on its pyramidal roof. This is a contemporary garage and does not date to the period of construction of the church. No MUSIC activities took place in the garage. Adjacent to the garage and the alley there is a large air handling unit on a concrete pad, surrounded by a chain link fence. While this mechanical equipment is large it is not of sufficient scale to be included in the resource count.

Integrity Discussion

St. Matthew C.M.E. Church has excellent integrity to the 1964-1967 period of significance. Integrity of location is wholly present. Integrity of setting is somewhat compromised by the presence of vacant lots south of the church and the demolition of most of the North 8th Street houses directly across the alley behind the house. One house that stood directly north of the church that is visible in 1965 news photos has been demolished. Six houses on the west side of North 9th Street opposite the church also have been demolished, but the area continues to read as a residential neighborhood, as it was in 1964-1967.

Integrity of design, materials, and workmanship are very strong. Except for the boarding up of a

handful of windows and the placement of new sheeting over the stained glass windows, the exterior of the church is unaltered from the period of significance. There have been no additions, and no modern siding has been placed over the brick and stucco walls. Remarkably, almost all of the wooden window sash in the building is original not only to the period of significance but to the 1915 construction date. The asphalt roofing likely has been replaced since the period of significance.

On the interior, the sanctuary and overflow room where MUSIC rallies took place are unaltered. All of the sanctuary's stained glass windows and pews are original to the period of significance. Within a few exceptions, the church's interior walls have not been moved. On the south side of the first floor, the architects' drawing shows no partitions, and it is likely that this area has been reconfigured with partition walls more than once. On the second floor's south side, sliding panels perpendicular to the wall are shown in the drawing; again, the intention likely was to provide flexibility to the congregation in using this space. The partitioning of these areas on both floors may not be precisely the same as during the period of significance. Based on the recollections of congregation members, the classroom areas are very similar to their 1964-1967 arrangement.

With the exception of the classroom areas, all walls retain the plaster that was present during the period of significance. The flooring in the basement rooms is the same as in the period of significance. A number of rooms, including the sanctuary, are carpeted and were carpeted during the period of significance. It is likely that carpeting has been replaced once or more since the period of significance. In all cases, the original wood flooring is present beneath the carpeting. Dropped ceilings may have been present in the period of significance or may have been added later; neither church records nor the recollections of church members are definitive in this regard.

Given the strong integrity of materials, design, and workmanship, the church possesses outstanding integrity of feeling and association. The same congregation uses the church as in the period of significance. Walking into the church today, one encounters a scene essentially unchanged from 1964-1967. The rooms used by MUSIC—sanctuary, overflow room, dining room, and gymnasium look as they did in the period of significance. Although walls may have been moved in some classrooms, the areas of the church devoted to classrooms are the same as during the period of significance, and it is easy to envision students using them during the freedom schools. In sum, the church remains very much as it was in the period of significance, and possesses ample integrity to convey its significance.

Summary Paragraph

The St. Matthew Christian Methodist Episcopal (C.M.E.) Church is eligible for the National Register of Historic Places at the state level under Criterion A in the area of significance of Social History and Ethnic Heritage/Black for its associations with the Civil Rights Movement in Milwaukee and Wisconsin. From 1964 to 1967, the church served as headquarters of the Milwaukee United School Integration Committee (MUSIC). MUSIC conducted a direct-action campaign against, and legal challenge to, de facto segregation in Milwaukee's public schools. MUSIC held numerous meetings and rallies at St. Matthew, and the church hosted freedom schools during school boycotts in 1964 and 1965. The Reverend Bertram Simon (B. S.) Gregg, St. Matthew's pastor from 1960 to 1978, took a leading role in Milwaukee civil rights actions from 1964 through 1967. In addition to serving as treasurer of MUSIC, he was a founder of the Citizens Anti-Police Brutality Committee, which held most of its meetings at St. Matthew's. Gregg also opened the church for meetings of the NAACP, get-out-the-vote rallies, and candidate forums. MUSIC's school integration effort, which culminated in a 1976 federal court order requiring integration, was the most important civil rights campaign in Wisconsin's history. The MUSIC and other civil rights activities that took place at St. Matthew make it one of Wisconsin's strongest physical links to this important period in the state's history.

Criteria Consideration

St. Matthew C.M.E. Church satisfies National Register Criteria Consideration A as a religious property that derives its primary significance from its historical importance. The church played a key role in the effort to desegregate Milwaukee's public schools, the most significant civil rights campaign in Wisconsin history. The church was headquarters for MUSIC, and numerous meetings, rallies, and freedom school sessions took place in the church.

Period of Significance Justification

The period of significance begins in 1964 because MUSIC was established in March 1964 and maintained its headquarters in St. Matthew C.M.E. Church from then until 1967. The period of significance ends in 1967 because by that year MUSIC was no longer conducting direct-action activities, but had turned its focus to research and preparation for the desegregation lawsuit filed in June 1965. By 1967, the civil rights emphasis in Milwaukee had shifted to racial discrimination in housing. The Youth Council of the Milwaukee NAACP spearheaded the open housing campaign, holding it meetings and rallies at St. Boniface Catholic Church.

NARRATIVE STATEMENT OF SIGNIFICANCE

Development of the City of Milwaukee

By 1833, one-sided treaties with the Menominee, Potawatomi, Chippewa, and Ottawa tribes had opened present-day southeast Wisconsin to Anglo-American settlement. A small fur-trading outpost already existed in the region, at the point where the Milwaukee River enters Lake Michigan, about 40 miles north of the Illinois state line. The basin of the Milwaukee River at this location offered the best natural harbor on the western shores of the lake, and the trading post grew into the city of Milwaukee. From the 1830s, sharp-eyed investors from New England and New York State saw the potential for growing wheat and shipping it from Milwaukee to eastern markets. The opening of the Erie Canal, which connected Lake Erie with the Hudson River, provided a convenient shipping route. These "Yankees" took the lead in organizing the town of Milwaukee in 1839 and ensuring that it was chartered as a city in 1846.[6]

Milwaukee quickly emerged as the major entrepôt for the wheat grown in its hinterlands. At first the rivers and plank roads converging on the city brought in the crops; beginning in the 1840s, railroads improved transportation to and from Milwaukee. Other industries based on agricultural production and stock raising—flour milling, meat packing, and leather tanning—developed in the decades prior to the Civil War. In 1840, Milwaukee County had a population of 5,605, most of it within what would soon become the city limits. The city's population then rose from 20,061 in 1850 to 45,246 in 1860. Large numbers of German immigrants began arriving in the city in the 1840s, joining migrants from the eastern part of the United States. Smaller numbers of the Irish also arrived, many of them working to build and maintain the railroads. Within a few decades, German-Americans were largely integrated into the city's social and business elite. The Germans also brought with them an industry—beer brewing—that would become emblematic of Milwaukee.[7]

In the last third of the nineteenth century, meat packing, leather tanning, and brewing continued to grow. Flour milling remained important but began to decline in importance after 1875. A host of new industries arose, notably the production of iron and steel; the fabrication of all kinds of metal products; machine tool making; and shoe, boot, and harness making. Heavy industry concentrated largely on the lakefront. The shores of the Milwaukee River and its tributary, the Menomonee (running west from the center of town) filled in with lighter industry and warehousing activity.[8]

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[6] Robert C. Nesbit, *Wisconsin: a History,* 2nd ed. revised and updated by William F. Thompson (Madison: University of Wisconsin Press, 1989), 100-102.
[7] John Gurda, *The Making of Milwaukee* (Milwaukee: Milwaukee County Historical Society, 1999), 79-87, 100-101.
[8] Gurda, *The Making of Milwaukee,* 117-118, 123-126; Gerd Korman, *Industrialization, Immigrants, and Americanizers; The View from Milwaukee, 1866-1921* (Madison: State Historical Society of Wisconsin, 1967), 17.

The growth of industry in the later nineteenth century brought a sharp increase in immigration. While Germans and Irish continued to arrive, from the late 1870s, the influx was increasingly from eastern and southern Europe. The majority were Poles, with lesser numbers of Italians, Serbs, Slovaks, Croats, Greeks, and European Jews. In addition, the production of heavy machinery was added to the existing roster of industries. By 1910, 57 percent of the city's labor force was involved in manufacturing. In that year, the foreign-born and their children made up 78.6 percent of Milwaukee's population of 373,857. Industry thrived during the First World War and the 1920s, suffered during the Great Depression, and then came roaring back during World War II and the postwar boom. The city's reliance on industry continued through the 1960s, when it began a decline that turned into a rout in the 1980s. The movement of the city's residents to the suburbs accelerated from the 1950s on. Milwaukee's population reached its peak of 741,324 in 1950, when it was America's 11th largest city. The 2016 population was estimated to be 595,047, and the city was then the 31st largest in the country.[9]

In the 1960s, Milwaukee had a reputation as a well-administered, civic-minded, and culturally conservative community. Milwaukee residents were particularly proud of their public schools, which typically came in near the top in rankings of urban school systems. The successive waves of European immigration originally had produced a patchwork of ethnic neighborhoods in the city. Many of these areas had become considerably more diverse ethnically by the 1960s. The south side remained a center of Polish American life, although just one-third of its residents had this heritage. In 1962, Milwaukee's 63,000 African American residents lived almost exclusively in a limited portion of the north side.[10]

The First German Reformed Congregation

The church building occupied by the St. Matthew C.M.E. congregation since early 1958 was built in 1915 for Milwaukee's First German Reformed congregation. The First German congregation was one of many—Catholic, Lutheran, Reformed, Evangelical, and others—formed by German immigrants to Milwaukee.

The German Reformed Church was officially established in the United States in 1793 by congregants of German and Swiss heritage. The Protestant reformed tradition in Germany, Switzerland, and Holland differed from the Lutheran tradition in its greater emphasis on Calvinist teachings (e.g., predestination, justification by faith alone) and its rejection of a hierarchical form of church organization. Immigrants to America brought this reformed tradition with them. In the early nineteenth

[9] Gurda, *The Making of Milwaukee,* 167-175, 180, 378; Patrick Jones, *The Selma of the North: Civil Rights Insurgency in Milwaukee* (Cambridge, Mass.: Harvard University Press, 2009), 15.
[10] Jones, 14-18; Bill Dahlk, *Against the Wind: African Americans and the Schools in Milwaukee, 1963-2002* (Milwaukee: Marquette University Press: 2010), 62.

century, the stronghold of the German Reformed Church was the eastern states. When a new wave of German immigrants arrived in America between 1830 and 1870, settling mostly in the Midwest, Reformed congregations began to be formed there.[11]

The Reverend H. A. Winter and 15 members of the Reformed faith incorporated the First German Reformed Church in Milwaukee on February 13, 1865. For at least 12 years prior to that date, Rev. Winter and Rev. Charles Pluess had been doing missionary work in Wisconsin on behalf of the Board of Home Missions of the Reformed Church in the United States. The First German congregation at first worshiped in a chapel on the southeast corner of 4th and Galena streets, then in a former school building on the west side of 4th between Cherry and Galena streets. In 1892, the congregation commissioned a new church on that site, which after 1930 bore the address of 1517 North 4th Street. This was a 40 x 64 foot brick building; the architect was Gustavus Leipold, and the estimated cost was $16,000. Gustavus Leipold appears as an "architect and superintendent" in several Milwaukee city directories, with an address in the Marine Block, through 1895. The church's cornerstone was laid August 7, 1892, and the first services in the new 4th Street sanctuary were held on January 8, 1893. When First German sought a larger church, the congregation in 1913 sold the 4th Street building to St. Mark African Methodist Episcopal (A.M.E.) Church.[12]

With a growing congregation, the First German Reformed congregation in March 1914 purchased several lots on the east side of 9th Street between Locust and Chambers streets.[13] The congregation then commissioned the Milwaukee firm of Leenhouts & Guthrie to design a new church building. A building permit was issued in August 1914, with an estimated construction cost of $28,000. The congregation also commissioned a two-and-one-half story parsonage at 2938 North 9th Street just south of the church, at an estimated cost of $6,000. The parsonage was complete in September 1914, and the new church was dedicated on April 11, 1915. On May 14, 1922, the First German Reformed congregation changed its name to Grace Evangelical and Reformed Church. The congregation remained on North 9th Street until the end of 1957. In that year, Grace Evangelical and Reformed Church merged with Trinity Reformed Church (founded in Milwaukee in 1862) to form Faith United Church of Christ, with approximately 1,500 members. The Faith congregation sold the North 9th Street church and the adjacent parsonage to St. Matthew C.M.E. Church for $72,000. The Grace congregation

[11] Thomas C. O'Brien, "Evangelical and Reformed Church," in *Encyclopedic Dictionary of Religion,* Paul Kevin Meagher, Thomas C. O'Brien, Consuela Maria Aherne, eds. (Philadelphia: Sisters of St. Joseph of Philadelphia, 1979), 1268-1269; David Dunn, Paul N. Crusius, Josias Friedli,Theophil W. Menzel, Carle E. Schneider, William Toth, and James E. Wagner, *The History of the Evangelical and Reformed Church* (New York: Pilgrim Press, 1990), 11, 51, 158-159, 174.
[12] Faith United Church of Christ, *History of Faith United Church of Christ, Milwaukee, Wisconsin, 1862 to 1976* (Milwaukee: Faith United Church of Christ, 1976), 14-16; "Corner Stone of Church Laid," *Milwaukee Sentinel,* Aug. 8, 1892; "News in German Circles," *Milwaukee Journal,* Jan. 6, 1893; Milwaukee Application for Permit to Build 212, July 21, 1892; "Inner City Ministry Practiced at Church," *Milwaukee Journal,* Aug. 11, 1962.
[13] The seller was Harriet W. Cary, Warranty Deed 828043, Mar. 31, 1914.

held its last service on North 9th Street Sunday, December 29, 1957.[14]

The newly formed Faith United Church of Christ congregation commissioned the Wauwatosa firm of Steffen & Kemp to design its church at 4240 North 78th Street, at an estimated cost of $350,000. Most members of the Grace and Trinity congregations had moved farther northwest in the city or to suburbs as the neighborhoods surrounding their churches became majority African American. The Faith congregation used Trinity's church building at 2367 North 4th Street, until its new North 78th Street building was ready. Faith United Church of Christ then decided to continue conducting worship and providing community services to a predominantly African American community in the former Trinity building for several years.[15]

The building commissioned by the First German Reformed Church in 1914 reflected a broad change in the missions of American Protestant denominations. Beginning in the second half of the nineteenth century, many Protestant denominations expanded their programs and services well beyond the devotional services traditionally offered in a church sanctuary. A variety of educational, social, and recreational programs began to be offered. These included Sunday Schools for children, adult education classes, church social circles, and organized sports and leisure programs. These additional programs had to be administered and so usually required additional office space as well as rooms dedicated to the programs. All of these trends led to substantial changes in church design. Some larger congregations constructed separate buildings for their educational, social, and recreational programs. Smaller congregations and those with limited building budgets were more likely to include both the sanctuary and auxiliary spaces in a single multipurpose structure. One expert on church design recommended a multipurpose building, arguing that this helped integrate all of a church's various activities and simplified administration and control.[16]

It was just such a multipurpose church building that Milwaukee's First German Reformed congregation commissioned from Leenhouts & Guthrie in 1914. Within a compact, 85 x 85 foot footprint, the architects provided a sanctuary, Sunday School rooms, club rooms, a dining room, kitchen, and gymnasium. A crenellated square-plan tower near the center of the entry elevation anchored the design, with the sanctuary to the left and auxiliary rooms to the right.

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[14] Milwaukee Building Permits 3446, May 19, 1914, and 6430, Aug. 5, 1914; Faith United Church of Christ, 16, 24-25; "Last Service Slated before Church Move," *Milwaukee Journal,* Dec. 14, 1957.

[15]" New Church Rises on City's Northwest Side," *Milwaukee Journal,* Jan. 30, 1958; Milwaukee Building Permit 200671A, Aug. 16, 1957.

[16] Anne C. Loveland and Otis B. Wheeler, *From Meetinghouse to Megachurch: A Material and Cultural History* (Columbia: University of Missouri Pres, 2003), 66-71; Elbert M. Conover, *Building the House of God* (New York: The Methodist Book Concern, 1928), 73, 145. Conover for many years was director of the Bureau of Church Architecture of the Methodist Episcopal Church.

The Leenhouts & Guthrie Architectural Practice

Cornelius Leenhouts and Hugh Wilson Guthrie carried on a wide-ranging and successful architectural practice in Milwaukee from1900 until Leenhouts's death on January 14, 1935, when the firm was dissolved. Leenhouts was born in Milwaukee in 1864 and received his architectural training in the offices of several Milwaukee architects: W. H. Parker, James Douglas, and E. T. Mix & Co. In 1892, he prepared working drawings for the Agriculture and Transportation Buildings of Chicago's World's Columbian Exposition. In that role he collaborated with architects of considerable national prominence. The New York firm McKim, Mead & White designed the Agriculture Building, while Chicagoans Dankmar Adler and Louis H. Sullivan were responsible for the Transportation Building, with its widely celebrated golden door. In 1897 and 1898, Leenhouts was in partnership with Frank J. Voith. Voith died January 26, 1899, and Leenhouts was soon in partnership with Hugh W. Guthrie. Guthrie was born in Ayshire, Scotland, in 1863, and immigrated to Milwaukee some time prior to 1883. He trained in the offices of E. T. Mix & Co., and was in solo practice from 1892 to 1897. He is listed in city directories as being associated with W. A. Holbrooke & Co. in 1898 and 1899, just before going into partnership with Leenhouts in 1900. After retiring from architectural practice in 1935, Guthrie held positions with the park commission of the Village of Fox Point. Guthrie died November 8, 1945.[17]

Leenhouts & Guthrie conducted a general architectural practice, designing residential, commercial, religious, private club, and industrial buildings. (Buildings recorded in the Wisconsin Architecture and History Inventory, AHI, are indicated by its inventory number). Their primary emphasis was single-family homes and duplexes. They also designed at least 30 apartment buildings in Milwaukee, the largest being the Blackstone Apartments (AHI# 110552) at 709 East Juneau Avenue. The bulk of their practice was in Milwaukee, but they had commissions in a number of other Wisconsin cities including: Appleton, Madison, and Whitewater. Both men belonged to the Masonic fraternal order and the firm designed Masonic lodges in Milwaukee, Wauwatosa, and Whitewater.

Churches were an important part of the firm's practice. Their earliest church appears to have been the 1905 First Reformed Church (AHI# 81484) in Cedar Grove, Wisconsin. This is a Tudor Revival frame structure with a front-gabled sanctuary and a prominent flanking tower with a spire. For the red brick 1907 St. Paul Evangelical Church (NRHP 08000287; AHI# 39593) in Appleton, Wisconsin, the architects employed asymmetrical spired towers flanking the sanctuary. Their 1912 St. Peter Polish Methodist Episcopal Church (AHI# 109940) in Milwaukee specified a single tower with a spire next to the sanctuary. In 1911, Leenhouts & Guthrie used crenellated square towers for the first time for the

[17] William G. Bruce, *History of Milwaukee, City and County* (Chicago: S. J. Clarke Publishing Co., 1922), 79-80, 90-92: "Veteran Architect Dies; Designed the Y.M.C.A.," *Milwaukee Journal*, Jan. 14, 1935; National Register of Historic Places, Prospect Avenue Apartment Buildings Historic District, Milwaukee, Milwaukee County, WI, 90000640, Sec. 8, 31.

Bethel Evangelical Church (AHI# 113000), Milwaukee. Square towers of unequal height flank the sanctuary in this design. The architects returned to the device of the crenellated square tower for the First German Reformed Church (1915) (AHI# 237364), the 1923 Kenwood Methodist Church (AHI# 78310), Milwaukee, and the 1925 West Allis United Presbyterian Church (AHI# 9083). The West Allis church resembles the First German Church in several respects; the sanctuary and auxiliary spaces are on either side of a crenellated central tower and there are four gabled dormers in the roof above the sanctuary.

Square towers have their ultimate origins in medieval English parish churches. Mid-nineteenth-century American Gothic Revival churches almost always had towers with spires. As American architects in the late nineteenth century gained access to photographs and drawings of English churches, they began to incorporate square towers in their designs. Architect Ralph Adams Cram was from 1890 to 1930 America's most energetic proponent of Gothic forms for churches. He used a massive square stone tower for his influential All Saints Ashmont Episcopal Church, Boston, Massachusetts, in 1897. The 1907 Plymouth Congregational Church, Minneapolis, Minnesota, by the Massachusetts firm Shepley, Rutan & Coolidge, features an arrangement of sanctuary, tower, and auxiliary wing similar to what Leenhouts & Guthrie designed for the First German congregation. The Minneapolis church had a considerably larger budget, and there is no surviving evidence that it was an influence on Leenhouts & Guthrie.[18]

The Milwaukee African American Community

African Americans were present in Milwaukee from its earliest days, but remained a very small percentage of the population until the late 1940s. Blacks in 1910 numbered just 980, constituting 0.3 percent of the population. In 1930, the number had risen only to 7,501, or 1.3 percent of the population. By contrast, the African American population in Chicago had reached 7 percent by 1930. As late as 1950, blacks in Milwaukee numbered 21,772 and represented 3.4 percent of the total population.[19]

Before the First World War, the majority of Milwaukee's black residents held service jobs; they were mostly barbers, cooks, custodians, and washerwomen, although a handful held jobs as masons or house painters. Labor shortages in northern factories during World War I were largely responsible for the beginning of the Great Migration, the movement of millions of rural African Americans from the South to northern cities. With immigration from Europe curtailed, entry-level factory jobs were opened to blacks. The migration continued in the 1920s, as the American economy boomed and

[18] Jeffery Howe, *Houses of Worship: An Identification Guide to the History and Styles of American Religious Architecture* (San Diego: Thunder Bay Press, 2003), 252-254.
[19] Jones, 14-15; Gurda, *The Making of Milwaukee,* 257; Dahlk, 16.

Congress drastically curtailed immigration. By 1930, 80 percent of Milwaukee's employed blacks held industrial jobs. The Great Depression of the 1930s slowed the northward movement of African Americans to a trickle. In the Great Migration, black migrants to the Upper Midwest almost always traveled north on the Illinois Central Railroad. This railroad ran from New Orleans through Mississippi, West Tennessee, and Kentucky, terminating in Chicago. Prior to 1940, few black migrants traveled beyond Chicago to Milwaukee, 90 miles to the north.[20]

Historically, the church has been a key institution in the black community. It was an institution largely outside of white control and offered leadership positions to the black community. African American ministers were respected community members and often served as bridges between the black and white communities. The first black church in Milwaukee was St. Mark A.M.E. Church, founded in 1869. As the black population increased in the 1910s, a number of other congregations formed; these included St. Matthew C.M.E. Church (1918), Mt. Zion Baptist Church (1919), and Greater Galilee Missionary Baptist Church (1920). A local chapter of the National Association for the Advancement of Colored People (NAACP) was formed in 1915 and an Urban League chapter was organized in 1919. The NAACP had a broad agenda, seeking equal political, educational, economic, and social rights for blacks and other minorities. The Urban League concentrated on finding employment, housing, and economic opportunities for blacks moving into cities. Black church congregations and ministers would play a crucial role in the fight against southern Jim Crow segregation in the 1950s and 1960s. Prominent leaders included Rev. Martin Luther King Jr., Rev. Ralph David Abernathy, and Rev. Fred Shuttlesworth.[21]

The demand for labor during and after World War II and the increasing mechanization of southern cotton agriculture after the war ushered in a new and much larger phase of the Great Migration. The larger number of migrants and the availability of many entry-level factory jobs in Milwaukee led to a sharp increase in the city's African American population. The 1960 census counted 62,458 African American residents, 8.6 percent of the total. By 1970, African Americans numbered 105,088 and were 14.6 percent of the population. Many of the new migrants from the rural south had received a limited education and were not accustomed to city living. These factors and the rapid population increase strained the ability of the black community's institutions to welcome and acclimate the new arrivals.[22]

In the early decades of the twentieth century, Milwaukee's African American population was concentrated on the city's near north side, in an area roughly bounded by Kilbourn Street on the south,

[20] Gurda, *The Making of Milwaukee,* 67, 257.
[21] Jack Dougherty, *More Than One Struggle: The Evolution of Black School Reform in Milwaukee* (Chapel Hill: University of North Carolina Press, 2004), 9-10; Gurda, T*he Making of Milwaukee,* 259; Greater Galilee Missionary Baptist Church website, https://greatergalileebaptistchurch.org/church-history/.
[22] Dalk, 15-16,

Walnut Street on the north, 3rd Street (now Dr. Martin Luther King Drive) on the east and 8th Street on the west. Originally the near north side had been majority German American, but by about 1910 it had an ethnically diverse population, containing Jews, Hungarians, Italians, Greeks, and Croats in addition to blacks. This area had some of the Milwaukee's oldest housing and it became increasingly dilapidated in the twentieth century. As long as the city's African American population remained small, whites appeared willing to live side by side with blacks. As Milwaukee's downtown expanded, and the Great Migration augmented, the area of black settlement moved north and west. By 1940, the vast majority of the city's African Americans were in an area bounded by Juneau Street on the south, 12th Street on the west, North Avenue on the north, and 3rd Street on the east. A handful of more affluent black families had moved north of North Avenue by 1940. When the in-migration of African Americans grew substantially after World War II, many whites moved out of the near north side, and the predominantly black area of the city expanded once more. By the early 1960s, more than 90 percent of the city's African Americans lived in a crowded 400-block area roughly bounded by Juneau Street on the south, 20th Street on the west, Keefe Street on north, and Holton Avenue on the east. As city officials grew more concerned about issues of overcrowding, dilapidated housing, and crime, this area began to be referred to as the "Inner Core." The term was sometimes applied to the entire 400-block area and at times just to the southeast segment of it, where neglect by absentee landlords and overcrowding were most severe.[23]

On the north side, the area around 3rd Street and North Avenue emerged as a commercial center for African American residents. Walnut Street between 3rd and 12th streets emerged as another major hub of African American life. A 1951 guide to Milwaukee's African American-owned businesses listed 27 restaurants, 20 dry cleaners, 15 beauty shops, 12 barbershops, and 12 groceries. Along with these businesses, entertainment venues were prominent along Walnut Street. These included the Regal Theater at 704 Walnut and the Blue Room Club at 821 Walnut.[24]

The construction of Interstate 43 in the mid-1960s had a devastating effect on Milwaukee's black community. The widening of Walnut Street and other urban renewal projects resulted in the elimination of still more Inner Core businesses and homes. North-south-running Interstate 43 removed a block-wide swath of buildings, between 10th and 11th streets in its southern reaches and between 7th and 8th streets farther north. It constituted a concrete barrier running through the heart of the African American community. Interstate 43 lies only a block and one-half east of St. Matthew C.M.E. Church. The construction of the interstate inevitably made the homes on the west side of 8th Street facing the freeway (and directly behind St. Matthew) less desirable. In 2018, only seven of the 16 original residences in this block remained.[25]

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[23] Jones, 19, 24; Dougherty, 58; Dahlk, 10; Gurda, *City of Neighborhoods,* pg 199.
[24] Paul H. Geneen, *Milwaukee's Bronzeville, 1900*-1950 (Charleston, S.C.: Arcadia Press, 2006), 21, 65-70.
[25] Gurda, *City of Neighborhoods,* 200-201.

Civil Rights Activity in Milwaukee

Milwaukee had seen some civil rights activism prior to the middle 1960s, but less than other cities with larger African American populations. Throughout their early decades, the city's Urban League and NAACP chapters sought to advance the goal of equality largely through private persuasion among white community leaders. Milwaukee's first recorded civil rights demonstration occurred on June 28, 1941, when approximately 350 African Americans marched peacefully through downtown streets. The march was part of a national effort to end job discrimination by firms holding defense contracts with the federal government. A. Philip Randolph, founder of the Brotherhood of Sleeping Car Porters, led the effort to convince President Franklin D. Roosevelt to ban this discrimination through an executive order.[26]

Randolph organized the March on Washington Movement, promising to bring thousands of African Americans to the capital in June 1941 for a mass demonstration. The African American press editorialized ceaselessly for an executive order, and Pullman porters promoted the march in every town where passenger trains stopped. Less than a week before the march was scheduled to occur, President Roosevelt on June 25, 1941, issued Executive Order 8802, which forbade defense contractors from discriminating on the basis of "race, creed, color or national origin." To reinforce the point, the Milwaukee NAACP and Urban League chapters went ahead with a local march on June 28, just three days later. There was no immediate follow-up in the city to this demonstration.[27]

Non-violent, direct-action civil rights protests became more prominent nationally in the 1950s. Instead of challenging segregation through lawsuits, direct-action protests dramatically confronted segregation through marches, sit-ins, and boycotts. The first major post-World War II direct-action campaign occurred in Montgomery, Alabama, under the leadership of Dr. Martin Luther King Jr. In that city, a year-long boycott of city buses led to its desegregation in December 1956. In Milwaukee, the killing of a 22-year-old black man, Daniel Bell, by a white police officer in February 1958 drew an angry reaction from the African American community. It also underscored some of the divisions within that community. An attempted police cover-up of the killing was condemned at several meetings of three to four hundred people. A group led by Rev. R. L. Lathan of New Hope Baptist Church urged a large "Prayer of Protest" march on downtown to protest police brutality. More conservative black ministers, fearing unruly demonstrators and a white backlash, persuaded Lathan to call off the march. Later, in the spring when the situation had calmed, a small demonstration of about 75 people occurred on the

[26] Thomas J. Sugrue, *Sweet Land of Liberty; The Forgotten Struggle for Civil Rights in the North* (New York: Random House, 2008), 32-33, 56-57; Dougherty, 9-10, 32-33.
[27]Dougherty, 32-33; "C.M.E.'s Protest Defense Work Jim Crow: Score Subtle Discrimination by Industries," *Chicago Defender,* Feb. 1, 1941; NAACP website, http://www.naacp.org/oldest-and-boldest/.

African American north side. Lathan's call for a mass demonstration was an indication that some Milwaukee blacks were beginning to favor more assertive tactics in the fight for equality.[28] The growing anger and impatience with the white power structure among Milwaukee blacks would be tapped and marshaled in the school integration campaign that began in 1964.

Milwaukee blacks had little political power in the 1960s, partly because ward lines had been drawn to scatter the black vote. Vel Phillips won a seat on the city's Common Council in 1956. An attorney, Phillips was the first African American and first woman to serve on the council, which would not get its second black member for another 12 years. The 15 members of the Milwaukee Board of School Directors were elected at large not by ward, which made it difficult for African Americans to compete successfully. Henry Maier, Milwaukee's mayor from 1960 to 1988, found the basis of his support among white ethnic voters and had little incentive to take strong positions on issues of concern to his black constituents.[29]

Milwaukee in the 1960s was residentially one of the most racially segregated cities in America. The great majority of African Americans lived in the previously described 400-block area of the north side. The discriminatory behavior of lenders and the Federal Housing Authority, coupled with a tacit understanding among realtors and apartment owners, kept approximately 90 percent of housing in the city unavailable to blacks. African American ministers formed the Near Northside Non-Partisan Conference in spring 1963, partly in an attempt to expand housing options for blacks.[30]

The Campaign to Integrate Milwaukee's Public Schools

Historically, the Milwaukee Board of School Directors (school board) was firmly committed to a policy of neighborhood schools, schools that students could walk to. Because of the city's segregated housing patterns, this policy resulted in a high level of racial segregation in the schools. As the African American population increased, many public schools in the Inner Core became overcrowded. The school board declined to shift black students to underutilized majority-white schools. As the Inner Core expanded and more and more black students enrolled in majority white schools on its periphery, the board allowed white students to freely transfer out, accelerating the conversion of these schools to majority-black status. African American students wishing to transfer to majority white schools were forced to provide a justification. In 1957, the board adopted a policy known as "intact busing." Under this policy, entire classes from crowded black schools were bused to white schools with empty classrooms. The black classes were not mingled with white classes, were generally not given recess with the white students, and often were bused back to their original schools for lunch. Black parents

[28] Jones, 36-39; Dougherty, 61-62.
[29] Dougherty, 73; Jones, 21-22, 29, 51, 176; Dahlk, 24.
[30] Jones, 19, 24; Dougherty, 58; Dahlk, 10.

found this policy discriminatory and especially decried the loss of instructional time necessitated by up to four daily bus trips.

For decades, the de facto segregation of Milwaukee's public schools had not been a primary concern of the city's Urban League and NAACP chapters. These organizations had expanded employment opportunities for blacks through private persuasion among members of the white power structure. They were especially proud of their success in getting more black teachers hired, although black teachers were assigned only to schools with predominantly African American students. A substantial proportion of the NAACP membership consisted of African American teachers. Leaders of the NAACP chapter feared that a push for school integration would jeopardize the employment prospects of its teacher members. Black ministers had taken a leading role in civil rights campaigns in the South, but the majority of Milwaukee black ministers seemed reluctant to openly challenge school segregation.

The campaign to end school segregation was spearheaded by a newcomer to Milwaukee, African American attorney Lloyd A. Barbee. A 1956 graduate of the University of Wisconsin law school, Barbee moved to Milwaukee in 1962. Previously he had served as a consultant to the Wisconsin Governor's Commission on Human Rights and was president of the Madison NAACP branch from 1955 to 1960. In August 1961, Barbee had helped organize a 14-day sit-in in the rotunda of the state capitol to pressure lawmakers to act on a pending open housing bill. The sit-in succeeded in getting the bill out of committee, but the measure was defeated on the senate floor. Rev. B. S. Gregg, who became pastor of St. Matthew C.M.E. Church in 1960, was another outsider who became a civil rights leader.

In Milwaukee, Lloyd Barbee quickly realized that the city's black students were receiving an inferior education. Throughout his life, Barbee was firmly committed to the ideal of a truly multiracial society. Some in the African American community believed majority black schools could deliver quality education if they had adequate support and good teachers. Barbee, however, believed that majority-black schools would never receive the same resources as majority white schools. Integration, then, was not only the morally appropriate course, but the only practical route to ensuring high quality education for all. Barbee's ultimate aim was for black pupils to be no less than 15 percent and no more than 40 percent in any school. Given the conservative tendencies of Milwaukee's established black leadership, one of Barbee's first tasks was to marshal widespread support within the African American community for school integration.[31]

Ultimately Barbee received strong support from the Milwaukee chapter of the Congress on Racial Equality (CORE) and a handful of African American ministers. An interracial group, CORE had been

[31] Lloyd Barbee, draft article for *Integrated Education*, Apr. 7, 1977, Lloyd Barbee Papers, University of Wisconsin-Milwaukee [hereinafter LB Papers], box 4, folder 2; Dahlk, 57-58.

founded in Chicago in 1942 and had pioneered nonviolent direct-action techniques like picketing and sit-ins. The group took an active part in most of the civil rights actions of the 1960s. Willie Baker, recently arrived in Milwaukee from Cincinnati, established a Milwaukee CORE branch in July 1963. Although most Milwaukee black ministers declined to vocally support the school integration effort, Rev. B. S. Gregg of St. Matthew C.M.E. Church emerged as a crucial player. Rev. Louis Beauchamp of Antioch Baptist Church and Rev. Lucius Walker of the Northcott Neighborhood House also were strong supporters.[32]

From the beginning, Barbee and his allies envisioned a two-pronged campaign: activists would apply pressure through public appeals and direct-action protests, but also pursue legal action if needed. The seminal 1954 U.S. Supreme Court decision in *Brown v. Board of Education* was at first thought to apply only to legally mandated segregation. By the early 1960s, integration in northern schools had become a more prominent emphasis of the national NAACP. Barbee and the NAACP were encouraged by a January 1961 decision in which a federal district court ordered the integration of a New Rochelle, New York, elementary school. This case broke new ground by outlawing not southern-style, legally imposed segregation, but de facto segregation.[33]

Acting on behalf of the Wisconsin Conference of NAACP Branches, Barbee immediately asked the Milwaukee NAACP branch to investigate school segregation, but received no reply. After further research, Barbee went public with his charges against the Milwaukee school system in a speech to the Milwaukee Junior Bar Association in July 1963. In September he asked the Wisconsin Superintendent of Instruction to order that the Milwaukee schools integrate. The superintendent responded that segregation in the schools was not caused by board actions but was an unintentional result of residential patterns. In October, June Shagaloff, a national NAACP organizer, visited Milwaukee and encouraged Barbee and the local chapter to vigorously pursue its integration efforts. It required a good deal of persuasion, but Barbee secured the backing of the Milwaukee NAACP chapter.[34]

The school board responded to charges of segregation by appointing a Special Committee on Equality of Educational Opportunity, which began holding public hearings in September 1963. School board member Harold Story chaired the committee, which is generally known at the Story Committee. Story was a corporate lawyer and an executive of Allis-Chalmers, then a leading Milwaukee firm. Some conservative black leaders favored compensatory education—the commitment of greater resources to majority African American schools—in preference to integration. Aware of this, Story devoted two months of hearings exclusively to compensatory education. Segregation was finally on the agenda in a December 12, 1963, meeting. At that meeting, Barbee presented a detailed 77-page report, on behalf

[32] "Pastors Active on School Boycott," *Milwaukee Star,* Oct. 9, 1965; Dougherty, 92; Dahlk, 5.
[33]Sugrue, 181-182; *Taylor v. Board of Education*, 191 F.Supp. 181 (S.D.N.Y., 1961); Dougherty, 75.
[34] Lloyd Barbee, draft article, LB Papers, box 4, folder 2; Dougherty, 92-93; Jones, 62-63.

of the Wisconsin NAACP, the Milwaukee CORE chapter, and the Near Northside Non-Partisan Conference. The report declared that "equal educational opportunity is impossible without racial integration" and demanded that the school board take concrete steps to implement integration. Barbee vowed to initiate public protests if the board failed to act. Story invited Barbee and the other black leaders to return for a meeting in January 1964. At that meeting, Story asked Barbee alone to sit at the table with the committee members, while the other black leaders remained in the audience. This move was intended to isolate Barbee and paint him as a radical without much community support. Barbee insisted that all the black representatives be seated at the table. When Story refused the request, all of the African Americans left the room. A photograph of Barbee being carried triumphantly on the shoulders of his companions appeared in the *Milwaukee Journal* the next day.[35]

The black community saw Story's actions as an insult, and Barbee's dramatic walk-out galvanized opinion. The previous August, 250,000 Americans had participated in a March for Jobs and Freedom in Washington, D.C. Lloyd Barbee led a Milwaukee contingent to that famous march, where Martin Luther King Jr. delivered his "I Have a Dream" speech. The Washington event was an inspiration to many in the Milwaukee black community and led to a more assertive stance in the quest for equal treatment. Dr. King visited Milwaukee in January 1964, voicing his support for the school integration effort. Building on this growing support, Barbee organized a direct-action campaign that began in February 1964 with demonstrations at schools that were receiving intact busloads of African American students. Some 350 demonstrators also marched to the school board's headquarters.[36]

March 1, 1964, was a milestone in the evolving Milwaukee Civil Rights Movement. On that day, Lloyd Barbee organized the Milwaukee United School Integration Committee (MUSIC), a coalition of groups and individuals committed to desegregating the public schools. Forming a coalition was a shrewd move that helped unite the more conservative old-line leaders and emerging militants in a common cause. MUSIC never had more than about 100 dues-paying members, but it was able to mobilize thousands for direct-action protests. From its origin, MUSIC was a multiracial group. Founding members of MUSIC included the Milwaukee NAACP and CORE branches, the Near Northside Non-Partisan Conference, and a few Inner City church congregations including St. Matthew C.M.E. Church. Other groups, including the Milwaukee chapter of the Student Nonviolent Coordinating Committee (SNCC), joined later. Barbee was unanimously chosen to chair MUSIC. The group elected Marilyn Morheuser, a white former nun, as secretary, and B. S. Gregg, pastor of St. Matthew C.M.E. Church, was elected as treasurer. Gregg's church at 2944 N. 9th Street in the Inner Core housed MUSIC's headquarters from 1964 to 1967. MUSIC's membership and executive

[35] Lloyd Barbee, draft article, LB Papers, box 4, folder 2; E. Gordon Young, Milwaukee NAACP, to all members, undated [Jan. 1964], National Association for the Advancement of Colored People, Milwaukee Branch Records [hereinafter NAACP/MB Records], box 2, folder 2, University of Wisconsin-Milwaukee; Dougherty, 88-100..
[36] Jones, 64-65; Dougherty, 101; Dahlk, 73.

committee meetings, rallies, fund-raisers, and freedom schools all took place at St. Matthew's.[37]

The Christian Methodist Episcopal Denomination and St. Matthew C.M.E. Church

The Reverend W. S. Ferguson and six laypeople founded the St. Matthew Christian Methodist Episcopal Church in Ferguson's home in Milwaukee on December 15, 1918.[38] The Christian Methodist Episcopal (C.M.E.) Church (known as the Colored Methodist Episcopal Church until 1954) emerged from the Methodist Episcopal Church, South, during Reconstruction (1865-1877). Prior to emancipation, African American Methodists in the South had been subordinate members of the white-run Methodist Episcopal Church, South. Black church members were denied leadership roles and typically restricted to segregated balconies during church services. Unwilling to accept such a narrow role as freed people, many southern black Methodists got together to form their own C.M.E. church, with assistance from the Methodist Episcopal Church, South. Other southern freed people joined the African Methodist Episcopal (A.M.E.) Church or the African Methodist Episcopal (A.M.E.) Church Zion. These denominations had been founded by free blacks in the North in the late eighteenth century. The two A.M.E. denominations had been barred from the antebellum South, but began to establish southern congregations after emancipation.[39]

The first General Conference of the C.M.E. Church took place in Jackson, Tennessee, in December 1870. By 1890, the C.M.E. Church had 103,000 members, three-quarters of them in the states of Alabama, Georgia, Mississippi, and Tennessee. As southern blacks moved to northern and western states in larger numbers after 1900, C.M.E. congregations were formed in these states. The organizational structure of the C.M.E. Church closely resembles that of traditional Methodist denominations. Congregations are governed by boards of trustees, stewards, and ushers, which work closely with pastors. The church's General Conference, with the clergy and laity equally represented, is the national governing body and meets every four years. A College of Bishops carries out the policies and decisions of the General Conference.[40]

Not long after its founding, the St. Matthew congregation in September 1920 moved to a church building at 538 West Walnut Street[41] in Milwaukee. This church was built in 1882 or 1883 for the First German Baptist Church. The building was a 50 foot by 75 foot, front-gable brick structure, three bays

[37] Lloyd Barbee, interview by Jack Dougherty, More Than One Struggle Oral History Project Records, University of Wisconsin, Milwaukee, 4; Dahlk, 10, 74, 83-84; Dougherty, 92; Jones, 101.
[38] St. Matthew C.M.E. Church, *90th Anniversary Celebration, 1918-2008* (Milwaukee: St. Matthew C.M.E. Church, 2008).
[39] C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham: Duke University Press, 1990), 60-61.
[40] Lincoln and Mamiya, 62-64.
[41] The address was 526 Walnut St. before the 1930 renumbering.

by five bays, with wall buttresses separating the bays on the sides and a conical-roofed belfry at the front ridgeline. The church was demolished in 1958 as part of an urban renewal project.[42]

With its church slated for demolition and a growing congregation, St. Matthew sought a new home. Under the leadership of Rev. J. G. McLin, the congregation purchased a church building at 2944 North 9th Street from the newly formed Faith United Church of Christ. The purchase included an adjacent parsonage at 2938 North 9th Street. The St. Matthew congregation made a down payment of $20,000 and took out a $52,000 mortgage, closing the transaction on January 28, 1958. By this time, Milwaukee's Inner Core was considered to extend as far west as 20th Street and north to Keefe Street, placing the church building within the majority black part of the city.[43]

The Reverend Bertram Simon Gregg succeeded Reverend McLin as St. Matthew's pastor in 1960. During Gregg's pastorate, St. Matthew assumed a prominent role in the Milwaukee Civil Rights Movement. Gregg was born in southwest Texas in 1908. His father died when Gregg was five. In Jim Crow Texas, he could not visit the public library, but his mother bought him books and insisted that he bring home good grades. Gregg moved to St. Louis in his late teens and began preaching in C.M.E. churches. In 1950, he became the third African American graduate of St. Louis's Eden Theological Seminary. As pastor of St. Louis's Parrish Temple C.M.E. Church, Gregg served as president of a community organization, the Southside Improvement Association. He also led groups of African American residents on outings to public parks, like Lafayette Park, that by custom had been used only by whites. As Gregg put it in an interview, "I was interested in the community as well as the church."[44] He brought that philosophy with him to St. Matthew's.

In the early 1960s, Rev. Gregg substantially expanded the membership of St. Matthew's. In addition, he opened the church for meetings of MUSIC, the NAACP, and the Citizens Anti-Police Brutality Committee, a group that he cofounded. As early as February 25, 1962, St. Matthew's hosted a voter registration rally, and the Wisconsin Conference of NAACP Branches met at the church for several days in October 1963. With the formation of MUSIC on March 1, 1964, and Gregg's election as the group's treasurer, St. Matthew's became a prime venue for civil rights activity, a position that it would maintain through 1967. In keeping with his belief that the church had an urgent social mission as well as a spiritual one, Gregg did not hesitate to join MUSIC. He remembered that Lloyd Barbee and an unnamed Marquette University professor came to him and laid out the discriminatory practices of the

[42] "45 Churches Situated in Paths of Progress," *Milwaukee Journal,* Mar. 22, 1958.
[43] St. Matthew C.M.E. Church, *Golden Jubilee of St. Matthew C.M.E. Church* (Milwaukee: St. Matthew C.M.E. Church, 1968).
[44] "Rev. B. S. Gregg to Succeed McLin," *Milwaukee Journal,* Oct. 22, 1960; Amy Raideau Silvers, "Minister Saw Change over 103 Years," *Milwaukee Journal Sentinel,* Nov. 3, 2011; B. S. Gregg, interview by Jack Dougherty, 1995, transcript, More Than One Struggle Oral History Project Records, box 1, folder 20, University of Wisconsin-Milwaukee.

school board. Gregg recalled, "They showed me the light. I saw the problems."[45]

MUSIC's Campaign

MUSIC inaugurated its direct-action campaign on March 1, 1964, with a mass meeting held at St. Mark A.M.E. Church, 1876 North 11th Street. The church was packed with 600 individuals who gave overwhelming support for a one-day school boycott to take place in April or May 1964. The boycott's aim was to bring attention to racial segregation in the schools and keep the African American community energized on the issue. School boycotts to promote integration had previously occurred in Cleveland, New York City, Boston, Gary, Chicago, and Cincinnati. MUSIC's leaders received information on these efforts through the national NAACP. They also conferred with leaders of the Chicago NAACP branch. The Milwaukee school board continued to infuriate many in the black community by refusing to talk with MUSIC and rejecting a mediation offer from Mayor Henry Maier. The board offered one small concession: it agreed to allow students to transfer to any other school that had room, without giving a reason, provided that parents supplied transportation.[46]

MUSIC leaders chose May 18, 1964, the tenth anniversary of the *Brown v. Board of Education* decision, for the boycott. Boycott leaders planned meticulously for the boycott, and support for it grew in the Africa American community. Both of Milwaukee's daily newspapers opposed the boycott, and the district attorney threatened to arrest parents on charges of encouraging truancy if they kept their children out of school. To emphasize that the boycott had serious educational aims, MUSIC organized 33 "freedom schools" to provide alternative education on the day of the boycott. The freedom schools were held in black churches, including St. Matthew's, and other Inner Core venues. More than 300 teachers, college students, professors, and others conducted classes for pupils from kindergarten to the senior high school level. Topics addressed in the freedom schools included black culture and history, the Civil Rights Movement, and nonviolent direct-action techniques. There was particular emphasis on African American history and culture because these topics were almost entirely ignored in the city's public school curriculum. Pupils also sang songs associated with the civil rights struggle, such as "Ain't Gonna Let Nobody Turn Me Round." At St. Matthew's, lessons were conducted in the first- and second-floor classrooms and recreational activities in the basement gymnasium. Thousands of students were accommodated in the freedom schools without disruptions or violence. Freedom schools had been a feature of a previous school boycott in Boston in June 1963. As often happened in the

[45] Wisconsin Conference of NAACP Branches, *Freedom Call*, Feb. 1962; "Expansion Slated by Negro Church," *Milwaukee Journal,* Jan. 12, 1963; "NAACP Aide Criticizes Kennedy," *Milwaukee Journal,* Oct. 21, 1963; B. S. Gregg interview.

[46] Lloyd Barbee to Calvin Sherard, March 3, 1964, NAACP/MB Records, box 2, folder 2; "Defacto School Segregation Fight Is Top Story for 1964," *Milwaukee Star*, Jan. 9, 1965; " Milwaukee Boycott to Take Place in April," *Chicago Defender*, Jan. 26, 1964; Dahlk, 76-80.

1960s, leaders in one city learned from the experience of activists in other parts of the country. Some 10,000 to 11,000 Inner Core students stayed out of school on May 18, and an estimated 8,500 attended one of the freedom schools.[47]

In the wake of the boycott, the school board declined to consider any integration steps. The board held fast to its commitment to neighborhood schools and maintained that compensatory education was the answer to any problems in majority black schools. MUSIC Treasurer Rev. Gregg told a reporter that compensatory education "does not get at the problem. Community reaction to the decision will be unfavorable." Throughout the remainder of 1964, MUSIC held its membership meetings at St. Matthew's, typically gathering every other week. In October 1964, the group re-elected Lloyd Barbee as chair and Rev. Gregg as treasurer.[48]

In 1965, MUSIC continued to meet regularly at St. Matthew's and worked to maintain the momentum achieved in the boycott. In February, MUSIC and the Northcott Neighborhood House launched a series of five freedom institutes at St. Matthew's on Sunday afternoons. The institutes featured workshops on black history and civil rights activism led by Marquette University students. With the school board refusing to budge, MUSIC returned to direct-action tactics in spring 1965. A new source of concern was the board's decision to build new schools in all-black neighborhoods rather than in locations that would serve racially mixed populations. In March 1965, MUSIC organized a sit-in at a school board meeting. During three weeks in May and June, protesters chained themselves to school busses to protest the continuing practice of intact busing. Rev. Gregg and Father James Groppi of St. Boniface Catholic Church were among five ministers arrested at a protest at the Siefert School on June 4, 1965. Gregg was re-elected MUSIC treasurer that same month.[49]

With little hope of progress through negotiation, Lloyd Barbee on June 18, 1965, filed suit in federal district court, alleging deliberate segregation in the Milwaukee schools in violation of the *Brown v. Board of Education* decision and the 14th Amendment to the U.S. Constitution. Robert Carter of the national NAACP provided extensive comments on the initial draft of the complaint. The case, *Amos v. Board of School Directors of the City of Milwaukee,* had 41 student plaintiffs, both African American and white. All previous school integration lawsuits had included only black plaintiffs, but Barbee and

[47] "Biggest Rights Protest in Wisconsin History," *Chicago Defender,* May 19, 1964; Dahlk, 80-82; Dougherty, 111-113; Jones, 71-72; Sugrue, 297; Mrs. Precious Baldwin, personal communication, Sep. 12, 2008.
[48] "Integration Leaders Attack Special Committee's Decision to Sidestep NAACP," *Milwaukee Courier,* July 3, 1964; "Brown, Calvin named MUSIC vice-chairmen," *Milwaukee Star,* Oct. 31, 1964.
[49] "Freedom Institutes for Youth Sponsored by MUSIC, N'cott," *Milwaukee Star,* Feb. 13, 1965; "Third Freedom Institute Set," *Milwaukee Star,* Apr. 10, 1965; "5 Clerics Arrested for Blocking Bus," *Milwaukee Journal,* June 4, 1965; "Protest Group Renames Barbee," *Milwaukee Journal,* June 8 1965; Dahlk, 92.

MUSIC were convinced that integration was a human rights issue, not just a black issue.[50] The complaint stated that students in all-white schools were harmed by not being exposed to African American cultural traditions. The lawsuit alleged four deliberate policies of the board that fostered segregation:

1) The drawing of school attendance boundaries along racial lines,
2) The assignment of black teachers only to majority black schools,
3) Preferential treatment for white students in school transfer requests, and
4) The practice of intact busing.[51]

Once the lawsuit was filed, MUSIC ceased the school bus chain-ins, but continued to conduct events aimed at maintaining community support for the cause. On August 28, 1965, 800 people attended a rally in Milwaukee's MacArthur Square that was addressed by Lloyd Barbee, Dick Gregory, and Fannie Lou Hamer, a prominent Mississippi activist. MUSIC conducted a three-and-one-half-day school boycott in October 1965. As one of 26 freedom schools operating during the boycott, St. Matthew's hosted high school students. This boycott is better documented than the May 1964 boycott. Much thought went into the preparation of the freedom schools' curricula, which included "anthropology, sociology, Negro history; workshops on the Civil Rights Movement, the philosophy and techniques of non-violent direct action, the meaning and responsibilities of freedom." Each freedom school had a designated principal, communications officer, and nurse. Teachers were encouraged to attend an orientation session at St. Matthew's the night before the boycott. The freedom school at St. Matthew's again used the first- and second-floor classrooms and the basement gymnasium. During the 1965 boycott, school guidance counselors were sent as truant officers to corral students at the freedom schools and bring them back to their public schools. MUSIC had planned a five-day boycott; because freedom school attendance declined on the second and third days, the boycott was called off in the middle of its fourth day.[52]

Following the October boycott, MUSIC's executive committee began to reconsider the group's mission and tactics. The school board's refusal to negotiate and the waning participation in the later days of the second boycott showed the limits of what direct-action protests could accomplish. Much of

[50] Lloyd Barbee, draft article, LB Papers, box 4, folder 2; "Chained Bi-Racial Protest Group Arrested in Milwaukee," *Chicago Tribune,* May 29, 1965; "Whites Join in Suit Asking Integration, *New York Times*, June 20, 1965; Dougherty, 123.
[51] James K. Nelsen, *Educating Milwaukee: How One City's History of Segregation and Struggle Shaped Its Schools* (Madison: Wisconsin Historical Society Press, 2015), 27-28, 35-36.
[52] "New Boycott Set," *Milwaukee Star,* Sep. 11, 1965; "Boycott Definitely On," *Milwaukee Star,* Oct. 16, 1965; "Shun Milwaukee Schools in Race Protest," *Chicago Tribune*, Oct. 19, 1965; Nelsen, 26; Dahlk, 126; Marilyn Morheuser, Executive Coordinator of MUSIC to Concerned Citizens, Sep. 30, 1965, Milwaukee School Integration Committee Records, 1964-1966, box 1, folder 1, University of Wisconsin-Milwaukee.

the group's energy was now concentrated on research and preparation for the trial of the federal desegregation lawsuit. Lloyd Barbee told the *Milwaukee Journal* in February 1966 that MUSIC planned no more general demonstrations or boycotts targeting the entire school system. Instead, the group would focus on issues at individual schools. MUSIC's last direct-action campaign was a one-day boycott of North Division High School in March 1966. MUSIC charged that this school, which had eight white students in a student body of 1,548, provided substandard instruction compared to Milwaukee's majority-white schools. St. Matthew's again was host to a freedom school. On the day of the boycott, absentees at North Division were about 500 more than on a typical Monday, but only about 200 students attended a freedom school. This was further evidence of declining support in the African American community for direct-action protests.[53]

MUSIC continued to use St. Matthew's as its headquarters until some time in 1967. Barbee and Rev. Gregg were re-elected to their leadership posts in June 1966. A fund-raising dinner for the group also took place in St. Matthew's basement dining room that month. MUSIC mounted a voter registration and canvassing effort on behalf of progressive school board candidates in the April 1967 election, with St. Matthew's serving as headquarters for volunteers. The result was a disappointment. The board's conservative bloc that opposed integration gained strength, and Cornelius L. Golightly, the board's only African American member, was defeated. The last large meeting on school issues at St. Matthew's that received press coverage occurred on July 25, 1967. The discussion centered on lack of resources in majority-black schools. By this date, MUSIC had helped form two independent parent-led education advocacy groups: the Parent Action Committee for Education and Concerned Parents for Quality Education. These groups appear to have taken over the task of pressuring the school board on specific issues, while MUSIC focused on the lawsuit. Commenting on the shifting focus of MUSIC, Rev. Gregg later remarked "I guess I stayed with MUSIC until Lloyd went to court." [54]

Other Civil Rights Activities at St. Matthew's

MUSIC activities were the most significant, but far from the only, civil rights events that took place at St. Matthew C.M.E. Church from 1964 to 1967. Aggressive and discriminatory policing was a major concern in Milwaukee's black community, dating at least to the previously mentioned 1958 police killing of Daniel Bell. In August 1964 in a meeting at St. Matthew's, Rev. Gregg cofounded and became the chair of the Citizens' Anti-Police Brutality Committee. The group later changed its name

[53] "Officials, Leaders Disagree over Success of Milwaukee Boycott," *Chicago Defender,* Apr. 2, 1966; "Selective Protest Set for Monday," *Milwaukee Star,* Mar. 26, 1966; Dahlk, 97.
[54] "PACE Seeks Transfer from Meinecke Ave. School," *Milwaukee Star*, Aug. 27, 1966; "MUSIC Plans Voter Registration Drive," *Milwaukee Star,* Jan. 14, 1967; "School System Cheats Core, Parents, Teachers Charge," *Milwaukee Star,* July 29, 1967; "Majority Increased in School Board Race," *Milwaukee Journal,* Apr. 5, 1967;
Gregg interview, 8.

to the Committee for Better Police-Community Relations. The committee investigated complaints of police brutality and sought to improve relations between the black community and the police department. The group conducted a public demonstration in December 1964 and met with the city's police and fire commission in January 1965. The committee's efforts probably played a role in the promotion of a black police officer to detective in that same month. The committee continued to meet at St. Matthew's through May 1965.[55] Mention of the committee drops from press coverage after this date; it apparently disbanded.

On June 12, 1966, St. Matthew's was host to a commemorative rally marking the third anniversary of the murder of Medgar Evers. Evers, NAACP field secretary for Mississippi, was assassinated in his driveway in Jackson, Mississippi, on June 12, 1963. The Milwaukee observance was one of dozens held across the country. Rev. Gregg and Rev. E. B. Phillips of Greater Galilee Baptist Church spoke. Another civil rights advocate, James Meredith, had been shot and wounded in Mississippi just days before the St. Matthew's event. Responding to this and other attacks on blacks, Rev. Gregg told a reporter that while he endorsed nonviolence, blacks had a right to protect themselves when attacked.[56]

Impact of the MUSIC integration campaign

The direct-action tactics employed in the school integration battle inspired participants in subsequent Milwaukee civil rights actions. MUSIC's school boycotts, demonstrations, and chain-ins played a role in shifting the focus of the Youth Council of the Milwaukee NAACP. Previously, the Youth Council had been known mostly for membership recruitment drives and social events, but by 1963 was engaging in street protests. In 1965, the Youth Council selected Father James Groppi as their advisor, and a policy change removed the group from the supervision of the adult NAACP branch. The Youth Council began engaging in more direct-action protests. Notably, in summer 1966, the Youth Council mounted a series of demonstrations against the whites-only membership policy of the Milwaukee Chapter of the Fraternal Order of Eagles. The Eagles were a private club, but a large number of Milwaukee judges, politicians, and business and labor leaders were members. With such a membership, the club was a quasi-public organization where important contacts were made and decisions affecting public policy discussed. The exclusion of blacks from the club was another sign of their lack of clout in Milwaukee. When Youth Council demonstrations outside the Wauwatosa home of one Eagles member, Judge Robert Cannon, elicited violent reaction from some whites, Governor

[55] "Ban Police Bias, New Group Asks," *Milwaukee Journal,* Aug. 22, 1964; "Protest Scheduled Friday, December 4," *Milwaukee Star,* Nov. 28, 1964; "Brutality Committee Votes to Change Name," *Milwaukee Courier,* May 22, 1965; "Negro Detective Wins Promotion," *Milwaukee Journal,* Jan. 8, 1965.
[56] "Civil Rights Groups Honor Slain Medgar Evers," and "2 Clergymen Question Policy of Nonviolence," *Milwaukee Journal,* June 13, 1966.

Warren Knowles called out 400 national guardsmen.[57]

The Youth Council and Father Groppi in 1967 and 1968 conducted a series of open housing marches. Alderwoman Vel Phillips had repeatedly introduced open housing ordinances in the Common Council, only to see them overwhelmingly defeated. Mayor Maier and other city leaders claimed that it was lack of sufficient income, not discrimination, that kept African Americans confined to one section of the city. After marches to the homes of city aldermen resulted in no action, the Youth Council decided to dramatize the issue by marching across the 16th Street Viaduct into the white ethnic neighborhoods of the south side. On August 28 and 29, 1967, the marchers were met by thousands of whites, some shouting racial epithets and throwing bottles and stones. Police prevented further violence only by lobbing tear gas and firing their shotguns repeatedly into the air. The Youth Council kept the marches going for 200 consecutive days, choosing different routes for each march. The direct-action protests conducted by the Youth Council of the NAACP from 1966 through 1968 drew much of their inspiration from MUSIC's tactics in the school integration fight.

The emergence of the Youth Council as a dynamic protest organization shifted the focus of Milwaukee's African American community away from school integration to other issues, notably discrimination in housing. In addition, Rev. Gregg developed a close relationship with Milwaukee Mayor Henry Maier. In April 1968, the two flew together on a private plane to Martin Luther King Jr.'s funeral in Atlanta. In July 1968, Maier appointed Rev. Gregg to the city's Board of Review, the body charged with ensuring fairness in property taxation.[58] Although Gregg still occasionally disagreed with the mayor, from 1968 he appears to have muted his public criticism of the city's political leadership.

MUSIC's school integration legal action dragged on for far longer than anyone anticipated. Proving the lawsuit's allegations required painstaking examination and analysis of school district actions going back to 1950. The school board played hardball, dragging its feet on plaintiff attorneys' document discovery requests and insisting that the attorneys obtain separate subpoenas for every type of record they were seeking. The national NAACP contributed to the costs of trial preparation from 1967 through 1969. Much of the work in this phase of trial preparation was done by Marilyn Morheuser, a founding member of MUSIC and its executive coordinator for five years. For many years Barbee devoted roughly half of his professional time to the lawsuit and met some of its expenses out of his pocket. He took depositions from dozens of teachers and students, some in his home on Meinecke

[57] Jones, 112-113, 125-129.
[58] "Pastor to Join Review Board," *Milwaukee Journal,* July 17, 1968; B. S. Gregg interview.

Avenue. He also worked on many of the pleadings for the case at home.[59]

The *Amos* action was assigned to Judge John Reynolds, a former Democratic governor of Wisconsin, who was believed to be a liberal on racial issues. Because the law on de facto school desegregation was evolving and perhaps from a hope that the school board would voluntarily begin integration efforts, Reynolds proceeded quite slowly. The sheer volume of the documentation to be reviewed and the school board's delaying tactics contributed to the slow pace. Barbee was ready to go to trial in 1970, but Judge Reynolds approved repeated requests for postponements from the school board. The trial finally began in September 1973 and concluded in February 1974. Lloyd Barbee and attorney Irvin Charne, appointed by Reynolds to assist Barbee, presented the case for integration at the trial.[60]

Judge Reynolds handed down his decision in *Amos* on January 19, 1976, more than 10 years after Barbee had initiated his lawsuit. Reynolds wrote: "I have concluded that segregation exists in the Milwaukee Public Schools and that this segregation was intentionally created and maintained by the defendants." Reynolds upheld all of the charges made in Barbee's original complaint. Among other points, he observed that only one of 63 boundary changes approved by the school board from 1950 through 1974 enhanced racial balance. Reynolds ordered the school board to come up with an integration plan to be implemented beginning with the 1976-1977 school year.[61]

In January 1976, a majority of the Milwaukee school board continued to oppose integration. Just three of the board's 15 members were African American, although blacks represented one-third of school enrollment. The board's majority hoped to get Judge Reynolds's decision overturned on appeal, while simultaneously allowing School Superintendent Lee McMurrin to begin planning for integration in case the appeal was not successful. Hired by the board in July 1975, McMurrin placed his faith in specialty schools, now more commonly known as magnet schools. He believed that these magnet schools offering specialized instruction were the best means of achieving voluntary integration with a minimum of forced busing. Each magnet high school would have a specialty, like medical technology or the fine arts, which McMurrin hoped would entice students to be bused away from a neighborhood school.[62]

Everyone concerned about Milwaukee's schools understood that community involvement and open

[59] Lloyd Barbee, draft article, LB Papers, box 4, folder 2; Nelsen, 42. Morheuser became an attorney and moved to New Jersey, where she waged a lengthy, successful court battle to equalize funding for schools throughout the state. "Marilyn Morheuser Dies at 71: Fought for Parity in Education," *New York Times*, Oct. 24, 1995.
[60] Nelsen, 42; Dougherty, 148-149.
[61] *Amos et al. v. Board of School Directors of the City of Milwaukee et al.,* 408 F.Supp. 765 (E.D. Wis. 1976); "Barbee Warns Struggle Not Over," *Milwaukee Sentinel*, Jan. 20, 1976; Dahlk, 300-303, Adams quote at 303.
[62] "Critics Lash Appeal on School Plan," *Milwaukee Journal,* Jan. 26, 1976; Dahlk, 295, 303-304, 311-315.

communication were important to successful integration. No one in the city wanted to see anything resembling the intense and violent opposition to compulsory busing that Boston had experienced in 1974 and 1975. A Committee of 100, with most of its members elected from each of Milwaukee's 15 high school districts, was formed and began to hold meetings to get public input and share information about evolving school district plans. After the school board in June 1976 approved a plan that would accomplish minimal integration, Judge Reynolds ordered a new plan that would integrate one-third of the schools in each of the succeeding three years, beginning with the 1976-1977 year. Implementation of the plan went forward in fall 1976 with only a few hitches. The persistent reluctance of white parents to send their children to Inner Core schools meant that nearly 90 percent of the students bused were African American.[63]

The school board's appeal ultimately reached the U.S. Supreme Court, which handed down a decision in June 1977. The court sent the case back to the Seventh Circuit Court of Appeals for reconsideration. In the 12 years that the *Amos* case was being considered, the law on de facto segregation had evolved. By 1977, the Supreme Court was approving systemwide integration plans only if a trial court had determined that segregation had characterized an entire school system, not just a portion of it. Because the original 1965 plaintiffs in *Amos* had long since graduated, new plaintiffs had been substituted and the case was now titled *Armstrong et al. v. Brennan et al.* When the case got back to the Seventh Circuit, it allowed Judge Reynolds's original decision to stand but ordered him to conduct a new trial on the extent of segregation and the appropriate remedy. In Milwaukee, this meant that the second year of integration, beginning in September 1977, would go forward, but planning for the third year was deferred.[64]

The decision to order a retrial slowed the momentum for integration in Milwaukee. Urged by Judge Reynolds to seek an out-of-court settlement, the parties were increasingly motivated to do so. The school board had already spent one million dollars on legal fees and was seeking to cut its losses. Attorneys Barbee and Charne were open to a reasonable compromise, in part because they understood that the federal courts had become more conservative during the Nixon and Ford administrations and were unlikely to approve aggressive remedies. The second year of Superintendent McMurrin's plan had already achieved integration in about two-thirds of the schools. The two sides negotiated a compromise that was approved by Judge Reynolds in February 1979. The settlement had the following main points:

1) Approximately 75 percent of all pupils would be in schools that were from 20 to 65 percent black.
2) Every school would have at least 20 percent African American students.

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[63] *"Reynolds OK's Plan for School Integration," Milwaukee Journal,* July 8, 1976; Dahlk, 317-319; Nelsen, 59-60.
[64] *Brennan v. Armstrong,* 433 U.S. 672 (1977); "School Ruling Sent Back; High Court Orders New Look at Milwaukee Case," *Milwaukee Journal,* June 29, 1977; Dahlk, 327-328.

3) Any black student could freely transfer out of a school more than 65 percent African American.
4) A five-person board appointed by Reynolds would monitor implementation of the settlement through June 1983.[65]

MUSIC did not get everything that he had originally wanted in the settlement, but its attorneys agreed to its terms. Most troubling was the fact that the agreement left about one-quarter of Milwaukee's students in 18 schools that were more than 90 percent black. MUSIC's chair Lloyd Barbee branded the settlement "minimal but a pretty good minimum." The settlement did not, however, slow the exodus of white families to suburban school districts and private schools. In the 1976-1985 period, white enrollment in Milwaukee public schools fell by one-third. By 2015, only one student in seven in Milwaukee's public schools was white. In fiscal years 2011 through 2015, the ethnic make-up of the system's student body remained largely constant: 55 percent African American; 24 percent Hispanic; 15 percent white, 5 percent Asian; 1 percent other.[66]

Conclusion

The St. Matthew Christian Methodist Episcopal (C.M.E.) Church is eligible for the National Register of Historic Places at the state level under Criterion A in the area of significance of Social History and Ethnic Heritage/Black for its associations with the Civil Rights Movement in Milwaukee and Wisconsin. At a time when most African American congregations in the city were reluctant to take leading roles, St. Matthew's served as headquarters for the Milwaukee United School Integration Committee and hosted many of the group's meetings, freedom schools, rallies, strategy sessions, and fund-raisers. In addition, the church was opened for meetings of the NAACP, the Citizens Anti-Police Brutality Committee, and other social action groups. No other existing church in Milwaukee was the location of as many civil rights-related activities in the 1960s. Historian Bill Dahlk has written that with the increased activity of the NAACP Youth Council, "St. Boniface [Catholic Church] replaced St. Matthew (the site of MUSIC's meetings) as the headquarters of the black civil rights movement," but St. Boniface has been demolished.[67] St. Matthew's exemplifies the crucial role of the black church and black ministers in the modern civil rights movement, both in Milwaukee and nationwide. As Rev. Gregg put it, "the church, at its best, has always been, not an organization, but a movement

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[65] *Armstrong et al. v. Board of School Directors et al.,* 471 F. Supp. 800 (E.D. Wis. 1979); "Settlement Reached in City School Case," *Milwaukee Journal,* Feb. 23, 1979; "Settlement Offers Look at Integration's Future," *Milwaukee Journal*, Mar. 4, 1979; Dahlk, 328-330.
[66] "Barbee Refused to Give Up, *"Milwaukee Journal,* Feb. 23, 1979; Dahlk, 331-332; "No Overhaul Seen after Court Order," *Milwaukee* Sentinel, Aug. 26, 1983; Milwaukee Public Schools website, http://mps.milwaukee.k12.wi.us/en/District/About-MPS/School-Board/Office-of-Accountability-Efficiency/Enrollment.htm.
[67] Dahlk, 106.

characterized by action."[68] At the height of Milwaukee's civil rights activism, St. Matthew's was an integral part of that movement. St. Matthew's is the strongest tangible link to this important period of Milwaukee history. While *Cultural Resource Management in Wisconsin* does not have a contextual study unit for Civil Rights or the more recent history of Black Ethnic Heritage, these are chapters that warrant further study and inclusion in future revisions to this document.

Preservation Activities

The city of Milwaukee is a Certified Local Government and has a decades old commitment to historic preservation. The City has a local historic preservation ordinance and Commission, historic preservation planning staff, and actively nominates buildings for landmark status.

Acknowledgements

This nomination is based upon work assisted by a grant from the Historic Preservation Fund, National Park Service, Department of the Interior. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author(s) and do not necessarily reflect the views of the Department of the Interior.

[68] "Milwaukee Cleric Discusses Role of Church in Rights Movement," *Chicago Defender,* Oct. 30, 1965.

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Brennan et al. v. Armstrong et al., 433 U.S. 672 (1977) (U.S. Supreme Court remand to court of appeals for reconsideration).

Brennan et al. v. Armstrong et al., 566 F.2d 1175 (7th Cir. 1977) (appeals court remand to district court for reconsideration).

Armstrong, et al. v. O'Connell et al., 451 F.Supp. 817 (E.D. Wis. 1978) (district court finding of systemwide discrimination).

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Verbal Boundary Description:

Lot 1 in Johnston & Peirce's Subdivision in the Northwest 1/4 of Section 17-7-22, Block 3.

Boundary Justification:

This is the property that St. Matthew Christian Methodist Church purchased January 28, 1958, from Faith United Church of Christ. This lot contains the church where the Milwaukee United School Integration Committee had its headquarters and carried on its activities.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

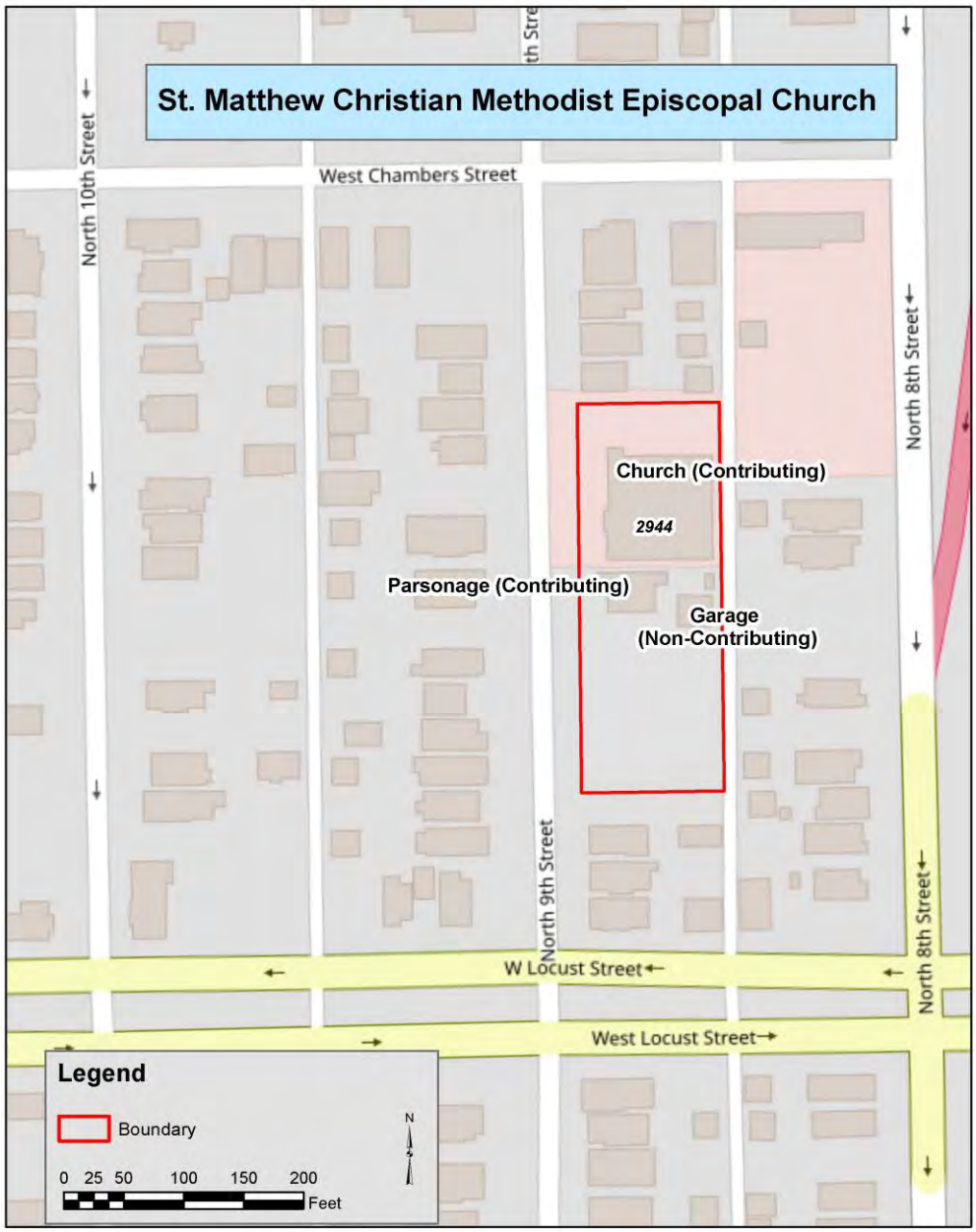
Name of Property::	St. Matthew Christian Methodist Episcopal Church
City:	Milwaukee
County:	Milwaukee
State:	WI
Name of Photographer:	Robert W. Blythe
Date:	September 2018
Location of Original Digital Files:	State Historic Preservation Office 816 State Street, Madison, WI 53706

(Note: for some pictures, current use is listed first, historic use second)

1. Church and surrounding properties, looking south
2. West elevation, looking east
3. Cornerstone, looking east
4. North elevation, looking south
5. Dormer on north elevation, looking southeast
6. East elevation, looking west
7. South elevation, looking northwest
8. Main staircase and entry, looking southwest
9. Dining room, looking northwest
10. Kitchen, looking north
11. Nursery/boys club room, looking south
12. Gymnasium, looking west
13. Sanctuary, looking east
14. Sanctuary, looking west
15. Sanctuary morning glory windows, looking north
16. Jesus in the temple window, looking west
17. Detail of Jesus in the temple window, looking northwest
18. First floor white Christmas berry window, looking west
19. Overflow room/Sunday School room, looking southeast
20. From overflow room to sanctuary, looking northeast
21. Ladies lounge/ladies parlor, looking north
22. Church office/primary room, looking north
23. White Christmas berry window in balcony, looking west
24. Second story classroom/girls club room
25. Second story classrooms and casement windows, looking east
26. Second story classroom, looking west
27. Parsonage, looking east
28. Parsonage (contributing) and garage (noncontributing), looking north

List of Figures

Figure 1: Site plan



United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Figure 2: Photo key

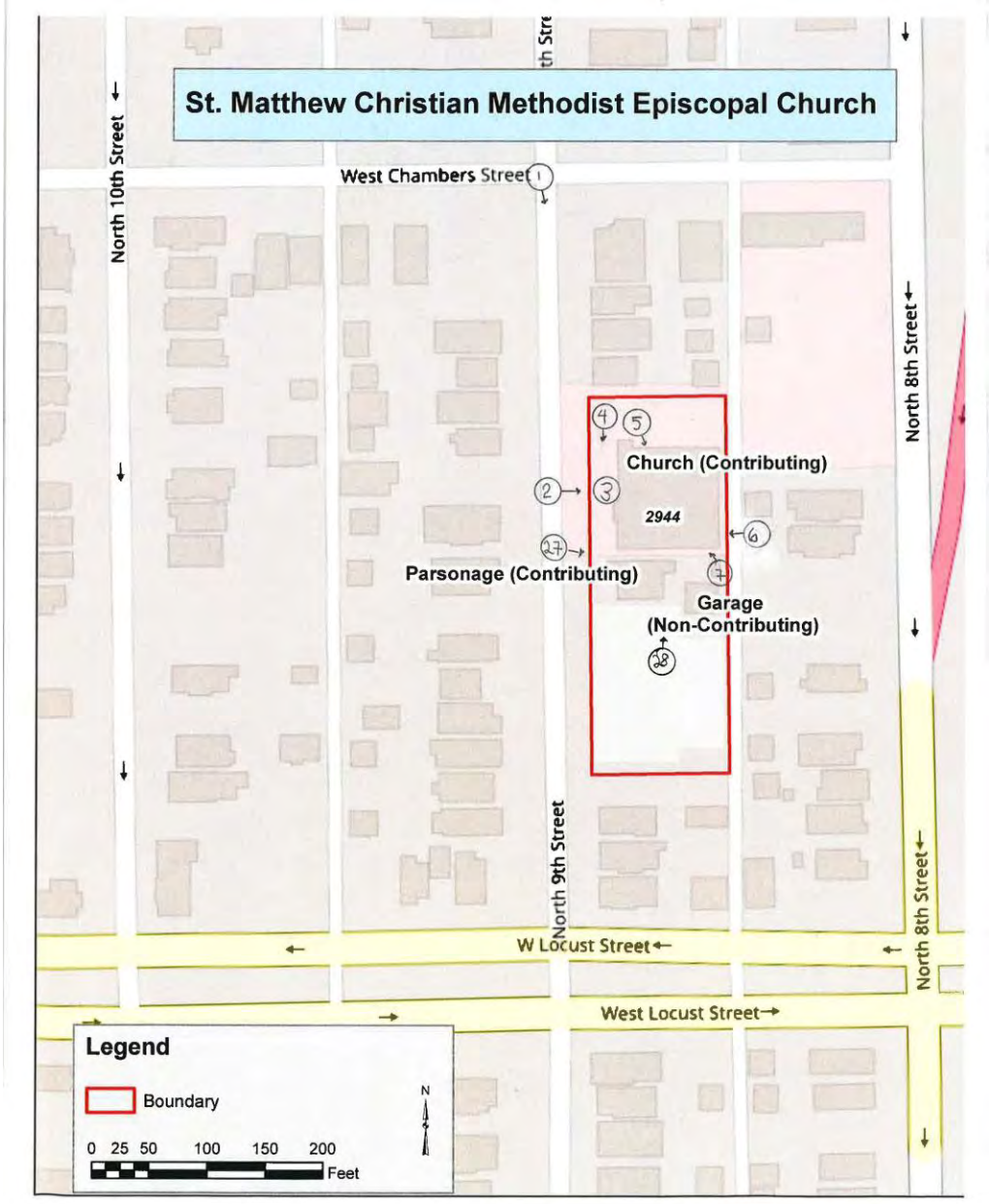


Figure 3, St. Matthew CME Church Locations

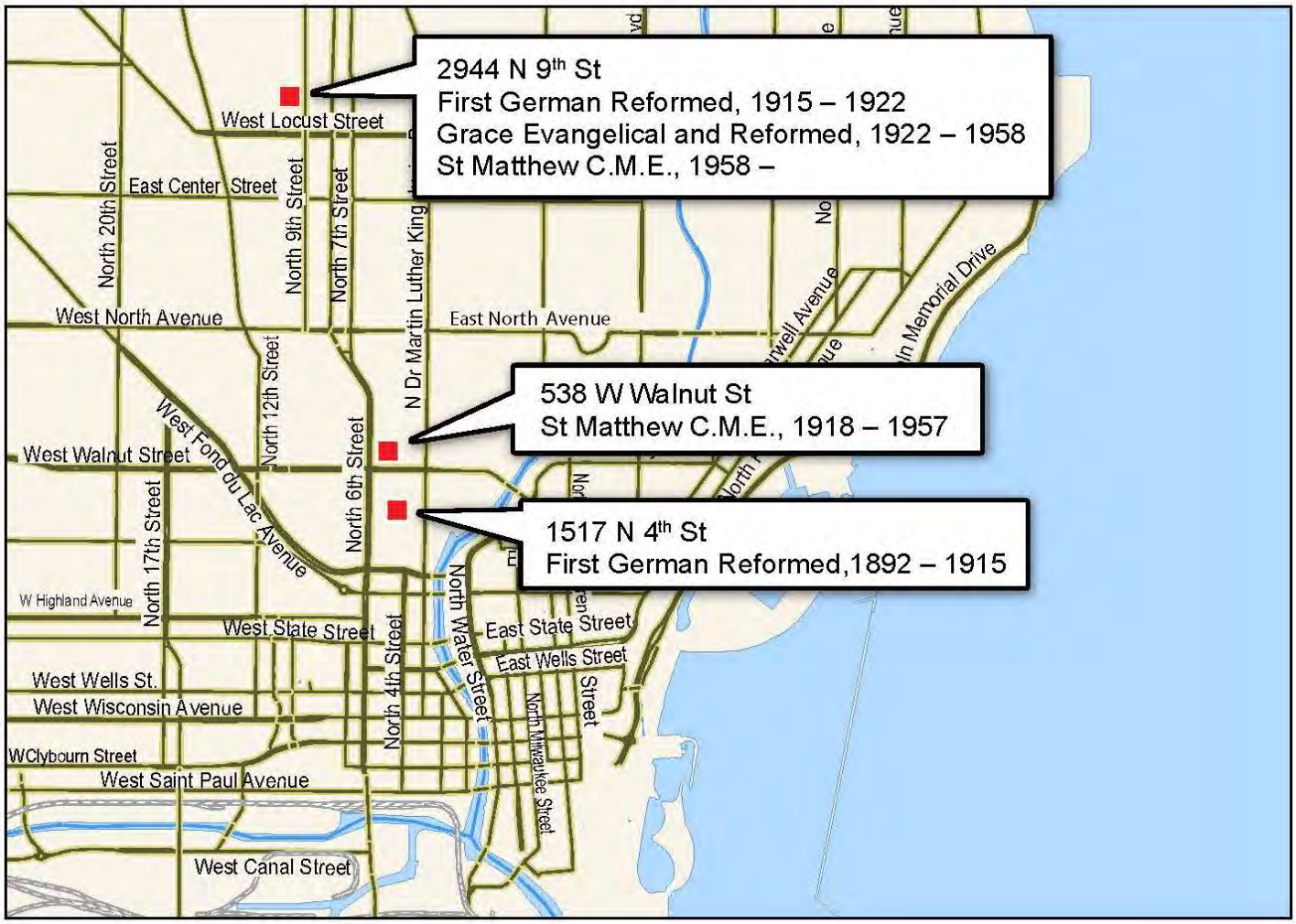
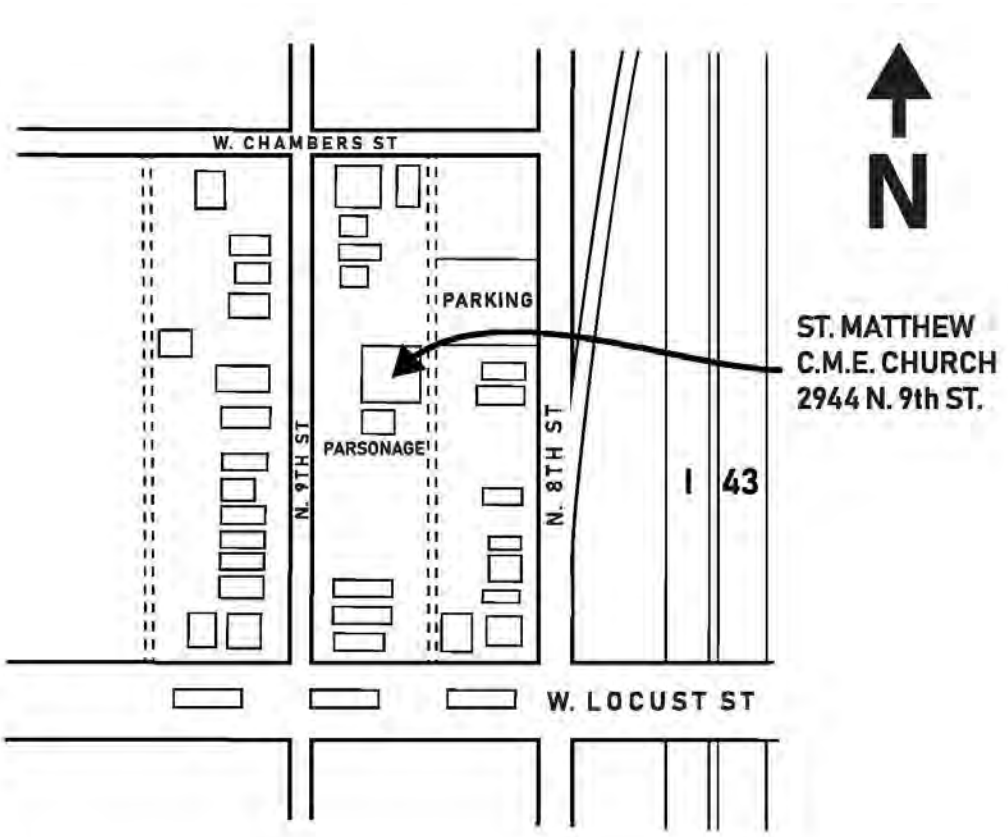


Figure 4, Neighborhood Map



United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Figure 5, Plat of Survey

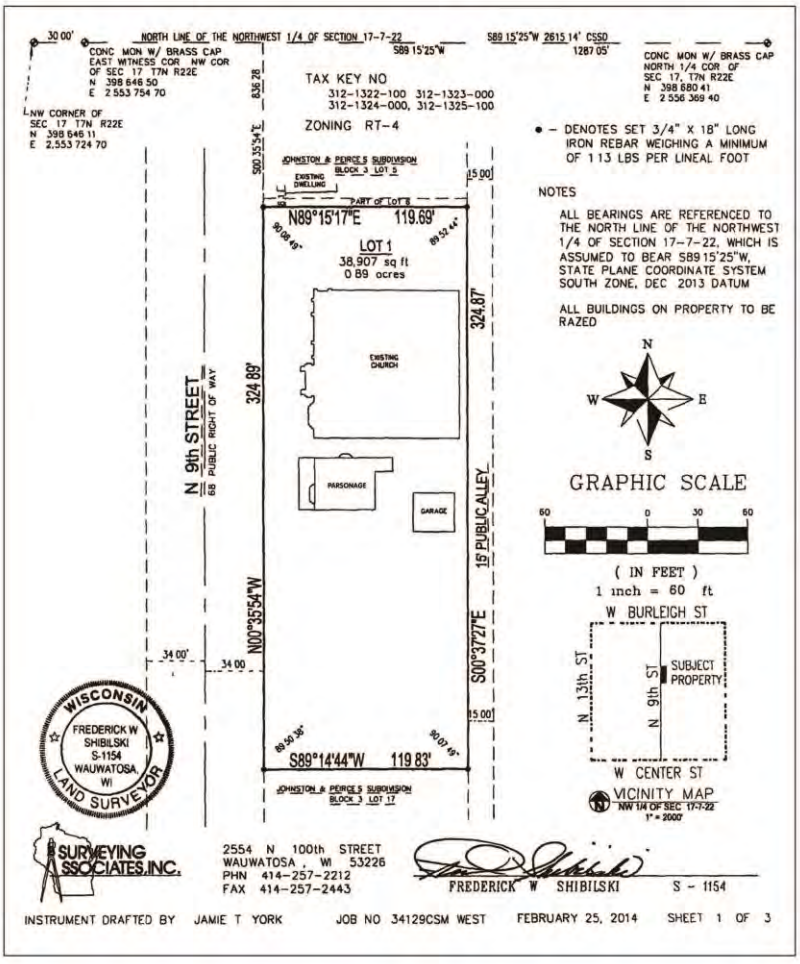


Figure 6, East and West Elevations

Figure 7, North and South Elevations

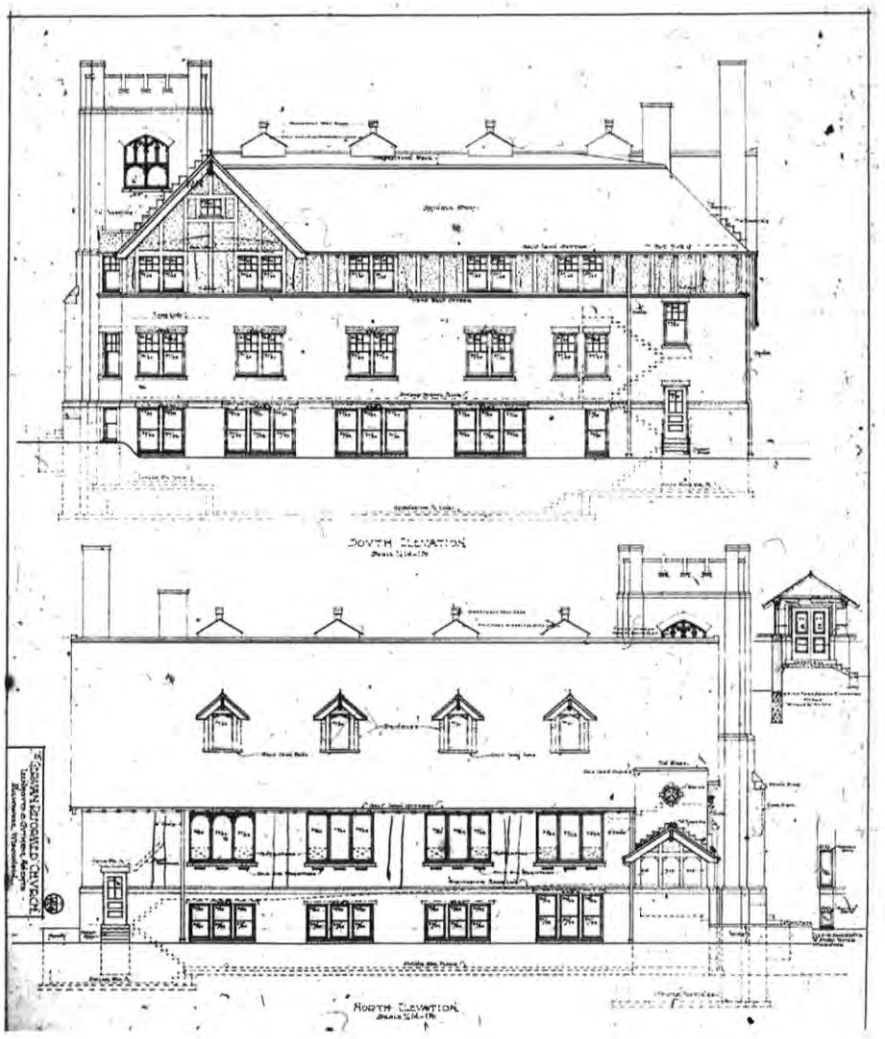


Figure 8, Foundation Plan

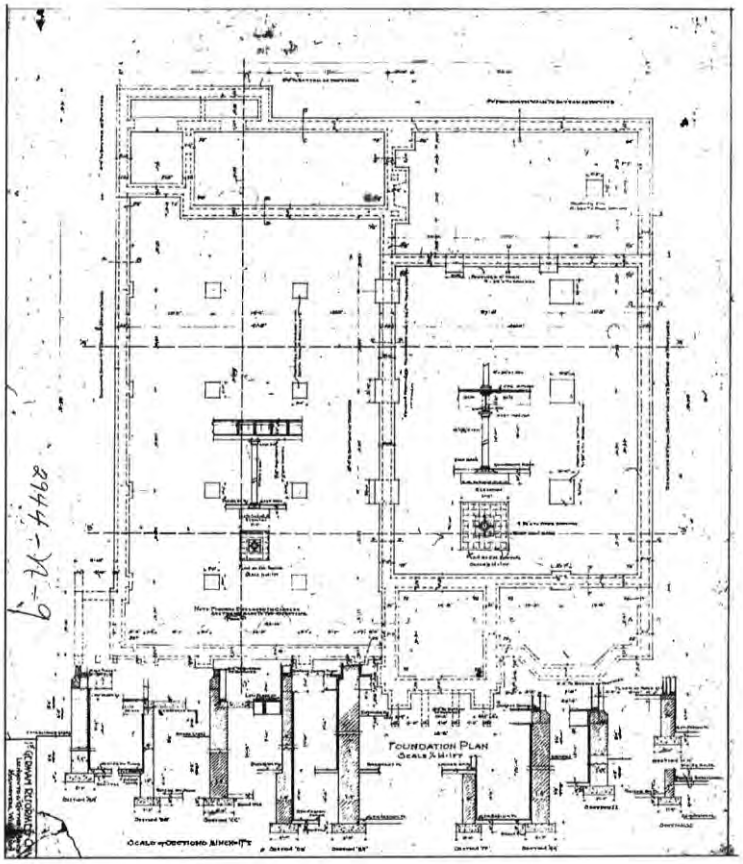
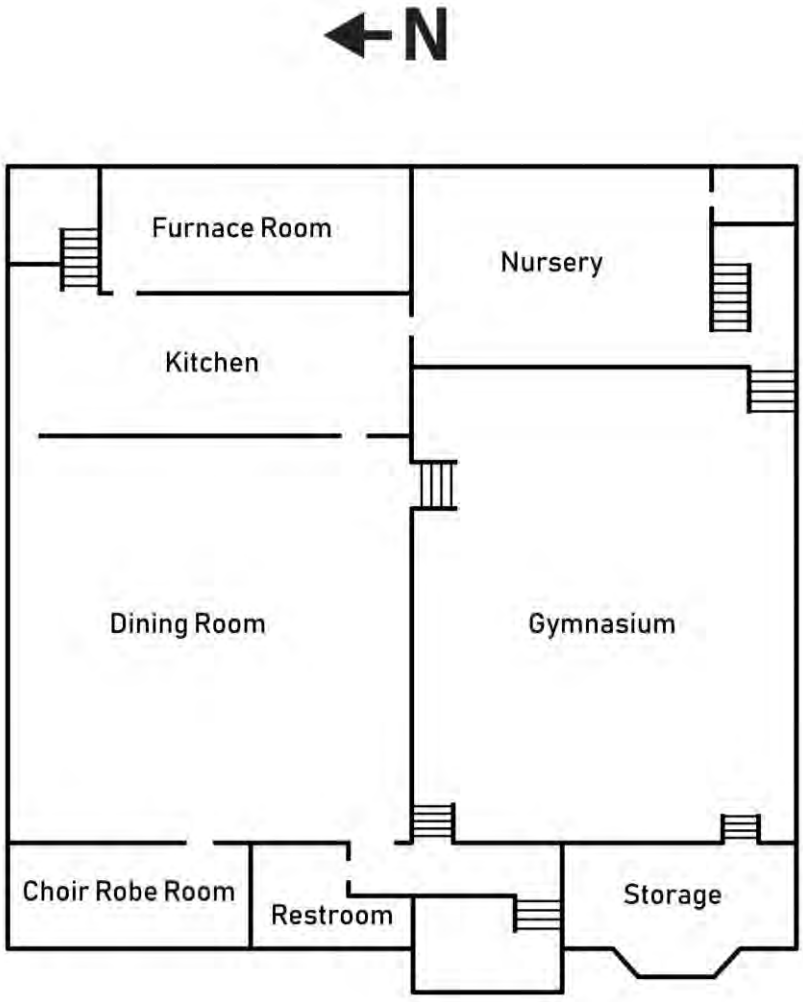
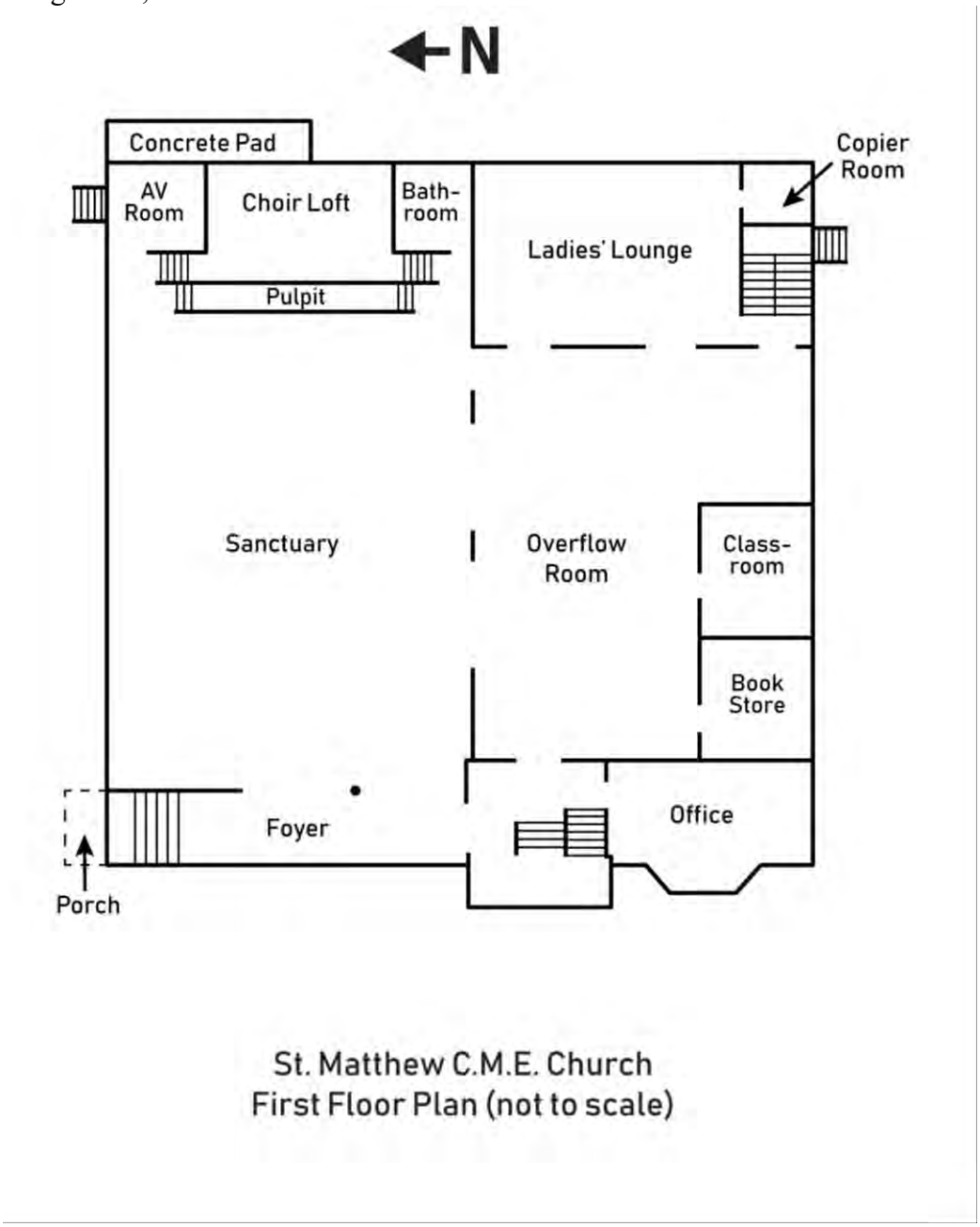


Figure 9, Basement Plan



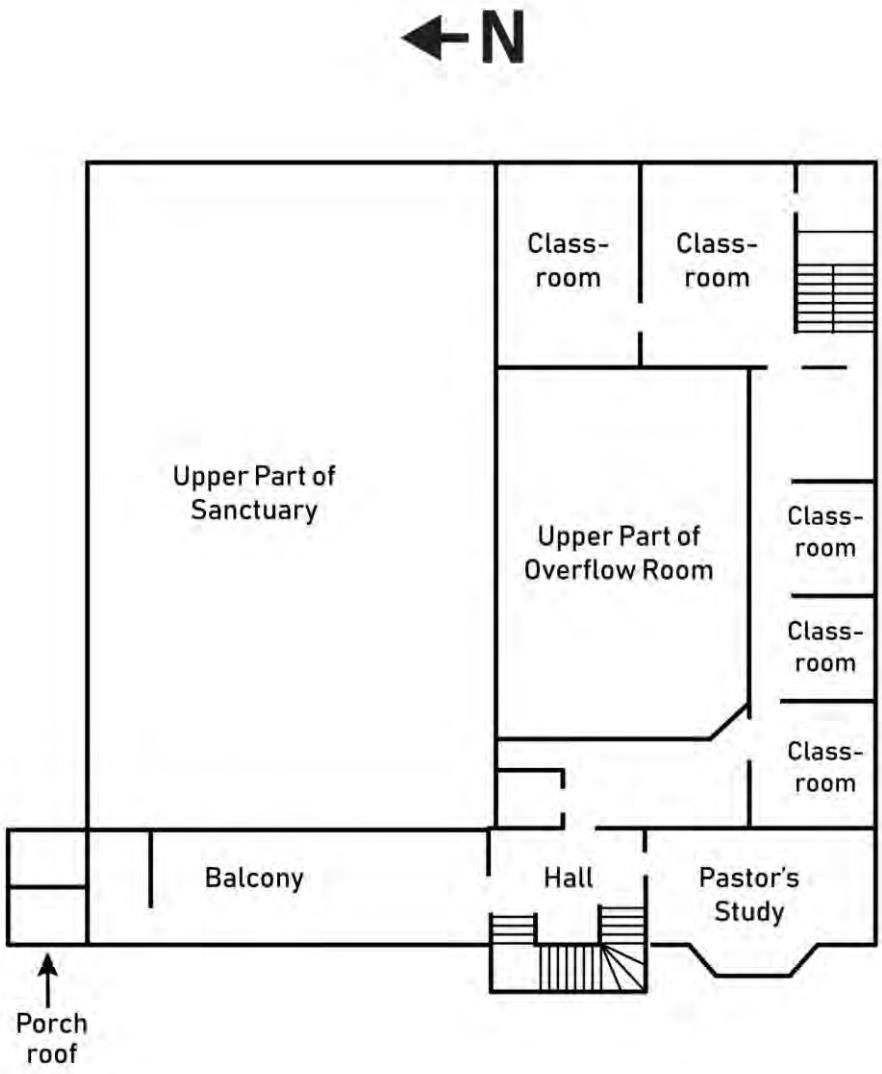
St. Matthew C.M.E. Church
Basement Plan (not to scale)

Figure 10, First Floor Plan



St. Matthew C.M.E. Church
First Floor Plan (not to scale)

Figure 11, Second Floor Plan



St. Matthew C.M.E. Church
Second Floor Plan (not to scale)

Figure 12, Roof Plan

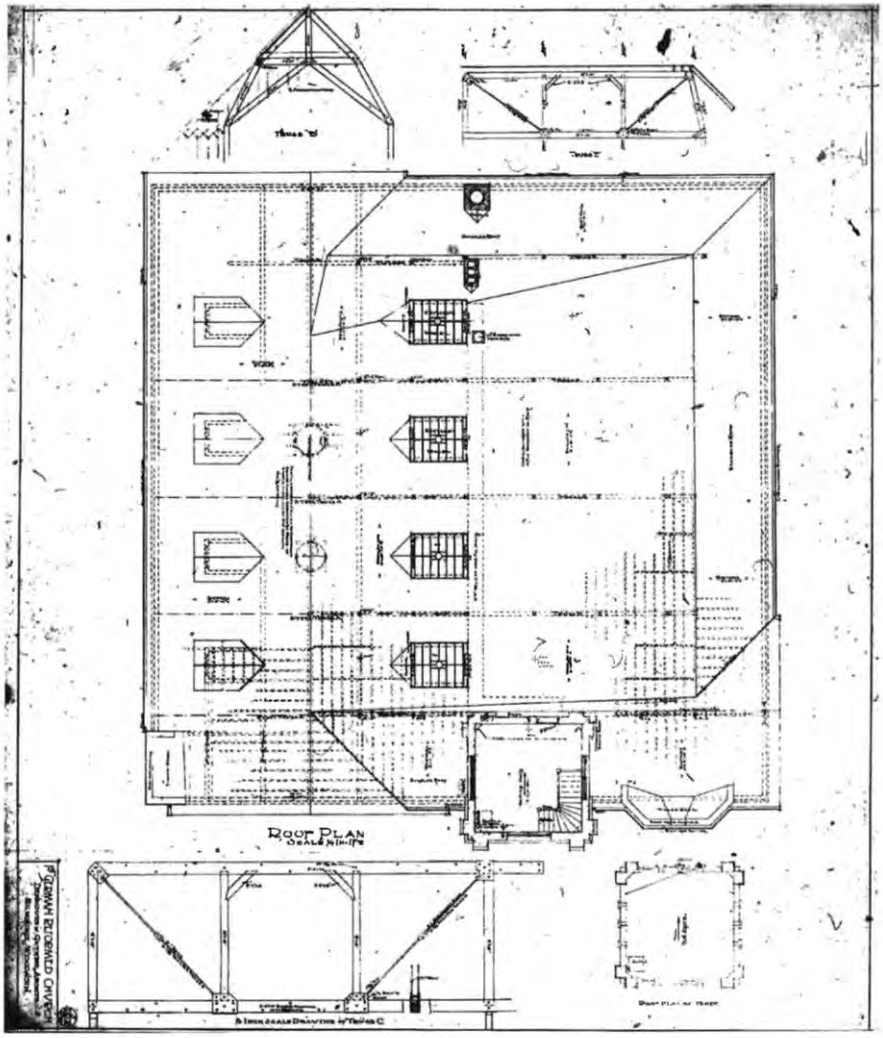


Figure 13, Cross Section through A-A

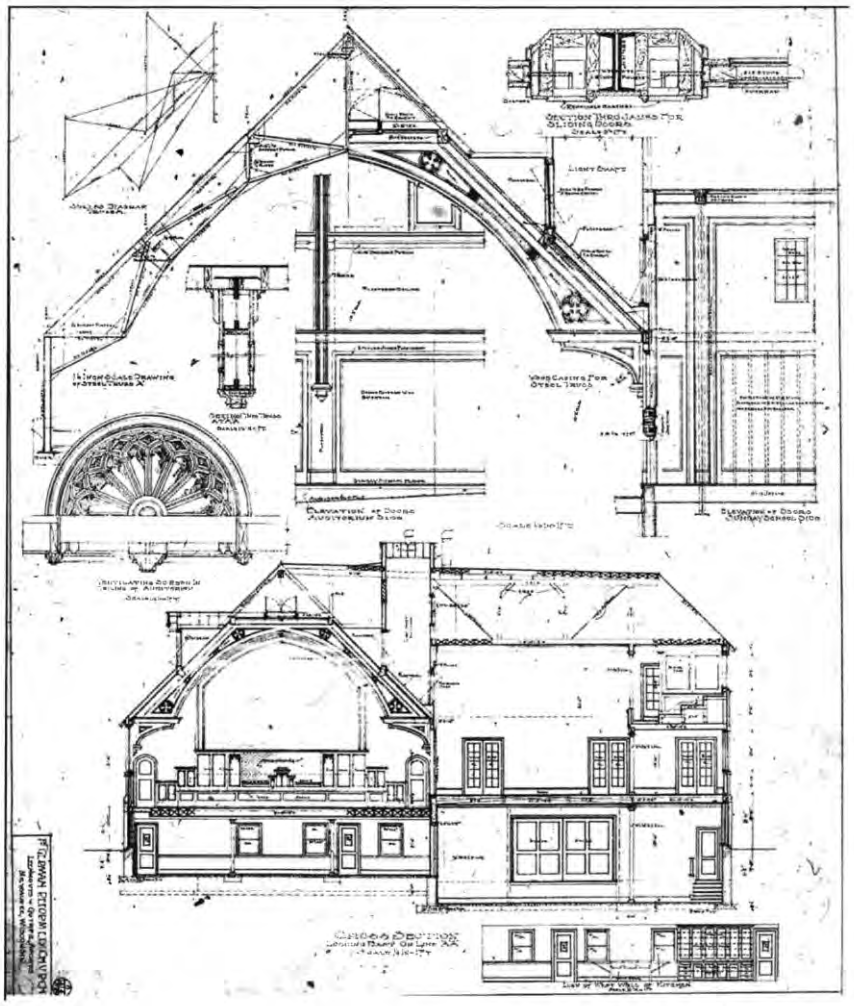


Figure 14, Cross Sections through B-B and C-C

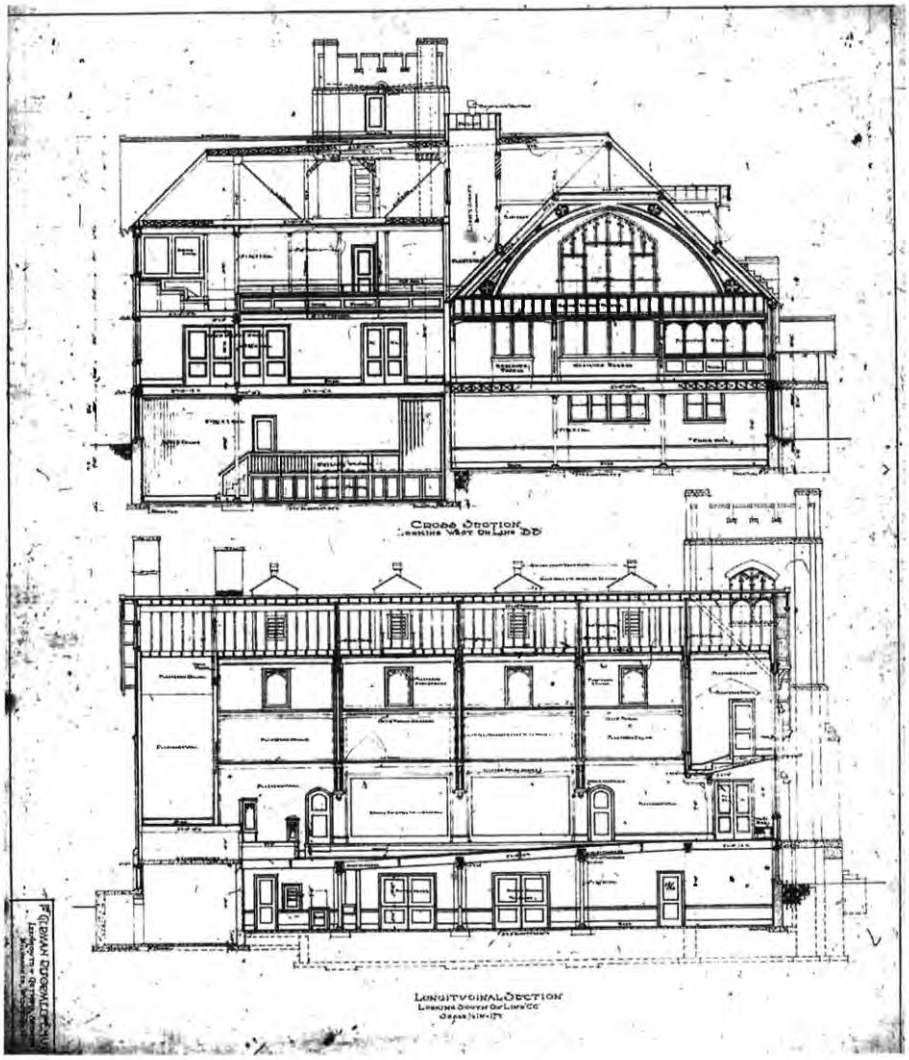


Figure 15, Details

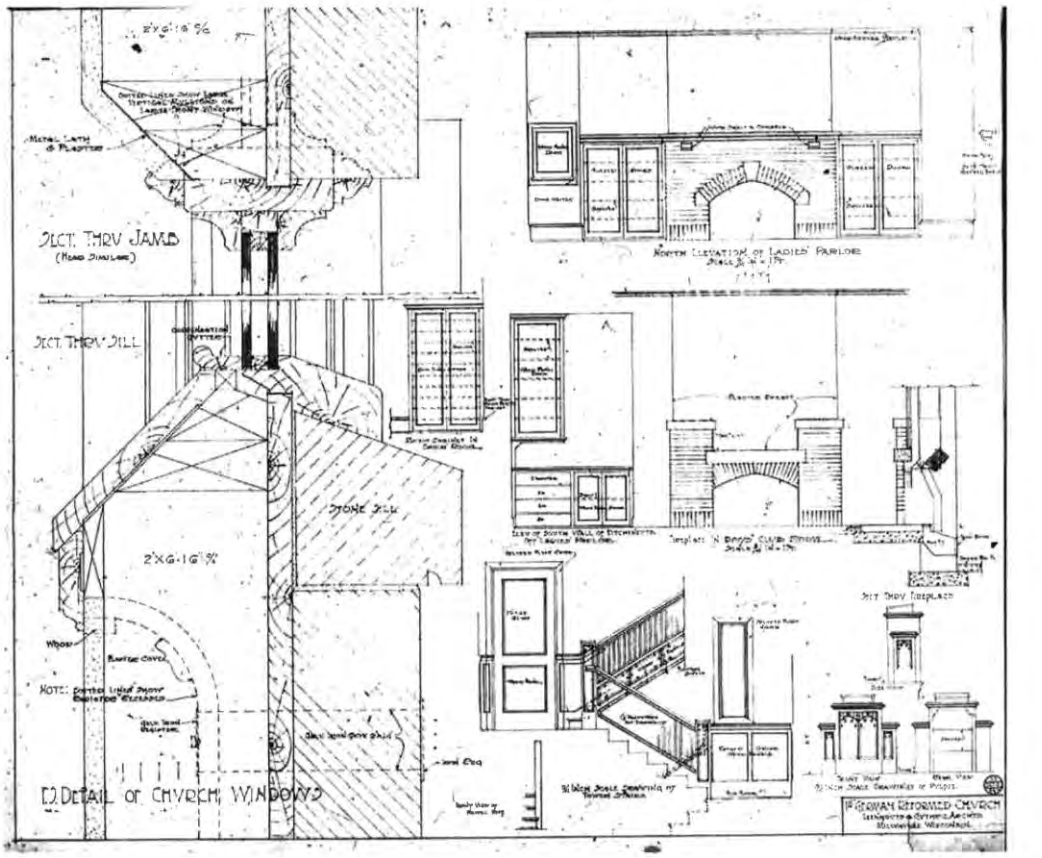


Figure 16, Window and Casing Details

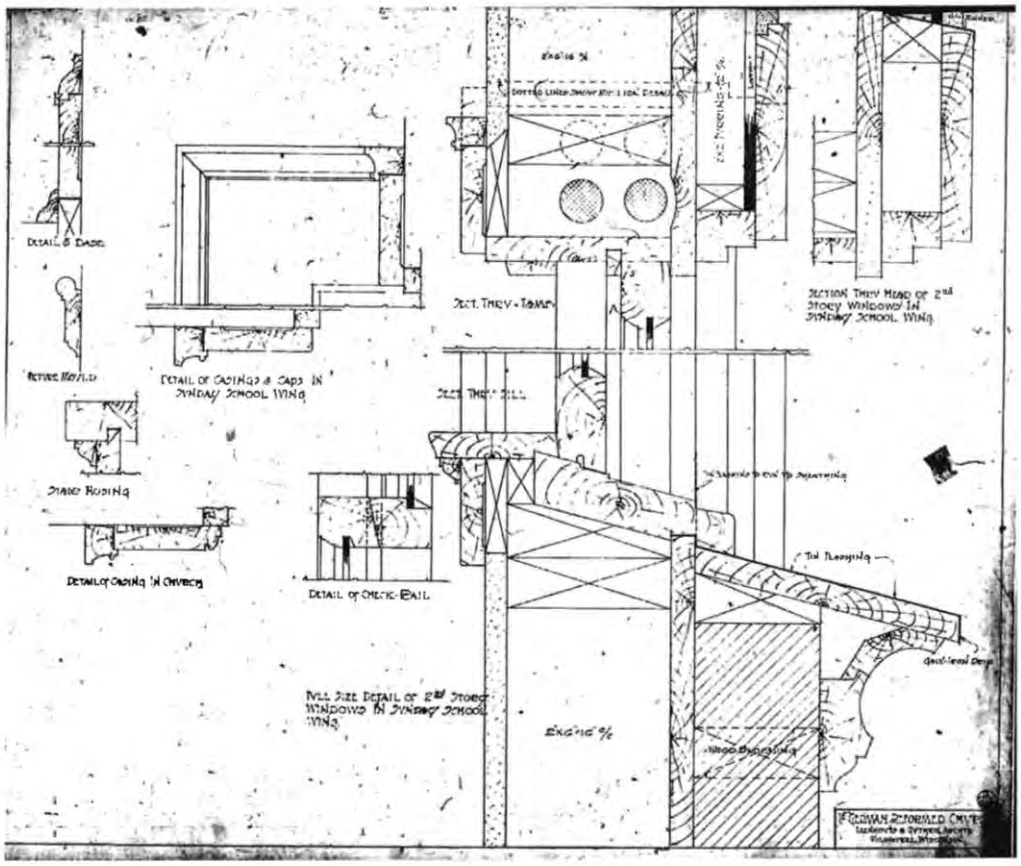


Figure 17, Students at Freedom School

DESPITE THE PRESENCE of uniformed policemen stationed at nearly all the freedom schools the first three days of the boycott, students poured into the schools in increasing numbers. It was estimated that nearly 10,000 students attended freedom schools on the third day of the boycott. *Milwaukee Star,* October 23, 1965.

Figure 18, Students Entering Freedom School

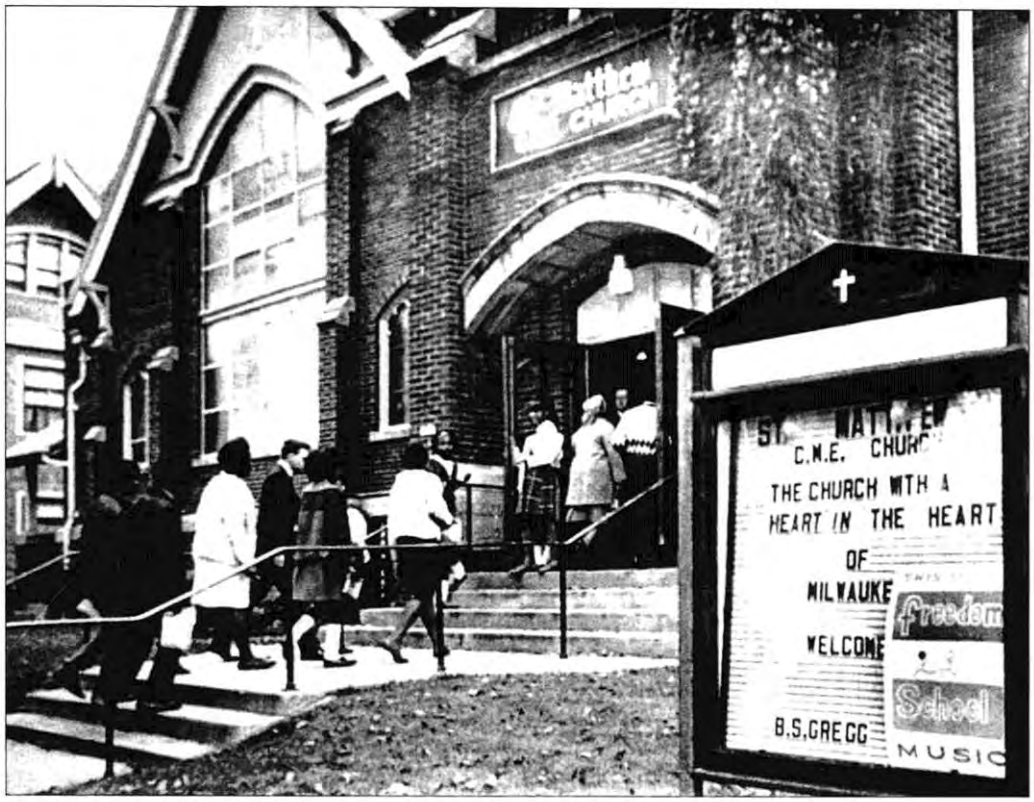
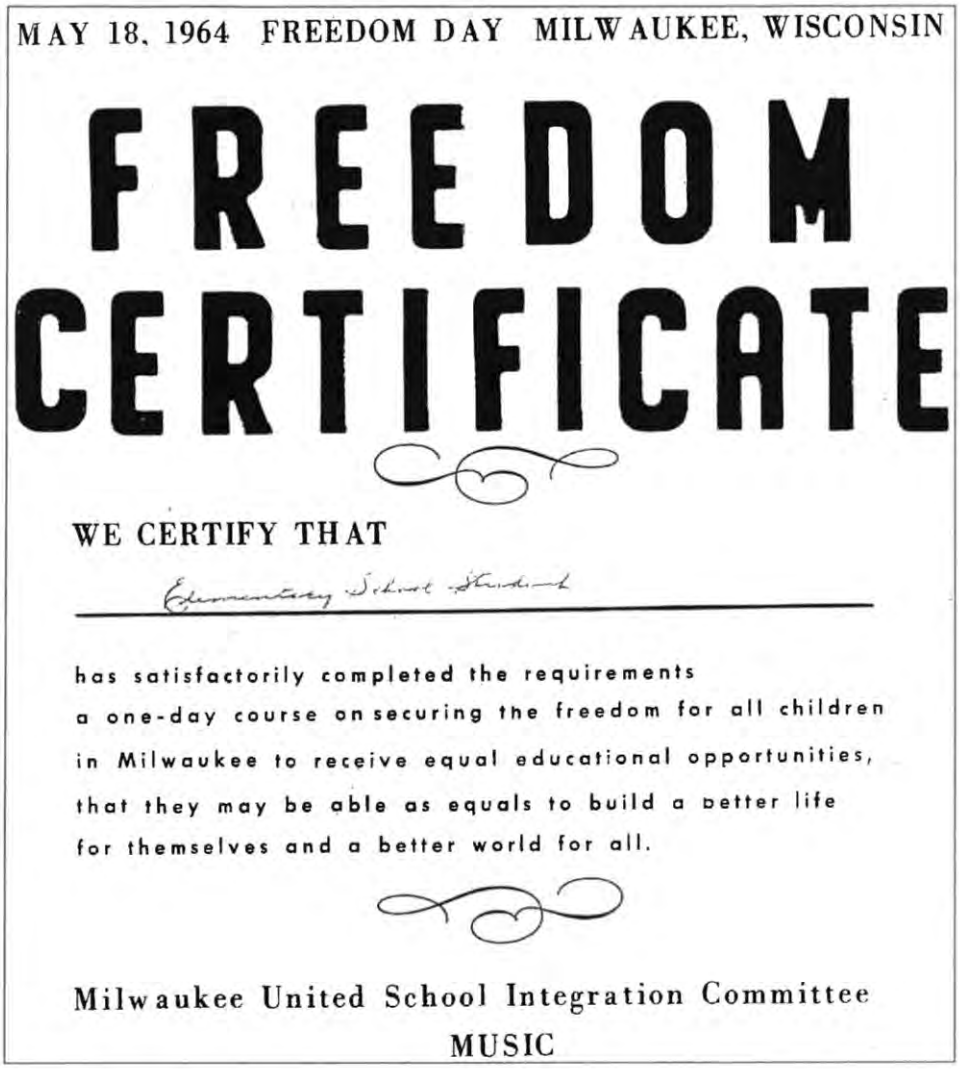


Figure 16: St. Matthew C.M.E. Church
Students Entering Freedom School, October 1965

Figure 19, Certificate of Freedom School Attendance



MAY 18, 1964 FREEDOM DAY MILWAUKEE, WISCONSIN

FREEDOM CERTIFICATE

WE CERTIFY THAT

Elementary School Student

has satisfactorily completed the requirements
a one-day course on securing the freedom for all children
in Milwaukee to receive equal educational opportunities,
that they may be able as equals to build a better life
for themselves and a better world for all.

Milwaukee United School Integration Committee
MUSIC

Figure 20, Flyer for June Shagaloff Appearance

Figure 18: St. Matthew C.M.E. Church
Flyer for Appearance of June Shagaloff at the Church,

Figure 21, News story on June Shagaloff Appearance

MISS JUNE SHAGALOFF (second from right), special assistant for education, NAACP, joins local residents in freedom songs following rally at St. Matthew CME church Tuesday. Pictured with the school segregation authority are (from left) Mrs. Albertine Warren, Dr. Anna Standard and Mrs. Bernice Rose, acting president of the local branch of the NAACP. *Milwaukee Star,* October 16, 1965

Figure 22, Demonstration by Citizens Anti-Police Brutality Committee

IN THE FIRST of a possible four phase action program to combat police brutality on the near northside members of the Citizens' Anti-Police Brutality Committee picketed Fifth District Police Headquarters Monday. Carrying signs reading 'Punishment by law not by blackjack,' 'Fair enforcement not brutality,' and 'Courts punishment not policemen,' the picketers were joined by CORE, NALC, and other sympathizers. Atty. John Broadnax, newly elected president of the Milwaukee NAACP, who had promised an economic boycott of merchants in the fifth precinct if the police chief didn't meet with the committee, joined the picket line shortly after it began about 10:30 a.m. *Milwaukee Star*, Dec. 26, 1964.

Milwaukee

Map ID: 18-0906-3566-01R

mytopo
A TRIMBLE COMPANY
One South Broadway · Billings, Montana · 59101
877.687.6904

Vicinity Map
Wisconsin

Source Map Information

Index of original USGS topographic map sheets. Source date, contour interval, and map symbology may vary by source map. Please refer to the index the published date of the original map.

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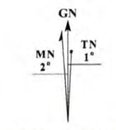
2	1971	Milwaukee (10 FT)
3	1994	Hales Corners (10 FT)



Magnetic declination of 2W at center of map on September 6, 2018

1:24000 Scale

0 0.2 0.4 0.6 0.8 1 Miles
0 0.2 0.4 0.6 0.8 1 Kilometers

Universal Transverse Mercator (UTM) Projection Zone16
North American Datum of 1983 (NAD83)

18-0906-3566-01R


STOP
W CHAMBERS ST


St. Matthew
C.M.E. CHURCH

ERECTED

-AD-1914


ORCHARD


EXIT


IN MEMORY OF MY MOTHER MRS CHARLOTTE JONES
BY MRS ISABELL WILCHER + +
IN MEMORY OF HENRY AND BATTIE P PEGRAM
BY Mr & Mrs W E BURCHMAN
IN MEMORY OF MY HUSBAND MR HAYWOOD McQUINEY
BY MRS BERTHA MAE McQUINEY


In Memory of Wife and Mother Mrs. Ida
In Memory of My Son Kurt Johansson


IN MEMORY OF MY MOTHER MRS. LEAR N. GREGG
IN APPRECIATION OF MY WIFE MRS. ZOBAUER GREGG
BY REV. B. S. GREGG


EXIT
EXIT


Assn Meeting
Cape Coast/Moree Bay
Trans
OUTWARD
Middle
INWARD


Jesus Came to Save Us
"Trust in the Lord."
(See Jeremiah 17:7.)
EXIT
EXIT
HAMMERMILL


KRUNCH!
Follow Jesus
The fear of the Lord is the beginning of wisdom.
All who follow His precepts have good understanding.
Psalm 111:10
Jesus and Friends

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:	Nomination
Property Name:	St. Matthew Christian Methodist Episcopal Church
Multiple Name:	
State & County:	WISCONSIN, Milwaukee

Date Received:	Date of Pending List:	Date of 16th Day:	Date of 45th Day:	Date of Weekly List:
3/25/2019	4/22/2019	5/7/2019	5/9/2019	5/15/2019

Reference number:	SG100003909
Nominator:	Other Agency, SHPO

Reason For Review:

__ Appeal	__ PDIL	**X** Text/Data Issue
__ SHPO Request	__ Landscape	__ Photo
__ Waiver	__ National	__ Map/Boundary
__ Resubmission	__ Mobile Resource	__ Period
__ Other	__ TCP	__ Less than 50 years
	X CLG	

X Accept _____ Return _____ Reject **5/8/2019** Date

Abstract/Summary Comments:	
Recommendation/ Criteria	

Reviewer Barbara Wyatt Discipline Historian

Telephone (202)354-2252 Date

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

City of Milwaukee

Office of the City Clerk

Jim Owczarski
City Clerk
jowcza@milwaukee.gov

Richard G. Pfaff
Deputy City Clerk
rpfaff@milwaukee.gov

November 5, 2018

Peggy Veregin
National Register Coordinator
Wisconsin Historical Society
Division of Historic Preservation and Public History
816 State Street
Madison, WI 53706

Dear Ms. Veregin:

RE: CLG Review of the National Register Nomination for St. Matthew Christian Methodist Episcopal Church, 2944 North 9th Street

In accordance with the provisions of the Certified Local Government Agreement between the City of Milwaukee and Wisconsin State Historic Preservation Office, the Milwaukee Historic Preservation Commission has reviewed the National Register nomination of St. Matthew Christian Methodist Episcopal Church. The Commission determined that the property met the Statement of Significance as outlined in the application and voted to support the nomination on November 5, 2018.

The Milwaukee Historic Preservation Commission is proud that St. Matthew C.M.E. Church is being recognized for its importance in the Civil Rights Movement. In a difficult and challenging time St. Matthew and it pastor Rev. Bertram Simon Gregg stepped up to provide leadership and a safe accommodation for meetings of such groups as the NAACP and the Citizens Anti-Police Brutality Committee. It was also the headquarters of the Milwaukee United School Integration Committee (MUSIC) that worked steadfastly for the desegregation of the Milwaukee Public Schools alongside Lloyd Barbee. Special places like St. Matthew's need recognition and preservation in order to pass along this chapter in the story of the struggle for equality and fairness for America's African American citizens. Listing in the National Register will make St. Matthew's history available to a broader audience.

If you need additional information or have any questions please feel free to contact the Historic Preservation Commission staff at (414) 286-5722.

Sincerely,

Alderman Robert Bauman, Chair
Milwaukee Historic Preservation Commission

STATE REPRESENTATIVE
DAVID BOWEN
WISCONSIN STATE ASSEMBLY
10TH DISTRICT

February 12, 2019
Wisconsin Historic Preservation Review Board
c/o Peggy Veregin
Wisconsin Historical Society
816 State Street
Madison, WI 53706

Dear Peggy,

Thank you for contacting me in regards to the nomination of the ***St. Matthew Christian Methodist Episcopal Church at 2944 North 9th Street, Milwaukee, Milwaukee County, WI*** for the Wisconsin State Register of Historic Places and National Register of Historic Places. I strongly support the work of the Wisconsin Historical Society and its contributions to the protection and celebration of Wisconsin's rich cultural heritage, and all of the economic and social benefits that citizens receive from the development and protection of historical sites and landmarks.

I would be honored to support the nomination of the ***St. Matthew Christian Methodist Episcopal Church*** in the 10th Assembly District, and I believe it would serve not only as a welcome addition to the Wisconsin State Register of Historic Places and the National Register of Historic Places, but would provide my constituents and those outside my district the opportunity to celebrate a piece of protected history in Milwaukee.

Once again, thank you for contacting me about this matter, as I believe it to be one of great value and importance to my constituents and the history of my home city and state. Please do not hesitate to contact me again if I can be of further assistance to you.

In service,

David Bowen
State Representative
10th Assembly District

State Capitol: P.O. Box 8952, Madison, WI 53708 ◆ (608) 266-7671 ◆ E-mail: Rep.Bowen@legis.wisconsin.gov