SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 00000757

Property Name: St. Martha's AME Church and Parsonage

County: Doniphan State: Kansas

none
Multiple Name

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.

Linda McClelland July 20, 2000
Signature of the Keeper Date of Action

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Amended Items in Nomination:

Section 3. SHPO Certification: The following boxes are, hereby, checked, indicating the SHPO's certification that a "nomination" is being submitted and that the property "meets" the National Register Criteria and is considered significant "locally."

The Kansas State Historic Preservation Office was notified of this amendment.

DISTRIBUTION:

National Register property file
Nominating Authority (without nomination attachment)

NPS Form 10-900
(Rev. 10-90)

OMB No. 10024-0018

757

United States Department of the Interior
National Park Service

RECE
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NATIONAL REGISTER, HISTORY
& EDUCATION
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 any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional 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. Martha's A.M.E. Church and Parsonage

other names/site number

2. Location

street & number SW corner of Main and Canada [n/a] not for publication

city or town Highland [ ] vicinity

state Kansas code KS county Doniphan code 043 zip code 66035

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this ☐ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☐ meets ☐ does not meet the National Register Criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☐ locally. (☐ See continuation sheet for additional comments.)

Richard D. Pankratz 6/1/00
Signature of certifying official Date
KANSAS STATE HISTORICAL SOCIETY
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 or other official Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

☐ entered in the National Register
☒ See continuation sheet

☐ determined eligible for the National Register
☐ See continuation sheet.

☐ determined not eligible for the National Register

☐ removed from the National Register

☐ other (explain):

Signature of the Keeper Date of Action

Linda McClelland July 20, 2000

St. Martha's A.M.E. Church and Parsonage
Name of Property

Doniphan County, Kansas
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

[X] private
[ ] public-local
[ ] public-State
[ ] public-Federal

Category of Property
(Check only one box)

[X] building(s)
[ ] district
[ ] site
[ ] structure
[ ] object

Number of Resources within Property

Contributing	Noncontributing	
2	1	buildings
		sites
		structures
		objects
2	1	Total

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility
RELIGION/church related residence

Current Functions
(Enter categories from instructions)

RELIGION/religious facility
VACANT/not in use

7. Description

Architectural Classification
(Enter categories from instructions)

Other: side-steeple church

Materials
(Enter categories from instructions)

foundation Limestone
walls Weatherboard
roof Asphalt
other

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

See continuation sheets.

SUMMARY

St. Martha's A.M.E. Church, constructed ca. 1882, sits on a large, well-maintained lot on the southwest corner of Main and Canada streets in Highland, Kansas. There are two contributing buildings -- the church building (c. 1882) and a smaller parsonage (c. 1882). The church is a simple African-American expression of the Gothic Revival style utilizing the *side-steeple* church vernacular form. The one-story, gable roof clapboard building has a squat entry steeple located on the northeast corner of the building. The north elevation features Gothic-inspired windows with triangular lintels. The parsonage building, located south of the church, is a one-and-a-half story, gable roof clapboard building. A single entry door is on the east elevation, and its windows are presently boarded over. The outhouse (moved 1970s)[1], located southwest of the church, is a small shed roof building constructed of vertical plank boards. The interior of the parsonage is deteriorated, but otherwise both contributing buildings retain a high degree of integrity in all areas of consideration. Minor changes to the church include roof replacement and alteration to the entry.

ELABORATION

Site: The St. Martha's A.M.E. Church and associated outbuildings are located on the eastern edge of Highland at the southwest corner of Main and Canada streets. The well-maintained 88' x 125' lot is level. There are three buildings located on the site. The church building is closest to the northeast corner of the lot; the parsonage is south of the church building; and the outhouse is near the western edge of the property. A water pump is between the church and the parsonage, and the remains of a cistern are near the parsonage. A metal sign in front of the church is painted "St. Margaret A.M.E."[2] There is a tree by the outhouse, and a larger shade tree on the property boundary. A few trees have also sprouted up adjacent to the church's south foundation. There are no sidewalks or drive on the property, and parking is on the street.

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[1]For the purpose of this nomination, the outhouse is considered a minor resource (small shed), and is thus not included in the resource count.

[2]A well-intentioned friend of the parish from another congregation mistakenly painted "St. Margaret" instead of "St. Martha's," but parishioners liked the sign and decided to keep it.

Church: The vernacular church building has a basic rectangular form (approximately 28' x 46') with the addition of a steeple entrance (8' x 8') on the northeast corner. The church is clad in original narrow wood clapboards, and has a moderately pitched gable roof with overhanging eaves. Beneath the eaves is a flat wood cornice board, slightly wider than the clapboards. The church has a low stone foundation covered with stucco. The north elevation, which faces onto Main Street, has the highest degree of elaboration with Gothic Revival inspired windows although the main entry is on the east elevation. The north gable end has centered paired, 2/2 windows with triangular lintels formed by an additional diamond-shaped pane at the top. Between the paired windows is a centered diamond-shaped transom, altogether forming the effect of a multi-paned window of Gothic inspiration. Above the windows in the gable end is a flat pedimented panel, which possibly served as a signboard at one time. There are three 2/2 windows on both the east and west elevations of the church. All windows have wire-mesh glass panes. A heating stovepipe also extends from the west elevation and rises slightly above the eaves. There are no windows on the south elevation.

The side steeple is on the northeast corner of the church and has a steeply pitched pyramidal roof, also with overhanging eaves and flat cornice board beneath. The north wall of the steeple is flush with that of the church's north elevation, and with no interruption in the clapboards between the two sections. The north elevation of the steeple has a single 2/2 triangular arched window identical to the paired group on the main north church wall. The flush wood entry door with flat wood lintel is on the east elevation of the steeple, and features a low concrete stoop with steps and wrought iron railing.[3]

Double leaf paneled doors separate the steeple foyer from the main part of the church. It has a basic two-aisle floor plan, with an aisle leading from the doorway on the east to the raised, carpeted dais on the south end of the church, as well as an aisle on the west. One pew is set along the east wall and faces in towards the aisle and the west side of the church. The other wood pews, which are curved and have carved scroll arms, are facing south towards the dais (see figure 2). The floor of the church is wood, and a rug lines part of the aisle.

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[3]The present entry does not appear to be original. Clapboards on the south side of the entry tower bay are covering what was presumably a former entry, which would have been set within the ell formed by the main portion of the church and the tower. Date of entry alteration is unknown.

The dais has steps on both the east and west ends -- those on the east lead to a reed organ, while the narrower steps on the west lead to the choir stalls. The original pulpit for the church is located on the east wall. Another pulpit is centered on the front of the dais. It, along with the pews, were salvaged from a now demolished church in Falls City, Nebraska (date unknown). The church is presently heated by two space heaters, and is lit by hanging frosted glass globes.[4]

Parsonage: The simple gable-front parsonage has a rectangular plan (approximately 28' x 15') and is 1 ½ stories with narrow clapboard siding and a low, hollow clay tile foundation set on a layer of limestone. The wood shingled roof is in poor condition. Concrete steps lead to the five-paneled entry door centered on the east gable end. Above, a window opening formerly provided light for the attic/loft level. The west gable end features an identical attic window opening, with window below. There are also two windows on the north elevation, and a window and rear door opening on the south. All window openings have been closed down.

An interior ridge-line chimney demarcates the two interior ground floor rooms. Interior woodwork consists of fluted window and door surrounds with corner medallions. The interior plaster, particularly the ceiling, is in poor condition due to a roof leak. A steep, narrow enclosed stairway is located at the northeast corner of the west room. The building has been used for storage for over 25 years, and contains the original handmade pews from the church.

Outhouse: The small (6' x 6'), one-hole outhouse is set on a concrete slab, and features a circular molded concrete stave-like seat. The shed roof building has board & batten siding, and has its entry door on the south elevation. It was moved to the site in the 1970s when a previous outhouse had deteriorated.

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[4]Electricity was added to the church at an unknown date, but neither the church or the parsonage have been fitted for plumbing.

8. Statement of Significance

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

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

[ ] **B** Property is associated with the lives of persons significant in our past.

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

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

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

Property is:

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

[ ] **B** removed from its original location.

[ ] **C** a birthplace or a 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.

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

Areas of Significance
(Enter categories from instructions)

Ethnic Heritage: Black
Architecture

Period of Significance
1882-1950

Significant Dates
1882

Significant Person
(Complete if Criterion B is marked above)
n/a

Cultural Affiliation
n/a

Architect/Builder
unknown

9. Major Bibliographical References

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

Previous documentation on file (NPS):
☒ preliminary determination of individual listing (36 CFR 67 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:
☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☒ Other

Name of repository:
personal family records

SUMMARY

St. Martha's A.M.E. Church in Highland, Kansas, is significant under Criterion A in the area of ***Ethnic Heritage: Black*** and under Criterion C in the area of ***Architecture.*** In the area of ethnic heritage, it is significant as one of three original A.M.E. churches located in Doniphan County. St. Martha's A.M.E. Church is clearly associated with the African American community of Highland as well as surrounding Doniphan County and beyond. In the context of segregated America, the St. Martha's A.M.E. Church reflects the historic evolution of black churches nationwide, starting first as a place for autonomous worship and eventually becoming the principal community agencies open to blacks. As the focal point for the local African American community, the churches provided leisure-time activities, social service, relief, opportunity for leadership roles, and fostered educational goals in addition to meeting the religious needs of their congregations. The location and construction of the church (1882) is associated with nearby black residents in Highland, and members of the church and its pastors were leaders in the black community. In the area of architecture, St. Martha's A.M.E. Church is significant as a regional expression of a vernacular church form. The side entry tower is a predominant feature of the form aptly titled *side-steeple,* and the two aisle plan is reflective of its nineteenth century construction date. Gothic Revival influences can be found in the elaborated windows on the north elevation. The period of significance extends from its construction date, 1882, through 1950, the National Register's arbitrary fifty-year cutoff date.

ELABORATION

Background history

The first white inhabitants in Doniphan County were missionaries that followed the Iowa and Sac Indians into the county in 1837. These were followed by Indian agents and traders who established posts at Bellemont (Whitehead), Wathena, and Elwood. Permanent white settlement did not come for another two decades, however, when President Franklin Pierce signed the Kansas-Nebraska Act in May 1854. Records of African American settlement of the county are poorly recorded, but the earliest may have been the family of Nancy Pennel. Pennel, a slave in North Carolina, was freed in 1856 when her owner died. She was left with funds to purchase land in a free state. The administrator of the will purchased land for the Pennel family in 1859-'60 generally northwest of Troy. Pennel's descendants later became active in St. Martha's when they migrated to Highland.

Highland, located in Iowa Township, was laid out in the fall of 1857. The original town plat consisted of 320 acres. Highland Community College is located on the western side of town.

Considered an outgrowth of the nearby Iowa, Sac and Fox Mission, the college obtained a charter from the territorial legislature in 1858. A small commercial area developed on Main Street just east of the college. There are a number of imposing residences for citizens who were attracted to the college town; most of these are located south of the college and commercial area. There was no official housing segregation in Highland, but historically African Americans appear to have resided in the southeastern edge of Highland. A nineteenth century "Colored School" was located a block east of the church, and most of the residents lived within a few blocks of this area.

Ethnic Heritage: Black

As slaves during the early part of our nation's history, African Americans were barred from participation in nearly all of the public institutions in this country. White owners did, however, allow blacks to develop their own religious life. As one of the few means to express themselves, religion thus became the focus of the African American community. In particular, religion provided a new basis of social cohesion among slaves, at the very time the institution of slavery tended to lead away from any social structure.[1] However, the early efforts of the Anglican Church in the 17th century, and the Church of England in the 18th century, largely failed in converting African American slaves. It wasn't until the "Great Awakening," which began in New England and spread to the West and South, that large numbers of blacks were attracted to organized Christianity.[2] Baptist and Methodist preachers, and their accompanying revivals and fiery message of salvation, appealed to a number of outcast slaves. At first the slaves joined the Methodist and Baptist churches of their masters and worshiped in segregated sections. As their numbers increased, African Americans began to be provided their own churches. It was always, however, with white supervision.[3] Blacks preaching to their own was greeted at first with a great deal of fear and suspicion. To do so of their own will was often a crime. Typical of this is an account from the early history of nearby Platte County in Missouri. In 1854,

> Charles, a slave of Almond, Paxton, and Callahan, and Andy, a slave of L.C. Jack, . . . were [sic] . . . convicted, in indictment, for preaching the gospel to their

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[1]E. Franklin Frazier, The Negro Church in America (New York: Schocken Books, 1964).

[2]Ibid.

[3]Ibid.

> fellows, with no officer present, on Atchison Hill, and each fined $1 and costs, and were ordered committed until paid.[4]

Earlier in other parts of the country, freed slaves were desirous to achieve autonomy in worship as well as in other facets of everyday life. In the late 1700s, Richard Allen formed the Free African Society in Philadelphia, the first all black mutual aid organization. Members promised to lead orderly, sober lives characterized by decorum and marital fidelity, and to contribute to the assistance of those who became widowed, orphaned or ill.[5] This movement migrated to other cities where so-called African Methodist Episcopal Churches were set up. Representatives of sixteen churches from Pennsylvania, Maryland, Delaware, and New Jersey eventually established the A.M.E. Church in 1816 in Philadelphia, making it the oldest of the major historic black denominations in the United States. The new denomination adopted the doctrine and policy of the original white Methodist Episcopal with slight changes. During the A.M.E.'s first fifty years, membership was confined almost entirely to northern free states, although small congregations were founded in a few western cities. In 1855, a division was made of the church's vast Indiana territory which resulted in setting apart the Missouri Conference, a new Conference district embracing slave-holding states of the west and southwest.[6]

From the beginning, the church assumed a dominant role as the chief social agency and focal point of the black community, offering opportunity for self-expression, self-government, leadership, and recognition which were not available elsewhere in the restricted slave society. Following the Civil War, the black church served as the primary accommodating and socializing vehicle for millions of former slaves who were taught the importance of education, family, economic rationality, and other cultural norms of white society. At the same time, the church

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[4]W.M. Paxton, Annals of Platte County, Missouri (Kansas City, MO.: Hudson-Kimberly Publishing Co., 1897).

[5]Joan Potter and Constance Claytor, eds. African American Firsts (Elizabethtown, NJ: Pinto Press, 1994) p. 71.

[6]Bishop Richard R. Wright, Jr., comp., Encyclopedia of African Methodism, (Philadelphia: The Book Concern of the A.M.E. Church, 1947), pp. 11; 443.

became the "womb of black culture" affirming an African American heritage, and thus functioned as a pole of resistance to accommodative pressures.[7]

The emancipation of slaves in 1863 opened up a new era of black church expansion and growth. Thousands of new members eagerly embraced the opportunity to participate in the first public institution which was entirely owned and controlled by blacks and which empowered them with a sense of pride, self-worth and democratic fellowship. National membership in the A.M.E. Church dramatically climbed from 20,000 at the beginning of the Civil War to more than 450,000 in 1896.[8]

The date of the first A.M.E. church in Kansas is unknown, but a congregation was organized in nearby Leavenworth by 1861. As noted, it is believed that the first African Americans to settle in Doniphan County came ca. 1860. Earlier settlement may have been possible but unrecorded due to the circumstances of the period. Between 1854 and Civil War, slaves from Missouri began to run away of their own accord and cross over into Kansas.[9] Prior to the Civil War, more than half of the slave population of the adjoining state of Missouri could be found in twenty counties along the Missouri River, all of which were leading producers of hemp or tobacco.[10] The hemp industry, which had thrived upon the river shipping demands for rope and which had been supported by slave labor, collapsed and eventually disappeared after the Civil War. Many former slaves then moved into Kansas looking for work.

The "Illustrated Doniphan County," published in 1916, provides very little insight into the history of African Americans in Doniphan County. Except for a story about Robert Swiney, a celebrated mule buyer and "one of foremost Negroes in Kansas," only community institutions are

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[7]C. Eric Lincoln and Lawrence H. Mamiya, The Black Church in the African American Experience, (Durham: Duke University Press, 1990), pp. 15-17.

[8]Ibid., p. 53-45.

[9]"Illustrated Doniphan County," (Troy, KS: Kansas Chief, 6 April 1916; reprint ed., Troy KS: May 1984), p. 18.

[10] David D. March, The History of Missouri. Vol. I. (New York: Lewis Historical Publishing Company, 1967).

mentioned, and even then only briefly. Compared to the information presented on the rest of the county, this documentation is extremely sparse and can be summarized in just a few paragraphs.

School buildings for African Americans were noted in the publication, usually only in context of when buildings were turned over for the use of black students at the time a better school was built for the white children. The 1867 frame school building in Wathena was "turned over for the use of the colored folks" when a new one was constructed in 1879.[11] In White Cloud, the brick school house building in the west part of town was "converted to use of the colored children when an elegant school house was built in 1872." A separate school for blacks was thus conducted in White Cloud from 1872 to 1886, when the Negro school as a district organization was suspended. Since that time there have been integrated schools in White Cloud.[12] A photograph in the "Illustrated Doniphan County" taken in 1915 shows a mixed classroom, with about six African Americans in the grade school photo, and one in high school. In Elwood, however, segregated schools were still in place as late as 1916. The school was "in the hands of two capable young women, the Misses Zora Pyles and Eva Johnson. Miss Pyles is from Atchison, where she is highly recommended. She teaches a class of thirteen, and Miss Johnson has twenty-five in her class. The latter is from Wathena."[13] Most of the schools mentioned were in the communities or towns of Doniphan County, although one rural school in the old Arnold district (school district 31) for black children was noted to have existed in 1871 with a Mrs. Nilbung serving as teacher.

An entire article was written about the "Troy Colored School." Unlike the "hand-me-down" buildings in other parts of the county, it was a brick structure constructed in east Troy in 1899 for $3,000. The citizens of the community were quite proud of this distinction and noted:

> In providing the best buildings, the best equipments and the best teachers, for the education of the youth of Doniphan County, . . . the public school officials have not neglected the Negro children. In fact there has been no discrimination, and the Negro children have received their proportional share of school improvements and school expenditures. . . . The school building erected for the colored children is

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[11]"Illustrated Doniphan County," p. 234.

[12]Ibid., p. 98.

[13]Ibid., p. 250.

> evidence of this. It is a brick structure, neatly and substantially built and of good appearance.[14]

Although written in a somewhat patronizing manner, the importance of education is further revealed later in the article with:

> . . . . a word should be said about the colored families of our city. The majority of them are of the class of people in whom there is a desire for knowledge; rather it is just as strong a desire among them as it is among the white people, and it stands to reason that their children should have the same advantages and opportunities for the gratification of these ambitious desires. Not only do the Negro parents realize it, but it is the common belief of the colored children of Troy that they need the assistance of an education in their daily work that they may rise to the opportunities for bettering their condition and for becoming the kind of men and women who reflect credit on the community in which they live.[15]

In a discussion of the history of early day churches in the county, the "Illustrated Doniphan County" noted that a colored Baptist church was established at White Cloud in 1875 by Rev. J.H. Strother. The society was small and scarcely able to support a regular pastor, so the brethren were served monthly by Rev. Daniel Wilson of Atchison, who held services in the school house. The Second Colored Baptist Church was organized in Wathena in 1873 by a council composed of the Rev. Messrs. D. Lee of Lawrence, John Bourn of Fort Scott, S. Jackson of Wathena, and Williams and Clarkson of Elwood. A church building was erected the same year with the members of the society doing most of the work. The congregation grew rapidly from the start, and under the pastorate of Rev. S. Jackson, soon had a membership of almost 100.[16] The Colored Christian Church, situated in East Troy, was shown in a photograph in the 1916 "Illustrated Doniphan County." It was a small house which was donated to the congregation and moved to its lot in 1894.[17]

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[14]Ibid., p. 325.

[15]Ibid.

[16]Ibid., p. 93.

[17]Ibid., p. 287.

During the height of African American population in Northeast Kansas, there were A.M.E. churches in Elwood, Troy and Highland in Doniphan County, and Hiawatha, Fairview and Horton in adjoining Brown County. The 1916 "Illustrated Doniphan County" only records the A.M.E. Church in Troy. A photograph reveals that it was a gable roof building with tripartite arched windows on the front and flat topped windows on side. Like the St. Martha's A.M.E. Church in Highland, it also has a squat side entry tower. Its tower featured a truncated bellcast mansard roof. The text noted that at the time of publication (1916) "This building was erected a few years ago, but no one could give the date."[18]

Out of its nearly 380 pages which purported to record nearly every facet of Doniphan County history, it is obvious that the scarcity of data on African American life found in the"Illustrated Doniphan County" provides little insight into the daily lives of this segment of the county's citizens. Even the focus on the main institutions in this publication manages to completely overlook the St. Martha's A.M.E. Church in Highland. With the loss of its early records in two separate fires at the homes of Joe Miller and Sarah (Hathaway) McCurry, it is necessary to rely primarily on a small church pamphlet and oral histories of the few remaining members or family relatives for the history of St. Martha's Church.[19]

In the original town plat of the Town of Highland, Lots 9, 10, 11 and 12, Block 86 were designated as a church site. On October 27, 1882, the Town Corporation quit claimed these lots to Trustees for the A.M.E. Church in Highland (Elijah Gee, Smith Gee, Benjamin Stewart, Joseph Miller and Granville Ewbanks.)[20] Members of the church began construction of the church immediately. Although Bird's Historical Plat Book of Doniphan County, Kansas of 1881 notes that "the colored Methodist congregation at Highland has no building" (thus indicating that there was a congregation in existence in 1881), the history in the church's own publication states that it was organized in the fall of 1882 with very few members.[21]

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[18]Ibid., p. 282.

[19]85th Anniversary: St. Martha's A.M.E. Church, Souvenir Program (Highland, KS: Sutherland Printing Co., 1967), p. 7.

[20]Deed Records, Doniphan County, Kansas, Book 16, p. 625-6.

[21]J.S. Bird, comp., Historical Plat Book of Doniphan County, Kansas (Chicago: J.S. Bird, 1882); and Souvenir Program, p. 7.

St. Martha's A.M.E. Church in Highland was named for Martha Hubbard, the oldest daughter of one of the church's trustees, Elijah Gee. Born in Kentucky as a slave in 1828, Martha was purchased about 1840 by a Missouri farmer. She was married to another slave who wanted to go to California and earn the money necessary to purchase his freedom. Martha made gingerbread and root beer to help her husband purchase his freedom. He was able to do so, but died before he could send for his family. Martha and her seven children were left poor, and all but one of her children were sold. She married a second time to a man named Hubbard, and escaped with her family by an underground road to Kansas in the 1850s or early 1860s. From Wyandotte County where they crossed the Missouri River, they came to Highland, Kansas. Her second husband died, but eventually she was joined by some of her children.[22] She made an excellent living as a cook, and in spite of "working incessantly," she still had time to devote to her church work. One of her many dreams was the establishment of the "little Church in Highland." She died on 27 June 1913.

Other founders and members of St. Martha's Church were prominent African American citizens in Doniphan County. Joseph "Uncle Joe" Miller was born in Kentucky in 1847 as a slave. When one of his owners enlisted in the Confederate Army, Joseph was assigned to cook for the 9th Mississippi Infantry. Some months later, he escaped to the Union Army and became a teamster in the 64th Colored Regiment. Mustered out of the army, he returned to St. Joseph, Missouri. By 1870, he and his new wife, Martha, were living in Highland. He was elected to the Highland City Council from 1881-'83. "Uncle Joe" remained a leader of the congregation until his death in 1926 at age 81.

The family of Nancy Pennel, mentioned earlier, also remained prominent among Doniphan County's African Americans. Pennel's grandson, George Washington Pennel, may have been the first in the family to move to the Highland area from the family farm near Troy, although he returned to the farm in mid-life. He returned to Highland at the age of 91 with his spinster daughter Marie, and lived to age 97. George's daughter Katie and her husband William Starr, who served as Steward and Stewardess for the congregation, were the last people to live in the now vacant parsonage.

Another early African American settler in Doniphan County also had ties to St. Martha's A.M.E. Church. Amos Davis was born in Randolph County, Missouri, in 1845. About 1869, he came to

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[22] Souvenir Program, pp. 5-7.

Doniphan County with his wife Jane and worked as an engineer at the Ball Brothers Grist Mill in Iowa Point. When the mill closed, the couple and their five children moved to Highland. Amos and Jane were also among those in the congregation who served as Steward and Stewardess of St. Martha's. These important positions of responsibility within the church were one of the few opportunities for providing an outlet for leadership within the African American community in the late nineteenth and early twentieth centuries. It also provided an important sense of continuity as these positions have been held through the years by descendants of the original African American settlers and church trustees. The present Steward, Brenda Bolden (and also the only active member of the congregation), is related to the Pennel family. Her grandfather, George Bolden, came to Doniphan County in 1914 with his wife and young son Raymond. His wife disliked Kansas, and left for Kentucky and subsequently divorced George. In 1931, Raymond rejoined his father in Highland and later married George W. Pennel's youngest daughter Sarah Bell.

As noted, St. Martha's A.M.E. Church was located in the small African American residential settlement in Highland. It naturally served as the center of this community's religious life, and of their social life as well. In addition to social events, the church also held grade school classes between 1908 and 1915. There are community memories of festivals and entertainments held at the church. One of the few references to such an event was noted in a November 1882 issue of The Kansas Chief newspaper. Shortly after the building was completed, the paper had a two line item stating that "the colored Methodists of Highland celebrated their new church with a function last Saturday night." A program from the 85th anniversary celebration of the building of the church, held in 1967, is the only other written historical record of the church that remains.

As with African American churches across the country after the Civil War, St. Martha's A.M.E. Church provided an organized religious life for the black community in Highland, which in turn became the chief means by which a structured or organized social life came into existence. Since blacks were denied access to the mainstream of American society, the church played a pivotal role in practically every aspect of African American life. The church was also an example of economic co-operation within the community. In order to establish their church, the African Americans in Highland had to pool their economic resources. In addition to economic co-operation, it is likely that many self-help organizations grew out of the church, whose purpose included spreading Christian religion, education, and as well as providing assistance to its members. The church also provided an arena for political activities. Denied participation in the political life in America, the church was the main area of social life in which blacks could aspire to become leaders of men. In the case of St. Martha's Church, one of its members was an early

representative on the city council, an event that would have been less likely without the support and training provided by the church. As a result, for many decades St. Martha's A.M.E. Church left its imprint upon practically every aspect of life for many of the African Americans of Highland.

The period of significance for St. Martha's reflects the arbitrary fifty-year cut-off date of the National Register. However, it does coincide with the time of black migration to the urban cores of America. After WWII, in particular, many African American servicemen chose to stay in large cities, rather than returning to rural or small town life. This was partly the case in Highland. Since WWII, the membership has slowly dropped along with that of the entire county, as African American youth have moved to larger cities in search of better employment opportunities than that offered in Doniphan County. By the 1960s, the church was no longer holding weekly services.

St. Martha's A.M.E. Church is the only intact representative of what were once relatively flourishing A.M.E. congregations in a two-county area. The A.M.E. churches in Elwood and Troy are in poor condition, and in adjoining Brown County, the Fairview and Horton churches are demolished, while the Hiawatha church has been altered. Today the few remaining members of these congregations meet alternating Sundays at either Highland or Hiawatha.

Architecture

St. Martha's A.M.E. Church, completed in 1882, is a frame building executed in an adaptation of the *side-steeple* vernacular church form with stylistic references to the Gothic Revival style. The two-aisle floor plan is typical of the late nineteenth century. Although the more elaborated windows of St. Martha's do not have the typical Gothic arch, the lintels are formed with triangular and diamond-shaped panes which give a similar appearance. The entry tower on the northeast corner of the church is another typical feature of the Gothic Revival style -- an attempt at providing verticality in design. The tower also adds mass and irregularity to an otherwise very simple rectangular form. Overall, the design and the features of the church provide a simple yet restrained example of this form as found in the rural Midwest, and is an example of a property type which is becoming increasingly scarce. The parsonage is also significant as a rare secondary structure associated with the church. The two-room, gable-front building served at one time as a residence for the Stewards and Stewardesses of the church, and thus was similar to other simple vernacular residences in the community.

Further study may reveal additional significance with ethnic building design traditions. Cyrus Sutherland, Professor Emeritus of Architecture at the University of Arkansas, feels there may be some merit in the association of side towers and African American rural churches. His studies in Arkansas reveals that these towers tended to be short (i.e., not rising above the ridge line of the main building).[23] The lack of height of these towers has the potential to be attributed to construction costs, lack of architectural/engineering skill of church members, or possible subservience to the white community. The 1916 photograph of the A.M.E. Church in Troy certainly reveals a tower roof very abruptly truncated. The roof of the St. Martha's Church in Highland, however, although set upon a short tower, rises above the ridge line of the main roof and is terminated in a simple finial. Thus as with most towers of Gothic Revival derivation, the aspiration of the members of the congregation to reach towards the heavens is reflected in the architecture of the church, however simple that representation may be.

[23]Telephone interview with Cyrus Sutherland, Professor Emeritus of the University of Arkansas, 9 February 2000.

Bibliography

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Sutherland, Cyrus Sutherland. Professor Emeritus of the University of Arkansas. Telephone interview. 9 February 2000.

Wright, Bishop Richard R. Jr., comp. Encyclopedia of African Methodism. Philadelphia: The Book Concern of the A.M.E. Church, 1947.

St. Martha's A.M.E. Church and Parsonage
Name of Property

Doniphan County, Kansas
County and State

10. Geographical Data

Acreage of Property less than one acre

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

	Zone	Easting	Northing		Zone	Easting	Northing
1	15	36560	4414380	3			
2				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 Deon Wolfenbarger, Nancy Sandehn

organization Three Gables Preservation date February 15, 1999

street & number 9550 NE Cookingham Drive telephone 816/792-1275

city or town Kansas City state Missouri zip code 64157

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 the SHPO or FPO.)

name Kansas City District, African Methodist Episcopal Church

street & number P.O. Box 2448 telephone

city or town Kansas City state Kansas zip code 66110

Verbal Boundary Description

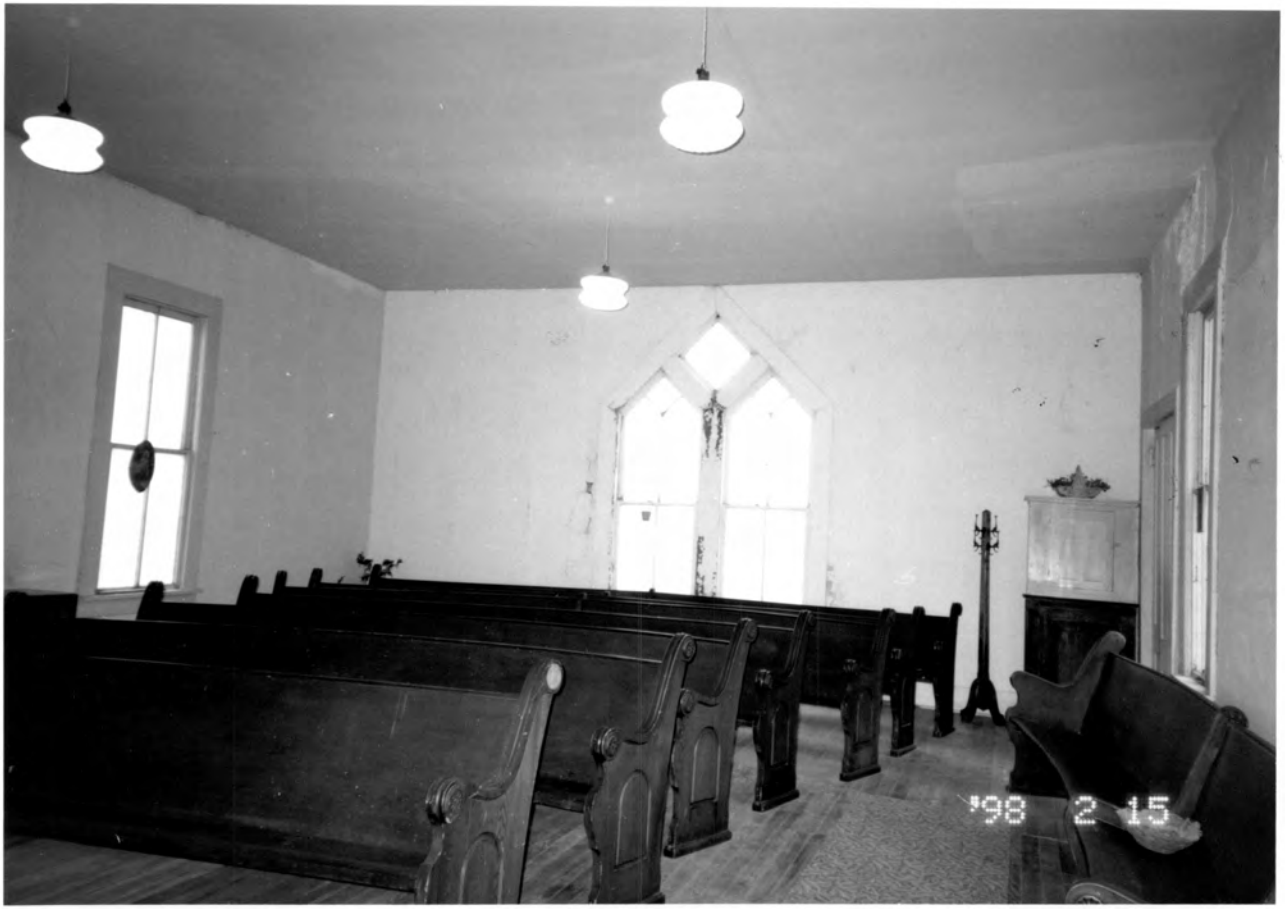
Beginning at the southwest corner of Main and Canada Streets in the Town of Highland, thence west 88', south 125', east 88', north 125' to the POB. Or all of lots 9,10,11 and 12, Block 86, Original Town of Highland, Doniphan County, Kansas.

Verbal Boundary Justification

The boundary includes all land and buildings historically associated with nominated property.

'98 2 15

'98 2 15


'98 2 15

'98 2 15

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

HIGHLAND QUADRANGLE
KANSAS
7.5 MINUTE SERIES (TOPOGRAPHIC)

St Martha's AME Church
Historic District
Zone 15 306550
Easting ~~316660~~
Northing 4414380

Mapped, edited, and published by the Geological Survey

Control by USGS and USC&GS

Topography from aerial photographs by photogrammetric methods
Aerial photographs 1957. Field check 1959

Polyconic projection. 1927 North American datum
10,000-foot grid based on Kansas coordinate system, north zone
1000-meter Universal Transverse Mercator grid ticks,
zone 15, shown in blue

TRUE NORTH
MAGNETIC NORTH
8½°
APPROXIMATE MEAN DECLINATION, 1959

SCALE 1:24 000

1 ½ 0 1 MILE

1000 0 1000 2000 3000 4000 5000 6000 7000 FEET

1 .5 0 1 KILOMETER

CONTOUR INTERVAL 10 FEET
DATUM IS MEAN SEA LEVEL

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER 25, COLORADO OR WASHINGTON 25, D. C.
AND BY THE STATE GEOLOGICAL SURVEY, LAWRENCE, KANSAS
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

KANSAS
QUADRANGLE LOCATION

ROAD CLASSIFICATION

Heavy-duty — Light-duty
Medium-duty — Unimproved dirt
U. S. Route — State Route

HIGHLAND, KANS.
N3945—W9515/7.5
1959

National Register of Historic Places

Note to the record

Additional Documentation: 2015

00000757

NPS Form 10-900-a (Rev. 8/2002)

RECEIVED 2280

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NOV 13 2015

Nat. Register of Historic Places
National Park Service

National Register of Historic Places
Continuation Sheet

Compiled October 2015

1. NAME OF PROPERTY

St. Martha's AME Church

2. LOCATION

Street & number: 101 S Canada St.

5. CLASSIFICATION

Number of Resources within Property: 2 [1 Contributing, the church building; 1 Noncontributing, outhouse)

7. NARRATIVE DESCRIPTION

St. Martha's AME Church and Parsonage were listed in the National Register of Historic Places in 2000 for their local significance in the areas of architecture and ethnic heritage: black. The parsonage was considered a contributing resource to the nomination but was in poor condition when listed due to a leaking roof. In 2015 the parsonage was demolished due to its deteriorated condition. Neither the church nor the outhouse were disturbed in the demolition. No change is requested to the originally nominated boundary that includes all land historically associated with the nominated property.

8. STATEMENT OF SIGNIFICANCE

The parsonage was significant as a rare secondary structure associated with the church, housing numerous stewards and stewardesses of St. Martha's AME. Though its demolition is regrettable, the church remains as the primary structure of the nomination. It continues to communicate its historic significance and associations as the main building where the events explained in the nomination took place.

10. GEOGRAPHIC INFORMATION

GPS Coordinates (WGS84): 39.859184,-95.261853 (location of parsonage)
37.859317,-95.261848 (location of St. Martha's AME Church)

Patrick Zollner 11-9-15

Patrick Zollner, Deputy State Historic Preservation Officer Date

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: ADDITIONAL DOCUMENTATION

PROPERTY NAME: St. Martha's AME Church

MULTIPLE NAME:

STATE & COUNTY: KANSAS, Doniphan

DATE RECEIVED: 11/13/15 DATE OF PENDING LIST:
DATE OF 16TH DAY: DATE OF 45TH DAY: 12/29/15
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 00000757

REASONS FOR REVIEW:

APPEAL:	N	DATA PROBLEM:	N	LANDSCAPE:	N	LESS THAN 50 YEARS:	N
OTHER:	N	PDIL:	N	PERIOD:	N	PROGRAM UNAPPROVED:	N
REQUEST:	N	SAMPLE:	N	SLR DRAFT:	N	NATIONAL:	N

COMMENT WAIVER: N

✓ ACCEPT ___ RETURN ___ REJECT 12.29.15 DATE

ABSTRACT/SUMMARY COMMENTS:

Additional Documentation Approved

RECOM./CRITERIA Accept

REVIEWER Edson Beall DISCIPLINE Historian

TELEPHONE _____ DATE 12.29.15

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.

National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.
Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: St. Martha's AME Church and Parsonage

MULTIPLE NAME:

STATE & COUNTY: KANSAS, Doniphan

DATE RECEIVED: 6/06/00 DATE OF PENDING LIST: 6/19/00
DATE OF 16TH DAY: 7/05/00 DATE OF 45TH DAY: 7/21/00
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 00000757

REASONS FOR REVIEW:

APPEAL:	N	DATA PROBLEM:	N	LANDSCAPE:	N	LESS THAN 50 YEARS:	N
OTHER:	N	PDIL:	N	PERIOD:	N	PROGRAM UNAPPROVED:	N
REQUEST:	N	SAMPLE:	N	SLR DRAFT:	Y	NATIONAL:	N

COMMENT WAIVER: N

___ACCEPT ___RETURN ___REJECT _____DATE

ABSTRACT/SUMMARY COMMENTS:

Ca. 1882 vernacular frame church with Gothic Revival windows has architectural importance as well as reflects associations with African-American community.

RECOM./CRITERIA Accept A+C

REVIEWER LMcClelland DISCIPLINE History

TELEPHONE 202-343-9544 DATE 7/20/00

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

KANSAS

STATE

HISTORICAL

SOCIETY

◆

Cultural Resources
Historic Preservation
Office (ext. 240)

◆

6425 S.W. 6th Avenue
Topeka, Kansas
66615-1099
PHONE# (785) 272-8681
FAX# (785) 272-8682
TTY# (785) 272-8683

◆

KANSAS HISTORY CENTER

Administration
Center for Historical Research
Cultural Resources
Education / Outreach
Historic Sites
Kansas Museum of History
Library & Archives

HISTORIC SITES

Adair Cabin
Constitution Hall
Cottonwood Ranch
First Territorial Capitol
Fort Hays
Goodnow House
Grinter Place
Hollenberg Station
Kaw Mission
Marais des Cygnes Massacre
Mine Creek Battlefield
Native American Heritage Museum
Pawnee Indian Village
Pawnee Rock
Shawnee Mission

May 30, 2000

Ms. Carol Shull
National Park Service
National Register Branch
1849 C Street N. W.
Washington, D. C. 20240

Dear Ms. Shull:

We are pleased to submit the following property for listing on the National Register:

St. Martha's A. M. E. Church and Parsonage
Highland, Doniphan County, Kansas

Sincerely yours,

Richard Pankratz

Richard Pankratz
Deputy State Historic Preservation Officer

enc.

Kansas Historical Society

6425 SW 6th Avenue
Topeka KS 66615

RECEIVED 2280
NOV 13 2015
Nat. Register of Historic Places
National Park Service

phone: 785-272-8681
fax: 785-272-8682
historicresources@kshs.org

Sam Brownback, Governor
Jennie Chinn, Executive Director

November 9, 2015

Paul Loether, National Register Chief
National Register of Historic Places
National Park Service
1201 Eye Street, N. W.
8th Floor (MS 2280)
Washington, DC 20005

Re: National Register documents

Dear Mr. Loether:

Please find enclosed the following National Register documents:

- **Beal House; Lawrence, Douglas County, Kansas** (new nomination)
  - Enclosed: Physical, signed copy of the nomination's first page; 1 CD (disk #1) with a PDF of the nomination; 1 CD (disk #2) with photographs
  - The enclosed disk #1 contains the true and correct copy of the nomination.

- **Senate & Curtis Court Apartments Historic District; Topeka, Shawnee County, Kansas** (new nomination)
  - Enclosed: Physical, signed copy of the nomination's first page; 1 CD (disk #1) with a PDF of the nomination; 1 CD (disk #2) with photographs
  - The enclosed disk #1 contains the true and correct copy of the nomination.

- **East Badger Creek Culvert; Winfield vicinity, Cowley County, Kansas** (new nomination)
  - Enclosed: Physical, signed copy of the nomination's first page; 1 CD (disk #1) with a PDF of the nomination; 1 CD (disk #2) with photographs
  - The enclosed disk #1 contains the true and correct copy of the nomination.

- **Woodland Place Stock Farm; Courtland vicinity, Republic County, Kansas** (new nomination)
  - Enclosed: Physical, signed copy of the nomination's first page; 1 CD (disk #1) with a PDF of the nomination and GPS file; 1 CD (disk #2) with photographs
  - The enclosed disk #1 contains the true and correct copy of the nomination.

- **Prehistoric Sites of Wildcat Creek Watershed, Riley County, Kansas, Multiple Property Submission** (new multiple property nomination)
    - Enclosed: Physical, signed copy of the nomination's first page; 1 CD with a PDF of the nomination
    - The enclosed disk contains the true and correct copy of the nomination.

- **Ritchie, John, House; Topeka, Shawnee County, Kansas** (resubmitted new nomination)
    - Enclosed: Physical, signed copy of the nomination's first page; 1 CD (disk #1) with a PDF of the nomination; 1 CD (disk #2) with photographs
    - The enclosed disk #1 contains the true and correct copy of the nomination
    - Nomination was first submitted to NPS in 2010; it was returned for revisions and additional documentation in 2011. KSHS is submitting a revised nomination.

- **St. Martha's AME Church and Parsonage; Highland, Doniphan County, Kansas** (additional documentation)
    - Enclosed: Physical, signed copy of the additional documentation's first page; 1 CD with a PDF of the additional documentation and photographs
    - The enclosed disk contains the true and correct copy of the additional documentation.

- **Highland Water Tower; Highland, Doniphan County, Kansas** (delisting request)
    - Enclosed: Physical, signed copy of the request's first page; 1 CD with a PDF of the additional documentation and photographs
    - The enclosed disk contains the true and correct copy of the delisting request.

- **Yount, George W., Barn; Winfield vicinity, Cowley County, Kansas** (delisting request)
    - Enclosed: Physical, signed copy of the request's first page; 1 CD with a PDF of the additional documentation and photographs
    - The enclosed disk contains the true and correct copy of the delisting request.

If you have any questions about these enclosed items, please contact me at 785-272-8681 ext. 216 or aloughlin@kshs.org.

Sincerely,

Amanda K. Loughlin

Amanda K. Loughlin
National Register Coordinator

Enclosures