

United States Department of the Interior  
National Park Service



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# 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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

### 1. Name of Property

historic name Second Baptist Church  
other names/site number Pilgrim Baptist Church; KHRI# 161-3490-00141

### 2. Location

street & number 831 Yuma Street  not for publication  
city or town Manhattan  vicinity  
state Kansas code KS county Riley code 161 zip code 66502

### 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 at the following level(s) of significance:

    national     statewide X local

Patrick Zelner DSHPO 4-5-12  
Signature of certifying official/Title Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property     meets     does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

### 4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register  determined eligible for the National Register
- determined not eligible for the National Register  removed from the National Register
- other (explain:)

Alexis O'Connell 5/30/12  
Signature of the Keeper Date of Action

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**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply.)

**Category of Property**  
(Check only one box.)

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

- private
- public - Local
- public - State
- public - Federal

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

Contributing	Noncontributing	
1	1	buildings
		sites
		structures
		objects
1	1	<b>Total</b>

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

**Number of contributing resources previously listed in the National Register**

African American Resources in Manhattan, Kansas

N/A

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions.)

**Current Functions**  
(Enter categories from instructions.)

RELIGION: religious facility/church

RELIGION: religious facility/church

**7. Description**

**Architectural Classification**  
(Enter categories from instructions.)

**Materials**  
(Enter categories from instructions.)

OTHER

foundation: CONCRETE

walls: BRICK

SYNTHETICS

roof: SYNTHETICS

other: \_\_\_\_\_

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## Narrative Description

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### Summary Paragraph

The Second Baptist Church (1917) is a one-and-a-half story brick rectangular building with a gable-front roof and a square two-story tower entry on the northwest corner. The entry door is on the east side of the tower, and both basement and main level windows have semi-circular arched openings. The building sits on a high foundation, and concrete steps with a brick balustrade lead up to the raised entry door. A non-historic, two-story brick sanctuary (1982) is located behind the historic church, on the south side of the lot. The property is located on Yuma Street in the historic African American neighborhood in southeast Manhattan. The majority of houses in the neighborhood face either north or south west along the named streets. This building is located at the southeast corner of the intersection of Ninth and Yuma streets. The intersection also contains two other significant historic buildings associated with the African American community: Douglass School, located west of the church, and the former black U.S.O. building, located northwest. The historic church building has had few alterations since its time of construction, and retains a very high degree of integrity in design, feeling, location, association, materials and workmanship. There have been some changes over the years to the neighborhood as a whole, partially lessening the integrity in setting, but Yuma Street still retains its neighborhood character for several blocks east and west and has potential for a small historic district.

### Narrative Description

The Second Baptist Church property contains two buildings – the historic one-and-a-half story building (1917) on the front (north) portion of the lot, and a 1982 two-story building at the rear. The historic church is a rectangular brick one-and-a-half story building with a moderately steep gable-front roof with very little overhang. There is a square two-story tower with low pitched pyramidal roof at the northwest corner of the façade; both the tower and the roof of the main building peak at approximately the same height. The sanctuary building and tower are set on raised foundations, with a row of horizontal brick stretchers serving as the sill between the basement and first story. The entry door is on the east side of the tower, and is reached by concrete steps with a low, stepped brick balustrade with concrete coping. The paneled entry door is non-historic, but has its original simple transom above. A cornerstone on the northeast corner of the building reads “Second Baptist Church, erected April 1917. Rev. C.A. Raulston, Pastor.”

Windows on both the main level and basement have double brick, semi-circular radiating voussoir lintels. The square wood frame windows are 1/1 double hung, and the remainder of the arched opening is filled with a wood panel. Tall, narrow wood louvered fenestrations are on the second story of the tower and the attic level of the gable end as well. There is a tall exterior chimney on the east elevation, and an interior chimney at the rear near the ridge line. Set within the ell formed by the tower and the building on the northwest corner is an entry leading to the basement. This entry was bricked-in during the historic period of significance, and has short brick walls, a low-pitched shed roof, and a non-historic paneled door (similar to the front entry) opening to steps leading to the basement. At the west corner of the rear elevation, there is another entry with matching non-historic door. This raised entry has a concrete deck and stairs with an ashlar limestone foundation and simple metal pipe railing. Also attached on the rear is a small maintenance shed, with shed roof, 1/1 windows, and lap siding. Above this shed is a small, historic 1/1 double hung window.

Although the ornamentation of the church is minimal, elements referring to the ecclesiastical Gothic Revival are hinted at with the corner tower, the tall windows on the building, the tall narrow louvered

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openings on the tower, and finally with the tall chimney on the east elevation; all of these elements suggest the design features emphasizing vertically in a high style Gothic Revival church.

A new brick sanctuary (1982) is at the rear of the lot, and is connected to the historic building only by an open breezeway. This Modern design building has a square plan. The majority of the building is two-stories with modified gable roof set on a diagonal to the southwest and northeast corners; here the peaks of the gables end at the corners of the building, rather than at the middle of an elevation wall. The southeast and northwest corners of the newer building are one-story with flat roofs. The main entries to the newer sanctuary are on both ends of the southwest corner, reached by low concrete steps with metal pipe rails. Small square window openings step up to the gable peak on the southwest corner. The remaining rectangular fenestrations feature fixed windows. The west and south elevations of this building are faced with brick, while the east and north elevations have synthetic clapboard siding.

The interior of the historic sanctuary has plaster walls and a drop ceiling composed of wood panels, with hanging lights featuring circular glass globes (ca. 1940s). The windows have simple wood sills and are set within recessed plaster openings. The chancel is at the south end, with a raised dais or pulpit platform featuring a recessed semi-circular arched apse for the choir. A baptistry is beneath the dais. Behind the apse is a small office for the pastor's study, which in turn is flanked by two small classrooms on either side. There are doors leading from the sanctuary to these small offices, as well as two interior window openings that have been boarded over. At the north end of the sanctuary is the congregation seating, which is divided into three sections, with carpeted aisles forming a central nave and leading from the front (north) of the church to the apse. The original wood railing separating the apse from the congregation seating is no longer extant, although a few wood pews remain. There are stairs at the north end of the sanctuary leading to the basement featuring a solid wood balustrade. The basement of the historic church has concrete floors, drop ceilings with fiberboard panels, and inset fluorescent lights. The basement was originally intended to house the kitchen and dining, but while parishioners were waiting for the building to be constructed, it also served for a brief time as the sanctuary.

The historic church is set at the northwest corner of the property close to the street edge, with the main façade facing Yuma Street. The non-historic building is on the southwest corner of the property, with entry doors facing both west and south. A grassed lawn fills the remainder of the property to the east, with a small gravel area for parking in the southeast corner. There is a concrete sidewalk, grass median and concrete curb along both Ninth and Yuma Streets, and large deciduous shade trees on the north and west edge of the properties. An alley runs along the south side of the property, and an empty lot south of that (not included in the nomination) provides parking.

The Second Baptist Church meets the property type description and registration requirements as defined in Section F of the related multiple property listing "African American Resources of Manhattan, Kansas" for the *African American Community Institutions* property type. The registration requirements note that examples of this property type were located in the historic south side neighborhood, in the southeast quadrant of the city. As noted in the registration requirements, integrity of location is critical, as all of the associated resources were located in the historic African American district. As a result, this building retains integrity not only in this area, but in setting, feeling and association as well. Integrity of key character-defining features is retained in the rectangular plan with corner tower, windows openings and materials, and brick construction. The new sanctuary, built on the rear/south side of the building, is not visible from the front elevation. Non-original doors do not detract from the historic sense of time and place; furthermore, due to their location and size, the doors themselves would not have been considered key character-defining features.

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**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.)

- 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.

**Areas of Significance**

(Enter categories from instructions.)

ETHNIC HERITAGE: black  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1917 - 1961  
\_\_\_\_\_

**Significant Dates**

1917  
\_\_\_\_\_  
1942  
\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A  
\_\_\_\_\_

**Cultural Affiliation**

N/A  
\_\_\_\_\_

**Architect/Builder**

Winter, H. B. / architect (original)  
\_\_\_\_\_  
Weisbender, Russell / Const. contractor (1982)  
\_\_\_\_\_

**Criteria Considerations**

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

Property is:

- 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 old or achieving significance within the past 50 years.

**Period of Significance (justification)**

The period of significance extends from the date of the building's construction in 1917 through 1961, which is the accepted fifty-year cut-off date established by the National Park Service to provide sufficient passage of time for objective evaluation of the historic resource. This period includes the merging of two historic African American congregations – the Second Baptist and the Mount Zion Baptist churches – into the Pilgrim Baptist Church.

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**Criteria Considerations (explanation, if necessary):**

The Second Baptist Church meets Criteria Consideration A because its primary significance is its historical importance in the area of *ethnic heritage: black* for its role in the development of the historic African American community in Manhattan.

**Statement of Significance Summary**

The Second Baptist Church building is significant under criterion A in the area of *ethnic heritage: black* for its role in the development of the African American community in Manhattan. The historic importance of churches in African American neighborhoods is well documented, and Pilgrim Baptist was one of the key community organizations in Manhattan. The original congregation was organized in 1880, a year after the influx of African American refugees arrived in Manhattan as part of the Great Exodus from former Southern slave states. As the congregation grew in size and prominence, its members built this substantial brick building in 1917, replacing the earlier small frame building. It is located on a prominent corner at the intersection of Ninth and Yuma, across from Douglass School and the black U.S.O. Building – all significant community organizations in the historic African American neighborhood. It was not only a center for religious worship, but served the greater community by hosting education, social and charitable activities.

**Narrative Statement of Significance**

The Second Baptist Church is a rare extant historic African American community institution building, located in the traditional black neighborhood of Manhattan, Kansas. Although the town was founded in 1855 by abolitionists from the New England Emigrant Aid Company, there were no blacks recorded as living in the town in the 1860 census. By 1865, there were only nine living within the town and township. After the end of the Civil War, however, the numbers of African American residents began to grow: sixty-five by the 1870 census, and around one hundred by 1875. This increase has been attributed to both resettlement of blacks from other areas of Kansas, as well as new arrivals from other states.<sup>1</sup>

In April of 1879, a large wave of refugees from former slave states in the South started towards Kansas, viewing it as a “promised land” of freedom. Stopping first in St. Louis, and then on towards stops in and around Kansas City, many of the refugees had no plans except to “get to Kansas.” As thousands soon began arriving on the shores of some towns, a few like Wyandotte, Kansas began refusing landing to the steamboats. One such boat, the *Durfee* was turned away from Wyandotte, and had to go back to Kansas City, Missouri. The citizens there soon raised money to ship the refugees onto Manhattan, where the first group of over a hundred landed in late April 1879. This group of Exodusters, as the refugees were called, doubled the existing black population of Manhattan. Other refugees arrived over the next several months, so by the time of the 1880 census, there were nearly three hundred African Americans in Manhattan – almost fourteen percent of the population.<sup>2</sup>

Although there was already an African American church in Manhattan established over a decade earlier in 1866, the new residents brought with them a desire to worship in their own denominations. Thus this Baptist congregation was organized in March 1880, less than a year after the influx of refugees from

<sup>1</sup> Deon Wolfenbarger, “African American Resources of Manhattan, Kansas,” Section E, pg. 5; Nupur Chaudhuri, “We All Seem Like Brothers and Sisters: The African-American Community in Manhattan, Kansas, 1865-1940,” *Kansas History*, Volume 24 (Winter 1991-1992): 273.

<sup>2</sup>Ibid.

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former slave states. It was the second Baptist church established in Manhattan (hence the name), and was organized with assistance of the white First Baptist Church. At first services were held in the west side of the Avenue School, a four room school building. The Avenue School building was soon condemned, however, and the church had to find a new location. The congregation purchased the property located at Ninth and Yuma and constructed a new frame building in 1882.<sup>3</sup>

A year later, it was listed in William G. Cutler's 1883 *History of the State of Kansas* as one of ten churches in Manhattan, with three of ten churches being African American representing thirty percent of the congregations in town. The black churches had fewer members, however, and the recorded values of the church properties were lower as well; this reflects the reduced economic opportunities that were available to blacks in Kansas during this period. In Cutler's description of the church in 1883, the building had value of \$500.00, seating room for 125, and forty members.

*Colored Baptist.* - This organization, now consisting of forty members, was organized on March, 1880. Its Sunday School numbers seventy-five; superintendent, Lewis Call. The pastor is Rev. Abraham Cooper. The church edifice, a frame 22x30 feet, was built in 1882. This is known as the Second Baptist.<sup>4</sup>

The Sanborn fire insurance maps of both 1905 and 1912 show that although the original frame Second Baptist Church building was heated by stove, it did have electric lights. To compare this with other significant buildings in the neighborhood, Douglass School immediately to the west of the church did not have electric lights at this time.

Around 1890, there was a congregational division, and the Mount Zion Baptist Church organized as a separate congregation from the Second Baptist. Meeting at the corner of Juliette and El Paso streets, Mount Zion was led by Rev. H. W. White of Topeka and had about seventy members.<sup>5</sup> The Second Baptist Church congregation continued to grow after the turn of the century in spite of the division, and in 1914, plans for a new church building were prepared by local architect H. B. Winter. Henry B. Winter was born in Germany in 1883, and grew up in Manhattan, graduating from high school in 1898. He entered the architecture program at Kansas State Agricultural College in 1905, and was the program's twelfth graduate in 1909. Winter and Herbert Meier formed a partnership in 1911, and in their first year prepared plans for the Bluemont School, the O. W. Holt Building, and the Congregation Society Church in Manhattan as well as a residence in Wamego, Kansas. His projects were varied, and throughout his years in Manhattan, he designed a number of residential, commercial, ecclesiastical, and industrial buildings (see Appendix A). Winter moved to Lincoln, Nebraska in the 1930s, and died there in 1954.<sup>6</sup>

The cost was estimated at \$4,500 for a one-story building with basement.<sup>7</sup> Construction started sometime before 1915, as the *Riley County Democrat* on March 5, 1915 noted that construction would

<sup>3</sup> Linnetta Hill, "History of Pilgrim Baptist Church," *Historical Program of the One Hundred Twenty-fifth Anniversary of Pilgrim Baptist Church* (20 March 2005), 6.

<sup>4</sup> William G. Cutler, *History of the State of Kansas*. Chicago: A.T. Andreas, 1883.

<sup>5</sup> "The Other Side of Manhattan, Kansas: Oral History of the Black Community," Vertical File: Manhattan, City of, African-American Community, Kansas State University Archives, Manhattan, Kansas, 19.

<sup>6</sup> Historic Preservation Services, LLC, "Cultural Resources Survey Wards 1 and 2 Manhattan, Kansas" (June 2004) 87-89.

<sup>7</sup> "Manhattan, Kansas," C.N. (7 March 1914) 3.

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resume on the new church as soon as weather permitted. The building was financed by donations from the congregation and friends; some of the donations were money, but in other instances, it was labor and materials.

When completed it will be modern in every respect, built of brick with furnace heat. The structure will be 36 by 60 feet in size, and will contain a kitchen, dining room, cloak rooms and a rest room. The kitchen and dining room will be located in the basement. . . . The church will be an added attraction and improvement to Manhattan, when it is finished, and a credit to the congregation erecting it.<sup>8</sup>

Due to lack of funds, the project stalled a few times. In 1915, services were conducted by the pastor, Rev. W. C. Garrett, in a rented hall.<sup>9</sup> Later, the basement for the new building was covered and used as a meeting place. Rev. C. A. Raulston is credited for seeing the project through to its completion. On April 23, 1917, the corner stone for the Second Baptist Church was laid in a ceremony that was conducted by a local black Masons lodge. The address was given by the Grand Master, E. H. Hawkins of Fort Scott. After the ceremony, a "free will" collection of eighty-five dollars was taken up in order to pay for the expenses of the ceremony. The Rev. Raulston thanked the people of the city for assisting with donations.<sup>10</sup> Underway at the same time was a new stone building for the Methodist Episcopal Church (later Shephard's Chapel Church), and the city newspaper noted that "when these buildings are finished they will give the colored population of Manhattan excellent places in which to worship."<sup>11</sup>

By 1918, there was still work to be completed on the building. A plan was formulated to raise money to finish the church, with the idea of using the basement of the church as a recreation room, and the main auditorium for concerts and other entertainments and meetings for African American troops stationed at Fort Riley. As a number of the soldiers had

attained a degree of efficiency in their military work and excellence in conduct that enables them to leave from camp, and are taking advantage of this opportunity to come to Manhattan. Up to the present time there is absolutely no place for them, although as soldiers they are giving the best they have to the country, and they are entitled to a reasonable degree of consideration.<sup>12</sup>

The State Board of the Baptist church offered \$200.00 to go towards the construction work needed, and other voluntary subscriptions from Mrs. Hattie Bowen (\$200.00) and Mr. Purcell (\$50.00). It was estimated that \$1,000.00 was needed to lay floors, install plumbing and heating, and providing light and fuel for the winter.<sup>13</sup> A few decades after its completion, the church's sanctuary was extensively damaged by fire on January 1, 1942. The exact extent of damage is unknown, but it was significant enough that services were held in the Church of God until the late spring of 1942, at which time services

<sup>8</sup> "Church to Be Completed," *Riley County Democrat*, 5 March 1915, p. 3.

<sup>9</sup> Ibid.

<sup>10</sup> "Lay Church Corner Stone," *The Daily Nationalist*, 23 April 1917, p. 1.

<sup>11</sup> Ibid.

<sup>12</sup> "To Amuse Colored Troops," *Manhattan Republic*, 17 January 1918, p. 4.

<sup>13</sup> Ibid.



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were moved to the church basement until repairs were completed in the fall of 1942.<sup>14</sup> During this period, the parsonage was located to the rear, and is seen in Sanborn maps dating from 1928 through 1947. It was replaced in 1982 when a new sanctuary was built in the same location.

Records of the early church activities are scarce; the regular columns in the Manhattan newspapers on church news did not feature the African American churches, and Manhattan did not have a large enough population to support a black-owned newspaper. Nearby Topeka, however, had a larger African American population, and black newspapers in that town sometimes covered events in Manhattan. The *Topeka Plaindealer*, for example, often carried a column on African American happenings in other towns in the area. These newspaper articles recorded ecumenical activities, related to religious activities of its members or the congregation as a whole. The column noted that annual sermons were given to the order of the U. B. F.s (Unregistered Baptist Fellows) and other Baptist organizations. Other services held at the Second Baptist Church reached out to a wider, regional African American Baptist community, with the church welcoming ministers from other communities. District missionary services were held at the church as well. In celebration of the opening of the new "auditorium" at the church, Prof. William Carter of the Topeka Industrial Institute delivered a sermon in 1917; on this occasion, one hundred ten dollars was raised. The newspaper noted that "This beautiful structure on the southeast corner of Ninth and Yuma streets, is playing its part in beautifying this section of the city which is largely inhabited by colored people."<sup>15</sup> In addition to reporting religious activities, the columns also noted social and community events that were held at the various churches in Manhattan, including Second Baptist.

Rev. Raulston was succeeded by Rev. Richard Burnside; at the same time, Rev. Bruce was the pastor of Mt. Zion. Under the leadership of the two men, Second Baptist and Mt. Zion merged in 1920 and became known as Pilgrim Baptist Church. Rev. Burnside then retired due to ill health, and Rev. Bruce resigned, and was succeeded by Rev. W.C. Garrett. The church membership grew in numbers during the 1920s and 1930s, and added its young adult choir for Sunday morning service in the 1930. The "Pilgrim Travelers" was also organized in this decade.<sup>16</sup> There were numerous other youth and adult organizations over the years, including the Red Circle, Ruth Circle, B.Y.P.U (later B.T.U.), Ambassador Choir, Junior Choir, and Youth Sunday School Choir. The church's annual picnic was a large event enjoyed by a number of Manhattan's black community, as the entire neighborhood was invited. Pilgrim Baptist is also noted for having the first accredited Christian Education program in the Smokey Hill district.<sup>17</sup> The youth group was also active, and would often travel to Kansas City and Junction City where they would present productions and plays.<sup>18</sup>

The church has held regular celebrations of the anniversary of its founding, as well as other such as the August 29, 1943 "Celebration Program of Reconstruction of the Church" and the February 25, 1945 "Celebration of the Burning of Our Church Mortgage."<sup>19</sup> The annual picnic, held at a city park, was a

<sup>14</sup> Ruth Bayard, "History of Pilgrim Baptist Church," Ruth Bayard Collection, Kansas Collection, RH MS P792, Kenneth Spencer Research Library, University of Kansas Libraries, Lawrence, Kansas, 2.

<sup>15</sup> "Manhattan, Kansas," *Kansas City Advocate*, 22 June 1917.

<sup>16</sup> Hill, 6-7.

<sup>17</sup> Billy D. and Linnetta Hill, interview with Deon Wolfenbarger, Manhattan, Kansas, 11 February 2011.

<sup>18</sup> Rosa Hickman, interview by Kerry Davis, Manhattan, Kansas, 1 April 2011.

<sup>19</sup> Hill, 7.

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highly anticipated activity that served as a homecoming for former members that moved away.<sup>20</sup> Various fund-raising events were held over the years, first to help construct the church, then to repair and pay off the mortgage. These events included dinners, auctions, rummage sales, and pie auctions. These funds would also be used for the church's mission department, which would help needy families in the community.<sup>21</sup>

Manhattan's African American neighborhood was "just like a big family;" as such, longtime Pilgrim church member Rosa Hickman recalls that sometimes residents would attend a different church on the weekend; Hickman's parents, in fact, belonged to different churches. Currently the Mother of the church, she has held many positions over the years, including secretary, mission department and treasurer, and benevolent secretary; her father served as deacon.<sup>22</sup> The Hill family recalls that church as an "all day affair" on Sundays, beginning with Sunday School in the morning, followed by services, meetings with the various church organizations, and lasting well into the evenings. There were breaks for meals, and then only if there wasn't food being served at the church.<sup>23</sup>

Due to the transient nature of Manhattan's population (with soldiers from Fort Riley and students from KSU), the church also welcomed visitors and served as their church "home away from home" under the "watchcare" program. Rosa Hickman remembers the church always being full with college and soldier families.<sup>24</sup> There were some campus organizations with strong ties to the church as well. The Delta Sigma Theta sorority at KSU initiated the campus-wide United Black Voices choir, with church members serving as leaders. As a result, the early practices for this choir were held at Pilgrim.<sup>25</sup>

The black churches of Manhattan were not only part of the religious lives of its members, but a large part of their social, cultural and educational lives as well. Even more so in Manhattan, due to the small number of black businesses and other community institutions, the churches served as the social, economic and political heart of the neighborhood. The churches were the first groups to organize local action groups in the early years of the civil rights movement, which later evolved to Social Concern Boards. Members of Pilgrim Baptist also joined a citywide multi-church council on Human Relations.<sup>26</sup> Other activities were organized by the Race Relations committee of the Manhattan Ministerial Association. This group, containing representatives from Pilgrim Baptist Church, worked in conjunction with the city's Council on Human Relations to provide public discussion on issues of civil rights. They held a series of conferences with Kansas State University President McCain concerning the University's enforcement of its policy for open housing off-campus. In order to provide facts for these conferences, the Ministerial Association conducted a comprehensive survey on housing in Manhattan. Resulting from that survey was a panel discussion for annual "Race Relations Sunday" held on February 11, 1962 on "Are There Racial barriers in Manhattan Housing?" The three-member panel featured Rev. Fred Embry of the Pilgrim Baptist Church.<sup>27</sup>

<sup>20</sup>Billy D. and Linnetta Hill.

<sup>21</sup>Hickman.

<sup>22</sup>Ibid.

<sup>23</sup>Billy D. and Linnetta Hill.

<sup>24</sup>Hickman.

<sup>25</sup>Billy D. and Linnetta Hill.

<sup>26</sup>Wolfenbarger.

<sup>27</sup>Rev. Robert Shelton Collection, Kansas Collection, RH MS 188, Kenneth Spencer Research Library, University of Kansas Libraries, Lawrence, Kansas.

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Church members were undoubtedly proud when Kansas State University brought Dr. Martin Luther King, Jr., a Baptist minister, to campus for a Convocation Series Lecture on "The Future of Integration" January 19, 1968. After his convocation and lunch with university officials, Dr. King asked to visit the traditional black neighborhood in Manhattan. While touring the neighborhood, he decided to give an impromptu speech at Pilgrim Baptist Church. Billy D. Hill recalls the honor of getting to shake Dr. King's hand and speak a few words with the civil rights leader.<sup>28</sup> This was to be Dr. King's last speech at a university, as he was assassinated two and a half months later on April 4, 1968. On Sunday, April 7, 1968, two hundred residents of Manhattan met in City Park and marched to a memorial service at Pilgrim Baptist Church, picking up another one hundred people along the way.<sup>29</sup>

Exchanges with other congregations were another area that Pilgrim Baptist Church served as a leader within the black community. Through their association and meetings with the Manhattan Ministerial Association, the Rev. Ben Duerfeldt of the First Christian Church (white) and Rev. L.E. Madison of the Pilgrim Baptist Church became friends. These two ministers often met outside of the Ministerial Alliance and decided to start exchanges between the two churches. Their first exchange in 1970 was a pulpit and choir exchange. Rev. Duerfeldt gave the sermon at Pilgrim Baptist and was accompanied by the choir of the First Christian Church. A few months later, Rev. Madison and the Pilgrim choir reciprocated at the First Christian Church. These exchanges became somewhat of an annual event (or even more frequent) for a few years. Rev. Duerfeldt recalls a full congregation exchange on February 14, 1971, when they "locked the doors" of the First Christian Church and the entire congregation went to Pilgrim Baptist. Members of the Kansas State University black choir provided the singing, and the day ended with a basket dinner. There were also Sunday evening dialogues held within small group meetings, with role playing activities and discussions aimed at increasing compassion and understanding. As an indication of the leadership role that both the Pilgrim Baptist and the First Christian Churches played during this period, Rev. Duerfeldt noted that he does not recall any of the other congregations engaging in similar exchanges.<sup>30</sup>

The success in gaining equal rights may have contributed a small part to an eventual decline in the neighborhood, as African Americans were eventually successful in changing the housing practices in town and several moved into other neighborhoods. The Urban Renewal projects of the 1970s and later also significantly affected the neighborhood, with extensive demolition occurring east of Fourth Street and south of El Paso. Some African American congregations have closed, and others have moved out of the historic African American neighborhood in the southeastern. The Second Baptist Church is one of the rare intact African American community or institution buildings remaining in this section of Manhattan.

<sup>28</sup> Billy D. and Linnetta Hill, interview with Deon Wolfenbarger, Manhattan, Kansas, 25 July 2011.

<sup>29</sup> Stephanie Fuqua, "King's Death Ignited Riots, Celebration," *Kansas State Collegian*, 7 April 1993, p. 10.

<sup>30</sup> Rev. Ben Duerfeldt, interview with Kerry Davis, Manhattan, Kansas, 19 September 2011.

Second Baptist Church  
Name of Property

Riley County, Kansas  
County and State

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## 9. Major Bibliographical References

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**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)

Chaudhuri, Nupur. "We All Seem Like Brothers and Sisters: The African-American Community in Manhattan, Kansas, 1865-1940." *Kansas History*. Volume 24, Winter 1991-1992: 270-288.

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Lawrence, Kansas. Kenneth Spencer Research Library, University of Kansas Libraries. Ruth Bayard Collection, Kansas Collection, RH MS P792. Bayard, Ruth. "History of Pilgrim Baptist Church."

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Second Baptist Church  
Name of Property

Riley County, Kansas  
County and State

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"To Amuse Colored Troops." *Manhattan Republic*. 17 January 1918.

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Wolfenbarger, Deon. "African American Resources of Manhattan, Kansas." National Register of Historic Places Multiple Property Documentation Form. 2011.

**Previous documentation on file (NPS):**

- 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 # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
  - Other State agency
  - Federal agency
  - Local government
  - University
  - Other
- Name of repository: Kansas State University Archives; Kenneth Spencer Library-University of Kansas; Second Baptist Church; Riley County Museum

Historic Resources Survey Number (if assigned) N/A

**10. Geographical Data**

**Acreage of Property** Less than one acre  
(Do not include previously listed resource acreage.)

**UTM References**

(Place additional UTM references on a continuation sheet.)

1 14 709914 4339015  
Zone Easting Northing

3 \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_  
Zone Easting Northing

2 \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_  
Zone Easting Northing

4 \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_  
Zone Easting Northing

**Verbal Boundary Description** (Describe the boundaries of the property.)

Ward 5, Lot 191 & 192 (Plat Book/Page A /54-8 Lot Width: 100.0 Lot Depth: 150.0 Deed Book/Page/01).

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary includes all of the lots purchased by the congregation and that were originally associated with the historic church, constructed in 1917. These lots also contain the newer sanctuary building in 1982.

Second Baptist Church  
Name of Property

Riley County, Kansas  
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**11. Form Prepared By**

name/title Deon Wolfenbarger, Historic Preservation Consultant  
organization Three Gables Preservation date July 14, 2011  
street & number 320 Pine Glade Road telephone 303-258-3136  
city or town Nederland state CO zip code 80466  
e-mail Deon@ThreeGables.net

**Property Owner:**

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

name Pilgrim Baptist Church  
street & number 831 Yuma Street telephone \_\_\_\_\_  
city or town Manhattan state KS zip code 66502

**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.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Second Baptist Church  
Name of Property

Riley County, Kansas  
County and State

**Additional Documentation: Photographs**

**Name of Property:** Second Baptist Church  
**City or Vicinity:** Manhattan  
**County:** Riley County  
**State:** KS  
**Name of Photographer:** Deon Wolfenbarger  
**Date of Photographs:** July 26, 2011 (photo 1); June 3, 2011 (photos 3, 5, 7-9); February 11, 2011 (photos 2, 4, 6, 10-14).  
**Location of Original Digital Files:** City of Manhattan, KS; Community Development Department

**Photo #1 (KS\_RileyCounty\_SecondBaptistChurch\_0001)**

North façade, camera facing south.

**Photo #2 (KS\_RileyCounty\_SecondBaptistChurch\_0002)**

Non-historic sanctuary and east elevation (left), north façade, camera facing southwest.

**Photo #3 (KS\_RileyCounty\_SecondBaptistChurch\_0003)**

North façade and west elevation (right), camera facing southeast.

**Photo #4 (KS\_RileyCounty\_SecondBaptistChurch\_0004)**

West elevation (left) and south elevation (middle), breezeway connector (right), camera facing northeast.

**Photo #5 (KS\_RileyCounty\_SecondBaptistChurch\_0005)**

West elevation historic sanctuary (left), breezeway (middle) and west elevation non-historic sanctuary (right), camera facing east.

**Photo #6 (KS\_RileyCounty\_SecondBaptistChurch\_0006)**

West and south elevations historic sanctuary (left) and west and south elevations of non-historic building (right), camera facing northeast.

**Photo #7 (KS\_RileyCounty\_SecondBaptistChurch\_0007)**

South and east elevations of non-historic building, camera facing northwest.

**Photo #8 (KS\_RileyCounty\_SecondBaptistChurch\_0008)**

South and east elevations of historic sanctuary, camera facing northwest.

**Photo #9 (KS\_RileyCounty\_SecondBaptistChurch\_0009)**

North façade, entry tower, camera facing southwest.

**Photo #10 (KS\_RileyCounty\_SecondBaptistChurch\_0010)**

Interior, view towards dias, taken from historic entry, camera facing south/southeast.

Second Baptist Church  
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**Photo #11 (KS\_RileyCounty\_SecondBaptistChurch\_0011)**

Interior, view towards entry, taken from dias, camera facing north.

**Photo #12 (KS\_RileyCounty\_SecondBaptistChurch\_0012)**

Interior, taken from dias, camera facing northeast.

**Photo #13 (KS\_RileyCounty\_SecondBaptistChurch\_0013)**

Interior, view from classroom into sanctuary, camera facing northeast.

**Photo #14 (KS\_RileyCounty\_SecondBaptistChurch\_0014)**

Interior, basement, camera facing southeast.



Second Baptist Church  
 Name of Property

Riley County, Kansas  
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**Additional Documentation: Appendices**

**Appendix A: Kansas buildings commissioned and designed by Architect H. B. Winter**

Sources: Kansas Historic Resources Inventory; Patricia J. O'Brien's "The Architects of Manhattan," 2004, as quoted in Historic Preservation Services, LLC, "Cultural Resources Survey Wards 1 and 2 Manhattan, Kansas," June 2004.

161-3490-00141	Second Baptist Church	831 Yuma St.	Manhattan	1917
161-2248	Walters, B.K., Apartment Building	530 Pierre St.	Manhattan	1928
053-5940-00010	Wilson Grade School	420 24 <sup>th</sup> St.	Wilson	
161-3490-00377	Winter, Henry B., House	501 Bluemont Av.	Manhattan	1911
161-3490-00150	Lyda-Jean apartments & Garage	501 Houston St.	Manhattan	1930
027-184	Morganville School	307 Main St.	Morganville	1927
053-5940-00029	Old Post Office Building	2520-28 Main Street	Wilson	
161-2090	Orville Huntress Building ( storefront remodel)	300 Poyntz Ave.	Manhattan	1883 (1913)
161-3490-00327	Residence	418 N. 5 <sup>th</sup>	Manhattan	1915
161-3490-00162	Leslie A. Fitz House	1014 Houston St.	Manhattan	
161-2064	Bluemont School	714 Bluemont Ave	Manhattan	1911
027-0980-00008	Clay Center Carnegie Library	706 6 <sup>th</sup> St.	Clay Center	1912
161-3490-00502	Commerce Barber Building	318-22 Houston St	Manhattan	
161-2306	George Allington Meat Market	417 Poyntz Ave	Manhattan	1909
161-3490-00466	Residence	423 Fremont St	Manhattan	1908
161-2301	Smith Building	406 Poyntz Ave.	Manhattan	1909
161-2317	St. Paul's Episcopal Church (rectory, addition)	601 Poyntz Ave.	Manhattan	1870 (1908)
	Wareham, William, Residence	824 Leavenworth St.	Manhattan	
	Ayres barn	1029 Leavenworth St.	Manhattan	
	First Baptist Church		Manhattan	1910
	O.W. Holt Building		Manhattan	1911
	Congregation Society Church		Manhattan	1911
	Washington High School		Washington	1912
	College Hill School District No. 7 (remodel)			1913
	Charlotte Swift Hospital			1915
	First Presbyterian Church		Manhattan	1916
	Manhattan Senior High School		Manhattan	1916
	Long Oil Company buildings			
	IOOF Home		Eureka Lake	1917
	Manhattan Community House		Manhattan	
	Manhattan Elks Club	Houston St.	Manhattan	1931
	Barney Youngcamp Building	1220-1224 Moro St.	Manhattan	1914
	Harrison Building	118-1122 Moro St.	Manhattan	1915
	Varney Book Store	623 N. Manhattan Ave.	Manhattan	1916
	Harry Miller complex	716-720 N. Manhattan Ave.	Manhattan	1924
	Miller Theater	Moro Street	Manhattan	1926
	Residence	1027 Houston St.	Manhattan	
	Residence	716 Leavenworth St.	Manhattan	
	Residence	724 Leavenworth St.	Manhattan	
	Residence	814 Osage St.	Manhattan	
	Residence	210 S. 10 <sup>th</sup> St.	Manhattan	
	Residence	418 N. 5 <sup>th</sup> St.	Manhattan	
	Residence	825 Bluemont Av.	Manhattan	

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	Sexton's Residence	Sunset Cemetery	Manhattan	
	Brown, Prof. R. H., Residence	331 N. 17 <sup>th</sup> St.	Manhattan	
	Residence	831 Bluemont Av.	Manhattan	
	Residence	825 Bluemont Av.	Manhattan	
	Residence	821 Bluemont Av.	Manhattan	
	Paddleford Apartments	513 N. 16 <sup>th</sup> St.	Manhattan	1922

Second Baptist Church  
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**Additional Documentation: Appendices**

**Appendix B: Historic Photographs**

Photographs courtesy of the Billy D. and Linnetta Hill personal collection.



Pilgrim Baptist Church Sunday School, early 1960s.

Second Baptist Church  
Name of Property

Riley County, Kansas  
County and State

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**Additional Documentation: Appendices**

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**Appendix B: Historic Photographs (cont.)**



Ca. 1960s

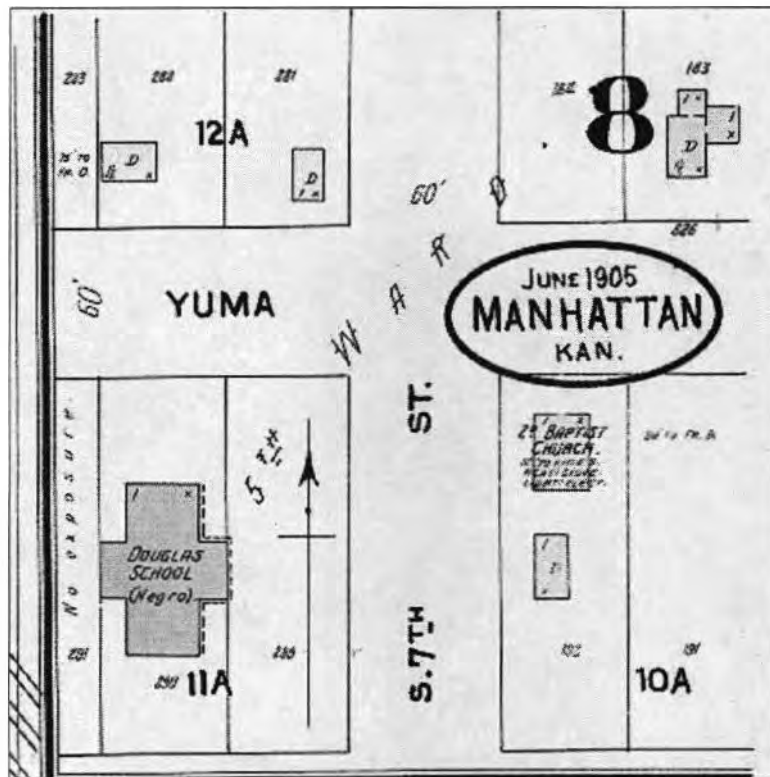


December 24, 1954

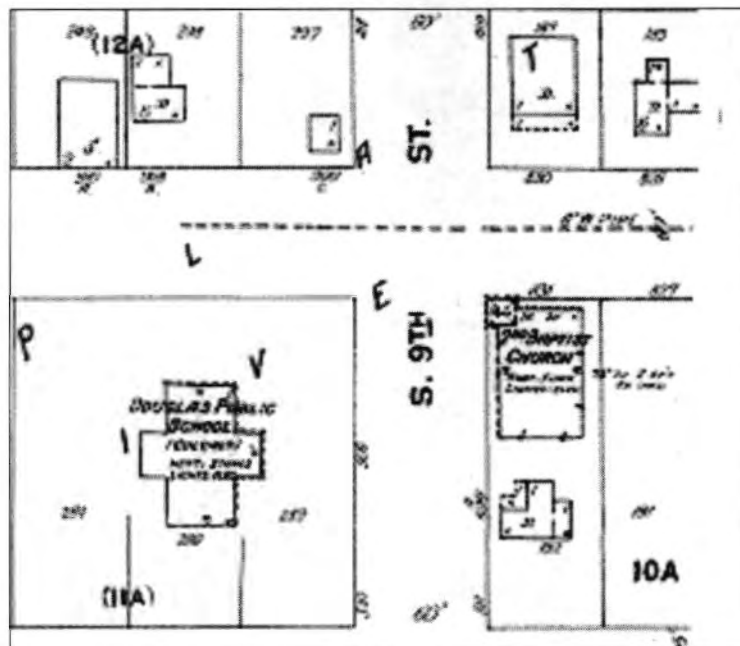
Second Baptist Church  
Name of Property

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County and State

Appendix C: Sanborn Fire Insurance Maps



1905: Frame church constructed 1882



1923: Present church building

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Second Baptist Church  
NAME:

MULTIPLE African American Resources in Manhattan, Kansas MPS  
NAME:

STATE & COUNTY: KANSAS, Riley

DATE RECEIVED: 4/13/12 DATE OF PENDING LIST: 5/04/12  
DATE OF 16TH DAY: 5/24/12 DATE OF 45TH DAY: 5/30/12  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12000302

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: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT  RETURN  REJECT 5/30/12 DATE

ABSTRACT/SUMMARY COMMENTS:

*A good local example of an African American church in Manhattan Kansas*

RECOM./CRITERIA \_\_\_\_\_

REVIEWER *Abernathy* DISCIPLINE \_\_\_\_\_

TELEPHONE \_\_\_\_\_ DATE \_\_\_\_\_

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.























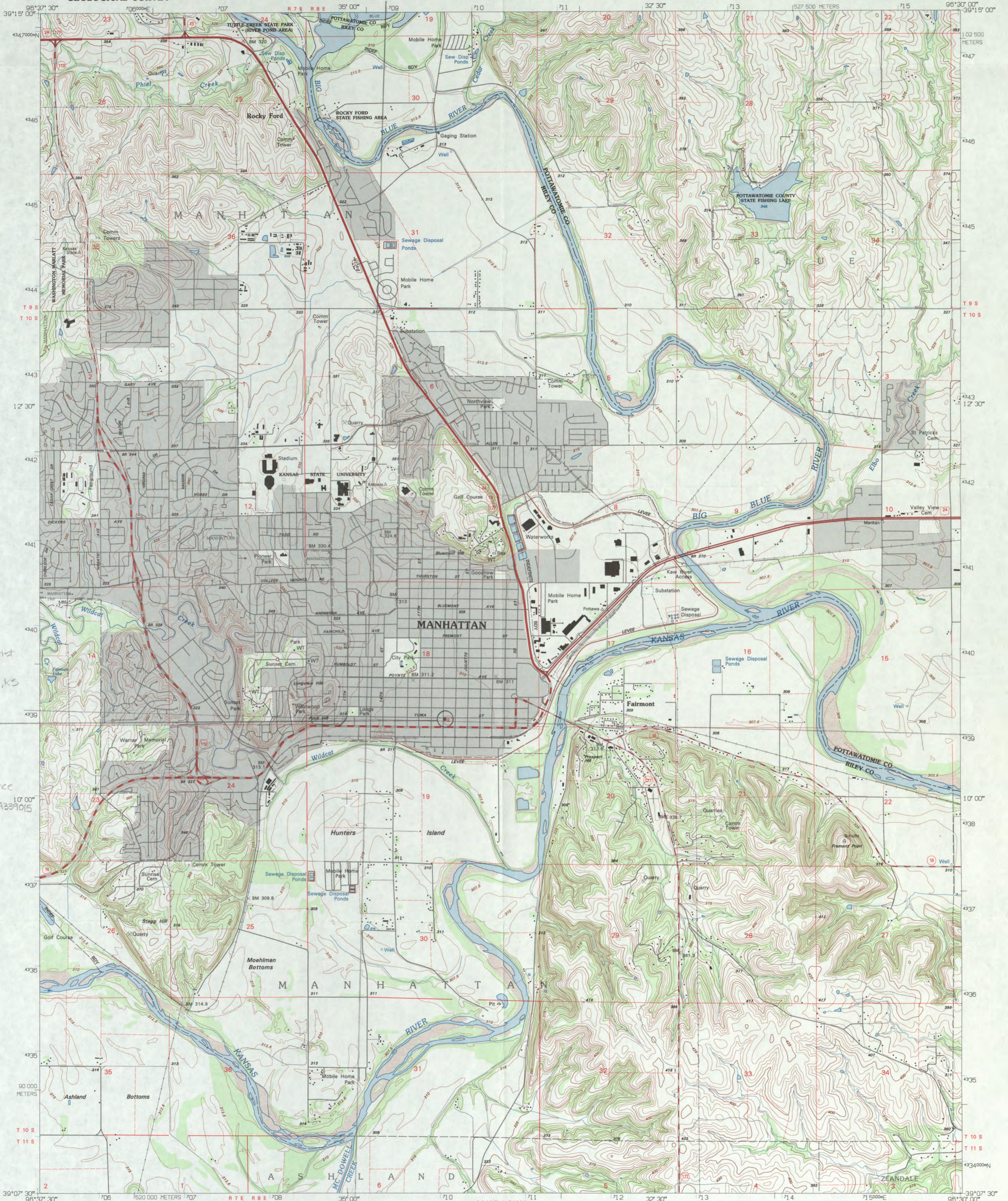












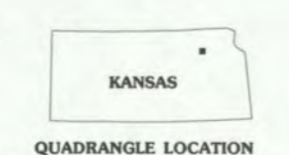
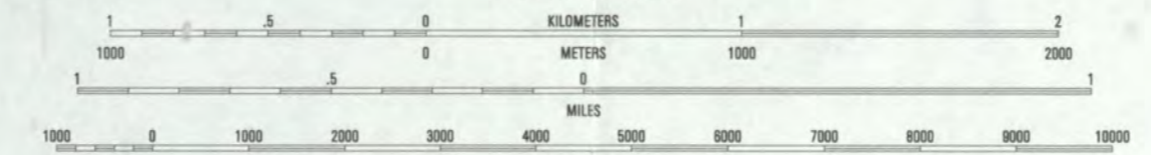
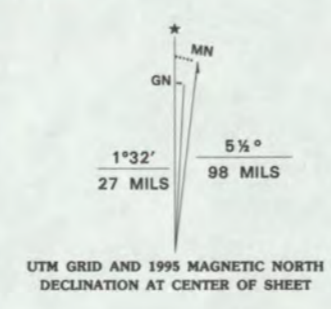
Second Baptist Church  
Manhattan,  
Riley County, KS

UTM Reference  
14 709914 4239015

Produced by the United States Geological Survey  
Compiled by photogrammetric methods from imagery dated 1978  
Field checked 1979. Revised from imagery dated 1991  
PLSS and survey control current as of 1979. Map edited 1995  
Contours not revised

North American Datum of 1983 (NAD 83). Projection and  
blue 1000-meter ticks: Universal Transverse Mercator, zone 14  
2 500-meter ticks: Kansas Coordinate System of 1983 (north zone)  
North American Datum of 1927 (NAD 27) is shown by dashed  
corner ticks. The values of the shift between NAD 83 and NAD 27  
for 7.5-minute intersections are obtainable from National Geodetic  
Survey NADCON software

There may be private inholdings within the boundaries of  
the National or State reservations shown on this map



ROAD CLASSIFICATION

Primary highway  
hard surface .....  
Improved surface .....

Secondary highway  
hard surface .....  
Unimproved road .....

Interstate Route U.S. Route State Route

1	2	3	1 Olaburg SW
			2 Tuttle Creek Dam
			3 Flush
4			4 Kents
	5		5 St. George
			6 Ogden
			7 Swede Creek
6	7	8	8 Wamego SW

ADJOINING 7.5' QUADRANGLE NAMES

MANHATTAN, KS  
39096-B5-TM-024  
1991  
DMA 6662 II NE - SERIES V878

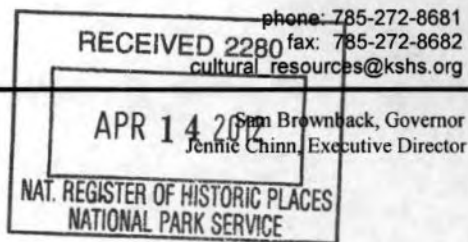
CONTOUR INTERVAL 5 METERS  
SUPPLEMENTARY CONTOUR INTERVAL 2.5 METERS  
NATIONAL GEODETIC VERTICAL DATUM OF 1929  
CONTROL ELEVATIONS SHOWN TO THE NEAREST 0.1 METERS  
OTHER ELEVATIONS SHOWN TO THE NEAREST METER  
TO CONVERT METERS TO FEET MULTIPLY BY 3.2808  
TO CONVERT FEET TO METERS MULTIPLY BY 0.3048

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS  
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092  
AND KANSAS GEOLOGICAL SURVEY, LAWRENCE, KANSAS 66044  
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

6425 SW 6<sup>th</sup> Avenue  
Topeka, KS 66615



Kansas Historical Society



April 6, 2012

Carol Shull  
National Register of Historic Places  
National Park Service  
1201 Eye Street, N. W.  
8<sup>th</sup> Floor (MS 2280)  
Washington, DC 20005

Dear Ms. Shull:

Please find enclosed the following National Register documents:

- African American Resources in Manhattan, Kansas MPDF (new submission)
- Bethel A.M.E. Church nomination – Manhattan, Riley County (new submission)
- Second Baptist Church nomination – Manhattan, Riley County (new submission)

Please do not hesitate to contact me if you have any questions. I may be reached at 785-272-8681 ext. 216 or [smartin@kshs.org](mailto:smartin@kshs.org).

Sincerely yours,

Sarah J. Martin  
National Register Coordinator

Enclosures