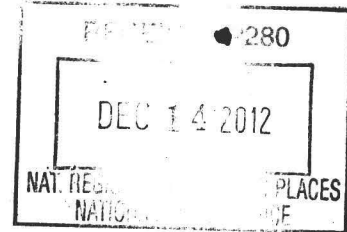


United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in 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 Congregational Church

other names/site number 121-4220-00003

2. Location

street & number 315 Sixth Street

☐ not for publication

city or town Osawatomie

☐ vicinity

state Kansas code KS county Miami code 121 zip code 66064

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 Galtner
Signature of certifying official

5-16-12
Date

DSHPO
Title

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):

For Edson H. Beall
Signature of the Keeper

1.29.13
Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

<input type="checkbox"/>	private
<input checked="" type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

Category of Property (Check only one box)

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

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

Contributing	Noncontributing
1	buildings
	district
	site
	structure
	object
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

0

6. Function or Use

Historic Functions (Enter categories from instructions)

Religion: Religious Facility

Current Functions (Enter categories from instructions)

Recreation & Culture: Auditorium

7. Description

Architectural Classification (Enter categories from instructions)

Mid-19th Century: Greek Revival

Late Victorian: Gothic Revival

Materials (Enter categories from instructions)

foundation: Stone: limestone

walls: Stone: limestone

roof: Wood shingle

other: Wood windows

Narrative Description

Summary

This Congregational Church of Osawatomie, built 1858-1861, sits near the north edge of Sixth Street in Osawatomie, Miami County, Kansas, and approximately 18 miles west of the Kansas-Missouri border. Sixth Street was once the major north-south route through the city, but it has been replaced by a bypass (169) to the east of the town. Osawatomie is located seven miles south of the county seat of Paola.

Surrounding the building is a mix of 20th century commercial and residential properties. Adjacent to the south is an old auto-related building, and to the north and east are small single-family homes. Across the street to the east are a gas station, grain elevator, and co-op.

Elaboration

The building is a simple one-room structure with some slight Greek Revival features that include cornice returns and wide bands of trim along the roofline. The building also features early Gothic Revival characteristics, particularly with the multi-light windows and the interior window trim. It is built of native Kansas limestone and has a gable-roof porch supported by columns leading to double doors and an interior foyer. It measures 32 x 60 feet and sits upon the north 50 feet of lots 19 and 20 in block A in Osawatomie, Kansas. It is one of only two churches built on the city's original church square, platted in 1855. Its double-door entrance faces west and is bordered by a triple-hung window on either side. Both the north and south sides of the building contain three pairs of triple-hung windows, each sash containing four lights. (These triple-hung, multi-light sash wood windows are especially unique.) The roof is made of cedar shingles as is the belfry which holds the original iron bell, cast in Troy, New York in 1868. The interior features plastered or mortared walls with walnut wainscoting and the original walnut pews and altar chairs.

Exterior

Stones laid on the ground served as footing for the church and all four walls lean a few degrees toward their opposite walls. Stabilization cables with star-shaped face plates are inserted through the walls near the top corner of each elevation and provide needed structural support. The corners of the building feature decorative quoins and the exterior stone includes small untooled field stones. Three pairs of narrow triple-hung windows, each measuring 7'x4" high and 3'x5" wide, appear on each of the north and south sides of the church. Similar windows frame the entrance. All are fitted into walnut casings with wood sills and large, smooth stone lintels. There are no windows or any other openings on the east (rear) side of the church. The wood roof was covered with split cedar shingles, replaced in 1961 and again in 2011. The bell tower, added in 1868 when the bell was obtained and installed, was replaced in 2009 and the original bell was then mounted onto a new wheel. The tower features an open round arch on each side and is topped by a small dome. It is made of wood and reinforced with polyurethane with tin inside the dome.

The front west entrance features an original double-door porch-style entrance with a gabled roof. The porch is made of wood and features horizontal wood siding in the front-facing gable and is supported by narrow, turned wood columns. Simple decorative spindlework adorns the underside of the gable. A small grassy area, with a concrete sidewalk, leads to that entrance. The area is bordered by a redwood fence. The walls of the church, windows and bell are original exterior features.

Interior

The interior of the church contains an entry foyer and nave with an 8-inch elevated rostrum on the east. The small, central foyer is built of wood and plastered rock walls and holds the rope to the bell tower. The nave has a concrete sub-floor topped with pine joists and a wood floor, which were replaced in 1961. The two central aisles and the rostrum are again covered with red carpet like that used in the church's early years. The walls are plaster-finished and painted over the original mortar which covered the limestone walls. The walls extend 9'4" above the original 3'5" walnut wainscoting. The ceiling is flat and covered with unadorned plaster. The window trim is simple, flat and square but features decorative wood crowns. Two aisles divide three sections of original walnut pews and lead to the rostrum on which sit the original altar chairs, an 1850s pulpit and an 1850s kneeler. The pews feature draft boards to protect worshippers from cold winds and tool marks from their construction are still visible.

Electricity was installed during the 1960-61 restoration of the church and the three wrought iron candelabra now hold candle-shaped bulbs. A forced-air furnace was installed at that same time and it and the bell tower can both be accessed through a wooden partition at the upper west end of the nave above the last row of pews.

Original interior features of the church remaining include the walls, wainscoting, windows, pews, altar chairs and light fixtures. The recently restored walnut pulpit and kneeler are authentic to the period. A picture of the Rev. Samuel L. Adair, first minister and builder of the church, and a plaque honoring his daughter, Jessie Adair Willis, hang on the southwest wall.

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)

Architecture

Exploration/Settlement

Period of Significance

1858-1910

Significant Dates

1858, 1861, 1910

Significant Person

(Complete only if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Undetermined

(Samuel L. Adair oversaw local craftsmen)

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 begins in 1858 when the building's foundation stones were laid and extends to 1910 when the congregation dwindled and the church closed its doors. By this time, the church's founders had been deceased for many years and the fate of the church fluctuated – occasionally serving as worship space for other churches and later as storage for the Farmers' Cooperative.

Criteria Considerations (justification)

The Osawatimie Congregational Church meets the registration requirements for *Criteria Consideration A: Religious Properties* because it derives its primary significance from its architecture and its association with the early development of the town. The property does not derive its primary significance from associations with religious doctrine.

Narrative Statement of Significance

Summary

The Congregational Church of Osawatomie, built 1858-1861, is nominated to the National Register of Historic Places under both Criteria A and C. The building is associated with the early development of Osawatomie and the Border Warfare days, events that made a significant contribution to our history. It also embodies the distinctive characteristics of a type, period and method of building construction. It illustrates how, even in a period of political and social unrest over the slavery question and the poverty of a territory torn by that conflict and drought, a group could come together to build a house of worship for themselves and their community. A few people banded together during this period of great adversity to build a church "as nearly like the earlier churches in New England as their builders could remember and had the skill to execute...classic in spirit if not in detail, and...designed with an honesty, integrity and puritanical simplicity...characteristic of the congregations which built them."¹ It still stands today with most of its original materials intact.

Elaboration

Osawatomie was founded on October 22, 1854, by a group of 10-12 families from New York and the Ohio River Valley, who had come to Kansas Territory in an effort to keep the prospective new state free from slavery. Osawatomie is located along the Kansas-Missouri border in the southwest part of Miami (then Lykins) County, bordered by the Marais Des Cygnes River to the north and west and by the Pottawatomie Creek on the south. Its name was suggested by Indian agent Ely Moore and was formed by using the first parts of the rivers' names: "Osa" for the Osage, the name pre-dating Marais des Cygnes, and "watomie" from the Pottawatomie.²

This "town between two rivers" was organized primarily by representatives of the New England Emigrant Aid Society which chose its location. Its founders were Orville C. Brown, Samuel Pomeroy and William Ward. The town site was not surveyed until February 18, 1855 but, within a year, Osawatomie had a population of about 200.³

One of the early residents and the man who led the Congregational Church was the Reverend Samuel L. Adair. Married to Florella Brown, half-sister of famed abolitionist John Brown, Adair first visited Osawatomie in the fall of 1854 under the auspices of the American Missionary Association. Believing it a good place to organize a church, he returned with his family from their home in Lafayette, Ohio, March 22, 1855 and settled on a claim one and one-half miles west of the city. That site was, at least once, a part of the Underground Railroad network.⁴

The Adairs were not prepared for the violence of the Border Wars and the ominous reality of threat and danger because of their abolitionist beliefs and their relationship to John Brown.

On April 13, 1856, Samuel organized the first body of his church, signing the Articles of Faith with six other persons, including his wife and town founder O. C. Brown.⁵ Members of that congregation were free-staters, important in community and state history as leaders in the abolitionist cause as well as in the church. Church services were held in the Adair Cabin which was moved into the John Brown Park in 1912. A protective stone pergola was built over it in 1928, and it is now called the John Brown Museum/State Historic Site and is listed in the National Register. The battles of Osawatomie on June 7 and August 30 of that year devastated the town, and church minutes show that hymn books and the Sunday School library were "carried away or burned."⁶

Those battles are considered to be acts of retaliation for John Brown's actions and the killing of five settlers at the Pottawatomie Massacre in Franklin County. Those killings were also done in retaliation for pro-slavery sacking of Lawrence, a free-state stronghold, on May 21, 1856. Believing that forceful action was needed to counteract that

¹ E. R. Dezuroko, "Early Kansas Churches" (Manhattan, KS: Kansas State College, 1949). Howard Brown, Untitled Notebook, Osawatomie Public Library.

² Ely Moore, Jr., "The Naming of Osawatomie and Some Experiences with John Brown," *Kansas Historical Collections*, Vol XI1, KSHS; Topeka, 1911-12, 338-346.

³ Gerald McFarland, *A Scattered People: An American Family Moves West* (Chicago: Ivan R. Dees, 1985), 145.

⁴ "John Brown Gives Gift of Freedom for Christmas," *Pioneer Champion*, Baldwin City, KS, Winter, 1995-96.

⁵ S. L. Adair, "Early History of the Congregational Church in Osawatomie," *Western Spirit* (Paola, KS), 14 April 1876.

⁶ "A Famous Church: Osawatomie Edifice Erected in the Fifties," *Osawatomie Globe*, 30 August 1906.

Lawrence attack, Brown led a party of seven men, including four sons and a son-in-law, and killed five pro-slavery men who lived near Pottawatomie Creek. In the immediate June event, pro-slavery forces destroyed most of the Brown family's settlement at Brown's Station on the east side of the North Middle Creek branch of the Marais des Cygnes river, about 10 miles west of Osawatomie, and looted that town.

In August, 250-400 Missourians under the command of Captain John Reid invaded Osawatomie. Brown and 41 other men defended the town along the southern banks of the Marais des Cygnes on the battlefield now known as the John Brown Park. Five defenders were killed and the invaders lost two. This 1856 loss of life on both sides of the slavery question is believed to be, along with the June 2, 1856 Battle of Black Jack, the first bloodshed leading to the Civil War. The town of Osawatomie was burned and again looted with only the Adair cabin and three other buildings surviving. All church members but the pastor lost their homes and many left, returning in the spring of 1857. Subsequent epidemics and a depression following the panic of 1857 made Adair's dream of a church fade.

The congregation reassembled in December 1857 and, in 1858, began the work of building a church home. Only two churches of the Congregational denomination were organized in Kansas before this one - one in Lawrence on October 15, 1854 and one in Manhattan on January 6, 1856.⁷

"At times it seemed that Samuel built his stone church single-handed. He raised money, hauled stone and walnut lumber from his homestead and with (his son) Charles' aid, did the actual construction himself before 1860-61.⁸ At that time, a severe drought caused many residents of Osawatomie and the Kansas Territory to leave and return a year later. The 1860 census of Osawatomie did not differentiate between the town and the township but showed a population of 304 — 167 males and 137 females."⁹ Florella returned to Ohio on what she called a "calling and begging trip" to collect donations enabling Adair to hire local craftsman to help complete the church. Among those contributing to the construction of the church were the ForeFathers' Fund, the Aid to Kansas Committee, the Congregational Church of Brookfield, Massachusetts and many individuals who "believed the church structure to be a crucial one...in a time of crisis."¹⁰ Reverend Adair's own account stated that the total amount raised for the church was \$2,045.97.¹¹

The walls were completed, the roof went up and the interior was finished. The church was dedicated July 14, 1861 and stands there yet, "its placid limestone facade belieing the difficulties its founders went through to build it."¹² Thus, the church came into being in "the greatest moral crisis in American history" when the question then was "shall we be slave or shall we be free?"¹³ The church was shared with members of other congregations - the Baptists, the Methodists and the African Methodists - in the belief that mutual aid in difficult times was more important than the fine points of dogma.¹⁴ "Its charter made evangelism, bringing the gospel to the whole district, its aim."¹⁵

On November 28, 1861, 19 residents of Osawatomie came together in the church to celebrate the first Thanksgiving in Osawatomie, a day of prayer and reflection for the Union Cause. Rev. Adair preached the sermon.¹⁶ The first known image of the church appears in a sketch by John Gaddis, a member of the 12th Wisconsin as the regiment passed through Osawatomie on the way to Fort Scott, Kansas, in March 1862.¹⁷ The bell tower had not yet been built.

Except for three years during the Civil War when Adair, needing income, served as chaplain at the U.S. General Hospital in Leavenworth and at the Kansas Military Hospital in Fort Scott, he remained pastor of the church until age 82 in 1893, leading his congregation for 37 years as guide, philosopher and friend. He died five years later, in 1898. Through those years, he and his congregation added to their church, obtaining the bell in 1868 and purchasing carpet, a small organ and hymn books.

⁷ Charles M. Correll, *A Century of Congregationalism in Kansas: 1854-1954* (Topeka, KS: The Kansas Congregational and Christian Conference, 1953), 20-21.

⁸ McFarland, 152.

⁹ Margaret Hays, *As Constant as the Rivers: Osawatomie, Kansas, 1854-2004* (Rich Hill, MO: Bell Books, 2004), 38.

¹⁰ Howard Brown, "Untitled Notebook" Osawatomie Public Library.

¹¹ S. L. Adair, "Early History of the Congregational Church in Osawatomie," *Western Spirit* (Paola, KS), 4 April 1876.

¹² McFarland, 155.

¹³ Rev. Paul Davis, Rededication address, "Overflow Crowd Attends Re-dedication of Church," *Osawatomie Graphic-News*, 14 July 1963.

¹⁴ "The Old Stone Church," *Osawatomie Graphic-News*, 17 May 1934.

¹⁵ George McFarland, "Reverend Adair's Family Church," *Kanhistique* (Vol. 4, No. 7), Ellsworth, KS, November 1978.

¹⁶ "The First Thanksgiving in Osawatomie," *Osawatomie Graphic*, 30 November 1911.

¹⁷ Osawatomie History and Depot Museum collection.

In addition to his involvement in the church, Adair and son Charles helped obtain the land needed for the construction of the Kansas State Insane Asylum in 1863, now the Osawatomie State Hospital.¹⁸ Adair was appointed to the first board of trustees of the asylum and served in that capacity until 1873. After 11 years of bringing religious services to the patients, he was appointed official chaplain in 1876, serving in that capacity until 1891. A second treatment complex on the hospital grounds is named for him. His congregation had also grown during the years to a maximum of 75 but many moved away and, by April, 1876, Father Adair reported only 39 current members.¹⁹

Adair died December 2, 1898 and his church struggled on until 1910 when the congregation dwindled and "the last member of the Adair family was gone" and then it ceased to be.²⁰ It was sold to the Episcopalians who united with the Presbyterians and, in 1918, the building was sold to the Farmers' Cooperative for use as a storehouse.²¹ Saved from razing once in 1922,²² it remained a storage house until August 30, 1941 when it was deeded to the City of Osawatomie as part of a land purchase for a new U.S. Highway 169.

The church building continued to deteriorate and neighbors objected to its condition. Members of the Osawatomie Historical Society rallied to save it in 1948 but lacked the needed funds for repairs until 1960 when Jessie Remington Willis, the Adairs' granddaughter, died and left a bequest of \$20,000 for that purpose. The floor and roof were repaired with new wood and shingles and the exterior was shored up. A new bell tower replicated the original rotted wood. A forced-air furnace was added and the original candle chandeliers were wired and filled with candle-shaped light bulbs. The original pews, altar chairs and bell were found, reclaimed and returned to the church.

The church was rededicated July 14, 1963 as an All-Faiths Chapel. Those present sang "Faith of Our Fathers." Rosalie Ward Conner, great-granddaughter of the Adairs, presented the "History of the Old Stone Church."²³ The speaker, Rev. Paul Davis, noted that it was fitting that the rededication occurred at another "of the turning points in history when more and more Americans are demanding to be free."²⁴

An air conditioner was added to the church in 1968. Only minimal maintenance occurred until 2009 when a committee was appointed to restore the church once again. The platform of the bell tower had never been replaced and the bell was about to fall. City employees took the bell down and the rotted platform and portions of the tower were replaced. The bell was then reattached to a replica of its original wheel, still rung by hand by a rope in the foyer.

Interior walls, ceiling and floors were repaired and painted. Altar chairs were reupholstered. The pews were cleaned and carpeting was added to the aisles and rostrum. Dimmer switches were added to the electric lights and a light fixture was installed in the entry way. Window frames were repaired and downspouts were installed to help with run off. Termites were eliminated and the wood roof was replaced. The kneeler that was turned into a pulpit in 1963 was restored to its original state. An 1850s pulpit was restored and loaned to the church.

As of this writing, two tasks remain: moving Emma Adair Remington's piano into the church and obtaining decorative plants for the altar. Once those are accomplished, responsibility for maintenance will return to the city.

The Osawatomie Congregational Church is associated with important events in the nation's history and embodies distinctive characteristics of construction. The building typifies the devotion of its founders and builders to their faith and stands as a monument to the heroic self-sacrifice of the Border Wars period. In the words of Kansas poet May Williams Ward: "A church is always more (or less) than its building...The Old Stone Church again Stands."²⁵

¹⁸ Rex Zuel, "Adair Maker of Local History, *Osawatomie Graphic*, 21 June 1984. Margaret Hays, "Thinking Out Loud," *Osawatomie Graphic*, 20 February 2010.

¹⁹ S. L. Adair, "Early History of the Congregational Church in Osawatomie," *Western Spirit* (Paola, KS), 4 April 1876.

²⁰ Correll, 127.

²¹ "Old Stone Church Sold," *Osawatomie Graphic*, 4 July 1918.

²² "Osawatomie Escapes An Historical Error," *Kansas City Star*, 18 June 1922.

²³ Program: "Old Stone Church re-Dedication Services," 4 July 1963, Osawatomie History and Depot Museum collection.

²⁴ "Overflow Crowd Attends Re-dedication of Church," *Osawatomie Graphic-News*, 14 July 1963.

²⁵ May Williams Ward, "The Old Stone Church," program, "Old Stone Church Re-dedication Services, 4 July 1963. Osawatomie History and Depot Museum collection.

Architecture

Historic accounts make no mention of specific architects or builders associated with the construction of the Osawatomie Congregational Church. It was typical during this early period of development in Kansas for congregations to construct their own buildings with local labor and materials. Volunteers donated their services and only a mason or carpenter and their assistants received pay. Depending upon the availability of funds and materials, which often had to be shipped overland from supply points like Fort Leavenworth, construction could take many months or years to complete.²⁶

When construction of the church began in 1858, only two other churches of the Congregational denomination were organized in Kansas – in Lawrence and Manhattan.²⁷ As one of the state's earliest surviving houses of worship, it exhibits a vernacular architectural character with slight references to both the Greek and Gothic Revival styles that were popular in the mid-19th century. Greek Revival features include cornice returns and wide bands of trim along the roofline, while Gothic Revival characteristics, particularly with the multi-light windows and the interior window trim. Architectural historian E. R. Dezurko notes that, "churches of the eighteen sixties in Kansas were frequently a curious mixture of classic and Gothic details," but the churches of the Territorial days were, almost without exception, classic in spirit if not in detail, and were designed with an honesty, integrity, and puritanical simplicity which was characteristic of the congregations which built them."²⁸

²⁶ Dezurko, "Early Kansas Churches," 16-17.

²⁷ Charles M. Correll, *A Century of Congregationalism in Kansas: 1854-1954* (Topeka, KS: The Kansas Congregational and Christian Conference, 1953), 20-21.

²⁸ Dezurko, "Early Kansas Churches," 21-22.

9. Major Bibliographical References

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- Correll, Charles M. *A Century of Congregationalism in Kansas: 1854-1954* (Topeka, KS: The Kansas Congregational and Christian Conference, 1953), 20-21.
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- Hays, Margaret. *As Constant as the Rivers: Osawatomie, Kansas, 1854-2004* (Rich Hill, MO: Bell Books, 2004), 38.
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- McFarland, Gerald. *A Scattered People: An American Family Moves West* (Chicago: Ivan R. Dees, 1985), 145.
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- Moore, Jr., Ely. "The Naming of Osawatomie and Some Experiences with John Brown," *Kansas Historical Collections*, Vol XI1, KSHS; Topeka, 1911-12, 338-346.
- "The First Thanksgiving in Osawatomie," *Osawatomie Graphic*, 30 November 1911.
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- Zuel, Rex, "Adair Maker of Local History, *Osawatomie Graphic*, 21 June 1984.

Primary location of additional data:

☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☒ Other

Name of repository: Osawatometie History & Depot Museum

10. Geographical Data

UTM References

Lat/Long: 38.50038 / -94.95096 (See Figure 1)

3
Zone Easting Northing

4 _____
Zone Easting Northing

The building sits on the north 50 feet of lots 19 and 20 in block A of Osawatomie, Kansas.

The nominated property includes the land historically associated with the Congregational Church.

name/title Margaret Hays

organization _____ date _____

street & number 33300 Bethel Church Road telephone 913-755-4676

city or town Osawatomie state Kansas zip code 66064

e-mail _____

Submit the following items with the completed form:

- **Maps:** A USGS map (7.5 or 15 minute series) indicating the property's location.

11

- **Continuation Sheets**
- **Additional items:** (Historic images, maps, etc.)

Photographs:

Name of Property: Osawatomie Congregational Church
City or Vicinity: Osawatomie
County/State: Miami County, Kansas
Photographer: Sarah Martin
Date of Photos: January 11, 2012

Description of Photograph(s) and number:

- 1 of 8 Overall view of building showing west (front) and south (side) elevations, facing NE
- 2 of 8 Overall view of building showing west (front) and north (side) elevations, facing SE
- 3 of 8 East (rear) and north (side) elevations, facing W
- 4 of 8 Entrance on west elevation, facing E
- 5 of 8 Interior, facing W
- 6 of 8 Interior, facing E
- 7 of 8 Interior, showing pews, floor, and windows, facing S
- 8 of 8 Interior, close-up of window trim on north wall, facing N

Property Owner:

(complete this item at the request of the SHPO or FPO)

name City of Osawatomie (Don Cawby, City Manager)
street & number PO Box 37 telephone 913-755-2146
city or town Osawatomie state KS zip code 66064

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.

Figure 1: Google.com aerial map of Osawatomie – arrow shows location of church.



Congregational Church
315 6th Street, Osawatomie, Miami County, KS
Lat/Long: 38.50038 / -94.95096
Datum: WGS84

Figure 2: Contextual Map



Congregational Church
315 6th Street, Osawatomie, Miami County, KS
Lat/Long: 38.50038 / -94.95096
Datum: WGS84

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Congregational Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: KANSAS, Miami

DATE RECEIVED: 12/14/12 DATE OF PENDING LIST: 1/14/13
DATE OF 16TH DAY: 1/29/13 DATE OF 45TH DAY: 1/30/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12001239

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 1-29-13 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ 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.





OLD STONE CHURCH

The Old Stone Church is built of stone. The church was built by the congregation of the Methodist Episcopal Church in 1852. The church was built on the site of the old stone church. The church was built on the site of the old stone church. The church was built on the site of the old stone church.





OLD STONE CHURCH

The first church in Klamath, this church
built by a Congregationalist group and is
one of the church structures built during
the early days in Klamath. It was dedicated to
service in 1892, and its first pastor was
Rev. Samuel L. Alder brother-in-law
of the Rev. the famous abolitionist
AD ASTRA PER ASPERA









Missing Core Documentation

Property Name

Congregational Church

County, State

Miami, KS

Reference Number

12001239

The following Core Documentation is missing from this entry:

☐ Nomination Form

☐ Photographs

☒ USGS Map

6425 SW 6th Avenue
Topeka, KS 66615

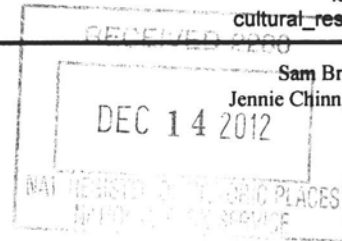


Kansas Historical Society

phone: 785-272-8681

fax: 785-272-8682

cultural_resources@kshs.org



Sam Brownback, Governor

Jennie Chinn, Executive Director

December 10, 2012

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

Dear Ms. Shull:

Please find enclosed the following National Register document:

- Congregational Church – Osawatomie, Miami County, KS (new nomination)*
*Attention Alexis Abernathy

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.

Sincerely yours,

Sarah J. Martin
National Register Coordinator

Enclosures