

**United States Department of the Interior
Heritage Conservation and Recreation Service**

**National Register of Historic Places
Inventory—Nomination Form**

For HCRS use only
received JUL 23 1979
date entered SEP 4 1979

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Second Presbyterian Church (Clayborn Temple)

and/or common Clayborn Temple

2. Location

street & number 280 Hernando St _____ not for publication

city, town Memphis _____ vicinity of _____ congressional district _____

state Tennessee code 047 county Shelby code 157

3. Classification

| Category | Ownership | Status | Present Use | |
|---|---|---|--|---|
| <input type="checkbox"/> district | <input type="checkbox"/> public | <input checked="" type="checkbox"/> occupied | <input type="checkbox"/> agriculture | <input type="checkbox"/> museum |
| <input checked="" type="checkbox"/> building(s) | <input checked="" type="checkbox"/> private | <input type="checkbox"/> unoccupied | <input type="checkbox"/> commercial | <input type="checkbox"/> park |
| <input type="checkbox"/> structure | <input type="checkbox"/> both | <input type="checkbox"/> work in progress | <input type="checkbox"/> educational | <input type="checkbox"/> private residence |
| <input type="checkbox"/> site | Public Acquisition | Accessible | <input type="checkbox"/> entertainment | <input checked="" type="checkbox"/> religious |
| <input type="checkbox"/> object | <input type="checkbox"/> in process | <input checked="" type="checkbox"/> yes: restricted | <input type="checkbox"/> government | <input type="checkbox"/> scientific |
| | <input type="checkbox"/> being considered | <input type="checkbox"/> yes: unrestricted | <input type="checkbox"/> industrial | <input type="checkbox"/> transportation |
| | | <input type="checkbox"/> no | <input type="checkbox"/> military | <input type="checkbox"/> other: |

4. Owner of Property

name African Methodist Episcopal Church, 13th District

street & number 280 Hernando

city, town Memphis _____ vicinity of _____ state Tennessee 38126

5. Location of Legal Description

courthouse, registry of deeds, etc. Shelby County Courthouse

street & number 160 North Main

city, town Memphis _____ state Tennessee 38103

6. Representation in Existing Surveys

title Tennessee Historical Commission has this property been determined eligible? yes no

date March 1972 _____ federal state _____ county _____ local

depository for survey records Tennessee Historical Commission, 4721 Trousdale Drive

city, town Nashville, _____ state Tennessee 37220

7. Description

| | | | |
|------------------------------------|--|---|---|
| Condition | | Check one | Check one |
| <input type="checkbox"/> excellent | <input checked="" type="checkbox"/> deteriorated | <input checked="" type="checkbox"/> unaltered | <input checked="" type="checkbox"/> original site |
| <input type="checkbox"/> good | <input type="checkbox"/> ruins | <input type="checkbox"/> altered | <input type="checkbox"/> moved |
| <input type="checkbox"/> fair | <input type="checkbox"/> unexposed | | date _____ |

Describe the present and original (if known) physical appearance

Clayborn Temple is a Romanesque Revival Church located on the corner of Hernando Street and Pontotoc Avenue near the downtown area of Memphis. The facade faces west on Hernando Street.

The building was constructed of limestone blocks, rusticated externally and with heavy timber framing members forming the roof trusses. The nave ceiling has wood beams that are suspended from the roof trusses by 2 x 4 studs. Interior partitions are of stud construction with wood lathe and plaster covering.

Externally the church is arranged with a crossing of gabled roofs. The main axis runs east-west with two equal side gables intersecting (one north, one south), and forming an equal sized cross. At the southwest corner of the cross is a large belltower and the front and side entrances to the nave are located in it. The northeast corner of the cross has an additional entrance emphasized with a small gabled roof. At the gabled termination of the north, south, and west branches of the cross are large stained glass windows held in place by wood mullions.

The rusticated limestone exterior is not overly ornate but the major functional parts are separately articulated. Clearly recognizable edges define functional masses, that is, the entryway, nave, and tower.

The interior of the church has an unusual design which does not reflect the Romanesque exterior. The nave has basically eight sides defined by a like number of vaults that radiate from a small dome located in the center of the suspended ceiling. The terminating walls below the north, south, east and west ceiling vaults are larger than the other four terminating walls and contain the three main stained-glass windows. A large pipe organ covers the east wall.

The northwest, northeast, southwest and southeast vaults terminate above smaller wall sections forming corners to the north, south, east, and west emphasis. The southwest corner contains an entrance to the bell tower. The southeast corner has an entrance to the sacristy. In the northwest corner is a small stained glass window, and the pulpit stands in the northeast corner; it is from this northeast corner that the curved pews radiate. A second level of pews is formed by a balcony supported on posts above the lower level. The plastered ceiling hangs well below the roof trusses purposely reducing the effect of a high Gothic ceiling.

East of the nave are the ancillary rooms of the church, including the sacristy, classrooms, offices, rest rooms, and a small chapel. These rooms can be entered through a side doorway located at the base of a circular turret facing Pontotoc Avenue.

The cornerstone is located in the southwest corner of the tower. It indicates that the church was dedicated on May 14, 1891.

8. Significance

| Period | Areas of Significance—Check and justify below | | | |
|---|--|---|---|---|
| <input type="checkbox"/> prehistoric | <input type="checkbox"/> archeology-prehistoric | <input type="checkbox"/> community planning | <input type="checkbox"/> landscape architecture | <input type="checkbox"/> religion |
| <input type="checkbox"/> 1400-1499 | <input type="checkbox"/> archeology-historic | <input type="checkbox"/> conservation | <input type="checkbox"/> law | <input type="checkbox"/> science |
| <input type="checkbox"/> 1500-1599 | <input type="checkbox"/> agriculture | <input type="checkbox"/> economics | <input type="checkbox"/> literature | <input type="checkbox"/> sculpture |
| <input type="checkbox"/> 1600-1699 | <input checked="" type="checkbox"/> architecture | <input type="checkbox"/> education | <input type="checkbox"/> military | <input checked="" type="checkbox"/> social/ humanitarian |
| <input type="checkbox"/> 1700-1799 | <input type="checkbox"/> art | <input type="checkbox"/> engineering | <input type="checkbox"/> music | <input type="checkbox"/> theater |
| <input checked="" type="checkbox"/> 1800-1899 | <input type="checkbox"/> commerce | <input type="checkbox"/> exploration/settlement | <input type="checkbox"/> philosophy | <input type="checkbox"/> transportation |
| <input type="checkbox"/> 1900- | <input type="checkbox"/> communications | <input type="checkbox"/> industry | <input type="checkbox"/> politics/government | <input type="checkbox"/> other (specify) |
| | | <input type="checkbox"/> invention | | |

Specific dates 1891-92 **Builder/Architect** Kees and Long and E. C. Jones

Statement of Significance (in one paragraph)

The congregation of Second Presbyterian Church began construction of a monumental Romanesque Revival Church at the corner of Hernando Street and Pontotoc Avenue in May 1891. Minneapolis architects Frederick Kees and Franklin B. Long designed the building, and Memphian Edward C. Jones served as supervising architect for Kees and Long. The congregation had held a contest to select the architect for the building, and more than fifty designs were submitted. The church was completed in October 1892. Fifty-seven years later the African Methodist Episcopal Church purchased the building and renamed it Clayborn Temple.

Both congregations provided social services to the community. The Presbyterians sponsored a settlement house for low-income residents in the nearby neighborhoods. The AME congregation operated a neighborhood service center and one of the few Negro kindergartens in Memphis.

Clayborn Temple became a focal point for civil rights activities in the 1960s. During the city sanitation workers strike in 1968, Martin Luther King, Jr., delivered the first organizing speech of the strike in this building. On April 4, Dr. King was assassinated in Memphis.

The church is one of only a handful of surviving nineteenth century churches in Memphis. Its style--Romanesque Revival--is even rarer. Its massive walls, heavy tower, and round arches contrast to the prevailing Gothic Revival of the other nineteenth century churches in that city with their emphasis on verticality. Its tower, with slit windows, illustrates the Romanesque emphasis on massive wall structure in contrast to the Gothic Revival tendency to reduce the wall to a minimum. This particular church is significant because this style is rare in ecclesiastical architecture in Tennessee and even rarer in Memphis; here, the Gothic Revival was favored.

Although its membership has diminished in size in recent years, due in part to the ravages of urban renewal which removed many of the dwellings around the church, there is still remains of a strong congregation. An organization, consisting of the congregation, Memphis Heritage, Inc., and other interested groups and individuals, called the Clayborn Temple Restoration Coalition, has been established to formulate plans for the restoration of the church. Although the building has deteriorated during the past ten or more years, there is considerable interest in Memphis in its preservation.

9. Major Bibliographical References

Archives of Second Presbyterian Church, Memphis, Tennessee; various unpublished documents.
 The Commercial Appeal, Dec. 31, 1927
 Charles C. Gillespie, The History of Second Presbyterian Church (1971)
 Joseph L. Herndon, "Architects in Tennessee until 1930, A Dictionary," an M.S. Thesis,
 Columbia University, New York, May 1975.

10. Geographical Data

Acreage of nominated property .62

Quadrangle name Northwest Memphis

Quadrangle scale 1:24,000

UMT References

A ¹⁵ ⁷⁶⁻⁸⁵⁰ ¹¹⁵ ¹⁷⁰⁰

| | | | | | | | | | | | | | | |
|------|---|---|---------|---|---|---|----------|---|---|---|---|---|---|---|
| 1 | 5 | 7 | 6 | 8 | 6 | 7 | 0 | 3 | 8 | 9 | 1 | 8 | 5 | 0 |
| Zone | | | Easting | | | | Northing | | | | | | | |

B

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| Zone | | | Easting | | | | Northing | | | | | | | |

C

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| Zone | | | Easting | | | | Northing | | | | | | | |

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| Zone | | | Easting | | | | Northing | | | | | | | |

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| Zone | | | Easting | | | | Northing | | | | | | | |

F

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| Zone | | | Easting | | | | Northing | | | | | | | |

G

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| Zone | | | Easting | | | | Northing | | | | | | | |

H

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|------|--|--|---------|--|--|--|----------|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | |
| Zone | | | Easting | | | | Northing | | | | | | | |

Verbal boundary description and justification

The property nominated is a rectangular lot which measures 200 feet by 135 feet. It is bounded as follows: beginning at a point at the northeast corner of Hernando Street and Pontotoc Avenue; thence east 200 feet along the north edge of Pontotoc Avenue to the west

List all states and counties for properties overlapping state or county boundaries

| state | code | county | code |
|-------|------|--------|------|
| | | | |
| | | | |

11. Form Prepared By

name/title Barbara Hume Church, Architectural Historian
Robert E. Dalton, Director of Field Services

organization Tennessee Historical Commission date July 12, 1979

street & number 4721 Trousdale Drive telephone (615) 741-2371

city or town Nashville state Tennessee 37220

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature

Herbert E. Hays

title Executive Director

date 7/17/79

For HCRS use only

I hereby certify that this property is included in the National Register

Carol Shuel

date 9-4-79

Keeper of the National Register

Attest:

Herbert E. Hays

date 8/6/79

Chief of Registration

FHR-8-300A
(11/78)

UNITED STATES DEPARTMENT OF THE INTERIOR
HERITAGE CONSERVATION AND RECREATION SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

| | |
|-------------------|-------------|
| FOR HCRS USE ONLY | |
| RECEIVED | JUL 23 1979 |
| DATE ENTERED | SEP 11 1979 |

CONTINUATION SHEET

ITEM NUMBER 9 PAGE 2

Information provided by Mara F. Jones, Memphis Heritage, Inc. Memphis, Tennessee

FHR-8-300A
(11/78)

UNITED STATES DEPARTMENT OF THE INTERIOR
HERITAGE CONSERVATION AND RECREATION SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

| |
|-------------------------|
| FOR HCRS USE ONLY |
| RECEIVED JUL 23 1979 |
| DATE ENTERED SEP 1 1979 |

CONTINUATION SHEET

ITEM NUMBER 10 PAGE 2

edge of an alley, thence north 135 feet along the west edge of the alley to a point; thence west 200 feet to the east edge of Hernando Street; thence south 135 feet along the east edge of Hernando Street to the beginning. The property is also shown as the tract outlined in red on the attached map. This is the entire parcel of land owned by the African Methodist Episcopal Church, 13th District.

MEMPHIS, TENN. 36119

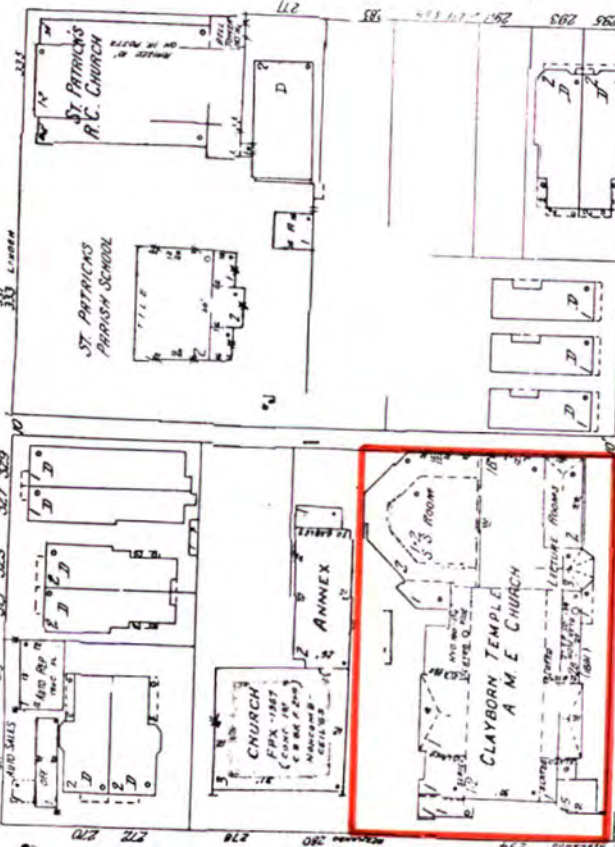
15A

(139 VOL 2)

2A

22A

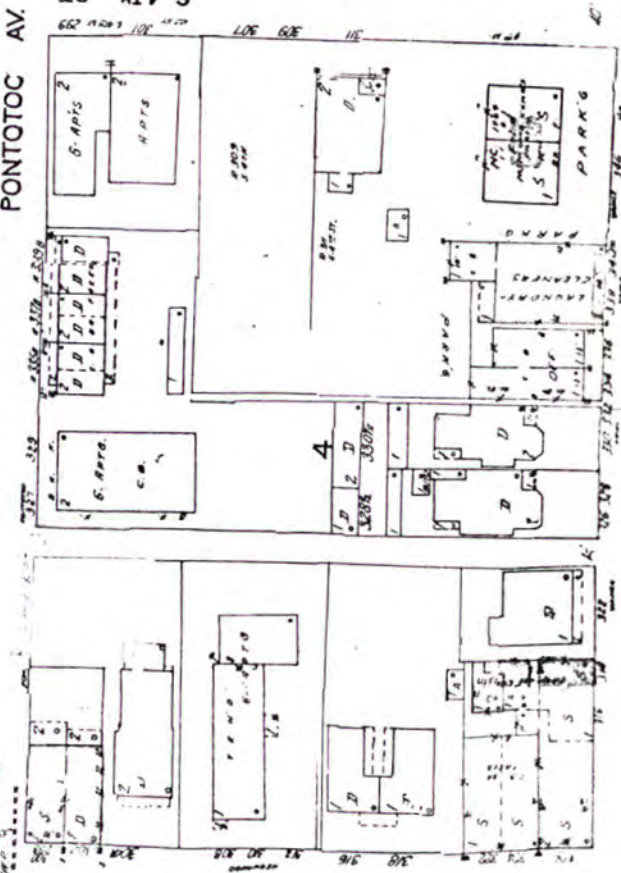
LINDEN AV.



14A

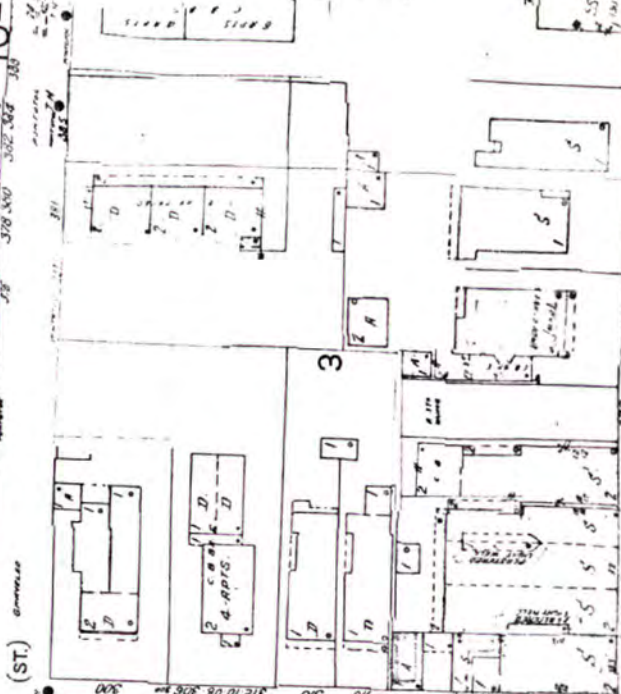
HERNANDO

PONTOTOC AV.



(DESOTO)

16A



Clayborn Temple A.M.E. Church
 Memphis, Shelby County, Tennessee

JUL 23 1979

SEP 4 1979

Property

Second Presbyterian Church (Clayborn Temple)

State

Tenn. (Shelby)

Working Number

7.23.79.1744

TECHNICAL

Photos

Maps

8
1

CONTROL

OK ^{pl} 7.23.79

HISTORIAN

HIGHLY SIGNIFICANT IN THE AREA OF ARCHITECTURAL HISTORIAN
TEXTURE AS ITS STYLISTIC COMPOSITION
IS QUITE RARE FOR SUCH A BUILDING TYPE IN MEMPHIS.
A HIGH DEGREE OF CONSTRUCTION MERIT IS EVIDENT IN
THE ARTICULATION AND RUSTICATION OF THE STONE WALLS.

ACCEPT
H. Z. [Signature]
8/6/79

~~CALL ON UTA BLOOR BUILDING SHOULD BE~~
~~ONE BLOCK NORTH.~~ (OK)

ARCHEOLOGIST

OTHER

HAER

Inventory _____

Review _____

REVIEW UNIT CHIEF

ACCEPT
H. Z. [Signature]
8/6/79

BRANCH CHIEF

KEEPER

National Register Write-up

10-2-79

Send-back

Entered

SEP 4 1979

Federal Register Entry

Re-submit







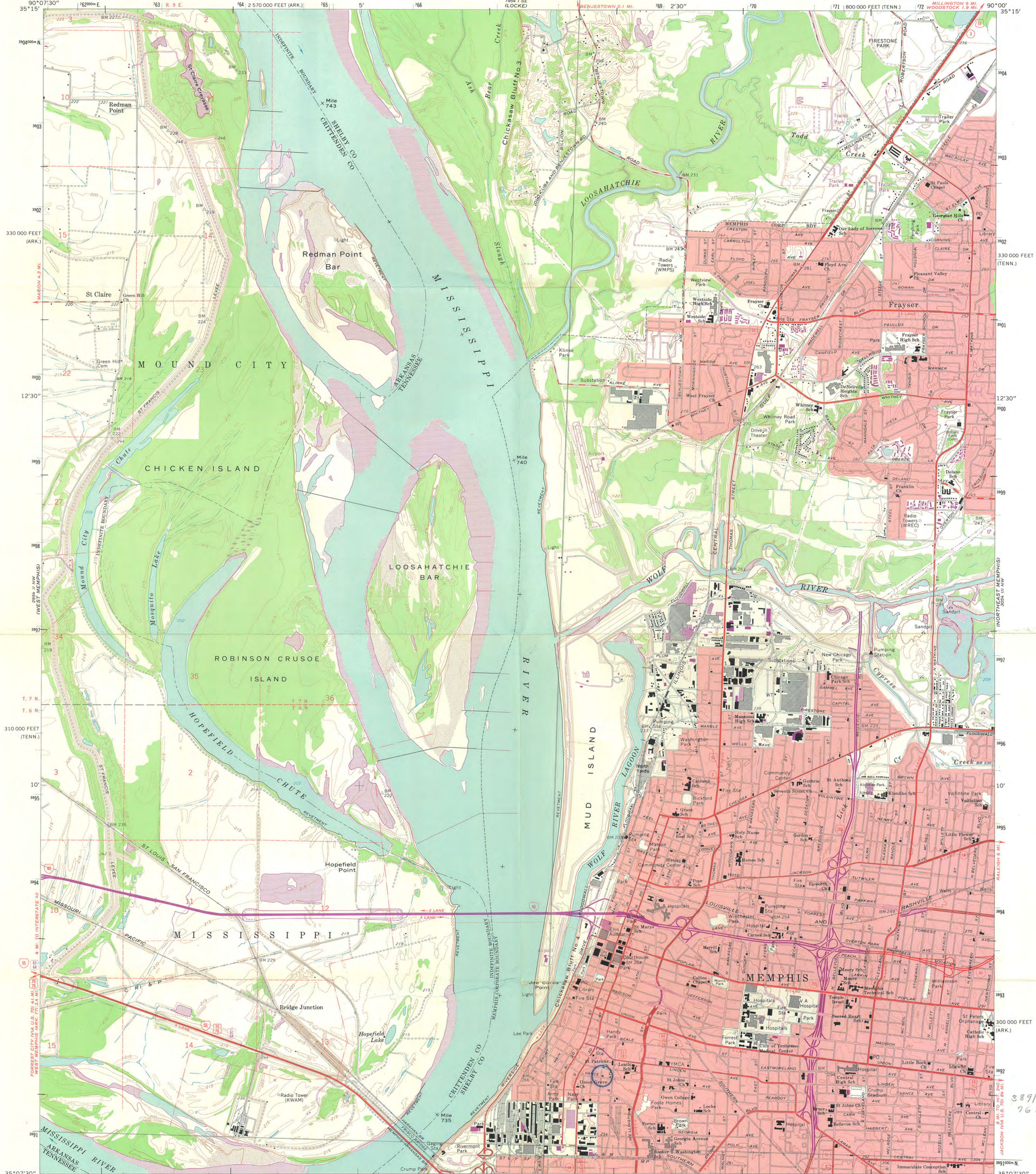




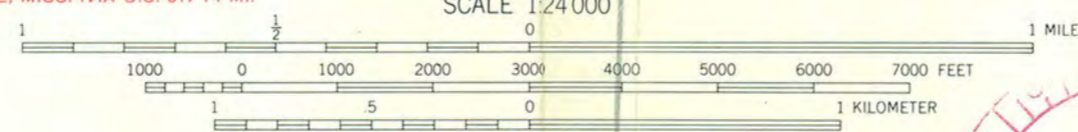
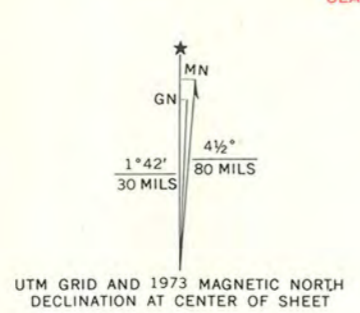








Mapped, edited, and published by the Geological Survey
Control by USGS, USC&GS, USCE, and Tennessee Geodetic Survey
Topography by photogrammetric methods from aerial
photographs taken 1963. Field checked 1965
Polyconic projection. 1927 North American datum
10,000-foot grids based on Tennessee coordinate system, and
Arkansas coordinate system, north zone
1000-meter Universal Transverse Mercator grid ticks,
zone 15, shown in blue
Fine red dashed lines indicate selected fence and field lines where
generally visible on aerial photographs. This information is unchecked
Red tint indicates areas in which only landmark buildings are shown
Revisions shown in purple compiled in cooperation with
State of Tennessee agencies from aerial photographs
taken 1973. This information not field checked



CONTOUR INTERVAL 10 FEET
DOTTED LINES REPRESENT 5-FOOT CONTOURS
DATUM IS MEAN SEA LEVEL
THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, CO. 80225 OR RESTON, VIRGINIA 22092
TENNESSEE DIVISION OF GEOLOGY, NASHVILLE, TENN. 37219,
ARKANSAS GEOLOGICAL COMMISSION, LITTLE ROCK, ARK. 72201,
AND MISSISSIPPI RIVER COMMISSION, VICKSBURG, MISS. 39181
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST



NAME: Second Presbyterian Church
ADDRESS: 280 Bernardo Street, Memphis
Shelby County, Tennessee
UTM 15/768670/3891850

NORTHWEST MEMPHIS, TENN. - ARK.
NE 1/4 MEMPHIS 15' QUADRANGLE
N3507.5 - W9000.7/5

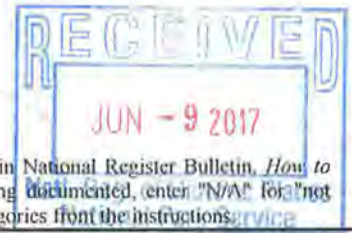
1965
PHOTOREVISED 1973
AMS 2954 II NE-SERIES 9841

3891-958
768-690

National Register of Historic Places

Note to the record

Additional Documentation: 2017



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.

1. Name of Property

Historic name Clayborn Temple
Other names/site number Clayborn Temple AME, Second Presbyterian Church (original listing),
Name of related multiple property listing N/A
(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & Number: 294 Hernando Street
City or town: Memphis State: TN County: Shelby
Not For Publication: N/A Vicinity: N/A Zip: 38126

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, 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 at the following level(s) of significance:

national statewide local

Applicable National Register Criteria: A B C D

Claudia... 5/30/17
Signature of certifying official/Title: Date
Deputy State Historic Preservation Officer, Tennessee Historical Commission
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 of Federal agency/bureau or Tribal Government

Clayborn Temple
 (Second Presbyterian Church)
 Name of Property

Shelby County, Tennessee
 County and State

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): Accept Additional Documentation

John Walker
 Signature of the Keeper

7-24-2017
 Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Number of Resources within Property

(Do not include previously listed resources in the count)

| Contributing | Noncontributing | |
|--------------|-----------------|------------|
| 0 | 0 | buildings |
| 0 | 0 | sites |
| 0 | 0 | structures |
| 0 | 0 | objects |
| 0 | 0 | Total |

Number of contributing resources previously listed in the National Register 1

Clayborn Temple
(Second Presbyterian Church)
Name of Property

Shelby County, Tennessee
County and State

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/religious facility

Current Functions

(Enter categories from instructions)

WORK IN PROGRESS

7. Description

Architectural Classification

(Enter categories from instructions.)

Romanesque Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: STONE/Granite; Limestone; WOOD; ASPHALT

Narrative Description

Summary Paragraph

Clayborn Temple, located at 294 Hernando Street on the corner of Hernando and Pontotoc Avenue in downtown Memphis, is a Romanesque Revival Church designed by architects Kees and Long of Minneapolis and Edward Culliat Jones of Memphis. The façade of Clayborn Temple faces west on Hernando Street with a prominent stone tower on the southwest corner. This Romanesque Revival ecclesiastical building is constructed of rusticated limestone blocks with a cross-gable asphalt shingle roof, with heavy timber framing members forming the roof trusses. Inside, the sanctuary has a nave ceiling structured by wood beams that are suspended from the roof trusses by 2 x 4 studs. A series of offices and educational rooms surround the sanctuary to the north and east. Second Presbyterian Church constructed the building, that officially dedicated and opened for use on January 1, 1893. The congregation sold it to the Clayborn Temple African Methodist Episcopal (AME) Church, where it was a strategic meeting and planning location, and rallying point for the Memphis Sanitation Strikes of 1968. It was listed in the National Register as Second Presbyterian Church on September 4, 1979 for its architectural significance.

Clayborn Temple
(Second Presbyterian Church)

Shelby County, Tennessee
County and State

Name of Property

County and State

Narrative Description

Constructed circa 1891, the Clayborn Temple (Second Presbyterian Church) is a Romanesque Revival building with Gothic Revival details. Located on the corner of Hernando Street and Pontotoc Avenue in the South Forum neighborhood of Memphis, Tennessee, the rusticated stone church with its imposing tower stands out as a stable property in the changing neighborhood. The facade faces west on Hernando Street, with the south elevation and Sunday school room entrance facing Pontotoc Avenue. Although neglected in recent years, the church retains its architectural integrity.

The design of this church resulted from an advertised competition for which over fifty plans were submitted (none have survived). The winning firm was that of Frederick Kees and Franklin B. Long of Minneapolis. The \$80,000 contract was let to L.C. Bisbee and Sons, also from Minneapolis. A Memphis architect who was a member of the Second Presbyterian Church, Edward Culliatt Jones, was an associate on this project and has been generally considered as its designer. Construction began on February 2, 1891 and the cornerstone was laid on May 14, 1891, a date inscribed on the cornerstone.¹

The church sanctuary is approximately 150' square with a tower, and main entrance at the southwest corner, giving the building a cruciform plan. The building as a whole is rectangular, with the Sunday school wing to the rear of the sanctuary. The building is constructed of ashlar granite blocks, not limestone as noted in the original nomination² However, window surrounds and some exterior details are limestone. The rusticated granite exterior articulates the functions of the building with clear separations of the sanctuary, tower entry, secondary entry, and secondary interior spaces. The cross-gable roof of the sanctuary and the Sunday school wing are sheathed with asphalt shingles. The main axis runs east-west, with two equal size gables intersecting (one north, one south) and forming an equilateral cross. At the southwest corner of the cross sits a large bell tower and the main entrances. Both the west and south sides of the bell tower have double door entrances. The double entry doors on either side of the bell tower have beveled leaded glass panels over two wood panels. They are topped with transoms that have three quatrefoil windows of colored glass.

A secondary entrance doorway at the northwest corner (facing Hernando) of the west elevation of the church is similar design to the principal entries in the tower. This entrance is recessed below a heavy drop arch and is articulated by a one-story steeply-pitched gable. The north, south, and west elevations of the church contain large drop arches embellished with Gothic tracery and stained glass windows. A unique feature of the tracery is that it appears pointed externally and rounded internally. This is done by using rounded and pointed tracery together and emphasizing one or the other on each side of the glass. The stained glass windows are some of the most attractive and elaborate stained glass windows in the city. They were designed and manufactured by Artistic Glass Painting Company of Cincinnati, Ohio. The south elevation (facing Pontotoc) reflects the use of this part of the church for secondary spaces such as offices and Sunday school rooms. While maintaining the same scale as the façade, this elevation has numerous double-hung windows, another entry recessed behind a one-story arch and a three-story tower. The rear (east elevation) is built of three course thick brick with little embellishment and two double hung wood windows. The north elevation has a secondary entry matching the one on the south side. These two entries are at either end of the hallway that divides the sanctuary from the Sunday school rooms. This elevation also contains some of the grand stained glass windows.

¹ Historic American Buildings Survey (HABS TN -186), Summer 1972 and Spring 1985, p. 1.

² Ibid., p. 2.

Clayborn Temple
(Second Presbyterian Church)

Shelby County, Tennessee
County and State

Name of Property

The main interior space of the church is the sanctuary, a wide-open space which slants down from the main entry at the southwest corner towards the nave, at the northeast corner. Historically, the arrangement of pews radiated from the chancel at the northeast corner (Photo 31); currently the space is open.³ The pews were not salvageable due to severe water damage. A balcony encircles the room from midway along the north wall across the west and south walls, to midway along the east wall, where it terraces down to the chancel. The nave has eight sides defined by eight vaults that radiate from a small dome located in the center of the ceiling. The edge of the domed area is scalloped, and there is a large historic chandelier suspended from the center of the dome. Vestibules have coffered ceilings. The four larger ceiling vaults have terminating walls connecting with the exterior walls of the north, south, east, and west walls; the other four smaller vaults have terminating walls also. The north, south, and west vaults contain the three main stained glass windows with a large pipe organ covering the fourth or east wall. The nave ceiling is constructed of wood beams and suspended from the roof truss by 2x4 studs. The interior partitions are of stud construction with wood lathe and plaster covering.⁴

The northwest, northeast, southwest, and southeast vaults terminate above smaller wall sections forming corners to the north, south, east and west. The southwest corner contains an entrance to the bell tower. The southeast corner contains an entry to the sacristy. The northwest corner contains a small stained glass window and the northeast corner contains the pulpit area. It is from this northeast corner that the curved pews radiated. A second level of pews forms the balcony that is supported on cast iron columns with foliated capitals. The auditorium floor slopes down from the southwest to the northeast and has oak floors covered with carpet. Both the lower floor and the balcony are arranged in amphitheater fashion. At the rear of the auditorium there are two sets of stairs on the west and south walls giving access to the balcony. The stairs have twenty-one risers and have elaborate newel post and balusters of oak, which have been painted. The hallway to the east of the sanctuary has been converted to a lobby. There are two stairways from the east lobby behind the east side of the auditorium into the balcony area for the choir and organist and for the minister to use.⁵

The entire nave area is embellished with curves and circles as a direct contrast to the sturdy Romanesque features of the exterior. However, the plastered ceiling hangs well below the roof truss, purposely reducing the effect of the high ceiling, reflecting more the Romanesque exterior. The sanctuary has four-foot high painted oak wainscoting. The chancel arch has gold leaf brackets and decorative plaster detailing. The massive organ pipes are set in a recess in the east wall, behind the archway.⁶ The organ is in place and partially intact but needs major cleaning and retuning to return it to use.

There are a series of rooms to the east of the auditorium. They include a secondary sanctuary, dining room and meeting rooms that are apparently converted from the old classroom wing to the east of the hall/lobby to the east of the current sanctuary. A former library was located just east of the auditorium and now serves as a lobby. These rooms can be entered through a side doorway located at the base of a circular turret facing Pontotoc Avenue. The stone porch gives access between the church proper and the classroom wing to the east. Low porches lead up to the floor level at entrances.⁷ To the northeast of the Sunday school rooms there was an eight-sided two story wood structure that was compatible in design with the church. It was used for additional Sunday schoolrooms. Due to deterioration this additional structure was removed in 2004.

³ Ibid., 3.

⁴ Ibid.

⁵ Ibid.,p. 4.

⁶ Ibid.,p. 4.

⁷ Ibid.,pp. 3 and 4.

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An April 5, 1941 *Memphis-Press Scimitar* article noted that the steeple, which rose 215 feet above the pavement, was dismantled because its slate shingles were beginning to fall and it was considered a hazard to pedestrians.⁸ Presently, the bell tower dominates the structure with four levels of three window openings, some with louvered vents and some open. The tower as well as the other entries are buttressed.

In the mid-2000s, the church was abandoned due to a court order based on safety due to the deterioration of the roof. The AME Church devised several ideas to assist in the preservation of the building, eventually selling it to Preservation Partners, Inc. who purchased it with the vision to restore the building to both a religious and community use. A stabilization and cleanup of the sanctuary was undertaken in the fall of 2016 to prevent further water damage and destabilization.

⁸ “Second Presbyterian Church—Clayborn Temple A.M.E.” from Clayborn Temple Restoration Coalition Papers, Attachment A, p. 2, available Tennessee Historical Commission, Nashville.

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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.

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.

Areas of Significance
 (Enter categories from instructions.)

- ETHNIC HERITAGE: BLACK
- _____
- SOCIAL HISTORY
- _____
- OTHER: Civil Rights
- _____
- OTHER: Labor
- _____
- ARCHITECTURE
- _____

Period of Significance

- 1891 (Criterion C-Local)
- _____
- 1968 (Criterion A-National)
- _____

Significant Dates

- 1891
- _____
- 1949
- _____
- 1968
- _____

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

- Kees, Frederick
- _____
- Long, Franklin B.
- _____
- Jones, Edward C.
- _____

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Statement of Significance Summary Paragraph

Second Presbyterian Church, known since 1949 as Clayborn Temple, was listed in the National Register on September 4, 1979 as Second Presbyterian Church for its local significance in architecture and social history. The church is a fine example of Romanesque Revival design in Memphis and remains locally significant for Criterion C for its architectural significance. It was also used by both the Second Presbyterian Church and African Methodist Episcopal (AME) church for community social services. The revised nomination documents the national importance of the building for its close association with the 1968 Memphis Sanitation Strike, a pivotal role in the Civil Rights Movement. The church was the gathering point, training center, and meeting place for the strikers and community supporters. The nomination is being updated for national significance under Criterion A in the area of Social History as it relates to African American Heritage and the labor movement with a period of significance from the date of its construction in 1891 through 1968, for its involvement in the Memphis Sanitation Strike of 1968. The sanitation workers' strike is a nationally-significant moment in American history that embodied the intersection of the Civil Rights and labor movements and led to increased integration and improvements in working conditions for African-Americans in Memphis and nationwide. The building retains its integrity from the period of significance.

Narrative Statement of Significance

The colossal Romanesque Revival Second Presbyterian Church was designed by Minneapolis architects, Frederick Kees and Franklin B. Long, with supervision from Memphian and Second Presbyterian member Edward C. Jones. Kees and Long were granted the contract to design Second Presbyterian Church upon winning a national design contest held by the congregation. Ground was broken on February 2, 1891, and the official dedication of the church took place January 1, 1893. At the time it was built, Second Presbyterian was the largest church in the United States south of the Ohio River. The church was the “talk of the town,” featuring stained-glass windows installed by Artistic Glass Painting Company of Cincinnati, Ohio. In 1893, the church purchased a mammoth pipe organ for \$8,400 from J.W Steen and Sons of Springfield, Massachusetts. The congregation was socially active, supporting a settlement school and operating a food and clothing pantry for marginalized residents in the local community.⁹

In 1949, Second Presbyterian sold the church to the African Methodist Episcopal Church (AME) for \$90,000. The church was renamed Clayborn Temple after the AME Bishop of the region, J. M. Clayborn (Figure 1). The historic name in this updated nomination has been changed to Clayborn Temple for the updated nomination and Second Presbyterian Church as the other names/site number. The building has been known as Clayborn Temple longer than it was Second Pres. (68 years vs. 58 years). It was clearly known as Clayborn Temple its time as an active congregation and throughout the time of the 1968 Sanitation Strikes.

The congregation at Clayborn Temple was socially and politically active. Most notably, Clayborn Temple became the pillar of the struggle for racial equality and economic justice in the city during the historic sixty-five day Memphis Sanitation Strike in early 1968. Clayborn Temple's location near the Black

⁹Charles Gillespie, *History of Second Presbyterian Church of Memphis: 1844-1971* (Memphis: Second Presbyterian Press, 1971), 35, 39-40.

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owned Universal Life Insurance Company that housed the local NAACP chapter and the many Black owned and oriented businesses on Beale Street made it ideally situated for its role in the Sanitation Strikes.¹⁰

The Memphis Sanitation Strike of 1968 has become essential to understanding both the Black freedom struggle and the Labor Movement in the modern United States. Joan Turner Beifuss first traced the history of the strike in her 1985 book, *At the River I Stand*, while labor scholar Dr. Michael Honey's 2007 *Going Down Jericho Road* provided the definitive account of the Memphis Sanitation Strike. Both books are clear in documenting the transformation of the Sanitation Strike from a local labor dispute into a national campaign that linked activists in the Black freedom struggle with labor activists. Both books also make clear that this unprecedented alliance was focused on the problem of racialized poverty, citing Clayborn Temple as an essential place for both organizing and spiritual renewal in what proved to be the final chapter in the life of Dr. Martin Luther King, Jr and the clear confluence of the Civil Rights and labor Movements.¹¹

Reasons to Strike

Many blacks who once worked as sharecroppers migrated to Memphis during the Great Depression for better opportunities. Most blacks were uneducated and limited to public service work like sanitation to afford better opportunities for themselves and their families. Sanitation work was very physical with workers hauling garbage cans that sometimes leaked on their backs causing long-term injuries and health problems.¹² Employees could not work during bad weather, which means they would miss a day of pay. The city offered employees an option of enrolling in the city's pension plan, but sanitation workers could not afford to enroll. Public Works had high turnover rates, but a few employees would last twenty or more years. Sanitation workers understood the wear and tear on their bodies over a period of time and wanted to afford to take care of themselves and support their families after serving the City of Memphis.¹³ These were all issues that led to the organization of a union and the historic strike.

¹⁰ Clayborn Temple and the surrounding area is the "ideal place to tell the Memphis Civil Rights story" stated by Elaine Turner. Elaine Turner was a NAACP member and LeMoyné-Owen College who worked at the black established Tri-State Bank on Beale Street during the strikes. The bank was founded by Joseph Edison Walker and his son A. Maceo. The Walker family was a prominent black family who also founded the Universal Life Insurance Company. Clayborn Temple neighbored the Universal Life Insurance Company which housed the local NAACP chapter. Ms. Turner said "this area was the central location for organizing and marching prior to the sanitation strike." Elaine Turner, personal communication with the author, January 7, 2016.

¹¹ See Michael K. Honey, *Going Down Jericho Road: The Memphis Sanitation Strike: Martin Luther King's Last Campaign* (New York, 2007). Honey's book is a thorough investigation of the Sanitation Strike based on primary sources in the Sanitation Strike Collection at the University of Memphis Library and interviews he conducted with strike participants and observers over a ten-year period. Honey describes James Lawson as "prophetic" and examines the activist – both in the sanitation strike and in other campaigns during the modern civil rights era – more fully than any of the other works cited below. See also: Joan Turner Beifuss, *At the River I Stand* (Brooklyn, New York: Carlson Pub, 1985). Beifuss' is the first book chronicling the Sanitation Strike published in October 1985. Beifuss was responsible for assembling the Sanitation Strike Collection, which includes interviews, documents and other primary sources located in the Mississippi Valley Collection in the Special Collections at the Ned McWhirter Library at the University of Memphis.

¹² Steve Estes, *I Am A Man: Race, Manhood, and the Civil Rights Movement* (Chapel Hill: The University of North Carolina Chapel Hill and London, 2005), 133-136.

¹³ Beifuss, *At the River I Stand*, 240.

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On the morning of February 1, 1968, Memphis sanitation workers Echol Cole and Robert Walker were seeking shelter from the rain in the trash bay of their sanitation truck when the truck's compactor malfunctioned and crushed them to death. Sanitation workers in Memphis had long complained about faulty equipment, and the incident mirrored a similar incident in 1964 almost exactly. After Cole and Walker's families were each given one month's salary and a \$500 check – a pittance for the families paying nearly \$900 in funeral costs for each man – the workers' ongoing frustrations boiled over. Meeting at the Memphis Labor Temple (demolished 1972) on Sunday night February eleventh, the workers collectively decided to go on strike. Ed Gillis, a worker at the time, recalled "it was all us labor got together and we was going to quit work till we got a raise and got a better percentage, see, and could get justice on the job from the way they's treating us."¹⁴

The persistence of poor working conditions triggered a move toward a unionization in the early 1960s with meetings held at area churches like Rock of Ages Cristian Methodist Episcopal Church (NR 04/10/2017). But a continued deficient work environment led former sanitation worker T.O. Jones to discuss the possibility of a walk-out in August of 1966 – a walk out that was ultimately called off when Memphis Mayor William B. Ingram filed an injunction against the men and threatened them with jail. While conditions improved modestly after negotiations in 1966, shoddy equipment, poor pay, and the unequal treatment of Black workers by public authorities continued. When Henry Loeb – who had served a partial term as Memphis Mayor after his election in 1960 – was re-elected in 1968, he restored a policy developed during his tenure as Memphis' public works director in the 1950s that would send some men home early on rainy days. Designed to save money, Loeb would provide only two hours pay to the workers sent home early. The policy, however, was not enforced equally for Blacks and whites.

Segregated Labor Movement

The Memphis Strike was organized around the idea that poverty and racism were inextricably bound together – and that to eradicate one required addressing the other. The ascendance of this idea in the Memphis Sanitation Strike was a truly remarkable development in American history after centuries of exploitation and exclusion of Black workers. Black workers were often actively excluded from the unionizing efforts of the American Federation of Labor (AFL) affiliates in the opening decades of the 20th century, and where they were allowed, Black workers "had second-class union status but paid first-class dues."¹⁵ Black workers were also targeted by some whites who remained fearful that Black workers would take their jobs. Nevertheless, Black workers persisted in organizing in the early 20th century – but like most of American life this union organizing was rigidly segregated.

The creation of the Congress of Industrial Organizations (CIO) in 1935 marked a major breakthrough in the effort to organize across racial lines. The CIO focused on organized non-skilled, industrial workers – a boon to Black workers who had faced violence and disfranchisement from national, skilled trade unions for decades. The AFL and CIO merged in 1955 but this and other national organizing efforts struggled to effectively organize white and Black workers in the South – despite a concerted effort to do just that.

¹⁴ Honey, *Going Down Jericho Road*, 104.

¹⁵ As Erin Arnesen writes, "by the twentieth century, the AFL had earned a well-deserved reputation for abiding, if not supporting, racial exclusion." Eric Arnesen, *Encyclopedia of U.S. Labor and Working-Class History, Volume I*, (New York: Routledge Press, 2007), 248.

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And yet, as Michael K. Honey has argued, “southern industrial unions became both a meeting ground for Black and white workers and a battleground” over the “role unions play in broader movements for social change.”¹⁶ Honey notes that in Memphis, “industrial union organizing affected the system of southern segregation, the workers themselves, and the rise of the black freedom movement.” Honey called Memphis a “magnet for rural to urban migrants” and an important “arena of struggle over the meaning of freedom.”¹⁷ While the labor and Black freedom struggles were “not identical,” Honey writes “they remained closely interrelated” in Memphis.¹⁸ The city offered to the CIO one of its “most successful efforts...in the South,” a place where “music and its industrial unions struggled out of the shadows of obscurity during a turning point in the nation’s history.” The “history of labor and civil rights struggles in Memphis,” Honey argues, can tell us much about “why interracial organizing of any sort has been, and remains, so difficult in the United States.”¹⁹

The CIO’s successful organizing efforts in Memphis in the years following the Second World War were a prelude to the Memphis Sanitation Strike of 1968. As had been the case with dock-workers and furniture makers in the 1940s and 1950s, Memphis workers continued intrepid organizational efforts – joining the issues of race and class in uncommon ways. As the Rev. James M. Lawson, Jr. stated at the end of February 1968, the issues of racism and poverty were inextricably bound up together in the Memphis Sanitation Strike of 1968 as the City of Memphis’ denial of adequate working conditions was undoubtedly race related. “When a public official orders a group of men to get back to work and then ‘we’ll talk,’ and treats them as though they are not men, that is a racist point of view. And no matter how you dress it up in terms of whether a union can organize it’s still racism. For at the heart of racism is the idea that a man is not a man – that a person is not a person.”²⁰

The organization that would become the American Federation of State, County and Municipal Employees (AFSCME) was started by a small group of white-collar Wisconsin state employees in 1932, working to protect and promote the civil service system nationwide. In 1936, the AFL granted a charter for the AFSCME and continued to promote protections of the civil service system. By the 1950s, the composition of AFSCME evolved into predominately blue-collar workers from large cities with trade union ties. The 1955 merger with the CIO brought over 40,000 members and a commitment to collective bargaining as a method to improve working conditions with successes in New York City that led to a platform in the mid-1960s of aggressive organizing, pursuit of collective bargaining rights for public employees, and civil rights. Civil rights supporter and AFSCME president Jerry Wurf initially disagreed with the decision to call the strike in the cold winter months, when residents would not feel the effects of the uncollected trash as harshly as in the summer; but he gave AFSCME Local 1733, led by T.O. Jones, strong support from the national union with William Lucy, a Memphian who would emerge as the nation’s preeminent African-American labor leader providing “on-the-ground reinforcement.”²¹ These local efforts

¹⁶ Michael K. Honey, *Southern Labor and Black Civil Rights: Organizing Memphis Workers* (Urbana: University of Illinois Press, 1993), 7.

¹⁷ *Ibid.*, 8.

¹⁸ *Ibid.*

¹⁹ *Ibid.*, 9.

²⁰ James Lawson, *Sanitation Strike Collection*, videocassette, COME Press conference 23 February 1968, Video 2 Reel 7.

²¹ “Jerry Wurf (1919-1981): A Short Biography,” <http://www.law.harvard.edu/programs/lwp/Wurf%20biography3.pdf> (accessed April 20, 2017).

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were further augmented by support from the NAACP's Roy Wilkins and Black activist Bayard Rustin, cementing the alliance between civil rights and labor in Memphis.

The Strike

The strike began on Monday, February 12, 1968, when 930 sanitation workers and 214 asphalt and sewer workers employed by the Public Works Division – 1,144 workers in all – refused to show up for work. This local labor dispute turned quickly into a campaign that attracted top national leaders in both the labor and Civil Rights Movements, chiefly because local labor leaders needed more leverage to influence the intransigent and mostly white political establishment of Memphis. The Memphis City Council punted the issue to Memphis Mayor Henry Loeb, who refused to enter into collective negotiation with the AFSCME Union official sent from Washington. On behalf of the strikers, AFSCME demanded union recognition, union dues checkoff on paychecks, and negotiations to resolve the workers' grievances.²²

During the strike, Clayborn Temple was led by an unexpected pastor, Malcolm Blackburn, a white Canadian Presbyterian minister. Blackburn joined the AME to serve as Stewardship Field Secretary after leading seminars for the AME church as a part of his role in with the National Council of Churches in Canada. After working for the Reverend Ralph Jackson Director of the AME's Minimum Salary Department, Jackson felt Blackburn should be more involved in an individual church rather than solely working in the AME departmental offices, and he was assigned to Clayborn Temple in October 1965.²³ Overall during the 1960s, Clayborn Temple's primarily middle-class membership was declining as members moved east or south, away from nearby low-income downtown housing and the surrounding vacant urban landscape blighted by urban renewal. At the time of Blackburn's appointment, Clayborn Temple's membership was between 100-200 members.²⁴ The members supported their unlikely leader, due to the organizational structure of the AME church, in which bishops provide organizational leadership and appointed individual church pastors. In an interview, Blackburn said "initially the congregation accepted me because our church structure the pastor is the one who the bishop appoints therefore I was the pastor because the bishop had appointed me."²⁵ Serving as the Clayborn Temple pastor until 1972, Blackburn's continued appointment through the sanitation strike shows he had the support of AME leadership and his congregation who choose to back the sanitation workers by offering the use of their prominent building, their pastor's time to organize and participate in strikes, resources to print handbills and newsletters, and monetary aid for strikers families. According to Honey, around fifty Black churches radiated from the area surrounding Clayborn Temple. Centered around Clayborn, these congregations became the organizing center for the Movement.²⁶

I AM A MAN

²² AFSCME Memphis Sanitation Workers' Strike Chronology, <https://www.afscme.org/union/history/mlk/1968-afscme-memphis-sanitation-workers-strike-chronology> (accessed 25 April 2017).

²³ Yellin, David and Anne Trotter, "Interview with Malcolm Blackburn, May 24, 1968," *Crossroads to Freedom*, <http://www.crossroadstofreedom.org/view.player?pid=rds:37199> (accessed March 20, 2017).

²⁴ "Clayborn Temple AME Church," Clayborn Temple Restoration Coalition Papers, Attachment A, p. 1, available Tennessee Historical Commission, Nashville.

²⁵ Yellin and Trotter.

²⁶ Honey, *Going Down Jericho Road*, 214.

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Clayborn Temple was a critical site for all of the strike activities directed at changing the racist attitude that the Black sanitation workers did not deserve basic human rights. It was at Clayborn where the iconic “I AM A MAN” signs were printed and given to the marchers, merging labor issues with the quest for human dignity (Figures 5-9). Marches left from Clayborn twice daily – once in the morning and once in the afternoon – and because the boycott waged by the Black community also included a boycott of white newspapers, the striking community received its nightly news at mass meetings held each evening in Clayborn Temple.²⁷

According to Civil Rights activists Dorothy Crook and Taylor George, Clayborn Temple was a “place they and the community found comfort, strength, and the hope for change and new beginnings.” Strikers and supporters gathered at Clayborn Temple before each march. Clayborn was one of the few churches to open its doors to strikers, and also stood as the mission center for the strikers, providing food and assistance to their families.²⁸ Georgia King, who marched in the strikes, stressed how Clayborn Temple stood as the foundation for the strikers. Ms. King explained that at Clayborn Temple, the marches were organized, the strikers were trained on marching etiquette, and the strike meetings and services were held there.²⁹ Marchers were given a list of four phone numbers to call in case of trouble and were provided marching guidelines with instructions such as to remain non-violent at all times; and to keep two car lengths between marchers. In case of arrest, guidance was given about the right to ask for a lawyer and the right make phone call.³⁰ In an interview in 1968, Reverend Blackburn described the “pattern of marches, the main march at 2:00, and then it became 3:00, and then the young people at 4:30, was our standard pattern followed by a mass meeting followed by a strategy meeting. You know until 1 or 2 or 3 in the morning and starting over the next day trying to get handbills printed and this became a kind of blur for a while.”³¹ Clayborn Temple and its supportive congregation and denominational leadership, provided the foundation for those community leaders and strikers working to improve life in Memphis for the African-American community.³²

With strikebreakers called in and Mayor Loeb still unwilling to talk to union leaders, on February twentieth the union and the NAACP called for a citywide boycott of downtown merchants. In a march from City Hall, initially directed toward Clayborn Temple on February twenty-third, Memphis police escalated the strike by assaulting the Black workers as they engaged in peaceful, nonviolent protest. It was after this episode, which came to be known as the Main Street Macing, that strike strategy leader Reverend James M. Lawson, Jr. said “the dimensions of the sanitation strike were beyond the simple question of unionism in

²⁷ Lawson, *Sanitation Strike Collection*, “We will have nightly mass meetings beginning Monday night at Clayborn Temple AME Church,” Lawson announced in late February of 1968, “and we are moving from this moment in order to see to it that their efforts will not fail but that instead we will get more decency, more justice more jobs for the Negroes and the people who need them in Memphis”.

²⁸ Charita Johnson-Burgess, Oral History with Taylor George and Dorothy Crook. “Clayborn Temple,” October 21, 2005. On file at the Tennessee Historical Commission.

²⁹ Charita Johnson-Burgess, Oral History with Georgia King. “Clayborn Temple,” October 21, 2005. On file at the Tennessee Historical Commission.

³⁰ “Strike Group Has Orderly Quiet March,” *Memphis Press Scimitar*, February 22, 1968.

³¹ Yellin and Trotter.

³² Johnson-Burgess, Charita. Oral History with Georgia King.

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Memphis.” The strike embodied, in Lawson’s words, “poverty and the poverty that grows out of racism.”³³ “Lawson was a longtime Civil Rights tactician and promoter of the Gandhian philosophy of nonviolent protest throughout the 1950s and 1960s. He moved to Memphis in 1962 to be pastor of Centenary Methodist Church, one of the city’s largest churches and led the Black community in its struggle for Civil Rights.³⁴ We tried to keep this a union issue,” local labor leader T. O. Jones told the Memphis City Council following the violence against the workers, “but it’s now a racial issue.”³⁵

In reaction to the violence against the marchers, Black leaders and ministers, led by Reverend Ralph Jackson, formed the organization Community on the Move for Equality, known as C.O.M.E., to support the strikers and promote the boycott. C.O.M.E. recruited marchers for the daily marches, supported church-led food and clothing drives, concerts, and took up collections for to pay strikers rent or mortgages.³⁶ Area churches held fundraising events, such as day long Gospel and Soul concerts. During this troubling time, Elaine Turner recalls several denominations working to assist in the sanitation strike. She said “COGIC, Catholic, Greek Orthodox, and other various denominations”. “St. Patrick’s was a Catholic church and white women from St. Patrick’s church donated and sewed clothing for the sanitation workers children.”³⁷

In the evening of February 26, Clayborn Temple hosted nearly two thousand supporters of the strike with over 100 ministers from all over Memphis in attendance. Over \$1,500 was raised to support the Movement and the strikers (Figures 3-4). Clayborn’s Reverend Blackburn recited the Sanitation Worker’s Prayer:

Our Henry, who art in City Hall,
Hard-headed be thy name.
Thy kingdom C.O.M.E.
Our will be done,
In Memphis, as it is in heaven.
Give us this day our Dues Checkoff,
And forgive us our boycott,
As we forgive those who spray MACE against us.
And lead us not into shame,
But deliver us from LOEB!
For OURS is justice, jobs, and dignity,
Forever and ever. Amen. FREEDOM!³⁸

³³ James Lawson, Interview by David Yellin and Joan Turner Beifuss, Sanitation Strike Collection, University of Memphis Library, Container 22, Folder 128, p. 1.

³⁴ “James Lawson,” *Online Encyclopedia of Significant People and Places in African American History*, <http://www.blackpast.org/view/vignettes#sthash.J6Lj56Az> (accessed 25 April 2017).

³⁵ Honey, *Going Down Jericho Road*, 200.

³⁶ “Martin Luther King, Jr., and Memphis Sanitation Workers,” <https://www.archives.gov/education/lessons/memphis-v-mlk> (accessed 15 April 2017).

³⁷ Elaine Turner, personal communication with the author, January 7, 2016. COGIC is the Church of God in Christ, a Memphis based Pentecostal denomination.

³⁸ Honey, *Going Down Jericho Road*, 261

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As a part of the Black middle class, A.M.E Minimum Salary Director Reverend Ralph Jackson embraced the concept of fighting for the rights for Black workers and the poor. His Minimum Salary Department ensured traveling AME preachers earned a living wage. Jackson's wife, Hattie Jackson, served as the first Black principal of a mostly white school in Memphis. Jackson had earned praise from white leaders in Memphis for his support of urban development policies. When Jackson was assaulted by police during the Main Street Macing, according to Honey he "quickly turned his outrage into energy and used his preacher's fire to indict the white power structure. He used his knowledge of church organization and administration to raise and account for funds, his mimeograph machine to produce memos, and his church offices as a nerve center for the sanitation strike."³⁹ Jackson promised at the meeting that when the demands of the strike were finally met, the Movement would evolve to address stopping police brutality and improving educational and housing opportunities for Black citizens of Memphis.⁴⁰

Shortly after Dr. Martin Luther King, Jr. told Rev. James Lawson "you're doing in Memphis what I want to do [with the Poor People's Campaign], namely, tie up this question of economic justice with racism," King agreed to travel to Memphis to deliver a speech on March 18.⁴¹ In his speech directed to AFSCME leaders and members, King emphasized the economic power denied to Blacks in Memphis – and across the United States – and underscored the effectiveness of labor tactics - boycotts, pickets, and strikes – in this Civil Rights campaign:

You are reminding, not only Memphis, but you are reminding the nation that it is a crime for people to live in this rich nation and receive starvation wages...these are the facts which must be seen, and it is criminal to have people working on a full-time basis and a full-time job getting part-time income...don't go back on the job until the demands are met.⁴²

Seeing in Memphis a dynamic he had not experienced since the heady days of the Montgomery bus boycott in 1955, the Birmingham Campaign in 1963, and Selma-to-Montgomery marches in 1965, King told his audience on March 18: "You know what? You may have to escalate the struggle a bit. I tell you what you ought to do, and you are together enough to do it: in a few days, you ought to get together and just have a general work stoppage in the City of Memphis." King announced he would return to Memphis: "we will not go to schools, places of work or deal with merchants downtown."⁴³

On Thursday, March 28th, nearly a month after the sanitation strikes began, marchers began gathering at Clayborn Temple in anticipation of Dr. King. Nearly 15,000 marchers participated (Figure 5). Students from Memphis schools left the classroom to join the march. Dr. King arrived and the march began with the sanitation workers, who had been marching this same path for weeks, in the lead while youths ran about throughout the march, pressing to get to the front. After marching only half a mile, the youth's agitation erupted into vandalism, looting, and rioting. Police reacted brutally against both nonviolent protesters and the youth. Confusion and chaos ensued as Rev. Lawson urged protesters to return to Clayborn

³⁹ Ibid., 214.

⁴⁰ Ibid., 261.

⁴¹ James M. Lawson, Jr. Interview by David Yellin and Joan Turner Beifuss, July 8, 1970, transcript, container 22, folder 140, p. 8, Sanitation Strike Collection, University of Memphis Library.

⁴² Martin Luther King, Jr., "American Federation of State, County and Municipal Employees (AFSCME), Memphis, Tennessee, March 18, 1968," *All Labor Has Dignity* (Boston: Beacon Press, 2011), Chapter 15.

⁴³ Ibid., 303-304.

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Temple. The marchers retreated to Clayborn Temple, while police surrounded the building. “Inside the AME building was a horror show,” Kay Pittman Black reported, describing the bloodied condition of the protesters as they sought refuge in Clayborn Temple. The entire building was completely filled with injured and terrified protesters. At one point, police entered the church, swinging clubs and shooting tear gas canisters. As the sanctuary filled with tear gas, many people broke the stained-glass windows in the back of the church and crawled out to escape.⁴⁴

The day ended as 4,000 heavily armed National Guard troops poured into the city. Nearly three hundred people had been arrested during the riot, and sixty were reported injured. One sixteen-year old boy, Larry Payne, died at the hands of a police officer that day, shot in the stomach after being suspected of looting. Dr. King was removed from the march and escorted to the airport by his aides and three Memphis police officers for protection. The siege of Clayborn was significantly downplayed by the white newspapers, who instead depicted the marchers as belligerents and Dr. King as an inciter of violence. In the days following the chaotic King-led march, in the presence of the National Guard, sanitation workers continued to peacefully march, single-file, from Clayborn Temple to City Hall. Additionally, thousands of supporters of the strike came through Clayborn Temple to see the open casket of Larry Payne, whose funeral service, held at Clayborn Temple, was followed by a peaceful march from the church throughout downtown.⁴⁵

In response to the chaos of the March 28th demonstration, Dr. King vowed to return to Memphis, and be a part of an inclusive and non-violent march with the leaders of the strike. On April 3, 1968, King gave his famous “Mountaintop” speech at Mason Temple Church of God in Christ (NR-04/10/1992). Before he could lead that second march, he was assassinated at the Lorraine Motel (NR 12/31/1984, South Bluffs Historic District) in downtown Memphis on April 4, 1968. King’s assassination sparked riots all over the United States and reignited chaos in the streets of Memphis.⁴⁶

As much of the nation mourned the death of the Civil Rights leader, the sanitation workers continued in the struggle which had brought Dr. King to the city. The day after Dr. King’s funeral, the sanitation workers resumed their marches from Clayborn Temple throughout the shopping district of downtown.⁴⁷ On April 7, President Johnson called for a national day of mourning. On April eighth, twenty to forty thousand people from all over the country marched silently through the streets of Memphis, led by Coretta Scott King.⁴⁸

Two months after the strike began on Tuesday April 16, 1968, the city and AFSCME negotiated tentative agreements to end the strike. AFSCME strategists brought the conditions to Clayborn Temple, where the sanitation workers were gathered. The workers accepted the conditions, and the strike officially ended.⁴⁹ This agreement recognized the union and allowed for negotiations on wages, hours, and conditions of employment. All strikers returned to work by April 24, 1968.

After the settlement, AFSCME became the largest union local in Memphis with police and fire fighters also joining public employee unions. Former Civil Rights leaders continued to direct change in the

⁴⁴ Ibid., 349-354.

⁴⁵ Ibid., 394.

⁴⁶ Michael Honey, “Memphis Sanitation Strike” in the *Tennessee Encyclopedia of History and Culture*, edited by Carroll Van West, <https://tennesseencyclopedia.net/entry.php?rec=902>. (accessed 02 March 2017).

⁴⁷ Honey, *Going Down Jericho Road*, 485.

⁴⁸ Honey, “Memphis Sanitation Strike.”

⁴⁹ Honey, *Going Down Jericho Road*, 490.

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city by taking on active roles in the city school board, city government, and other white collar jobs .The sanitation strike had a lasting legacy in Memphis, according to historian Michael Honey:

Ultimately, demographic change and Black activism led to the election of African American Willie Herenton as mayor in the 1990s, while both individuals and local and state governments attempted to resolve the city's history of racial polarization by creating the National Civil Rights Museum at the Lorraine Motel, scene of Dr. King's martyrdom. The demand that America come to grips with the economic demands of minorities and poor people, represented by the Memphis sanitation strike and the Poor People's Campaign of 1968, nonetheless remains an unresolved legacy of the labor and Civil Rights movements of the past.⁵⁰

As civil rights historian David Garrow has written, “the (Memphis) strike had all the classic features of the supposedly moribund civil rights movement: packed mass meetings, church-based leadership, and a spirit of nonviolence.”⁵¹ The sustained boycotts, marches, pickets, and nonviolent pressure of the Memphis Sanitation Strike of 1968 was unmatched by other civil rights campaigns of the late 1960s – and it featured Black workers, supported by a largely white union, applying labor tactics to the problem of Black poverty.” The tragedy of Dr. King’s assassination in Memphis has often overshadowed this exceptional interracial activism in Memphis, but Americans today should not forget that the base for much of this debate, planning, and activism was Clayborn Temple and its congregation.

During the entire difficult sixty-five days of the Sanitation Strike, Clayborn Temple consistently opened its doors to the strikers, their families, and supporters to provide them with supplies and fiscal support and hosted the strike’s mass informational and support meetings.⁵² After the sanitation strike, Clayborn kept its social justice mission serving as a community center, a halfway house for parolees, and housed the first Black owned kindergarten in the City of Memphis.⁵³ Clayborn’s Reverend Blackburn spent Christmas of 1969 in jail with four other Memphis ministers and advocates on an eight-day jail fast protesting repression in America. After they were released from jail, the group led a march from the Shelby County jail in Memphis to Clayborn Temple for a rally.⁵⁴

After the Strikes

Continuing in its progressive ideals compared to other southern denominations, A.M.E leadership appointed Reverend Martha Reed to replace Reverend Blackburn in 1972. The church, facing the problems of many downtown churches, continued to lose members to suburban churches. The congregation’s membership declined by 1979 to 60-70 with 35-40 that attended Sunday services. It became hard for such a small congregation to support the large building. However, the congregation worked to stabilize and

⁵⁰ Honey, “Memphis Sanitation Strike.”

⁵¹ David Garrow, *Bearing the Cross: Martin Luther King Jr. & The Southern Christian Leadership Conference*, (New York, 1996), p. 371.

⁵² Charita Johnson-Burgess. Oral History with Taylor George, Dorothy Crook, and Georgia King. “Clayborn Temple.” October 21, 2005, On file at the Tennessee Historical Commission.

⁵³ Charita Johnson-Burgess. “Clayborn Temple” On file at the Tennessee Historical Commission.

⁵⁴ “Memphis 5 End Protest, Leave Jail Day After Xmas,” *Jet*, January 15, 1970.

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preserve their historic building, having it listed in the National Register, working with local preservationists to obtain historic preservation grant funds to repair the roof, and funding a renovation project in the early 1980s.⁵⁵ Known in the 1980-1990s, as Clayborn-Ball Temple, the AME continued to look for ways to use the building, eventually closing it 2002 when issues with the roof made the building unsafe. The AME denominational leadership sold it in 2016 to a preservation-minded non-profit, Neighborhood Preservation Inc.

Clayborn Temple was the site from which a dynamic, interracial movement for economic justice was organized and furthered, a place where workers and Black freedom struggle activists worked closely together in an unprecedented struggle for personal dignity, political recognition, and economic and racial justice. As James Lawson stated:

In Memphis, you had something you could do. Not only could you support the strike, but you could fail to go downtown. You could proceed to boycott the stores downtown and you could proceed to support the relief effort of the strikers. You could go to mass meetings. You could get on the marches. You could start spreading the word. In other words, there were things you could get people to line up behind.⁵⁶

Civil Rights Sites

Nationally, to help in the recognition of properties associated with the Movement, the National Historic Landmark program produced *Civil Rights in America: A Framework for Identifying Significant Sites* accompanied by theme studies related to public accommodations, public education, and voting rights.⁵⁷ In Tennessee, most of the properties listed in the National Register significant to Black history are related to education, residential or commercial districts, and religious architecture. National Register listed sites such as Fisk University (NR 02/09/1978) and American Baptist Theological Seminary (NR 06/04/2013) document the student involvement that became the driving force in push for racial equality in Nashville and throughout the South. In Memphis, Mason Temple is listed on the National Register with national significance related to religion and African-American ethnic history as the site of the center for the development of Pentecostalism and the Church of God in Christ denomination, and for its association with Dr. Martin Luther King, Jr. as the site of the famous “Mountaintop” speech on April 3, 1968. The speech made as a rallying cry after the peaceful march of the previous week had turned violent and was the final public speech before his assassination at the Lorraine Motel in Memphis. While Dr. King’s life’s work, his important “Mountaintop” speech, and his tragic death, are clearly associated with Mason Temple and the Lorraine Motel (NR 12/31/1984, South Bluffs Historic District), it is Clayborn Temple that is associated with the Sanitation Strikes of 1968 and the men and women that participated in daily marches, fundraisers, and boycotts that lead to lasting change in Memphis and throughout the nation.

⁵⁵ Clayborn Temple Restoration Coalition Papers, Attachment A Second Presbyterian Church—Clayborn Temple A.M.E., available Tennessee Historical Commission, Nashville.

⁵⁶ James M. Lawson, Jr. Interview by David Yellin and Joan Turner Beifuss, September 24, 1969, container 22, folder 139, p. 18.

⁵⁷ All documents available at <https://www.nps.gov/nhl/learn/civilrights.htm>.

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The preservation of this history in perpetuity at Clayborn Temple gives our nation the gift of remembering, to provide a space for reflection and renewal on these past struggles, and to commit ourselves again to working ceaselessly for the highest American values of liberty and justice for all.

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- _____. Oral History with Taylor George, Dorothy Crook, and Georgia King. "Clayborn Temple." October 21, 2005. On file at the Tennessee Historical Commission, Nashville.
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- Historic American Buildings Survey. "Second Presbyterian Church (Clayborn [sic] Temple)." Summer 1972 and Spring 1985. Located at the Tennessee Historical Commission.

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Turner, Elaine. Personal Communication with the author, January 7, 2016

Yellin, David and Anne Trotter. Interview with Malcolm Blackburn, May 24, 1968. *Crossroads to Freedom*.
 Available from <http://www.crossroadstofreedom.org/view.player?pid=rds:37199> Accessed March 20, 2017.

| Previous documentation on file (NPS): | | Primary location of additional data: | |
|---|--|--------------------------------------|------------------------------------|
| <input type="checkbox"/> | preliminary determination of individual listing (36 CFR 67 has been requested) | <input type="checkbox"/> | State Historic Preservation Office |
| <input checked="" type="checkbox"/> | previously listed in the National Register | <input type="checkbox"/> | Other State agency |
| <input type="checkbox"/> | previously determined eligible by the National Register | <input type="checkbox"/> | Federal agency |
| <input type="checkbox"/> | designated a National Historic Landmark | <input type="checkbox"/> | Local government |
| <input checked="" type="checkbox"/> | recorded by Historic American Buildings Survey # TN-186-4 | <input type="checkbox"/> | University |
| <input type="checkbox"/> | recorded by Historic American Engineering Record # | <input type="checkbox"/> | Other |
| <input type="checkbox"/> | recorded by Historic American Landscape Survey # | Name of repository: | |
| Historic Resources Survey Number (if assigned): | | | |

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10. Geographical Data

Acreage of Property .58 **USGS Quadrangle** Northwest Memphis, 404NE

Latitude/Longitude Coordinates

Datum if other than WGS84:
(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 35.136639 | Longitude: -90.051518 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Verbal Boundary Description

The property nominated is a rectangular lot which measures 200 feet by 135 feet and is 0.5820 acres. It is bounded as follows: beginning at a point at the northeastern corner of Hernando and Pontotoc Avenue; thence east 200 feet along the north edge of Pontotoc Avenue.

The South 371/2ft of the North 75ft of Lot 7, Block 47, of the Plan of South Memphis; beginning at a point in the east line of Hernando Street 371/2ft South of its intersection with the South line of Pontotoc Avenue (formerly sometimes called Brown's Avenue); running thence South with the east line of Hernando Street 371/2ft; thence eastwardly at a right angle with Hernando Street 152ft more or less to the West line of an alley 12ft in width; thence North with the West line of said alley 371/2ft; thence West 152ft, more or less to the point of beginning.

and

The North 371/2ft of the West 100ft of Lot 7, Block 47, South Memphis; beginning at the Southeast intersection of Hernando Street, (formerly South Third Street, 371/2ft; thence East parallel with Pontotoc Avenue; thence West with the South line of Pontotoc Avenue 100ft to the beginning.

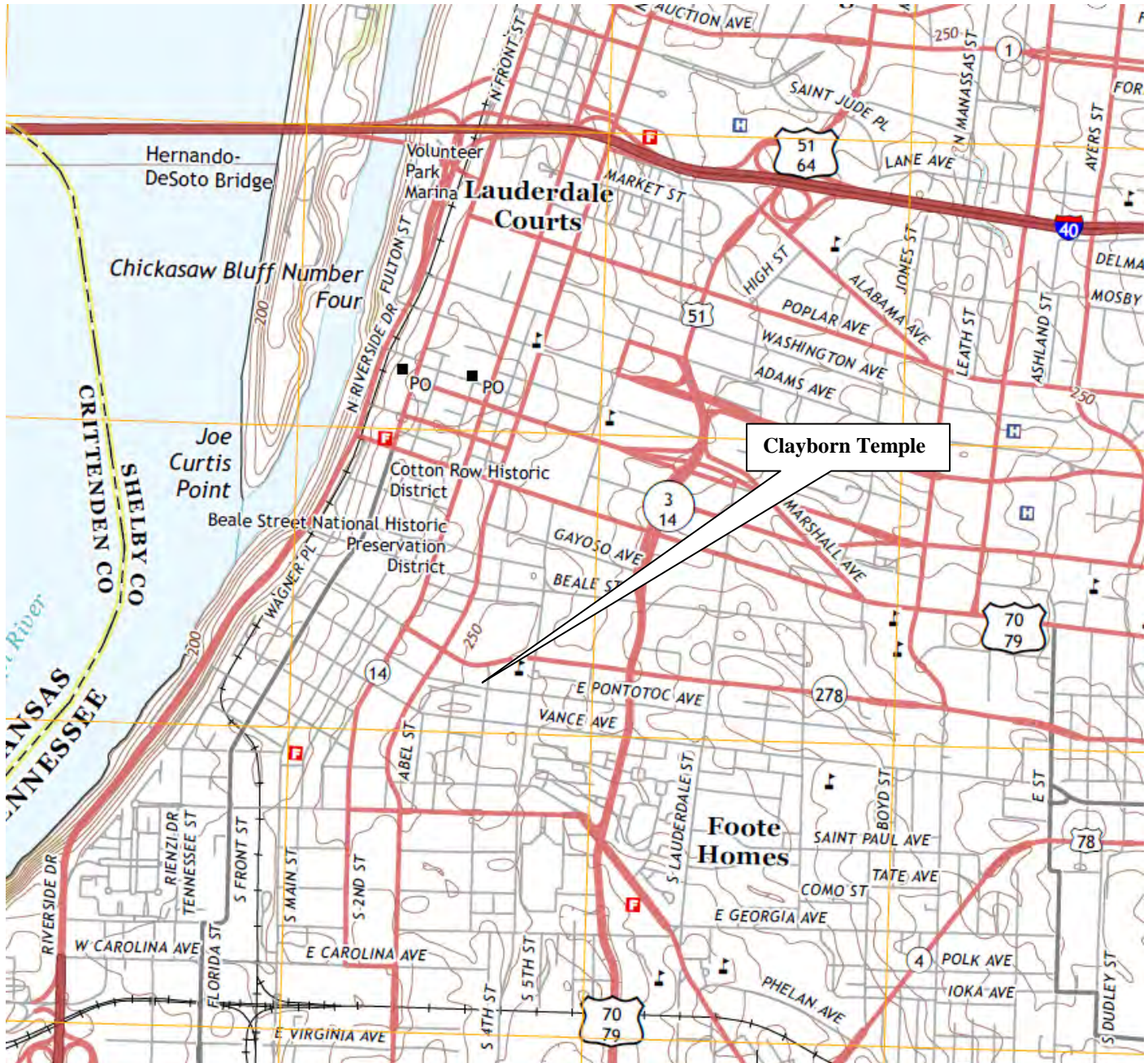
Boundary Justification

The boundary includes the physical property of Clayborn Temple known as Parcel #00501200012 historically associated with the church.

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Location Map

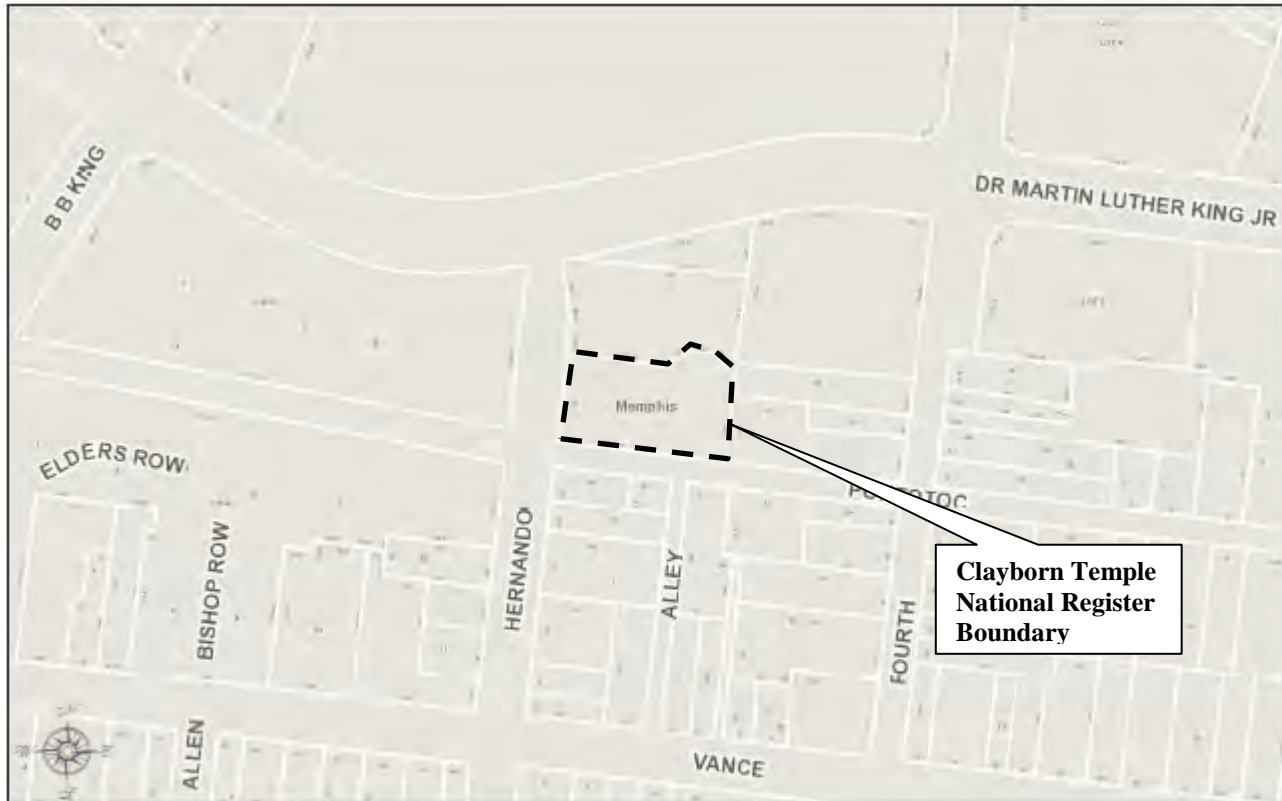


USGS Northwest Memphis, Topo, 404 NE, 2013

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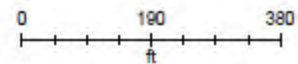
Shelby County, Tennessee
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Boundary Map



CHEYENNE JOHNSON, ASSESSOR
SHELBY COUNTY, TENNESSEE

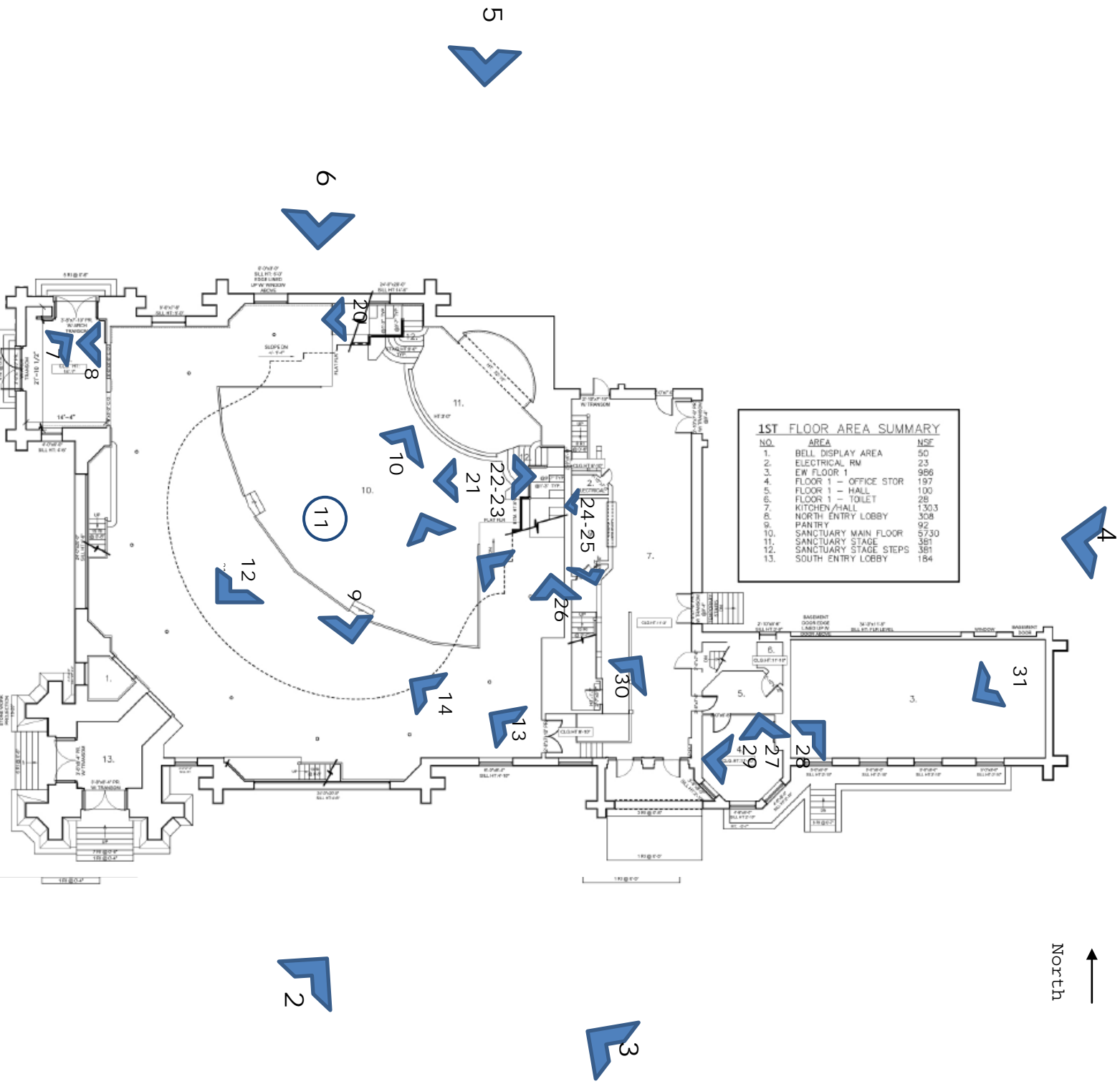
DISCLAIMER: THIS MAP IS FOR PROPERTY ASSESSMENT PURPOSES ONLY. IT IS NOT CONCLUSIVE AS TO LOCATION OF PROPERTY OR LEGAL OWNERSHIP AND THEREFORE, SHOULD NOT BE RELIED UPON AS A REPRESENTATION OF ANY PROPERTY FOR ANY PURPOSE.
MAP DATE: April 25, 2017



Clayborn Temple
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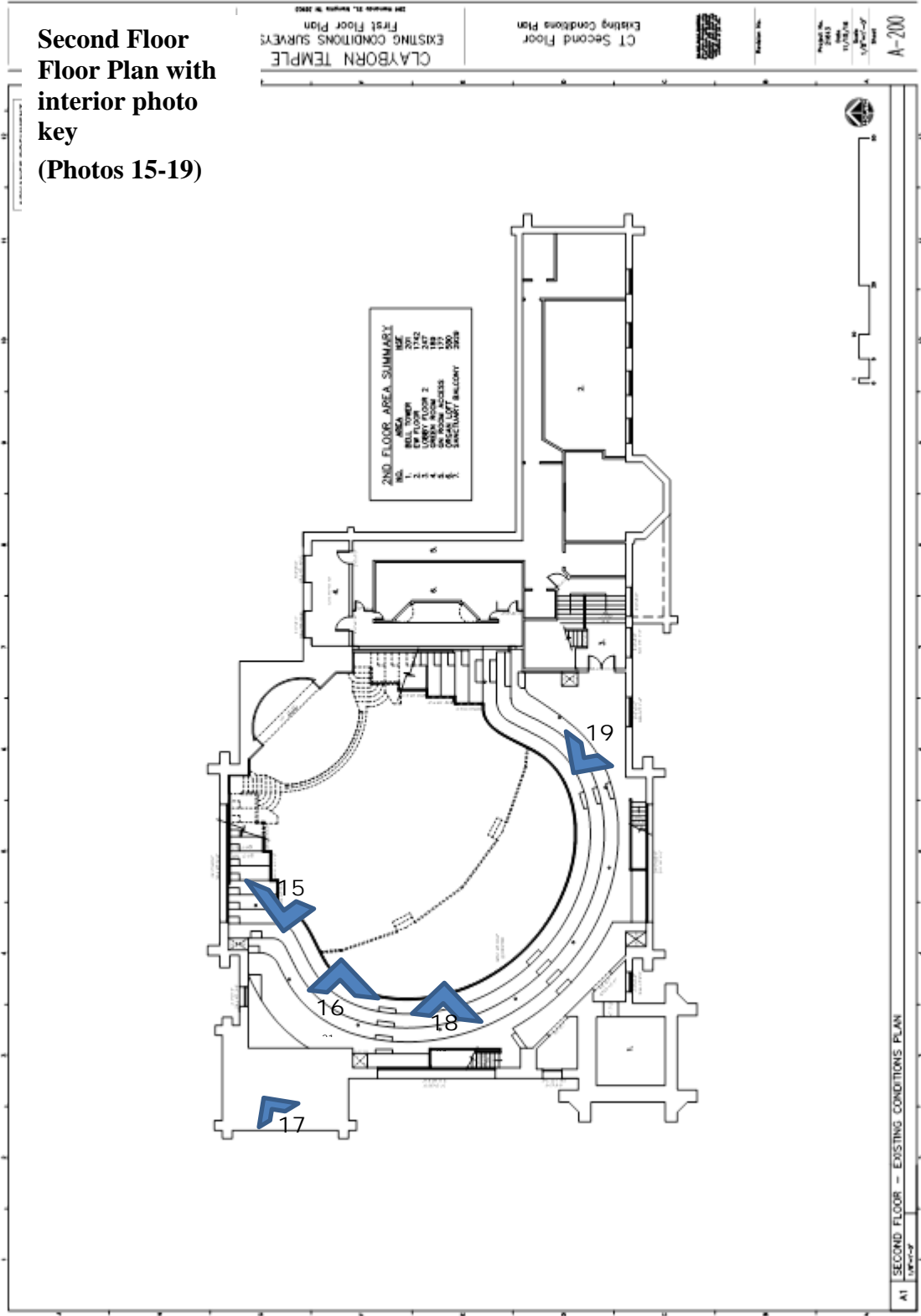
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First Floor Plan with photo key (Photos 1-14, 21-31)



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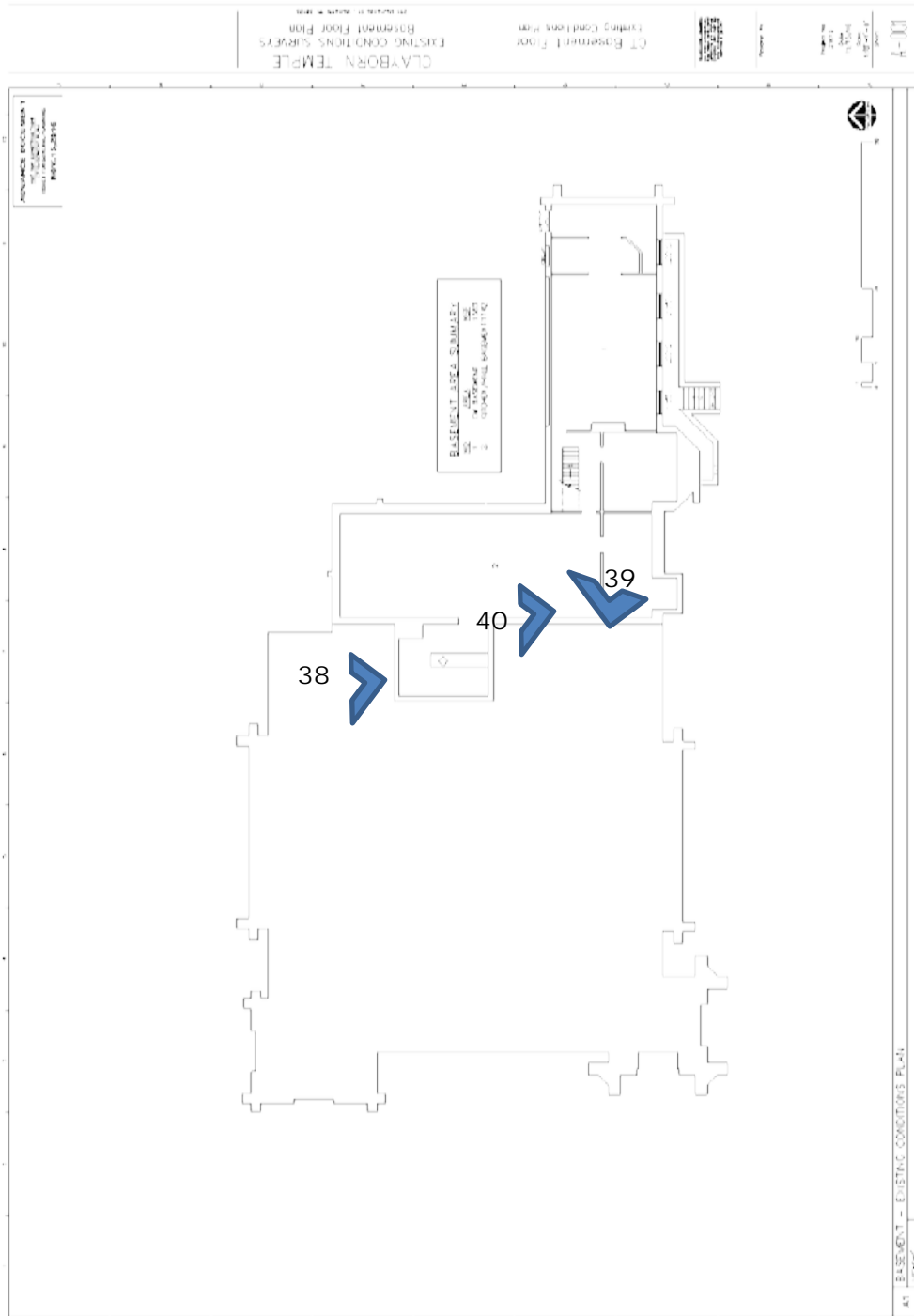
Third Floor with photo key (Photos 32-37)



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Basement with photo key (Photos 38-40)



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11. Form Prepared By

Name Jasmine Champion,
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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 100 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.

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Photo Log

Name of Property: Clayborn Temple

City or Vicinity: Memphis

County: Shelby

State: TN

Photographer: Danielle Smith

Date Photographed: December 09, 2016

- 1 of 40. Façade or east elevation. Photographer facing east.
- 2 of 40. South elevation, including bell tower, east turret, and east annex. Photographer facing north.
- 3 of 40. South elevation looking down back alley, detail of eastern point of east annex. Photographer facing northwest.
- 4 of 40. Back of building, yard. Photographer facing west.
- 5 of 40. Entire north elevation of building. Photographer facing south.
- 6 of 40. North elevation. Photographer facing southeast.
- 7 of 40. Interior of northwest vestibule, north entrance. Photographer facing north.
- 8 of 40. Interior of northwest vestibule. Photographer facing west.
- 9 of 40. Interior south wall of sanctuary. Photographer facing south.
- 10 of 40. Chancel in sanctuary, northeast corner. Photographer standing in the center of the sanctuary, facing north east.
- 11 of 40. Interior view of dome in the sanctuary, chandelier. Photographer standing in the center, looking up.
- 12 of 40. Interior of south and facade (east)elevation, with stain glass windows, chandelier, and bell tower vestibules. Photograph standing at the back of chancel wall, facing southwest.
- 13 of 40. Interior of southwest vestibule entrance, first floor of bell tower. Photographer facing southwest.
- 14 of 40. Interior of north elevation in sanctuary, view from beneath the balcony involving north façade's stain glass window, chancel, and pipe organ. Photographer facing northeast.
- 15 of 40. East corner of upper level, sanctuary's balcony. Photographer facing west.
- 16 of 40. Southwest corner of bell tower, view of balcony entrance. Photographer facing northeast.
- 17 of 40. Ladder system of bell tower. Photographer standing in center of bell tower, looking up.

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18 of 40. Upper level of sanctuary, view of dome, north façade stain glass window, chancel, and pipe organ. Photographer facing east, standing at the façade (east elevation) window.

19 of 40. Upper interior view of southwest oblique of the sanctuary. Photographer facing southwest.

20 of 40. Top of the steps leading up to the balcony, directly next to north elevation. Photographer facing east.

21 of 40. Upper level of sanctuary, view from the pipe organ. Photographer facing west.

22 of 40. Detail of organ console and pedal keyboard. Photographer facing east.

23 of 40. Detail of wooden and metal pipes, with the center metal pipes missing. Photographer looking up from the base organ console.

24 of 40. Sacristy, directly adjacent to the pipe organ (north side) on the second level of the building. Photographer facing east.

25 of 40. Sacristy, directly adjacent to the pipe organ (north side) on the second level of the building. The sanctuary entrance is seen on the left. Photographer facing west.

26 of 40. Detail of hallway beside pipe organ, with a door to the organ console and sanctuary. Photographer facing west.

27 of 40. Southeast vestibule, direct view of entire space from entrance. Photographer facing north.

28 of 40. First floor of east turret room, attached to southwest vestibule. Photographer facing south.

29 of 40. Details of southeast vestibule, including entrance, ramp into sanctuary, and stairwell leading to second floor. Photographer facing southwest.

30 of 40. First floor of east annex, larger room. Photographer facing west.

31 of 40. First floor of east annex, southwest corner of smaller room. Photographer facing northeast.

32 of 40. Stairwell attached to southeast vestibule, revealing stairs to third floor (left) and hallway to second floor of east turret and annex (right). Photographer facing northeast.

33 of 40. Second floor of east turret. Photographer facing southwest.

34 of 40. Second floor larger room of east annex, from entrance point. Photographer facing southeast.

35 of 40. Third floor office, from northeast corner. The blue door is the entrance to attic above dome. Photographer facing southwest.

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36 of 40. Third floor of east turret. Photographer facing southeast.

37 of 40. Dome above chandelier and surrounding attic space. Photographer facing west.

38 of 40. Basement space beneath east turret, from north entrance point. Photographer facing southwest.

39 of 40. Basement, small room. Photographer facing west.

40 of 40. Basement, larger room (beneath organ, to the east of the sanctuary) from southwest corner.
Photographer facing northeast.

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Figure 1: Ca. 1940s Photo of Bishop J.H. Clayborn, Clayborn Temple was named in honor of Bishop Clayborn.

Source: Clayborn Temple Restoration Coalition files available at Tennessee Historical Commission, Nashville.



BISHOP J. H. CLAYBORN

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Figure 2: 1979 List of Clayborn Temple Pastors

Source: Clayborn Temple Restoration Coalition files available at Tennessee Historical Commission, Nashville.

Clayborn Temple A.M.E. Church-List of Pastors

Clayborn Temple was bought from the Second Presbyterian Church in October 1949 by the 13th District A.M.E. Church and was first occupied by the Clayborn congregation in November 1949. Below is a list of pastors that have served at the church.

- | | |
|-------------------------|---------------------|
| 1. Rev. A.E. Andrew | Nov. 1949-Jan. 1950 |
| 2. Rev. S.J. Holley | Jan. 1950-Nov. 1952 |
| 3. Rev. Bell | Nov. 1952-Nov. 1956 |
| 4. Rev. H.L. Starks | Nov. 1956-Nov. 1960 |
| 5. Rev. L. Patrick | Nov. 1960-Nov. 1961 |
| 6. Rev. A.B. Brown | Nov. 1961-Nov. 1963 |
| 7. Rev. B.R. Booker | Nov. 1963-Nov. 1966 |
| 8. Rev. M.D. Blackburn | Nov. 1966-Nov. 1972 |
| 9. Rev. Martha Reed | Nov. 1972-Aug. 1975 |
| 10. Rev. George Siggers | Nov. 1975-Aug. 1978 |
| 11. Rev. Harold Davis | Aug. 1978-present |

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Figure 3: February 26, 1968 Meeting of strikers and supporters at Clayborn Temple, sponsored by more than 100 ministers. More than \$1,500 was pledged or given at the meeting to support the families of strikers.

Source: James R. Reid, *Memphis-Press Scimitar*, Available from:

<http://www.commercialappeal.com/story/news/government/city/2017/02/22/memphis-honor-strikers-new-am-man-plaza/98249742/> (accessed 10 March 2017).



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Figure 4: Dr. H. Ralph Jackson, director of the Minimum Salary Department of the AME Church at left, at Clayborn Temple during the February 26, 1968 Meeting of some 1,500 strikers and supporters at Clayborn Temple, More than \$1,500 was pledged or given at the meeting to support the families of strikers.

Source: James R. Reid, *Memphis-Press Scimitar*, Available from:

<http://www.commercialappeal.com/story/entertainment/2017/02/03/beifuss-file-can-clayborn-temple-organ-regain-its-voice/97409504/> (accessed 10 March 2017).



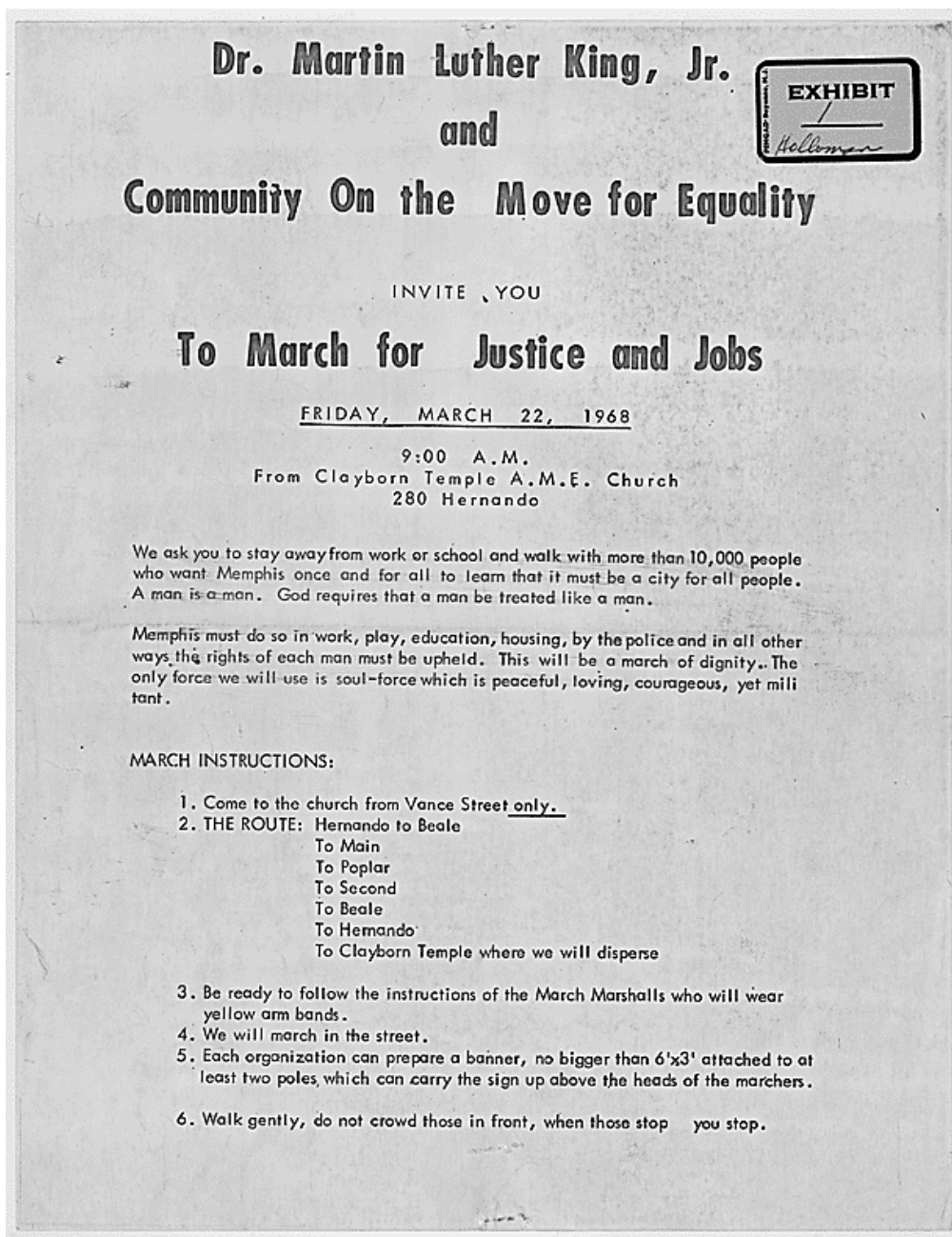
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Figure 5. "Exhibit 1." Martin Luther King, Jr., and Memphis Sanitation Workers" National Archives Educator Resources, Teaching With Documents. Available from: <https://www.archives.gov/files/education/lessons/memphis-v-mlk/images/exhibit-1.gif> (accessed 15 April 2017).



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Figure 5: March 1968 Memphis-Press Scimitar photo of Sanitation workers outside Clayborn Temple to begin the march downtown.

Source: Volunteer Voices: The Growth of Democracy in Tennessee (single images), http://diglib.lib.utk.edu/cgi/i/image/image-idx?c=vvz;view=entry;subview=detail;cc=vvz;entryid=x-0022_000062_000203_0000;&q1=1968%20Sanitation%20Workers%20Strike&op2=&q2=&op3=&q3=&rqn=All+Categories- (accessed 10 March 2017).



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| ----- Name of multiple listing (if applicable) |

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Figure 6: March 28, 1968 Ernest C. Withers photo of Sanitation workers outside Clayborn Temple to start march downtown led by Martin Luther King Jr. The now iconic “I AM A MAN” signs were printed at Clayborn Temple and represented the strikers’ demands to be treated with human dignity. Source: gelatin silver print, 15 15/16 x 19 13/16 in., © Ernest C. Withers Trust, Memphis, TN, Collection of National Museum of African American History and Culture, Museum purchase, TR2009-35.9, <http://africanamericanart.si.edu/items/show/29> (accessed 10 March 2017).



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

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| |
|---|
| Clayborn Temple (Second Presbyterian Church) |
| ----- Name of Property |
| Shelby County, TN |
| ----- County and State |
| N/A |
| ----- Name of multiple listing (if applicable) |

Figure 7: March 29, 1968 photo of Sanitation workers and supporters lined up at Clayborn Temple to begin the march downtown, the day after the march led by Dr. Martin Luther King Jr. ended in violence

Source: *The Commercial Appeal*, <http://www.gannett-cdn.com/-mm-/d23cc52b0c3a84dc5671aaf58ebe2143719612b7/c=323-0-2839-1892&r=x404&c=534x401/local/-/media/2016/10/24/TennGroup/Memphis/636129036812281950-> (accessed 10 March 2017).



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

| |
|---|
| Clayborn Temple (Second Presbyterian Church) |
| ----- Name of Property |
| Shelby County, TN |
| ----- County and State |
| N/A |
| ----- Name of multiple listing (if applicable) |

Section number _____ figure _____ Page _____ 41

Figure 8: March 29, 1968 photo of thousands lined up at Clayborn Temple to begin the march downtown, the day after the march led by Dr. Martin Luther King Jr. ended in violence

Source: *The Commercial Appeal*,

<http://www.commercialappeal.com/story/news/government/city/2017/02/22/memphis-honor-strikers-new-am-man-plaza/98249742/> (accessed 10 March 2017).



Property Owner:

(This information will not be submitted to the National Park Service, but will remain on file at the Tennessee Historical Commission)

Name NPI Clayborn Temple LLC C/O Steve Barlow

Street &

Number

1755 Kirby Pkwy Ste 110

Telephone

901-614-4216

City or Town

Memphis

State/Zip

TN/38120



SECOND PRESBYTERIAN
CHURCH
CLAYBORN TENN

CLAYBORN
TENN

THE PRESBYTERIAN













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FATHER

CHRIST OUR REDEEMER

MAN
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BROTHER





















GOD
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FATHER

BEST OUR REDEEMER

AND
OUR
BROTHER





































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2.6

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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.

ENTRIES IN THE NATIONAL REGISTER

STATE TENNESSEE

Date Entered SEP 4 1979

Name

Location

Second Presbyterian Church (Clayborn Temple)

Memphis
Shelby County

Also Notified

Honorable James Sasser

Honorable Howard H. Baker, Jr.
Honorable Harold Ford

State Historic Preservation Officer
Mr. Herbert Harper
Executive Director
Tennessee Historical Commission
4721 Trousdale Drive
Nashville, Tennessee 37220

NR Byers/bjr 9/7/79

For further information, please call the National Register at (202)343-6401.



TENNESSEE DEPARTMENT OF CONSERVATION

TENNESSEE HISTORICAL COMMISSION

4721 TROUSDALE DRIVE, NASHVILLE 37220

615/741-2371

July 17, 1979



Mr. Charles Herrington
National Register
Heritage Conservation and
Recreation Service
440 G Street, N. W.
Washington, D.C. 20243

Dear Mr. Herrington:

Enclosed please find the forms necessary to nominate the Second Presbyterian Church to the National Register of Historic Places.

Since we are receiving a grant request from the owners of this property, please expedite the review of this nomination.

If additional information is needed, please contact me.

Sincerely,

Herbert L. Harper
Executive Director and
State Historic Preservation Officer

HLH:sg
Enclosure



TENNESSEE HISTORICAL COMMISSION
STATE HISTORIC PRESERVATION OFFICE
2941 LEBANON PIKE
NASHVILLE, TENNESSEE 37243-0442
OFFICE: (615) 532-1550
E-mail: Claudette.Stager@tn.gov
(615) 770-1089



May 30, 2017

J. Paul Loether
Deputy Keeper and Chief,
National Register and National Historic Landmarks Programs
National Register of Historic Places
1201 Eye Street NW, 8th Floor
Washington, DC 20005

National Register Nomination Clayborn Temple (Second Presbyterian Church), Shelby County, Tennessee

The enclosed disks contain the true and correct nomination for listing of the *Clayborn Temple* to the National Register of Historic Places. Second Presbyterian Church is listed in the National Register in 1979 for Criteria C for its Romanesque Revival Architecture (1979 09 04). It was purchased by the A.M.E church in 1949 and has been known since then as Clayborn Temple. The congregation was heavily involved in the Memphis sanitation worker strikes of 1968 and the church itself was used for planning and rallying meetings, the beginning point of all the marches, and site where important information was printed, including the iconic I AM A MAN signs.

An updated nomination for national significance was submitted to your office in 2006 and returned due to a lack of context for Criterion A and national significance. The enclosed nomination makes a clear case for national significance for Clayborn Temple.

The historic name in the updated nomination has been changed to Clayborn Temple for the updated nomination and Second Presbyterian Church as the *other names/site number*. The building has been known as Clayborn Temple longer than it was Second Pres. (68 years vs. 58 years). It was clearly known as Clayborn Temple throughout the time of the 1968 Sanitation Strikes and its time as an active congregation.

This change and both the local significance under Criterion C and national significance under Criterion A for activities associated with the strike has been explained in the Section 8 narrative.

We received no comments on this nomination update.

If you have any questions or if more information is needed, please contact Holly Barnett at (615) 770-1098 or Holly.M.Barnett@tn.gov.

Sincerely,



Claudette Stager
Deputy State Historic Preservation Officer

CS:hb

Enclosures (3)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Clayborn Temple

Multiple Name: _____

State & County: TENNESSEE, Shelby

Date Received: 6/9/2017 Date of Pending List: 7/18/2017 Date of 16th Day: 8/2/2017 Date of 45th Day: 7/24/2017 Date of Weekly List: _____

Reference number: SG100001370

Nominator: State

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input checked="" type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 7/24/2017 Date

Abstract/Summary Comments: Additional documentation to change name and raise level of significance. Originally listed for its architectural significance at the local level, the church achieved national prominence for its role in the Civil Rights movement, specifically the Memphis strike. The name change reflects the latter, more prominent significance

Recommendation/ Criteria: Accept Additional documentation. Raise level of significance, add Criterion A, change name

Reviewer Jim Gabbert Discipline Historian

Telephone (202)354-2275 Date _____

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

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