

# Supplementary Listing Record

NRIS Reference Number: SG100004451

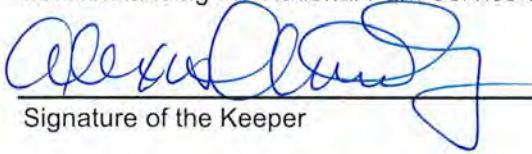
Date Listed:

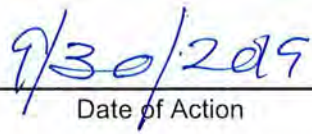
Property Name: St. Mark's African Methodist Episcopal Church

County: Shawnee

State: KS

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

fa   
Signature of the Keeper

  
Date of Action

=====  
**Amended Items in Nomination:**

In Section 8 of the National Register nomination form the sub-category of Civil Rights to the area of significance of Social History. Reverend Oliver Brown, of Brown V. Board of Education was the Pastor of the church during the time this important case was moving through the courts.

This information has been discussed with the Kansas SHPO

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The KANSAS SHPO was notified of this amendment.

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**DISTRIBUTION:**

- National Register property file
- Nominating Authority (without nomination attachment)

United States Department of the Interior  
National Park Service

### National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

#### 1. Name of Property

Historic name St. Mark's African Methodist Episcopal Church  
Other names/site number St. Mark's AME Church; KHRI #177-5400-01491  
Name of related Multiple Property Listing N/A

#### 2. Location

Street & number <u>801 NW Harrison Ave.</u>	N/A	not for publication
City or town <u>Topeka</u>	N/A	vicinity
State <u>Kansas</u> Code <u>KS</u> County <u>Shawnee</u> Code <u>177</u> Zip code <u>66608</u>		

#### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,  
I hereby certify that this X nomination    request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets    does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

   national    statewide X local Applicable National Register Criteria: X A X B    C    D

Patrick Zollner 8-6-19  
Signature of certifying official/Title Patrick Zollner, Deputy SHPO Date

Kansas State Historical Society  
State or Federal agency/bureau or Tribal Government

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

\_\_\_\_\_  
Signature of commenting official Date

\_\_\_\_\_  
Title State or Federal agency/bureau or Tribal Government

#### 4. National Park Service Certification

I hereby certify that this property is:

X 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): \_\_\_\_\_

[Signature] 9/30/19  
Signature of the Keeper Date of Action

St. Mark's African Methodist Episcopal Church  
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**5. Classification**

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

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

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

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

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

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

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

0

**6. Function or Use**

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

RELIGION/Religious Facility  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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

RELIGION/Religious Facility  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**7. Description**

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

LATE VICTORIAN/Romanesque Revival  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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

foundation: LIMESTONE  
walls: BRICK  
roof: ASPHALT  
other: \_\_\_\_\_  
\_\_\_\_\_

St. Mark's African Methodist Episcopal Church

Shawnee County, Kansas

Name of Property

County and State

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## Narrative Description

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### Summary

St. Mark's African Methodist Episcopal (AME) Church is located at 801 NW Harrison Street, Topeka, Shawnee County, Kansas, just north of the railroad tracks and Kansas River. The 1½ story simplified Romanesque Revival brick church sits on a rusticated cottonwood limestone foundation and is topped by a high-pitched asphalt shingled gable roof. The gable shaped east, and west façades, adjoining entrance tower, and projecting rear apse to the north are prominent features. The main entrance has a southern orientation.<sup>1</sup> The overall T-shaped form is symmetrical when viewing the building from the north, but the tower on the southeast corner gives the building an asymmetrical appearance from the south. The lower level houses the fellowship hall, while the raised main level houses the sanctuary. The overall measurements of the building are approximately 62'-8" east to west and 33'-6" north to south, while the projecting rear is 19'-5 1/4" east to west and 7'-8" north to south.

Construction on St. Mark's AME Church began in 1914 but was not finished until 1920. Gable roofs, crenellations, and arches in tower openings are common in ecclesiastical architecture. Romanesque influences are found in the round windows, the door and window arches, and simplified façade. No significant exterior alterations have been made over the past 100 years. The front steps have been changed twice, and the lower windows have been boarded-over, but the shape and massing of the building remain. A few interior features, such as the original plaster, the beadboard ceiling, and the main walls of the entrance vestibule remain. The beadboard ceiling has been hidden as part of the 1970s remodel and is still in good condition, allowing the church to be easily recognized by anyone from the 1950s when Reverend Oliver Brown was the leader of the congregation. The building maintains good integrity in terms of design, materials, setting, association, and location.

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### Elaboration

#### Setting

Located in the northeastern part of the state, Topeka rests along the Kansas River in Shawnee County. Topeka is made up of several residential and mixed-use neighborhoods. St. Mark's AME church is located in the Historic North Topeka East Neighborhood, a mixed-use district just a few blocks west of the current NOTO Arts District.<sup>2</sup> The mixed-use district is a transition area of high industrial to traditional residential buildings, evident in the veneer and millwork factory, automotive repair building, and Topeka rescue mission warehouse to the south and east, with housing located to the north and west.<sup>3</sup> A few of the houses closer to the south have been converted to businesses. There are also three other churches in a four-block radius of St. Mark's AME. Currently, there is no formal landscaping on the St. Mark's site except for a gravel parking lot to the west of the building and a small shrub on the south side.

#### Exterior

St. Mark's AME Church features a rusticated limestone lower level on the main east and south facades. The north and west are secondary façades that feature a limestone rubble wall on the lower level. The main level is brick veneer, and a gable roof runs east to west. The church is asymmetrical, and each façade is individually distinguishable. The building's foundation and lower level are rough-faced cottonwood limestone with a partially finished belt course that wraps the building's south and east façades and ends with a single stone return on the north façade. The north and west façades do not have a finished belt course, but the limestone foundation maintains the belt-course height. Most openings in the limestone use the belt course level as the lintel.

The building's raised main level has a brick veneer on wood stud walls topped with a wood framed gable roof. The southeast tower is also built with a brick veneer on wood stud walls and has a flat roof topped by a crenelated parapet. The east and west facades have circular wood stained glass windows beneath the peaks of the gable roof. Unless otherwise noted, all windows located on the main level are the original, historic wood double-hung stained glass units, of varying widths. All have arched stained glass transoms. The northwest window on the west elevation has had the sash replaced, and the northwest window of the projecting rear apse has had the stained glass repaired and replaced.

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<sup>1</sup> St. Mark's does not sit on a true East-West orientation, the stated South elevation is truly facing South-West- South.

<sup>2</sup> Topeka Planning Department, and Historic North Topeka East Neighborhood Improvement Association. Historic North Topeka East Neighborhood Plan. An Element of the City of Topeka Comprehensive Plan: City of Topeka, December 2013.

<sup>3</sup> Shawnee County, KS Interactive Maps. Property Search. "Shawnee County Appraiser's Office Interactive Maps." Scale 1:1000. <http://gis.snco.us/publicgis/PS/#>. Accessed 08/01/2017

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The south façade contains the main entrance. The limestone base features four windows and a door towards the east end. This door was the main entrance to the lower level and has since been converted to a semi-accessible entrance for people who cannot use the main entry stairs to the main level. The two westernmost windows have been infilled, one with CMU and one with plywood. The center window contains an air-conditioning unit. Unlike the other windows, the westernmost window does not use the belt course as a lintel and originally had an extended stone sill close to grade.<sup>4</sup> The main level contains the main entrance on the south-facing southeast corner. Twelve cast-in-place concrete steps, accessed from the west, are lined with black square tubular handrailing. These stairs lead to a landing that accesses the main, non-original double doors centered in the tower. The original limestone stairs used to have a double access point from the east and west that converged in the center of the tower leading to the double doors (Figure 27 & 28). The main double doors are topped by a semi-circular stained-glass transom, which reads "St. Marks AME Church." To the west of the main entrance doors are three arched wood double-hung stained glass windows in the main level wall.

The east façade features a gable end and the east face of the tower. The limestone base has two fixed windows that share a stone sill and utilize the belt course as a lintel. The main level has a single arched wood double-hung stained glass window centered in the tower, a circular wood stained glass window centered in the gable, and a large arched wood double-hung stained glass window offset to the north underneath the gable. The large arched double-hung stained glass window is not centered on the gable end or the circular window above and does not align with the two fixed windows in the limestone base. A cornerstone is in the limestone foundation on the southeast corner; not all of the words can be read.

The north façade is the most symmetrical and is divided into three sections. The center section is a gabled projection centered on the facade. The limestone base has two fixed windows centered on each section of the north façade, utilizing a finished lintel at the belt course height. All windows on the lower level are either covered or missing, with the masonry openings infilled with concrete masonry units. The windows on the lower level of the rear projection are covered with plywood and are penetrated with fresh air and exhaust PVC pipes from the furnace. The main level has arched wood double-hung stained-glass windows centered over the two fixed windows in the limestone base. On the main level to the west side of the projection and east of the arched window, is an arched door that opens onto a wooden stair platform exiting down to grade. There are no records or historic photographs of the north elevation but, according to a member of the church, "the rear exit has always been there, but the stairs exiting used to be steeper and immediately dropped outside the door."<sup>5</sup>

The west façade features the western gable end. The limestone base has a single fixed wood window at the north side and a door at the south end which might have been a window at one point. Based on observation, the opening appears to have been planned since there is a clear lintel stone of the same cottonwood limestone at the water table band that matches the rest of the lower level openings. Both openings on the west utilize finished lintels at belt course height. The main level has a single arched wood double-hung window set towards the north. The stained glass in the wood double hung window has been removed, but the circular arch transom above the windows retains its stained glass. A fixed circular wood stained glass window is centered under the gable peak. A mechanical unit is mounted at the center of the façade south of the window.

## Interior

The interior features two levels that correspond with the exterior cladding. The lower level divides into four main spaces: the fellowship hall, the kitchen and bathrooms, the storage areas, and the office. The main level contains the sanctuary and offices.

The fellowship hall occupies most of the lower level and features a large open space for fellowship programs or overflow services. The fellowship hall has been redone since the 1980s with the walls and ceiling furred out with white gypsum board, covering the existing historic limestone foundation walls. The gypsum board ceiling covers evidence of the historic beadboard ceiling in small fragments still attached to the floor joists above. A four-inch concrete slab was poured over an earlier concrete slab on grade. The slab extends partially into the northern storage closet and eastern storage room below the entry tower, creating a small step poured against the stair. Based on observation the floor was raised because the existing wood joists were probably deteriorated and instead of pulling them out, concrete was poured over them. The hall's west wall contains two pedestrian openings that access the western third of the lower level comprising the bathrooms and kitchen behind a one third-height limestone wall. The north opening leads into a small north-south hallway with two restrooms along the hallway's west wall.

<sup>4</sup> This window could have been used as a coal chute before the modern furnace was installed.

<sup>5</sup> Interview with Hollis Peoples. Member of the Congregation. November 20th, 2017.

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A door at the south end of the hallway opens into the kitchen, which occupies the building's southwest corner. The kitchen is also accessed directly from the fellowship hall (via the south opening in the fellowship hall's west wall) and through an exterior door in the kitchen's west wall; two steps lead up from the kitchen floor to the outside. The kitchen's east wall contains the doorway into the fellowship hall and a window opening on either side of the door. Underneath the bathrooms and kitchen is a crawl space accessed by a hatch in the floor at the north end of the hallway. A door in the fellowship hall's north wall leads into a storage room occupying the lower level of the building's north projection. The northeast corner of the lower level contains a small vestibule. A door in the west wall of this vestibule leads into an office that was added in a later renovation.<sup>6</sup> A door in the south wall of this vestibule opens into the fellowship hall; in the vestibule and to the east of the door into the hall are stairs leading up to the main level. A door in the east wall of the fellowship hall leads into another storage room. The south wall of this storage room is the north wall of the building's entry tower. Centered in this wall is an opening that leads into another storage room beneath the main level entry vestibule. The fellowship hall's south wall contains a single door opening that leads outside via an interior ramp. The fellowship hall has simple finishes; carpet on concrete floors, masonry walls have been furred over with gypsum board and column furred with wood veneer.<sup>7</sup>

The main level reflects the T-shaped plan with a large open nave, an apse-like projection towards the north, a southeast tower with entry vestibule, and three rooms along the west wall. The entry vestibule is clad with light-colored wood paneling covering the original plaster walls from carpeted floor to ceiling. The ceiling in the vestibule retains its historic wood beadboard ceiling but is covered by a non-original suspended ceiling system. The main entrance is via a pair of doors in the vestibule's south wall. Another pair of doors in the vestibule's west wall opens to the sanctuary. The sanctuary has light-colored wainscoting on all walls. Above the wainscot is plaster original to the building. The arched double-hung stained-glass windows have painted light-wood trim. The pews rest on wood flooring sloped down towards the altar to the north, and the aisles are covered in red carpet that matches the upholstered pews. In the sanctuary and aligned east-to-west hang three original translucent glass pendant light fixtures. Similar fixtures are found centered over the pulpit and centered in the vestibule. The altar and choir bench are elevated above the nave. The sanctuary's non-original suspended ceiling is raised over the center of the nave and lower towards the ends of the gabled roof. The suspended ceiling system covers the original painted wood beadboard ceiling. Just below the suspended ceiling, six tie rods run north to south across the sanctuary. To the west end of the nave is a partition that separates the choir dressing room which was originally the pastor's office (north), mechanical room (center), and additional office space (south) from the sanctuary. At the east end is a staircase, equipped with a chair lift, that leads to the lower level.

## Alterations

The church sits on its original foundation, which mostly follows the January and July 1915 renderings drawn by architect L.M. Woods (Figure 25 & 26).<sup>8</sup> According to sources, much of the construction was done by members of the church.<sup>9</sup> The foundation for the current church began in 1914, and when finished, the congregation held services in the basement.<sup>10</sup> In June 1915, there was a flood that rose the Kaw River 12.4 feet in 8 hours, and at the time of the reporting, the water level had risen another 2.3 feet.<sup>11</sup> With the history of multiple floods in the area, this would have swayed the minds of the pastor and the congregation to build their sanctuary on an elevated floor; thus during the original construction, the decision was probably made to change the design from one level to two. Other deviations, such as the tower layout and material choice, from the Wood design, were also made as construction was completed.

After the major flood of 1951, repairs to the interior were done with the aid of the Mennonites.<sup>12</sup> Based on the flood marks on the stained-glass windows (Image 19) and historic photos, it appears that a portion of the plaster was removed below the water line and new wood-paneled wainscoting was installed.<sup>13</sup>

<sup>6</sup> Interview with Hollis Peoples. Member of the Congregation. November 20, 2017.

<sup>7</sup> Tim Hrencher, "Church tops off comeback from devastating '51 flood," Topeka Capital Journal (02/21/1987) pg13

<sup>8</sup> "Topeka Churches - African Methodist Episcopal," n.p.

<sup>9</sup> Interview with Hollis Peoples. Member of the Congregation. November 20, 2017. & Hrencher, "Church tops off comeback from devastating '51 flood."

<sup>10</sup> Wims, Thomas. "History of St. Mark's AME Church," November 1944, 8.

<sup>11</sup> Unknown. "Heavy Rains Send Kansas Streams To Flood Stage." The Topeka Daily Capital, (06/05/1915).

<sup>12</sup> Coleman, James Sr. "Historical Excerpt." In Financial Records of St. Mark's AME, edited by James Sr. Coleman. Not Published 1959.

<sup>13</sup> "What Happened to the Plaintiffs in Brown v. Board of education?" NBC Interview with Linda Brown at St. Mark's AME church, Air Date: 05/19/1957.0

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In the 1970s, Rev. Theodore R. Evans authorized modifications to the interior including a new suspended ceiling system, new red carpeting, new piano, air conditioning of both floors, loudspeakers in the lower floor to accommodate those who cannot climb steps, and remodeling of the bathrooms.<sup>14</sup> Rev. Evans also authorized raising the floor with a 4" concrete slab in the fellowship hall and installing wood rails at the piano, building bookcases and cabinets for the basement, moving the doorway to the church office, and cladding basement walls with gypsum board.<sup>15</sup> In 1985 the rear steps and roof cladding were replaced.<sup>16</sup> After two years of raising money, in 1987 new pews were installed.<sup>17</sup>

Other alterations are evident on the exterior and interior but have no record of when they were done. By comparing historic photos to current conditions, additional modifications have been identified that were not recorded or remembered. Many of these alterations appear to fall outside the period of significance. Lower level interior alterations include the infill of the lower windows, partition walls added to create the eastern storage closet<sup>18</sup> and the additional office space, and a chair lift installed on the stairs. Alterations on the interior of the main level include changes to the west window sash on the west elevation and increasing the height of the partition wall of main floor offices (Image 7 & Figure 30). Changes to the vestibule tower interior include the installation of wood paneling and a suspended ceiling. Also, historic photos show no evidence of the tie rods. The tie rods were installed spanning the sanctuary sometime after the 1951 flood to support the brick walls, which were "moving in opposite directions on the north and south sides because of the flood."<sup>19</sup> The plaster walls and wood wainscot in the northwest office were removed and replaced, or covered, with faux-brick wall cladding.

The exterior lower level alterations include the removal of the extended stone sill on the westernmost window (Figure 28) on the south elevation and the repointing of the limestone. The original stone entry steps on the front have been replaced with concrete steps that do not match the historic photos. The stairs on the north façade were replaced with a new wood platform and stair system. Exterior repairs on the main level include replacement of the double hung stained glass in the northwest office with clear glass. An HVAC condensing unit was installed on the side of the west elevation's main level, and an A/C window unit was installed on the south façade. All the exterior doors on the lower level and main level have been replaced. The once exposed rafter tails have been boxed in at an unknown date.

### **Integrity**

The seven aspects of integrity, as defined by the National Register, are location, design, setting, material, workmanship, feeling, and association. St. Mark's will be evaluated under each category to determine eligibility for listing.

#### *Integrity of Location*

The location of St. Mark's has been the same since 1900 when the property was first donated to the church, retaining its integrity.

#### *Integrity of Design*

The building remains largely as it was when completed in 1920. The building was constructed by the congregation, and most subsequent repairs or alterations were also by the congregation. The exterior remains largely intact with a few modifications. A few of the lower level windows are boarded up with wood, stucco, and CMU for security measures. This only has a slight impact on the integrity and can easily be reversed. The main entrance stairs have also changed from stone steps that allowed two entry paths to a single path concrete step. The replacement of the steps has changed the integrity of the main façade of the building but could be easily reversed as well.

The interior has undergone several minor alterations over time. The pews on the main level have been upgraded and been made permanent, and the office partition has been raised for HVAC alterations. The original space and direction of viewing in the sanctuary have not changed with these alterations, and its integrity remains intact. In the basement, an office has been added, and the walls throughout clad with gypsum board. These alterations have not changed the purpose of the spaces in the basement, and the integrity remains.

#### *Integrity of Setting*

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<sup>14</sup> Hrencher, "Church tops off comeback from devastating '51 flood." & Irma L. Johnson, "History of St. Mark's African Methodist Episcopal Church," Research in Local History Paper, Washburn University (1971) 13.

<sup>15</sup> Hrencher, "Church tops off comeback from devastating '51 flood."

<sup>16</sup> Anderson, Bishop and Mrs. Vinton R. Historical Souvenir Booklet African Methodist Episcopal Church Fifth Episcopal District. 1989.,  
No page number, section Message from Pastor

<sup>17</sup> Hrencher, "Church tops off comeback from devastating '51 flood."

<sup>18</sup> Interview with Hollis Peoples. Member of the Congregation. November 20th, 2017.

<sup>19</sup> Ibid.

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The setting in which the church is located is in an area of north Topeka, where an African American neighborhood grew out of the Exoduster migration. This area was nicknamed "Sand Town."<sup>20</sup> The North Topeka area is located roughly two blocks north of the Kansas River, where floods were recorded in 1903 and 1905, and high water was recorded in 1909 and 1915. With the site being lower than the river, the church was susceptible to flooding. The flooding probably contributed to the redesign of the church and why it was built to be elevated. The most notable flood in 1951 came up to the watermarks that can still be seen today in the windows. A pastor's house, which pre-dated the church, once stood on the church site but was destroyed by fire pre-1950. The site also previously featured large trees surrounding the building to the west (Figure 27), which were removed at an unknown time. The immediate setting on the site from the time Oliver Brown was pastor, retains a high degree of integrity. The larger surrounding neighborhood and river also setting retain a high degree of integrity.

#### *Integrity of Materials*

The building structure and materials are mostly original to the 1920s construction. The stained-glass windows are in their original frames and date to 1925.<sup>21</sup> The repairs that were completed after the flood of 1951 fall within the period of significance and are mostly intact and retain historic integrity. During the 1970s, alterations covered but did not remove, some historic material. The material can be uncovered and the building restored to its period of significance.

#### *Integrity of Workmanship*

The Exodusters came to Topeka with very little and with what they had, they made do. Many of the families who belonged to St. Mark's church were Exodusters, and their simple way of life is reflected in the construction and workmanship. The workmanship is important because the church is a simplified Romanesque Revival style which came about because the parishioners built the church. The people of the congregation provided all the materials and labor; whether it was through fundraisers held for materials that might have been second hand or doing the work themselves. The church retains high integrity of workmanship.

#### *Integrity of Feeling*

St. Mark's maintains high integrity of feeling. It retains its expression of a simplified, Romanesque-Revival building, lovingly constructed by its congregation. The interior retains much of the characteristics that can easily be recognized by many past people of the congregation.

#### *Integrity of Association*

The church stands out from the other churches in Topeka because St. Mark's was Oliver Brown's first church as head pastor. As the lead plaintiff for the Brown vs. the board of education, St. Mark's was the first stepping stone in Brown's career as a pastor and who he became as a civil rights advocate leader. The church is still recognized as the church where Oliver Brown was head pastor during this important civil rights case, and thus retains a high degree of integrity of Association.

St. Mark's Church retains a high degree of integrity from the 1950s period of significance when Oliver Brown was Pastor. While there have been some interior and site alterations, the original construction design and intent remain intact.

<sup>20</sup> Camp, Sherrita. Images of America: African American Topeka. Charleston, SC: Arcadia Publishing. 2013. Pg. 91

<sup>21</sup> Hrencher, "Church tops off comeback from devastating '51 flood." 1987.



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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**

SOCIAL HISTORY

ETHNIC HISTORY: AFRICAN-AMERICAN

**Period of Significance**

1950-1959

**Significant Dates**

1954

**Significant Person**

(Complete only if Criterion B is marked above.)

Reverend Oliver Brown

**Cultural Affiliation**

**Architect/Builder**

L.M. Wood – Architect

**Period of Significance (justification)**

The period of significance is from 1950 to 1959 which includes the period when Reverend Oliver Brown was the primary plaintiff in the Brown vs. Board of Education Case and his tenure as pastor at St. Mark's AME Church. Although the building retains good architectural integrity, the purpose of this nomination is to recognize the church for its association with Rev. Oliver Brown during this ministry at this church.

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### Criteria Considerations (justification)

As a religious structure, St. Mark's African Methodist Episcopal Church must meet Criteria Consideration A. It requires justification on architectural, artistic, or historic grounds to avoid the appearance of judgment by the government on religious beliefs. St. Mark's meets this requirement, as it derives primary significance from its association with Topeka's Civil Rights Movement beginning in the 1950s and not its religious doctrine.

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### Narrative Statement of Significance

#### Summary

The St. Mark's African Methodist Episcopal Church, located in Topeka, Kansas, is locally significant under Criterion A for its association with the African American twentieth-century Civil Rights Movement. It served as a local community gathering place to promote African-American education and discuss the *Brown vs. Board of Education* case.<sup>22</sup> St. Mark's AME Church is specifically associated with Rev. Oliver Brown, the Brown family, and the Brown family role in the landmark Supreme court case *Brown vs. Topeka Board of Education*, which took place from 1950 to 1954. The church is also significant under Criterion B, from 1953 to 1959, from the time Oliver Brown became a reverend for the church to the time he was asked to move to Springfield, Missouri to lead a different congregation. This period overlaps with the Supreme Court case. The church stands as a historic symbol to Topekans who remember it as the first church assigned to Oliver Leon Brown, the first listed plaintiff of *Brown vs. Board of Education, Topeka, Kansas*.

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#### Elaboration

#### Background of Topeka African American Community & Supreme Court Case *Brown vs. The Board of Education*

From the "1879 Exodus and the first kindergarten started by Charles Shelton" to the Brown case, schools and education have played a significant role in African American life in Topeka.<sup>23</sup> "Eager for advancement and empowerment after slavery, African Americans in Topeka took every advantage to educate themselves and their youth."<sup>24</sup> The fight for education was important in Topeka, and started in the 1890s and continued to the 1950s when the right for equal education became a national movement for equality in all aspects of life.

Even though there were no official laws on segregation after the Emancipation Proclamation, people were still segregated by customs and practices employed in the southern state, causing African Americans to create their own communities.<sup>25</sup> With the freedom to choose, many African Americans moved to Kansas as an escape from the south because it was advertised as the promised land. It was known for "exploits of anti-slavery activists like John Brown [which] gave Kansas an almost holy sacredness to many African-Americans."<sup>26</sup> Once in Kansas, the migrants from the south, known as Exodusters, began to set up communities. The majority of African Americans coming to Topeka congregated beyond the railroad tracks and to the east.<sup>27</sup> At the time Topeka was a small city and the African American community set up neighborhoods on the edges of town because "Topeka was still separated more by custom than by law" and many places downtown would not serve African Americans.<sup>28</sup> This caused African Americans to create their own communities and services.<sup>29</sup> The goal of the African American community was that they worked together and prayed together to develop organizations that helped each other.<sup>30</sup> Notable African American neighborhoods were Tennessee Town, located in the King addition to the southwest of the Capitol, Sand Town located in North Topeka across the river (where St. Mark's is located), and Mud Town, the entertainment district, located between 1<sup>st</sup> and 4<sup>th</sup> street to the northeast.<sup>31</sup> The North

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<sup>22</sup> Micheal Barga, "African Methodist Episcopal (AME) Church." VCU Social Welfare History Project. Virginia Common Wealth University. <https://socialwelfare.library.vcu.edu/religious/african-methodist-episcopal-a-m-e-church/>. Accessed 12/08/2017.

<sup>23</sup> Camp, Sherrita. Images of America: African American Topeka. 2013. Pg. 43

<sup>24</sup> Camp, Sherrita. Images of America: African American Topeka. 2013. Pg. 43

<sup>25</sup> Masters, The Life and Legacy of Oliver Brown, 29

<sup>26</sup> Arrington, Todd. "Exodusters." US Department of Interior : National Park Service. April 10, 2015. <https://www.nps.gov/home/learn/historyculture/exodusters.htm>

<sup>27</sup> Masters, The Life and Legacy of Oliver Brown, 34

<sup>28</sup> Masters, The Life and Legacy of Oliver Brown, 33

<sup>29</sup> Camp, Sherrita. Images of America: African American Topeka. Pg.68

<sup>30</sup> Camp, Sherrita. Images of America: African American Topeka. Pg 19

<sup>31</sup> Camp, Sherrita. Images of America: African American Topeka. Pg.18,91,98

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Topeka neighborhood is home to many churches and families. St. Mark's AME, Second Baptist Church, Ashbury Mount Olive United Baptist Church, and Pilgrim Missionary Baptist Church can all trace their roots back to the 1880s when the Exodusters arrived in Topeka.<sup>32</sup>

Education & Religion have always been important to the Topeka African American community, with the first education program being supported by the Central Congregation Church.<sup>33</sup> Education was separated by race up to high school; Topeka High school was integrated, but most of the after-school activities and sports were segregated.<sup>34</sup> Because education was so closely tied to the church community through groups like the Colored Women's Club, which supported literature groups, self-improvement, and leadership skills lessons, and various human needs like sanitation,<sup>35</sup> knowledge was shared and spread throughout the African American community in Topeka. Since so many African Americans in Topeka were highly educated and aware of their social surroundings, many people questioned their civil rights and the inequality of separate but equal.

The Civil Rights Movement was a national movement in the struggle for social justice that took place in the 1950s and 1960s and can be traced back to Topeka as one of its starting places. The 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> amendments aimed to integrate freed slaves into the political and social order during Reconstruction after the Civil War, but the amendments fell short, and the public reaction created discrimination and segregation beginning shortly after Reconstruction.<sup>36</sup> This movement, therefore, sought to gain equal rights for African Americans under the United States Constitution.

At the center of the equal rights' struggle was the 1896 Supreme Court case, *Plessy vs. Ferguson*, which established "separate but equal" in terms of public transportation and facilities. This notion was carried over into every aspect of life, validating segregation if the facilities were "equal," since it is the "equal" protection of the laws that is guaranteed by the 14<sup>th</sup> amendment.<sup>37</sup> Over the next 60 years, the "separate but equal" social doctrine was upheld while standards of what was considered equal became more rigid. The idea and definition of "equal" was not reexamined until 1952.

In 1952, the Supreme Court heard cases from Kansas, South Carolina, Virginia, Delaware, and the District of Columbia all challenging racial segregation in public schools. Some of the cases showed that the facilities were equal in terms of building, teachers, and other factors, but the *Brown vs. Board of Education of Topeka* lawsuit brought before the court was the constitutionality of the doctrine in *Plessy vs. Ferguson* and whether it should be affirmed or reversed. On May 17, 1954, the court issued a landmark decision that stated, "Separate education facilities are inherently unequal."<sup>38</sup> The supreme court case was not just one state with one person fighting for equal educational rights. The entire African American population in each of the plaintiffs' communities backed them in their fight for equality. Because of the high pressure and intensity of the issue for civil rights, many of the plaintiffs were not able to freely discuss their ideas and thoughts in public, and there are no early records of meetings that can easily be found.

## History of St. Mark's AME Church

By custom and practice in the wake of *Plessy vs. Ferguson*, public recreational facilities and transportation were segregated all over the U.S., leading to African American-organized clubs and entertainment. In African American communities, entertainment typically took place in the home or the church.<sup>39</sup> The church played an important social role in the community, dating back to the time of slavery. Many avenues of freedom were closed, but slaves were free to maintain religious worship, thus giving rise to the AME church and creating an important social aspect of the church.<sup>40</sup> The church was a place of gathering and an escape from the white community.<sup>41</sup> The church and its ministers extended their services beyond the spiritual gratification to reach out to the families and community to improve the living standards and education of their people. The ministers reached out to governments to secure and ensure freedom and justice for their people.<sup>42</sup> Churches were the backbone of the African American community in Topeka.<sup>43</sup>

<sup>32</sup> Camp, Sherrita. Images of America: African American Topeka. Pg. 14,15

<sup>33</sup> Camp, Sherrita. Images of America: African American Topeka. Pg44 α

<sup>34</sup> Camp, Sherrita. Images of America: African American Topeka. Pg 55-57

<sup>35</sup> Ibid. Pg 37 & 38

<sup>36</sup> Martha Hagedorn-Krass, "Sumner Elementary School & Monroe Elementary School," NRHP Nomination (1991): 71.

<sup>37</sup> Ibid., 71.

<sup>38</sup> Ibid., 72.

<sup>39</sup> Isabell Masters, *The Life and Legacy of Oliver Brown, The First Listed Plaintiff of the Brown vs. Board of Education, Topeka, Kansas*, Doctoral Dissertation, The University of Oklahoma (1980), 32.

<sup>40</sup> Masters, *The Life and Legacy of Oliver Brown*, 12

<sup>41</sup> Barga, "African Methodist Episcopal (AME) Church."

<sup>42</sup> Johnson, Irma L. "History of St. Mark's African Methodist Episcopal Church." Research in Local History Paper. Washburn University. 1971

<sup>43</sup> Camp, Sherrita. Images of America: African American Topeka. Pg.19

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The Methodist Episcopal church had been in Topeka since 1855 with no formal organization. In 1880, Edward Dunlap, known as the "the home guard" preacher, organized a congregation in the north part of Topeka that was officially recognized by the African Methodist Church, and Rev. J. W. Williams was assigned to serve. Rev. Williams served for three years, and during his tenure oversaw the donation of land and construction of a church building.<sup>44</sup> In 1881, W.O. Kelly bought the corner lot at Harrison and Railroad streets and gifted it to the church congregation, which built a 20'x20' "box house" with brown walls.<sup>45</sup> In 1883, Rev. H.H. Lucas named the church, "St. Mark's African Methodist Episcopal Church."<sup>46</sup> When the congregation moved from Railroad Road to its current site, there was a dwelling on the land that was used as a parsonage while the church was built in front of the house facing Harrison Street.<sup>47</sup> St. Mark's AME sits one block north of the railroad tracks, along with two other Baptist churches in the area, placing St. Mark's in the heart of the African American community growing in North Topeka. Over time St. Mark's was a place for Topeka's AME community to come together to worship and discuss the quality of life.

The church had many reverends who came and went, and there was no regular reverend in the early years.<sup>48</sup> Six different reverends served from 1881 to 1900.<sup>49</sup> The church at Railroad and Harrison was used until 1900 when Rev. I.S. Wilson bought a new lot on Harrison, northeast of the original church, where St. Mark's AME Church stands today. The church had the main entrance fronting Harrison Street.<sup>50</sup> Many different fundraisers went on before, during, and after the purchase of the lot. Ida Jordan, an active member of the church and a leader of the Rosebud Club, led the way with fundraising bringing in over \$500.<sup>51</sup> Many of the fundraisers consisted of basket dinners and pie bakes.<sup>52</sup> These fundraisers allowed the church to pay off any debt on the land and building, giving the church full control of the property.<sup>53</sup>

In 1915, a newspaper announcement stated that the organization intended to build a \$5,000 new stone church designed by L.M. Wood.<sup>54</sup> Louis Wood was a prominent local Topeka architect, known for many buildings around Kansas. He also helped write a guide book, "A Plain Talk to School Board," to standardize schoolhouse designs.<sup>55</sup> Wood's drawings show a Gothic-inspired gable-roofed church with a side bell tower, pointed window arches, and a projecting apse (Figure 25 & 26). The church was not completed precisely to Wood's design. The bell tower was not built; instead, a vestibule tower marks the entrance. Most of the work done for the completion of the church was performed by the parish members to save money.<sup>56</sup> The deviation from the original design could have been caused by the known history of flooding in the area and 1915 high water which probably pushed the congregation to raise the church so the sanctuary would not flood.<sup>57</sup> Since the congregation built the church, they could decide to follow the original design or redesign it to address concerns with future flooding.

Rev. W.M. Martin was responsible for preparing the site for a September 1<sup>st</sup> groundbreaking.<sup>58</sup> The foundation was laid in 1915, but the church was not completed until 1920 when Rev. A.A. Allen was assigned to the church.<sup>59</sup> During construction, the congregation worshipped in the basement once it was complete.<sup>60</sup> Rev. Allen was one of the longest serving pastors during this time at St. Mark's. He stayed with the church for five years, overseeing the completion of the auditorium and the exterior of the church building and growth of the congregation.<sup>61</sup>

In 1930, the parsonage burned and Rev. J.W. Warren Sr. used the insurance money and the congregation's carpenter to rebuild it further north of the church.<sup>62</sup> On September 6, 1931, a newly built parsonage opened to the north of

<sup>44</sup> Bishop and Mrs. Vinton R. Anderson, "Historical Souvenir Booklet African Methodist Episcopal Church Fifth Episcopal District," (1989), No page number

<sup>45</sup> Anderson, "Historical Souvenir Booklet..." No page number

<sup>46</sup> Anderson, "Historical Souvenir Booklet..." No page number

<sup>47</sup> "Topeka Churches - African Methodist Episcopal. Change in Heads." *Topeka Capitol Journal* (July 26, 1915): n.p. & 1913 Sanborn, p. 103

<sup>48</sup> 1889, 1899 Topeka City Directory.

<sup>49</sup> Anderson, "Historical Souvenir Booklet..." No page number

<sup>50</sup> 1913 Sanborn, 103.

<sup>51</sup> *Topeka Plaindealer* (03/30/1900): 4.

<sup>52</sup> Ibid.

<sup>53</sup> Johnson, "History of St. Mark's African Methodist Episcopal Church," 22.

<sup>54</sup> *Topeka Plaindealer* (04/30/1915): 5.

<sup>55</sup> Kansas Historical Society. "Kansas School Houses Bibliography." *Kansas Historical Society*.d. <https://www.kshs.org/p/kansas-school-houses-bibliography/13645>.

<sup>56</sup> Interview with Hollis Peoples.

<sup>57</sup> US Government, N. W. S. (2018). Significant Floods in Kansas. Retrieved from <https://www.weather.gov/safety/flood-states-ks>

<sup>58</sup> *Topeka Plaindealer* (04/23/1915): 5.

<sup>59</sup> Unknown. The Long, Long Trail Celebrating the One Hundredth Anniversary. Topeka: St. Mark's AME Church. (11/20/1980).22

<sup>60</sup> Unknown. Souvenir Program of St. Mark's AME Church. Topeka: St. Mark's AME Church (02/09/1960) 5

<sup>61</sup> Wims, Thomas. "History of St. Mark's AME Church," November 1944, 8.

<sup>62</sup> Anderson, "Historical Souvenir Booklet..." No page number

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the current parsonage.<sup>63</sup> Sometime within the next 20 years, the 1931 parsonage was removed from the site. From the 1930s to the 1951 flood there were a total of 13 different Reverends, but the church survived spiritually and financially.<sup>64</sup> The parsonage was damaged in the 1951 flood but was repaired with the aid of the Mennonite flood aid group.<sup>65</sup> The parsonage has since been removed, at an unknown date.

After the 1951 Kansas River flood, the Mennonite Church volunteered with the Red Cross to help flood victims rebuild. Since St. Mark's AME Church was an organization, rather than individuals, they could not get help from the Red Cross. A verbal agreement was made that if the Church members would buy the building materials and pay the Mennonite's room and board (\$40.00 per month each), the Mennonite Church members would repair St. Mark's A.M.E. Church at no charge.<sup>66</sup> Until the time St. Mark was reopened on June 2, 1952, the congregation went to joint services at St. John's AME on the south side of the Kansas River.<sup>67</sup> During the time away from the building, Rev. Vinton Anderson was assigned to the congregation, but soon after returned to Wilberforce University.<sup>68</sup> Thus, Rev. Oliver Brown was assigned to St. Mark's AME, and on June 2, 1952, the newly renovated church became his first church to lead. From the 1960s to the present, there have been more than ten reverends who have served St. Mark's.<sup>69</sup> Most recently, Rev. Theodore R. Evans and Rev. Dr. Theodore R. Lee each completed various minor renovations to the church.<sup>70</sup>

St. Mark's is a community church that has weekday and weekend services. Services start at 9:00 a.m. and typically finish by the afternoon, with many people staying after for a lunch fundraiser. The church further connected to the community by conducting services in the public city park on the south bank of the Kansas River.<sup>71</sup> St. Marks created different committees and clubs that encouraged sociable, charitable, and cultural actives such as the Colored Women's Club, All City Gospel, Calvary Boys & Girl Scouts, Go Forward Club and Rosebuds.<sup>72</sup> St. Mark's hosted many different concerts, plays, and contests that were open to the community, to use as fundraisers and community entertainment.<sup>73</sup> Besides many of the social and entertainment activities provided by St. Mark's, it was an important place in the community because since the early days St. Mark's hosted "meetings of colored citizens of N. Topeka, Tuesday Nights, a club organized to be known as North Topeka Colored Welfare Club."<sup>74</sup> This club was concerned with the advancement of the needs of African American citizens. There is not much on or about this club, but it can be deduced that this club could have been the start of the discussions for the civil rights movement.

St. Mark's is entrenched in the city of Topeka because many of the families can trace their ancestry and relation with the church back to when it was founded in the 1880s and to the Exoduster families who came from the south. Carolyn Wims-Campbell, the first African-American to serve of the Kansas State Board of Education, is a lifelong member of the church and she can trace her ancestry back to some of the founding members of the church; Moses and Luvenia Wims.<sup>75</sup>

## Oliver Brown vs. Board of Education

Rev. Oliver Leon Brown was born in 1918 in Topeka, Kansas, and grew up in a religious house two miles north of St. Mark's AME.<sup>76</sup> Growing up, Brown did not finish high school, but the church and religion were important parts of his and his family's life. Brown grew up going to St. John's AME church, in downtown Topeka. Being an active member of the ministry at St. John AME in his 20s, Brown started to have thoughts about being a Pastor. Serving as part of the ministry pushed Brown to finish high school at 35, and take classes in Theology and English at local Washburn College to be able

<sup>63</sup> *Topeka Plaindealer* (08/28/1931): 1.

<sup>64</sup> Anderson, "Historical Souvenir Booklet...", No page number

<sup>65</sup> Anderson, "St. Mark's AME Church Condensed History," No page number.

<sup>66</sup> Coleman, James Sr. "Historical Excerpt." In *Financial Records of St. Mark's AME*, edited by James Sr. Coleman. Not Published. 1959.

<sup>67</sup> Anderson, "Historical Souvenir Booklet...", No page number.

<sup>68</sup> Unknown. *Souvenir Program of St. Mark's AME Church*. 8

<sup>69</sup> Unknown. *The Long, Long Trail Celebrating the One Hundredth Anniversary 28 & 29*

<sup>70</sup> Anderson, "Historical Souvenir Booklet...", No page number

<sup>71</sup> Camp, Sherrita. *Images of America: African American Topeka*. 99

<sup>72</sup> *Topeka Plaindealer* (08/08/1902) 4 & Camp, Sherrita. *Images of America: African American Topeka*. 41

<sup>73</sup> *Topeka Plaindealer* (08/21/1925)4 & *Topeka Plaindealer* (06/28/1907)1 & *Topeka Plaindealer* (03/18/1927)2 & Johnson, Irma L.

"History of St. Mark's African Methodist Episcopal Church." 23

<sup>74</sup> *Topeka Plaindealer* (03/21/1924)

<sup>75</sup> Camp, Sherrita. *Images of America: African American Topeka*. 2013. Pg. 90 & *The Long, Long Trail Celebrating the One-Hundredth Anniversary. Topeka: St. Mark's AME Church*. (11/20/1980). Pg. 25

<sup>76</sup> Masters, *The Life and Legacy of Oliver Brown*, 47.

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to serve as a pastor.<sup>77</sup> With his refined command of the English language, Brown was able to give sermons at St. John's AME. His first sermon was so good and impressed Rev. Cyrus Keller so much he was promoted to assistant pastor immediately.<sup>78</sup>

With his start at St. John's, Brown became ordained in 1951 and began his first solo pastoral assignment at St. Mark's AME in 1953.<sup>79</sup> While serving as pastor for St. Mark's AME church, Brown worked for the Atchison, Topeka, and Santa Fe Railway.<sup>80</sup> Brown stayed for six years at St. Mark's until he was reassigned to Springfield, Missouri in October 1959.<sup>81</sup> Brown was an integral part of the St. Mark's church community, presiding over regular services and performing special ceremonies.<sup>82</sup> As the leader of the church, Brown was able to raise money with the help of the congregation and pay off a Federal Housing Authority loan for \$1600.00, as well as make several improvements to the church.<sup>83</sup>

Brown is perhaps most significant as the lead plaintiff in the *Brown v. Board of Education* case. Brown's daughter, Linda, would have to cross train tracks to reach Monroe Elementary School, three miles away, even though Sumner Elementary School—an all-white school—was two blocks from the Browns' house. As an active member in the National Association for Advancement of Colored People (NAACP) and friends with lawyer Charles Scott, who helped argue the case, Brown "felt that the life of all negro people should be improved and that it should be done through the courts."<sup>84</sup> Starting in 1950, Brown attempted to enroll his daughter into Sumner School but was denied because of the 1896 ruling of *Plessy vs. Ferguson* where "separate but equal" was adopted in all public facilities.<sup>85</sup>

In 1951, The NAACP assisted a group of parents in Topeka to challenge segregation. Brown, along with 12 other parents from the Topekan African American community, filed suit against the Board of Education claiming that the "separate but equal" laws were not "equal."<sup>86</sup> The federal district court set a hearing for June 1951.<sup>87</sup> The court case was ruled in favor of the board of education claiming that only the Supreme Court could overrule segregation, so an appeal was immediately filed with the Supreme Court. Since religion was such a focal point in Brown's life, it helped keep him grounded while prepping for the Supreme court case. During this time Brown had finished becoming a pastor and was helping at St. John's as an assistant to Rev. Cyrus Keller.<sup>88</sup>

On December 9, 1952, the Supreme Court was set to hear *Brown vs. the Topeka Board of Education*.<sup>89</sup> The court was split and knew their decision would have a major impact on the country, so the court ordered all five cases to be reargued in the 1953 Term.<sup>90</sup> Coinciding in December 1952, with the court hearing was the annual AME district conference. At the conference, Oliver Brown was sent to St. Mark's to be a head pastor after former Pastor Vinton Anderson left.<sup>91</sup> During the entire year of 1953, Brown was the head pastor at St. Mark's and was preparing for the rehearing of the court case. With the untimely death of Justice Fred Vinson in early 1953 and the appointment of a new Justice, Earl Warren, the case was not reheard till December 8<sup>th</sup>, 1953, allowing Brown and the five other court cases an entire year to prepare. While there are no written records of specific meetings at the church about the case, it can be surmised that Rev. Brown, the other plaintiffs, and their attorneys met on numerous occasions at the church in 1953 to prepare for the case in front of the Supreme Court. With the final court decision coming on May 17<sup>th</sup>, 1954, the court ruled in favor of Brown, claiming:

To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. Segregation of white and colored children in public schools has a determined effect upon the colored children. The

<sup>77</sup> Ibid.48.

<sup>78</sup>Ibid.51 & 56.

<sup>79</sup> Anderson, "Historical Souvenir Booklet...", No page number

<sup>80</sup> *Topeka Capitol- Journal* (01/29/2017): 5.

<sup>81</sup> Masters, *The Life and Legacy of Oliver Brown*, 61.

<sup>82</sup> *Topeka Plaindealer* (08/21/1953): 4.

<sup>83</sup> Anderson, "Historical Souvenir Booklet...", No page number

<sup>84</sup> "Linda Made History Decade Ago," *Topeka Capital Journal* (05/11/1964)

<sup>85</sup> Masters, *The Life and Legacy of Oliver Brown*, 79.

<sup>86</sup> Masters, *The Life and Legacy of Oliver Brown*, 79

<sup>87</sup> Brown, Cheryl . "Brown vs. Board of Education." *Brown Foundation*

<sup>88</sup>Ibid.51 & 56.

<sup>89</sup> Brown, Cheryl . "Brown vs. Board of Education." *Brown Foundation* .

<sup>90</sup> Linder, Douglas O. "The Brown vs Board of Education Trial: A Chronology." Famous Trials. 1995.  
<https://www.famous-trials.com/brownvtopeka/667-chronology>.

<sup>91</sup> Wims, Thomas. "History of St. Mark's AME Church," November 1944, 8.

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impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro groups. A sense of inferiority affects the motivation of children to learn. Segregation with the sanction of law, therefore, has a tendency to retard the educational and mental development of Negro children. We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment. We have now announced that such segregation is a denial of the equal protection of the laws.<sup>92</sup>

The landmark case argued that separate but equal was not fair and overturned segregation in the K-12 school system, but did not consider other tangible factors that might otherwise affect equality for African Americans.<sup>93</sup> The *Brown vs. Board of Education* case was used as a decision to fight racial segregation and discrimination in many facets of life.<sup>94</sup> The case allowed other education cases to be brought to court and was the gateway for the Civil Rights movement in America.

### St. Mark's and the Civil Rights Movement

Based on the importance of education in the African American Community in Topeka, unequal education was seen as the root of the unhappiness in the community. Since St. Mark's was tied to education and the betterment of the African American Community, through their various groups, it was a place for the African American Community in North Topeka where people in the community could come and discuss their civil rights. St. Mark's is also important as the first church where Oliver Brown's was the lead Pastor and prepared for the rehearing of the *Brown vs. Board of Education Case*.

Bishop Vinton R. Anderson was the pastor from whom Oliver Brown took over in 1952. St. Mark's was his first church to pastor, and Anderson went on to pastor at five different Kansas churches before ending his pastorate at St. Paul's AME in St. Louis. Anderson was a well-known and liked pastor; he was a vocal advocate in civil rights and ecumenical issues.<sup>95</sup> "He understood that the African American Church had a unique goal in ensuring the quality of life in the communities in which they were located."<sup>96</sup> Bishop Anderson wrote multiple books and was concerned with the educational wellbeing of the African American community, in line with the values placed on education by the Topekan African American Community.<sup>97</sup>

Linda Brown, daughter of Oliver Brown, also continued advocating for integration and equality in the school system almost 25 years after the historic case. In 1979 the *Brown* case was reopened in the Topeka school districts by Linda Brown. Brown and other African American families "argued that the Topeka School Board and its successor, U.S.D. #501 had failed to desegregate within the mandates of *Brown* and *Brown II*, in which the court in May 1955 ordered that desegregation proceed with 'all deliberate speed.'"<sup>98</sup> It was found that segregation was no longer based on race but class and economic status, prompting an investigation by the Office of Civil Rights of the federal Department of Health, Education, and Welfare (HEW).<sup>99</sup> The court case bounced back and forth between the district court of appeals and the Supreme Court, where the final decision came in July 1994: the district court approved the school district's third desegregation proposal, but the school district continued to be subject to the court's jurisdiction.<sup>100</sup> Brown continued to be a voice of desegregation – and pianist at St. Mark's - throughout her life.

<sup>92</sup> Charles U. Smith, "Observing the 50th Anniversary of the 1954 United State Supreme Court School Desegregation decision in the *Brown vs. board of Education of Topeka, Kansas*," *Negro Educational Review* 56 (January 2005): (Smith, 1975; reprinted by permission, 1996) pg 24.

<sup>93</sup> *Ibid.*, 24

<sup>94</sup> *Ibid.*, 25

<sup>95</sup> Price, Marissa. "Bishop Vinton Randolph Anderson Remembered." *The St. Louis American*. 7.

[http://www.stlamerican.com/news/local\\_news/bishop-vinton-randolph-anderson-remembered/article\\_6fbc9f06-0cf0-11e4-b8f0-001a4bcf887a.html](http://www.stlamerican.com/news/local_news/bishop-vinton-randolph-anderson-remembered/article_6fbc9f06-0cf0-11e4-b8f0-001a4bcf887a.html).

<sup>96</sup> *Ibid*

<sup>97</sup> Unknown. "Bishop Vinton R. Anderson." *Vernon Temple AMEC*. 2014. <https://www.vernontemplebda.org/single-post/2014/07/10/Bishop-Vinton-R-Anderson>.

<sup>98</sup> Van Delinder, Jean . "Brown v. Board of Education of Topeka, Part 2: A Landmark Case Unresolved Fifty Years Later." *National Archives*.d. Spring 2004, Vol. 36, No. 1. <https://www.archives.gov/publications/prologue/2004/spring/brown-v-board-2.html>.

<sup>99</sup> *Ibid*

<sup>100</sup> *Ibid*

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Linda Brown's sister, Cheryl Brown, also an advocate for civil rights, helped found the Brown Foundation as a legacy to her father and as a program to give scholarships to minority students pursuing higher education.<sup>101</sup> The Brown foundation helped develop the Brown vs. Board of education National Historic Site; the site provides visitors with interpretive exhibits used to educate and inspire present and future generations on civil rights and the civil rights movement in Kansas and Nationally.<sup>102</sup>

### **Conclusion**

During the trial the church was an integral part of Brown's life and he "continued to perform his pastoral duties; visiting the sick, burying the dead, helping the needy, and comforting the weary, despite the opposition and bad feelings on the part of some of the parishioners to his involvement in the case."<sup>103</sup> St. Mark's is a testament to the African Methodist Community since it is one of the first churches in Topeka and its congregation is still active today. The church also stands as a historic symbol to Topekans who remember it as the first church assigned to Oliver Leon Brown to lead as head pastor. Brown is also a symbol as the first listed plaintiff of *Brown vs. Board of Education, Topeka, Kansas*, a reminder to the community that the people who worshipped here were part of the historic case that opened the way for the Civil Rights Movement.

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<sup>101</sup>Brown, Cheryl . "Brown vs. Board of Education." *Brown Foundation*. 2017. <http://brownvboard.org/content/background-overview-summary>. Accessed 01/29/2017

<sup>102</sup> Ibid.

<sup>103</sup>Charles U. Smith, "Observing the 50th Anniversary of the 1954 United State Supreme Court School ..." 98.



St. Mark's African Methodist Episcopal Church  
Name of Property

Shawnee County, Kansas  
County and State

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St. Mark's African Methodist Episcopal Church  
Name of Property

Shawnee County, Kansas  
County and State

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

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Kansas Historical Society

Historic Resources Survey Number (if assigned): N/A

St. Mark's African Methodist Episcopal Church  
Name of Property

Shawnee County, Kansas  
County and State

**10. Geographical Data**

**Acreage of Property** 0.35

**Provide latitude/longitude coordinates OR UTM coordinates.**

(Place additional coordinates on a continuation page.)

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

1 39.067930 -95.671320  
Latitude: Longitude:

3 \_\_\_\_\_  
Latitude: Longitude:

2 \_\_\_\_\_  
Latitude: Longitude:

4 \_\_\_\_\_  
Latitude: Longitude:

**Verbal Boundary Description** (describe the boundaries of the property)

The nominated property is located on lot 207, 209, and 211 in the Curtis Addition subdivision, Township 11 South and Range 16 East. The property is bounded by NW Norris St. to the south, NW Harrison St. to the east, and alley to the west, and property line to the north.

**Boundary Justification** (explain why the boundaries were selected)

The boundary includes the parcel historically associated with the building.

**11. Form Prepared By**

name/title Kelsey Liu

organization TreanorHL date 12/15/2017

street & number 719 SW Van Buren St. telephone 240-751-8997

city or town Topeka state KS zip code 66603

e-mail kliu@treanorhl.com

**Property Owner:** (complete this item at the request of the SHPO or FPO)

name St. Mark's AME Church

street & number 801 NW Harrison St. telephone \_\_\_\_\_

city or town Topeka state KS zip code 66608

**Additional Documentation**

Submit the following items with the completed form:

**Photographs**

Submit clear and descriptive photographs. The size of each digital image must be 1600x1200 pixels (minimum), at 300 ppi (pixels per inch) or larger. Key all photographs to a sketch map or aerial map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

St. Mark's African Methodist Episcopal Church  
Name of Property

Shawnee County, Kansas  
County and State

### Photograph Log

Name of Property: St. Mark's AME Church

City or Vicinity: Topeka

County: Shawnee State: Kansas

Photographer: Vance Kelley & Kelsey Liu

Date  
Photographed: 07/13/2017-10/31/2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 20: Over view of the church from the south east corner across the street. Camera facing south east. Vance Kelley

2 of 20: The main stained-glass window arch over the entrance doors. Camera facing north. Vance Kelley

3 of 20: The east façade. Camera facing East. Vance Kelley

4 of 20: The south façade. Camera facing south. Vance Kelley

5 of 20: The west façade. Camera facing west. Vance Kelley

6 of 20: The south façade. Camera facing south. Vance Kelley

7 of 20: Overview of the interior of the sanctuary facing the west corner. Camera facing west from entrance vestibule. Vance Kelley

8 of 20: Overview of interior of sanctuary facing north west. Camera facing north west from entrance vestibule. Vance Kelley

9 of 20: Overview of the interior of the sanctuary facing north. Camera facing north from entrance vestibule. Vance Kelley

10 of 20: Overview of the interior of the sanctuary facing east. Camera facing east from offices. Vance Kelley

11 of 20: The main doors from the vestibule to the sanctuary. Camera facing west from entrance doors. Vance Kelley

12 of 20: Photos on the interior wall of the entrance vestibule paying tribute to Linda and Oliver Brown. Camera facing east from entrance vestibule doors. Vance Kelley

13 of 20: Overview of the basement interior facing north west. Camera facing north west from entrance basement door. Vance Kelley

14 of 20: Overview of the basement interior facing north. Camera facing north west from entrance basement door Vance Kelley

15 of 20: The main stairs to the basement facing south. Camera facing south. Vance Kelley

16 of 20: The foundation walls in the basement on the west side, facing south. Camera facing south from restroom doors. Vance Kelley

17 of 20: Fixed circular stained-glass window on the east façade. Camera facing east and up. Kelsey Liu

St. Mark's African Methodist Episcopal Church  
Name of Property

Shawnee County, Kansas  
County and State

18 of 20: Double hung stained glass window on the east façade. Camera facing east. Kelsey Liu

19 of 20: The watermark from the 1951 flood seen on the south east window name plaque, just below the wainscot. Camera facing south. Kelsey Liu.

20 of 20: The original bead board ceiling in good condition above the suspended ceiling system. Camera facing north west corner of building above offices. Kelsey Liu.

## Figures

Include GIS maps, figures, scanned images below.

Figure 21: An Ariel photo facing north east during the 1951 flood. Wolfe Camera's

Figure 22: An Ariel photo facing west during the 1951 flood. Wolfe Camera's

Figure 23: 1913 Sanborn Map showing the original foundation when the lot was bought by W.O. Kelly. The church faced Harrison St. The building to the west is believed to be the original parsonage.

Figure 24: 1925 Sanborn map showing two additional buildings on the lot, one to the west and one to the north west. The church faces Norris St. and is in its current position. Norris St. was connected through the lots running North to South.

Figure 25: 1915 article from the Topeka Daily Capital showing the original design for the church by L.M. Wood. This design was never realized

Figure 26: 1915 article from the Plaindealer showing the original design for the church by L.M. Wood. This design was never realized

Figure 27: A picture of the exterior of the church showing the stairs facing Harrison St. and towards the west are made of stone. Photographer unknown.

Figure 28: A picture of the exterior of the church facing north west. The stairs face Harrison St. and towards the west. The rafter tails are exposed. Photographer unknown

Figure 29: Picture taken after the 1951 flood at the reopening service facing east. The paneling in the vestibule is not present. Photographer unknown.

Figure 30: Picture taken after the 1951 flood at the reopening service facing west. The tie rods are not present, and the partition height was lower. Photographer unknown

Figure 31: Picture taken after the 1951 flood at the reopening service facing north. Photographer unknown.

Figure 32: Picture taken as a screen shot in 1957 during an interview with Linda Brown. She is sitting in a pew in St. Mark's AME church, direction unknown. NBC Learn

**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.).

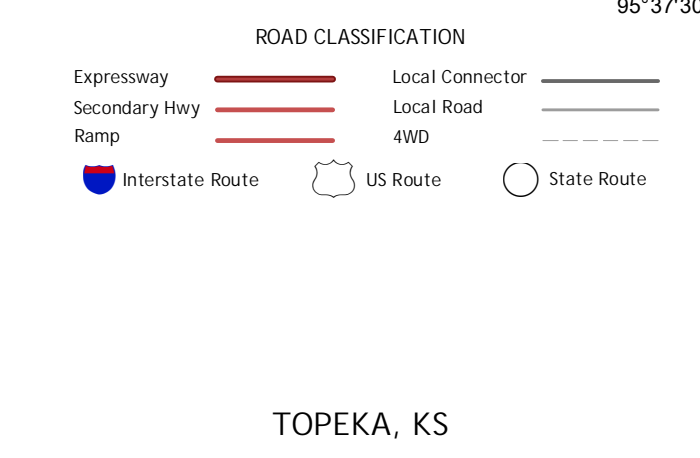
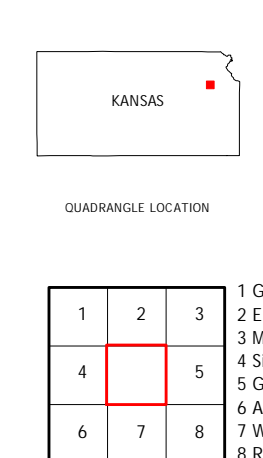
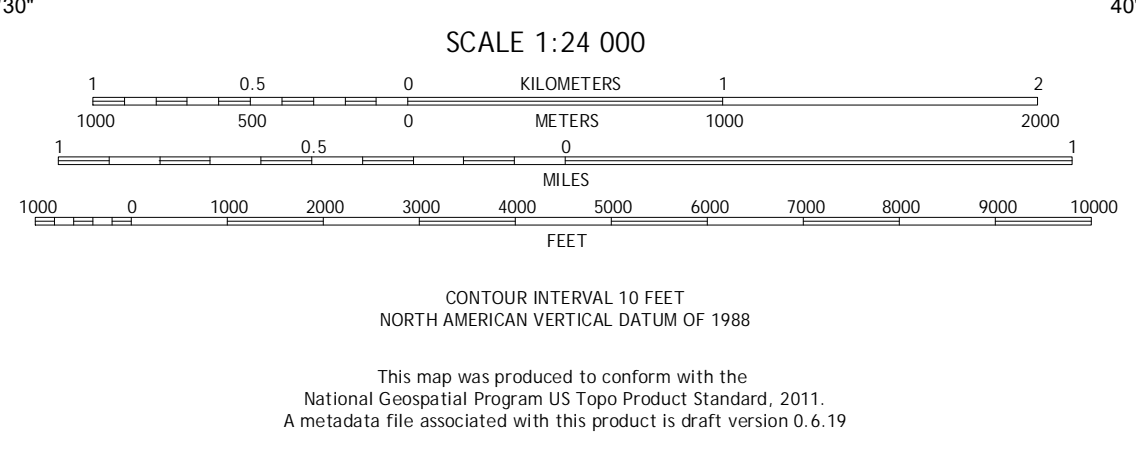
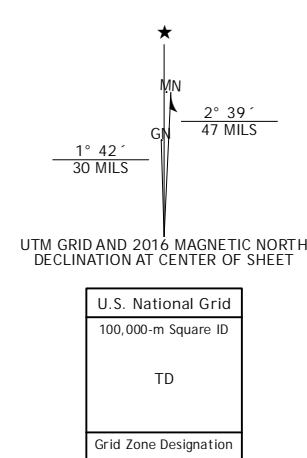
**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



Produced by the United States Geological Survey  
North American Datum of 1983 (NAD83)  
World Geodetic System of 1984 (WGS84). Projection and  
1 000-meter grid: Universal Transverse Mercator, Zone 15S  
10 000-foot ticks: Kansas Coordinate System of 1983 (north  
zone)

This map is not a legal document. Boundaries may be  
generalized for this map scale. Private lands within government  
reservations may not be shown. Obtain permission before  
entering private lands.

Imagery.....NAIP, July 2014  
Roads.....U.S. Census Bureau, 2014 - 2015  
Names.....U.S. Census Bureau, GNIS, 2015  
Hydrography.....National Hydrography Dataset, 2014  
Contours.....National Elevation Dataset, 2008  
Boundaries.....Multiple sources; see metadata file 1972 - 2015  
Public Land Survey System.....BLM, 2015  
Wetlands.....FWS National Wetlands Inventory 1977 - 2014



TOPEKA, KS  
2016

7643016367833  
NSN 7 643 016 367 833  
NGA REF NO. USGS X 24 K 4 5 4 2

# Property Map



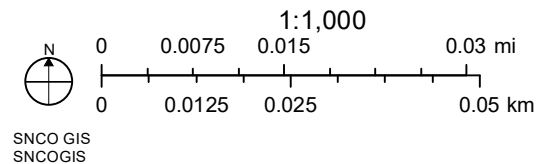
January 28, 2019

Parcels

Parcels

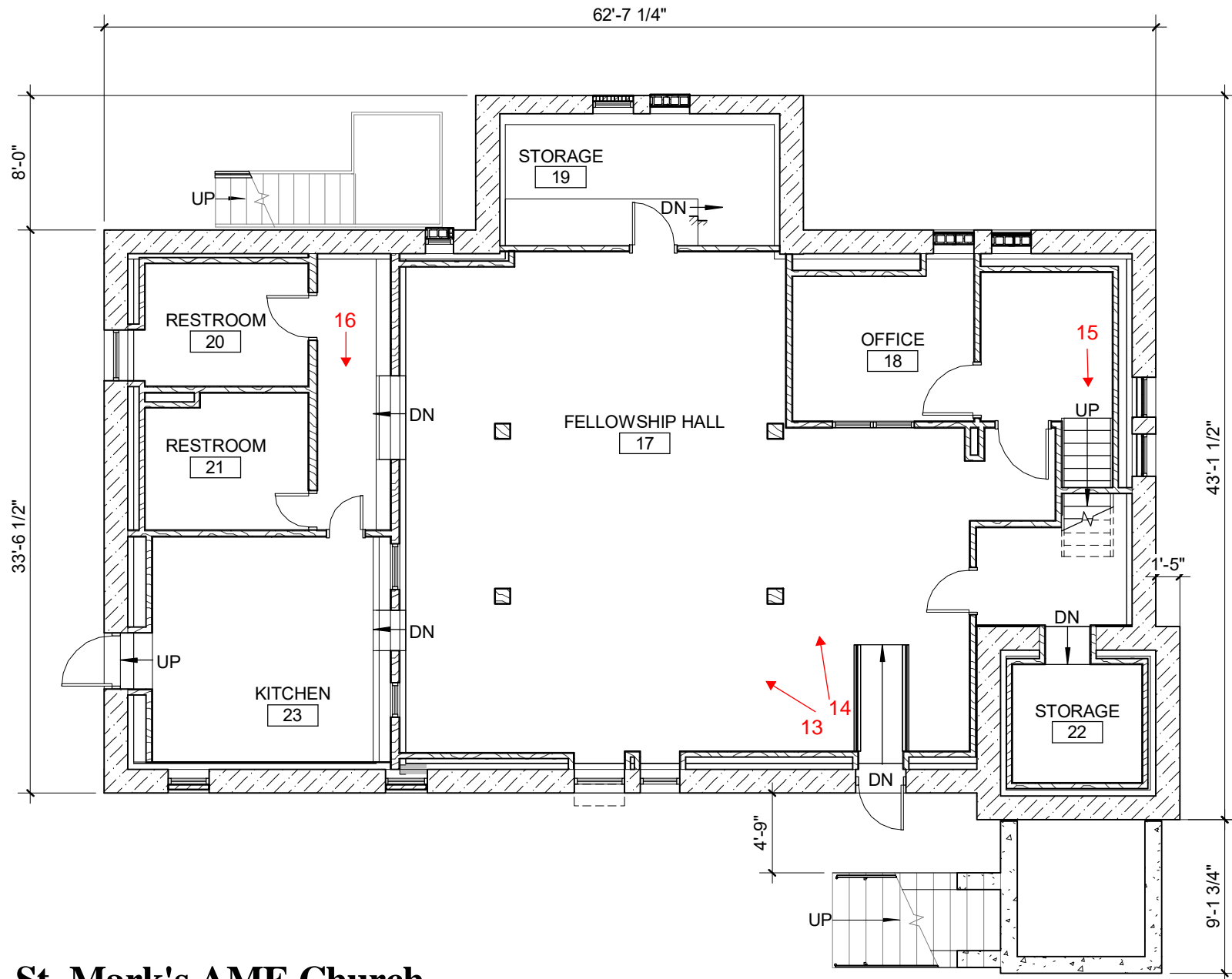
Parcel Owner Labels

Subdivisions



Shawnee County, KS

All data shown on the map is subject to the data disclaimer. User accepts all responsibility by using this map.



# St. Mark's AME Church



1

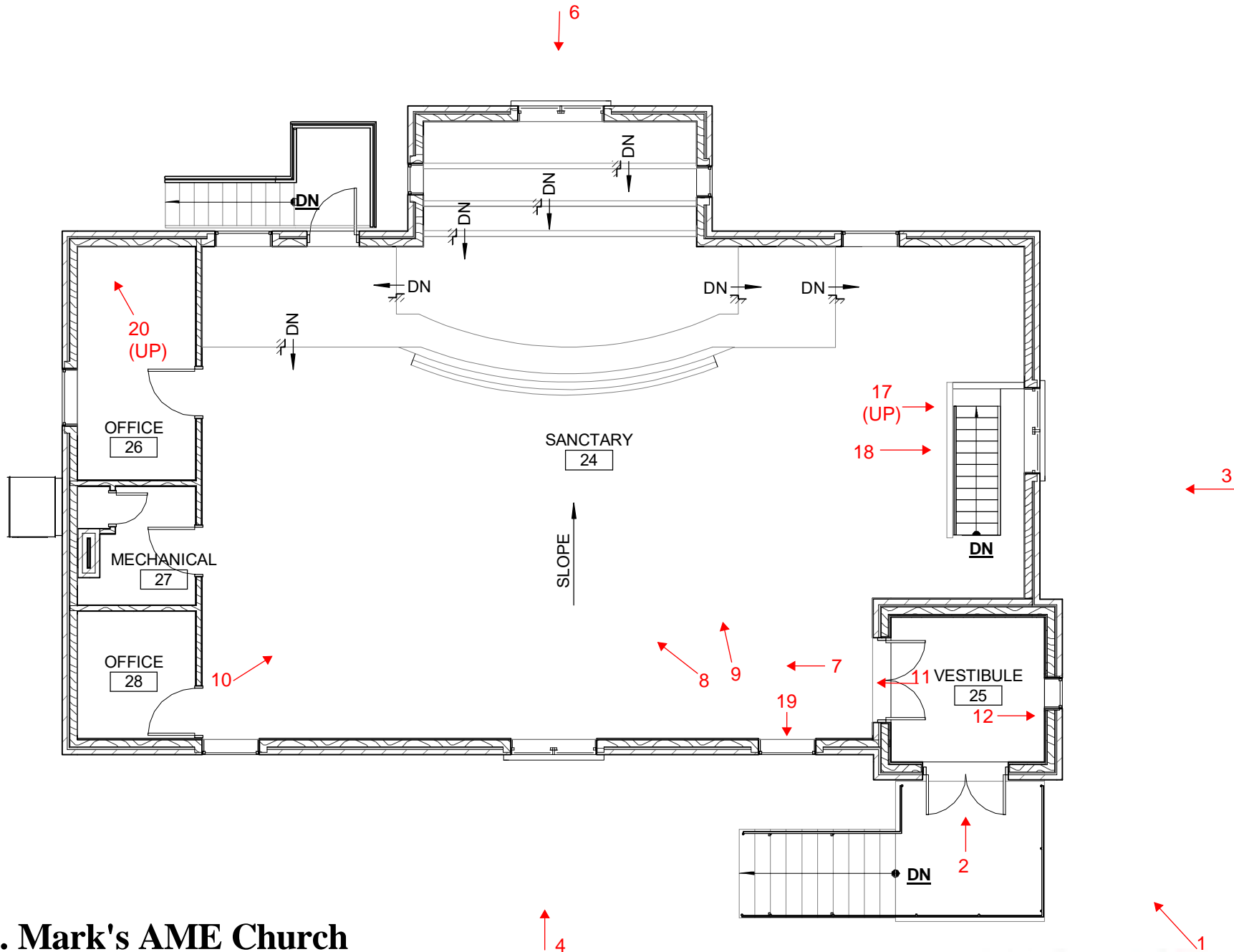
## PHOTOMAP LOWER LEVEL

1/8" = 1'-0"

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# St. Mark's AME Church



## 2 PHOTOMAP MAIN LEVEL

1/8" = 1'-0"

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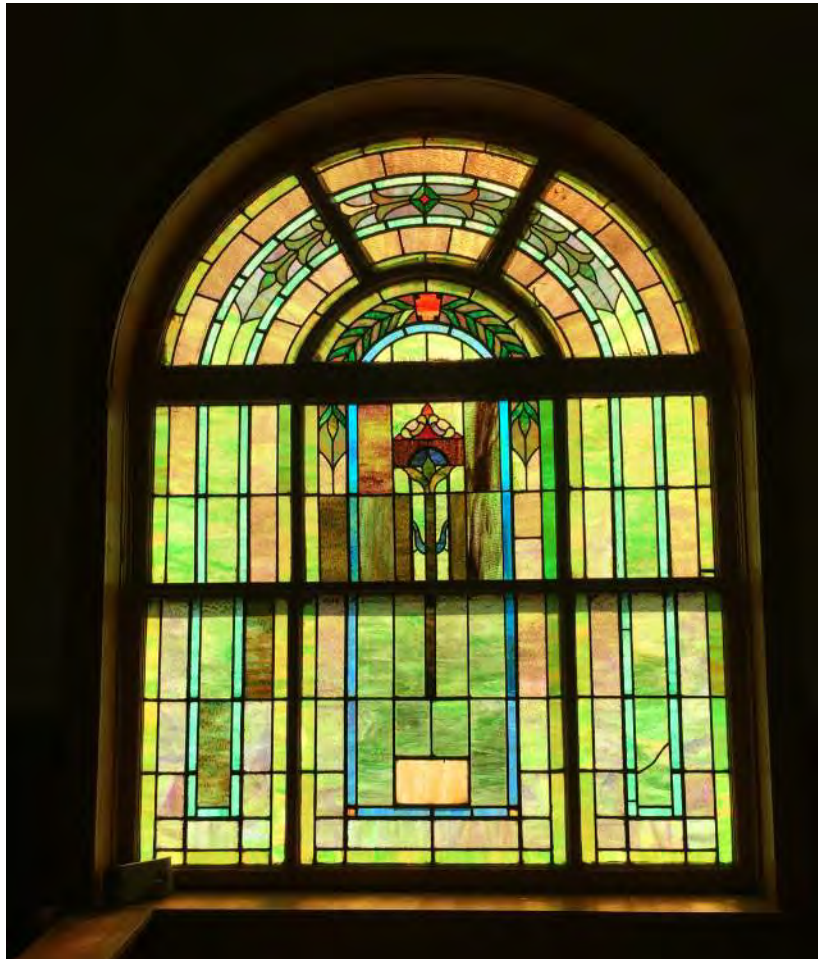


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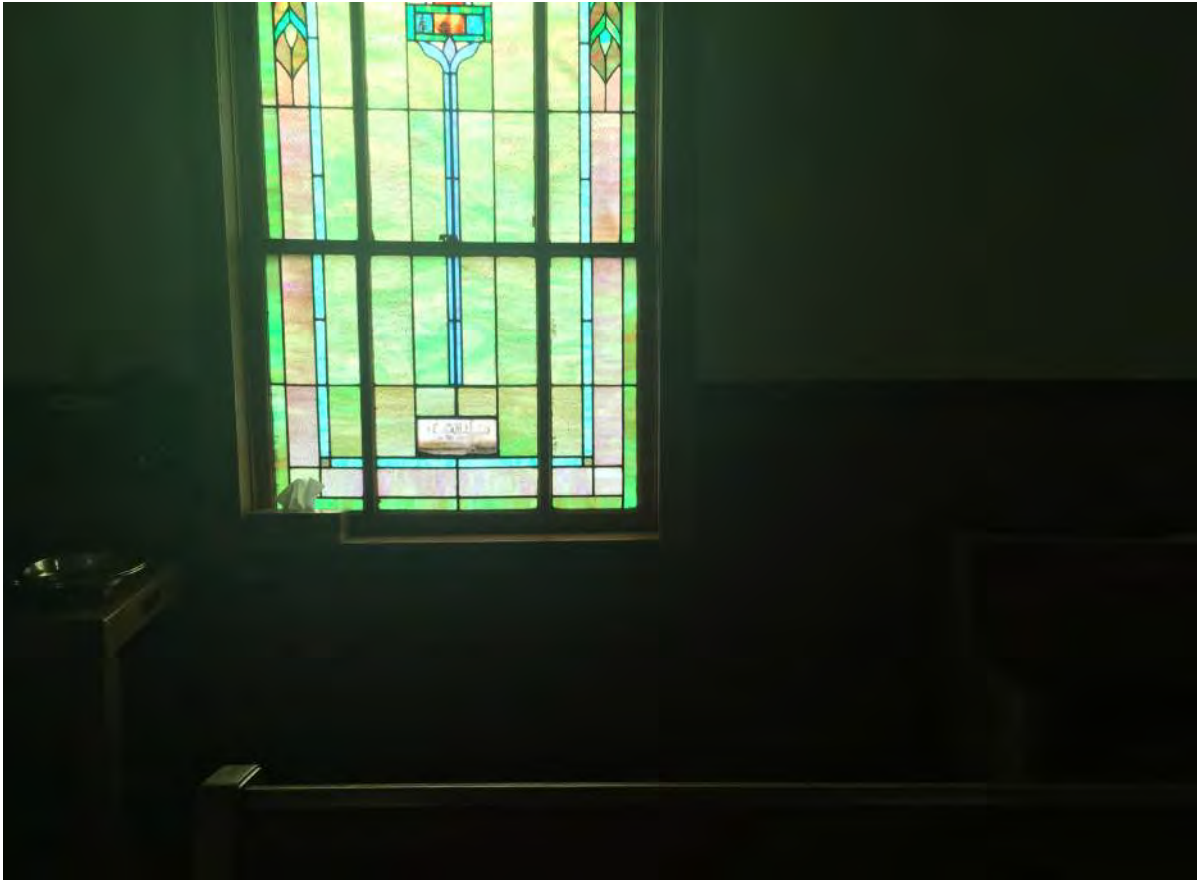


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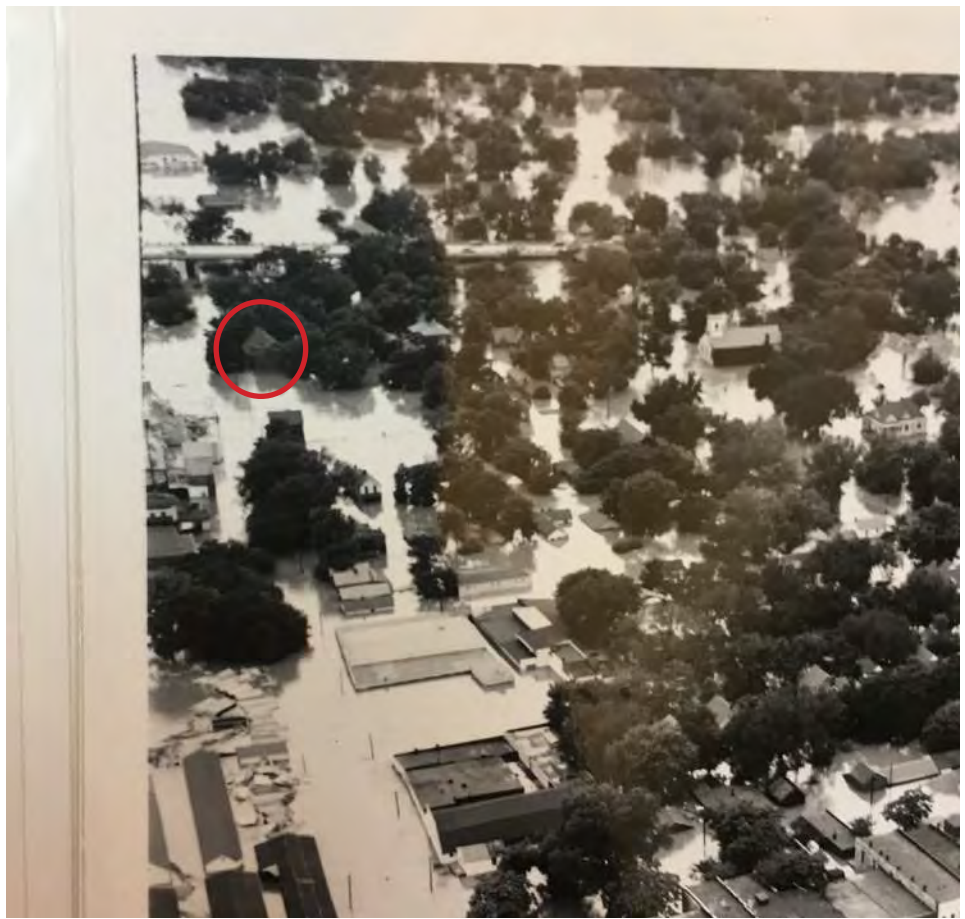
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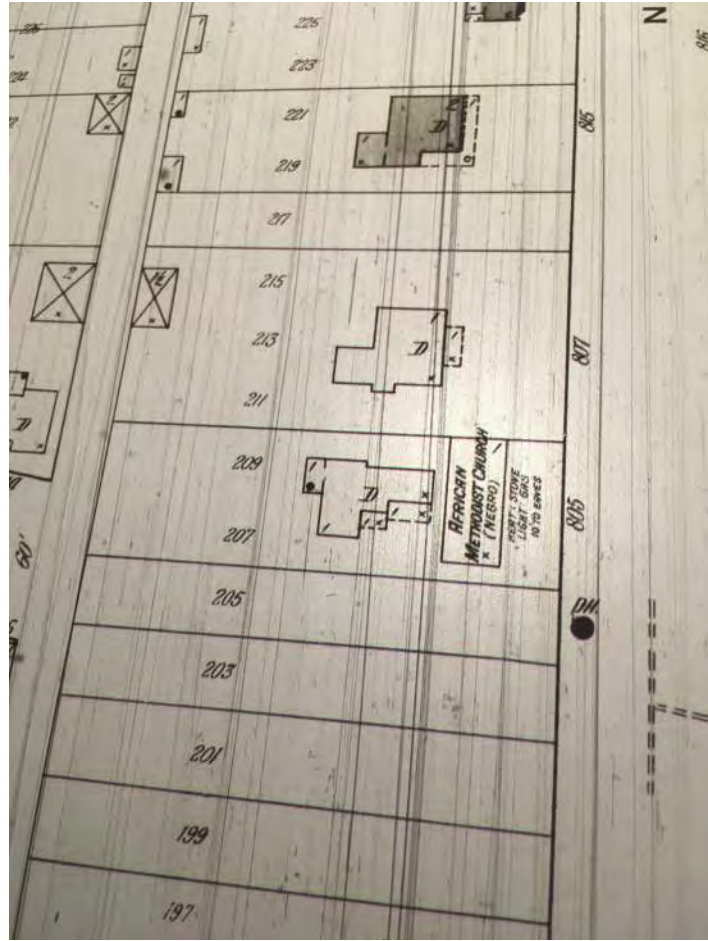
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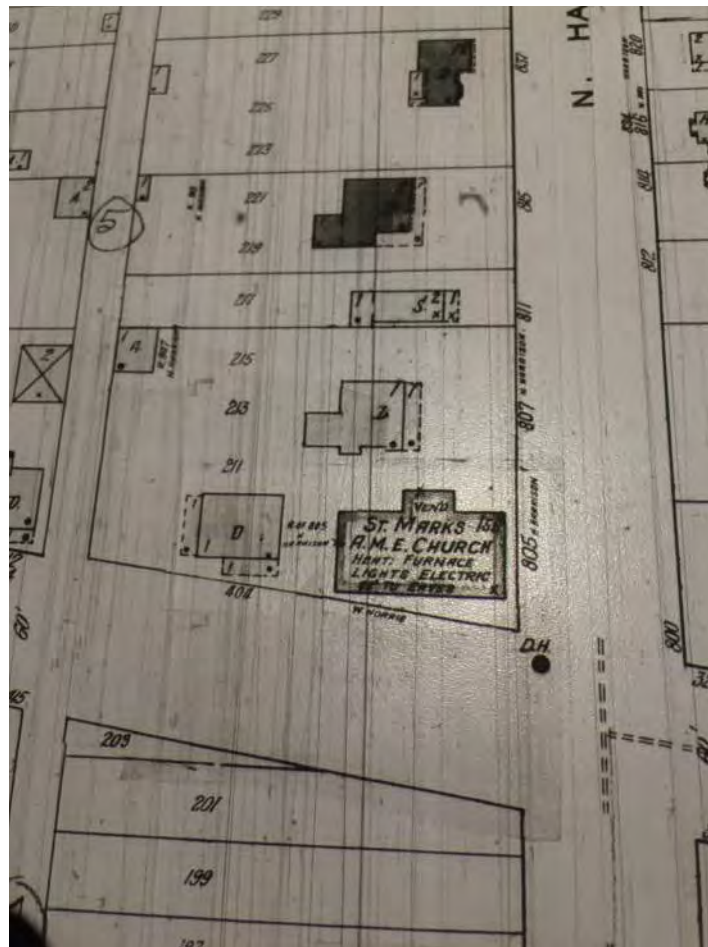
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24



# St. Mark's African M. E. Church to be Replaced by New Structure

TDC 1/31/1915



New St. Mark's A. M. E. Church Being Built in North Topeka at a Cost of \$8,000. L. M. Wood is Architect.

Beginning the construction of an \$8,000 church before he has been in Topeka four months, is the record of the Rev. William M. Martin, pastor of

found the congregation of St. Mark's in despair. They had often tried to get together on a new church, but each time...

25

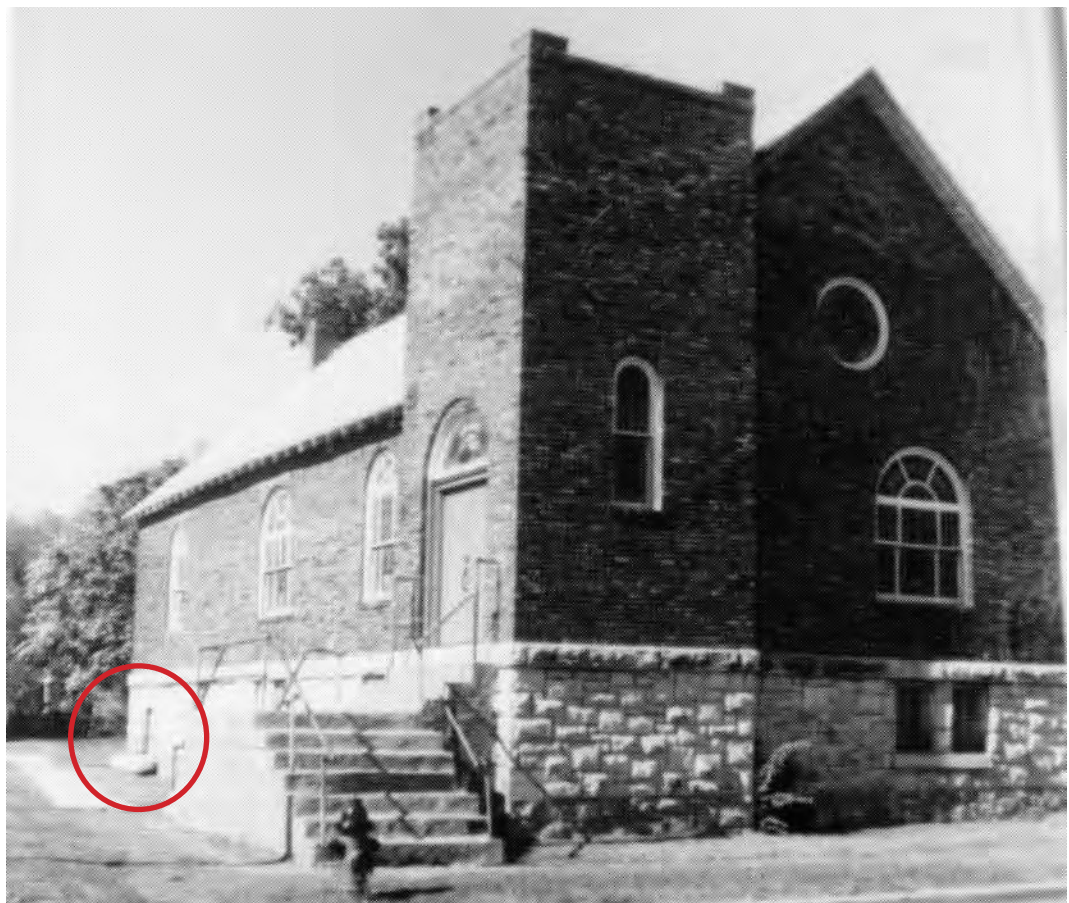


St. Marks A. M. E. Church Building.

26



27



28

Pictures taken during the first Church Service after the 1951 flood disaster. McKinley School Graduation pictures follow those.



29



30



31



**BACK**

**What Happened to the Plaintiffs in Brown v. Board of Education?**

Air Date: 05/19/1957

32





MORRIS ST  
HARRISON ST

WOMAN'S  
SOCIETY  
CHURCH



EXIT

GLORY







EXIT

GOD CENTER















J.C. COLLINS  
1925



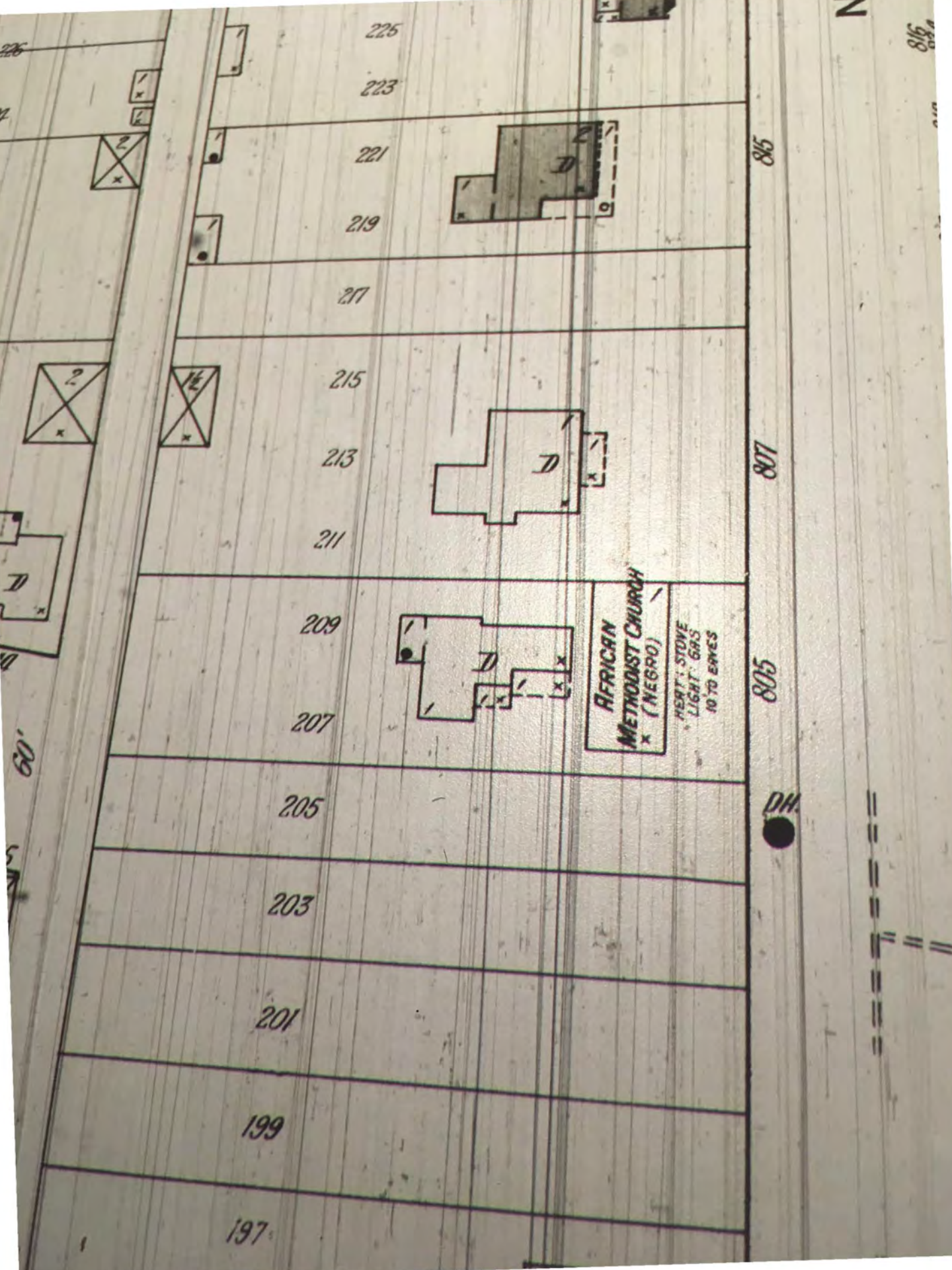
ST MARK'S  
A.M.E.  
CHURCH











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805

807

809

AFRICAN  
METHODIST CHURCH  
(NEGRO)

HEAVY STONE  
LIGHT GRASS  
NO TO EYES

DH

60'



N

815

N. HARRIS

804 HARRISON  
816 W. MI  
812

837  
865  
807 N. HARRISON  
811  
805 N. HARRISON

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A  
R. 807  
N. HARRISON

R. 01 805  
N. HARRISON

VEND  
ST. MARKS 150  
A.M.E. CHURCH  
HEAT FURNACE  
LIGHTS ELECTRIC  
SE TV CRYES

W. NORRIS

D.H.

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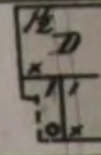
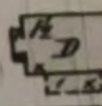
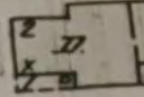
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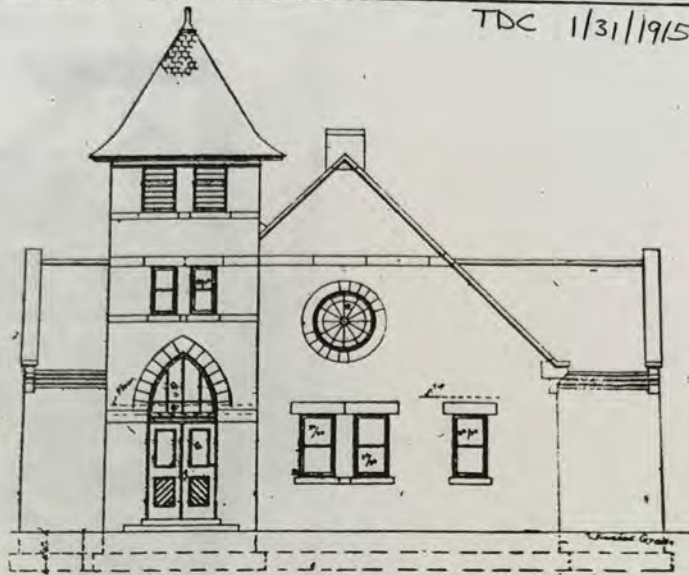
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327



# St. Mark's African M. E. Church to be Replaced by New Structure

TDC 1/31/1915



New St. Mark's A. M. E. Church Being Built in North Topeka at a Cost of \$8,000. L. M. Wood is Architect.

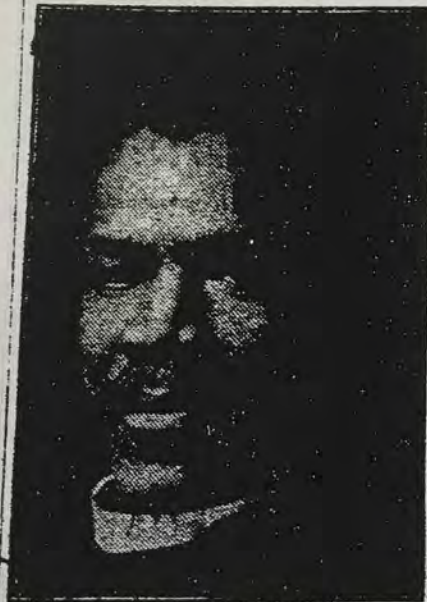
Beginning the construction of an \$8,000 church before he has been in Topeka four months, is the record of the Rev. William M. Martin, pastor of the St. Mark's African M. E. church, at Norris and Harrison streets in North Topeka. The Rev. Mr. Martin came to Topeka four months ago and

found the congregation of St. Mark's in despair. They had often tried to get together on a new church, but each time were unsuccessful. Then they planned to remodel the old building, but their plans did not materialize. Then the Rev. Martin came to the church, and within four months after his arrival work had begun on a handsome new church.

The building will be of a basement and one story and will occupy the site of the old church that was destroyed. The structure will be of cut stone finish and the interior of the church will be well decorated. It will be ready for occupancy about August 15. L. M. Wood is the architect.

The Rev. Mr. Martin was born in Dallas county, Arkansas, in 1858. His parents died when he was only a little boy and he was given to an aunt, who brought him up under the best conditions that prevailed at that time. His early life was spent on a farm. He studied what books he could get, and at the age of 14 entered the ministry. His education was obtained at Philander Smith college at Little Rock. After attending college for several years he returned to the farm and stayed there until he was 21 years old. He then went to Oklahoma to work as a missionary among the Indians. He was in Oklahoma twenty years and during that time caused to be built more than twenty churches.

He is successful with his congregation in North Topeka, and has brought the attendance up to the point where the little church now in use cannot accommodate the worshippers.

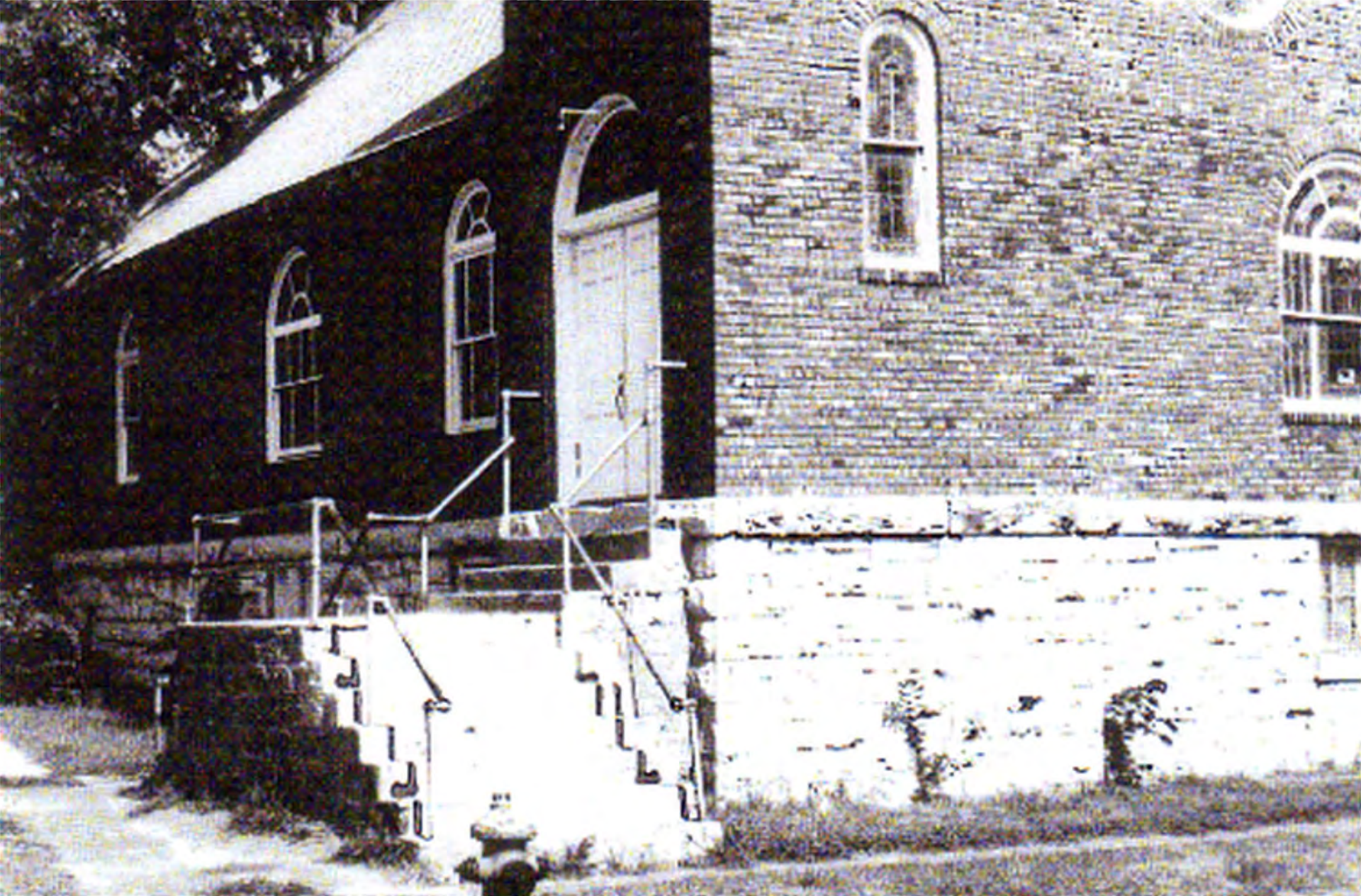


**THE REV. WILLIAM MARTIN,**  
Pastor of the St. Mark's A. M. E.  
Church in North Topeka.

St. Marks  
onally ac-  
Rev. Mr.  
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ve persons  
ans are be-  
the attic of  
which was  
ne architect.



St. Marks A. M. E. Church Building.





Pictures taken during the first Church Service after the 1951 flood disaster. McKinley School Graduation pictures follow those.





801

BY WHITNEY BROWN  
PHOTOGRAPHY & DESIGN  
WWW.WHITNEYBROWN.COM

NO  
PARKING  
ANY  
TIME





48

Welcome



BACK

## What Happened to the Plaintiffs in Brown v. Board of Education?

Air Date: 05/19/1957





ST. MARK'S  
A.M.E.  
CHURCH









EXIT

REJOICE

GLORY





UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 8/14/2019      Date of Pending List: 9/13/2019      Date of 16th Day: 9/30/2019      Date of 45th Day: 9/30/2019      Date of Weekly List: 10/4/2019

Reference number:

Nominator:

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 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      9/30/2019 Date

Abstract/Summary Comments:

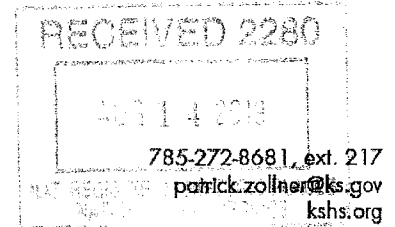
Recommendation/ Criteria

Reviewer Alexis Abernathy      Discipline Historian

Telephone (202)354-2236      Date \_\_\_\_\_

DOCUMENTATION:    see attached comments : No    see attached SLR : **Yes**

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



Jennie Chinn, Executive Director

Laura Kelly, Governor

August 12, 2019

Keeper, National Register of Historic Places  
National Park Service  
National Register of Historic Places  
1849 C Street NW, Mail Stop 7228  
Washington, DC 20240

**Re: National Register documents for Kansas**

Dear Alexis:

Please find enclosed the following National Register documents:

*NEW NOMINATIONS in Certified Local Government (8)*

**William Henry House – Lecompton, Douglas County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- Letter of support from the CLG – Disk 1
- KML file of property boundary
- CD containing photos in TIFF format – Disk 2 & 3

**Star Cash Grocery & Residence – Vinland (vicinity), Douglas County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- Letter of support from the CLG – Disk 1
- KML file of property boundary
- CD containing photos in TIFF format – Disk 2

**Fire Station No. 4 – Topeka, Shawnee County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- CD containing photos in TIFF format & Blue Prints – Disk 2

**St. Mark's AME Church – Topeka, Shawnee County, Kansas (nominated with a Civil Rights Grant)**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- CD containing photos in TIFF format – Disk 2

**Hartford House – Manhattan, Riley County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- Letter of support from the CLG – Disk 1
- CD containing photos in TIFF format – Disk 2

**The Avalon – Manhattan, Riley County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- Letter of support from the CLG – Disk 1
- CD containing photos in TIFF format – Disk 2

**Innes Department Store – Wichita, Sedgwick County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- CD containing photos in TIFF format – Disk 2

**Vickers Petroleum Service Station – Haysville, Sedgwick County, Kansas (*Roadside Kansas MPDF*)**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- Letter of support from the CLG – Disk 1
- CD containing photos in TIFF format – Disk 2

*NEW NOMINATIONS in non-CLG communities (3)*

**Hodson Hotel – Ashland, Clark County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- CD containing photos in TIFF format – Disk 2
- KML file of property boundary

**Walnut River Crossing of the Cherokee/Fayetteville Oregon-California Trail –**

**El Dorado, Butler County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination & **redacted** version– Disk 1
  - The property owner requested the address be restricted due to previous issues with access
- CD containing photos in TIFF format – Disk 2
- KML file of property boundary
- Letter from the private property owner

**Eureka Downtown Historic District – Eureka, Greenwood County, Kansas**

- Original, signed front page of the NRHP nomination form
- CD containing true and correct PDF copy of the nomination – Disk 1
- CD containing photos in TIFF format – Disk 2
- We received *no letters of objection*, and *one letter of support* from the City.

If you have any questions about these enclosed items, please contact me at (785) 272-8681 ext. 216 or [Jamee.fiore@ks.gov](mailto:Jamee.fiore@ks.gov)

Sincerely,



Jamee Fiore  
National Register Coordinator  
Kansas State Historic Preservation Office

Enclosures