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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.



### 1. Name of Property

Historic name: St. John Baptist Church and Rectory

Other names/site number: N/A

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: 1009 South Eleventh Street

City or town: Ponca City State: Oklahoma County: Kay

Not For Publication:  Vicinity:

### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

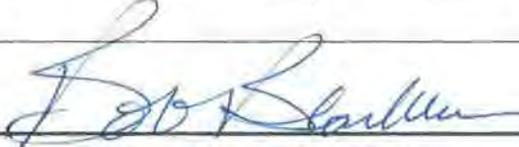
I hereby certify that this X nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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     B     C     D

		<u>1-20-15</u>
Signature of certifying official/Title:		Date
<u>OK/SHPD</u>		
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

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**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:)

*Walter Edson H. Beall*  
Signature of the Keeper

*3.9.15*

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

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**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>3</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>3</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

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**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

Religion/Religious Facility  
Domestic/Single Dwelling  
Domestic/Outbuilding

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Current Functions**

(Enter categories from instructions.)

Religion/Religious Facility  
Domestic/Single Dwelling  
Domestic/Outbuilding

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

LATE 19<sup>TH</sup> AND EARLY 20<sup>TH</sup> CENTURY

AMERICA MOVEMENTS/Bungalow/Craftsman

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: Brick

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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### Summary Paragraph

St. John Baptist Church and Rectory, built between 1927 and the early 1930s, is located in the formerly all-black Attucks, or Dixie Hill, section of Ponca City, Oklahoma. It occupies a large lot on the southeast corner of the intersection of Madison Avenue and South Eleventh Street, a primarily residential area just north of a refinery and tank farm. Another church shares the block with St. John Baptist Church, while a third sits just southeast across South Twelfth Street. Homes in the area are modest, mostly early twentieth century styles. There is substantial green space to the south and west. Adjacent to St. John Baptist Church on its south is its Craftsman style rectory and a small stone garage. The church, built by its congregation some eighty years ago, is vernacular, front-gabled, and generally Craftsman in style. All of the buildings face South Eleventh Street with the longer axis of the church running parallel to Madison Avenue. Over the last eight decades some alterations to the buildings have been made to protect the building and to serve its congregational needs. However, they still retains a strong degree of integrity.

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## Narrative Description

### Setting:

St. John Baptist Church and Rectory are situated in southeast Ponca City in Kay County, Oklahoma. The county is in North Central Oklahoma adjacent to the Kansas state line and is known for its agricultural and petroleum production. Consequently, it has long been one of state's leading small cities and is known for its fine early twentieth century architecture. U.S. Highways 177 and 77 pass just east of St. John Baptist Church and join U.S. Highway 60 to the south. The neighborhood in which St. John Baptist Church stands lies in the southeast quadrant of Ponca City near a large westward loop of the Arkansas River, the petroleum refineries, and tank farms. Historically populated by African-Americans, the neighborhood is in the Dixie Hill subdivision, and it is also known as the Attucks neighborhood for its school. Although primarily residential now, until desegregation in the early 1950s it had its own churches, school, businesses, and library. St. John Baptist Church is one of at least four pre-1950 churches located near the intersections of Madison Avenue and South Eleventh and Twelfth streets; however, it is the only one with a rectory and associated outbuilding. Nearby homes are modest and generally date from the first half of the twentieth century. They range from well-kept to deteriorated condition. The former Attucks School, now a community center, is located a block east of St. John Baptist Church.

St. John Baptist Church and Rectory sits in a small valley at the base of Dixie Hill to the north and southeast of the intersection of South Eleventh Street and Madison Avenue. A narrow alley runs behind all of the buildings. There is a well-maintained grass parking lot adjacent on the north toward Madison Avenue. Backing onto St. John Baptist Church and facing South Twelfth Street is the wood-frame Johnson Temple Church of God in Christ. Facing that building further south is the Kimbrough Temple C.M.E. Church, built of native stone. There are also some small older residences along South Twelfth and South Eleventh street south of the St. John Baptist Church property. A concrete driveway separates St. John Baptist Church from its small stone Craftsman style rectory. Between them toward the east is a stone two-vehicle garage. Tall deciduous trees dot a park and green space that extends to the south and west beyond South Eleventh Street.

### Physical Appearance:

#### Church

St. John Baptist Church, constructed between 1927 and the early 1930s, is a generally rectangular building, approximately forty-five feet wide and ninety-four feet long. It is one-story with a basement and has a balcony on the main floor. Built by its congregation over several years, it is a vernacular building generally in the Craftsman style popular in that day. It faces South Eleventh Street with its longer axis parallel to Madison Avenue on its north. It is front-gabled and has narrow eaves and an asphalt-shingled front-gabled roof. The walls are generally

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dark red brick in a running bond; however, the rear gable has wood siding. The exposed foundation is concrete, either block or poured, with some rubble stone.

The west elevation is the primary elevation and the most decorative. Centered on that elevation is a rectangular bell tower. It is set partially into the west exterior wall and extends outward from it. On the south side of the bell tower, exterior steps with a concrete-capped brick banister lead up to a double door entrance into the building's main floor. A flat concrete roof shelters the doorway. A vertical panel of decorative concrete blocks supports the roof. On the north side a flat concrete roof resting on a concrete post, smaller panel of decorative concrete blocks, and a concrete retaining wall shelter the stairwell to the basement. A low concrete wall also edges the walkway to the street. Near the building is a sign board set into a native stone base. The bell tower rises above the peak of the roof on the west elevation. A rectangular stained glass window with a wood frame and brick sill is set in the north, west, and south sides of the bell tower at the height of the entrance into the main floor. A similar stained glass window is set on either side of the bell tower in the main wall of the building. These two windows are paired with a narrower one-over-one hung window toward the outside. A similar row of single stained glass windows is set a level above the first on the bell tower. Just above those windows, the bell tower narrows slightly but continues above the peak of the roof. A cap of vertical wood siding tops the brick portion. It has rectangular louvered vents on the south and north sides and a small lamp hung from the west side. Atop the bell tower is a small eight-sided steeple with a cross at its apex.

The north elevation of St. John Baptist Church consists of the north slope of the gabled roof, with the north side of the bell tower set into it. The wall is dark red brick down to the concrete foundation. A cornerstone is set into the northwest corner of the building, and a concrete walkway runs from that corner of the building almost to the northeast corner. A large air conditioner unit is set near the west end. Along the north elevation are five equally spaced stained glass windows in wood frames. Each has a brick sill. From the northwest corner the first, third, and fifth windows are fixed and have semi-transparent covers. The second and fourth are hung one over one with a semi-transparent cover over the lower pane. Near the northeast corner is a single modern glass and metal door opening onto a railed concrete ramp.

The east elevation is the rear of the building. The gable has wood siding above the red brick wall. The brick nearest the gable is a lighter red than that elsewhere on the walls. There is a single wood door with a brick lintel near the north corner. It opens onto a poured concrete and concrete block platform about eleven feet square. A short flight of concrete steps leads down to ground level. To the left of the door are four one-over-one hung windows with brick sills. The exposed foundation is poured concrete. A heavy growth of creeper covers much of the southeast corner. Two air conditioner units sit on the ground near the corner.

The south elevation is separated from the rectory by a concrete driveway that ends at a small flat-roofed two-vehicle garage. Both it and the small Tudor-style rectory immediately south of St. John Baptist Church are built of rubble stone. Beneath the southern slope of the church roof, the walls are brick above a poured concrete foundation. At the east end is a single door now filled. It opens onto a small concrete block stoop with a framed opening near ground level. Five steps lead down to ground level from the west side of the stoop. Just to the left of the stoop is a basement

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door opening onto a flight of steps up to the west. Along the south side of the building are five regularly spaced stained glass windows in wood frames with brick sills. The first, third, and fifth are fixed. The second and fourth are hung one over one. All have translucent covers. The southwest corner of this elevation includes the main stairway leading up to the entrance into the south side of the bell tower.

### Rectory

Constructed ca. 1935, the rectory is located south of the church. The façade faces west with multiple front facing gables, stone exterior walls, brackets in the eaves and brick banding creating a watertable as ornamentation. It is a vernacular building generally in the Craftsman style popular in that day.

The façade has a central entry vestibule under a front gable with a decorative bracket in the eave. The wood door has a two-brick depth arched surround. On the north elevation of the vestibule is a four-over-four double hung, wood window. This window has a single-depth brick surround. North of the vestibule is a side gable portion of the façade that has two six-over-six double hung, wood windows with a single-depth brick surround. Located south of the vestibule is a larger gable front projecting wing. This section has two six-over-six double hung, wood windows with a single-depth brick surround. Located in the gable peak is an arched vent for the attic space with a single-depth brick surround. On the side gable portion of the façade, over the vestibule, is an additional gable front detail with a triangular vent for the attic space.

The side gable south elevation has six-over-six double hung, wood windows with a single-depth brick surround unless otherwise noted. Starting at the southwest corner there is a single window and a smaller fixed pane window with a single-depth brick surround. A two-bay wide gable front projection is located adjacent to the fixed pane window. This projecting section has a single window on both the east and west elevation and two windows on the south elevation. Located in the gable peak of this project is a square louvered vent with a single-depth brick surround. Continuing east along the south elevation, after the projection, are three single windows. The basement level has three evenly spaced hopper, wood frame windows.

The east elevation has a one bay deep and two bay wide gable front addition. This addition, date unknown, is clad with wood clapboards and has, from south to north, a one-over-one double hung window, a pane and panel wood door and three one-over-one double hung windows. It has a poured concrete foundation. South of this addition is a historic six-over-six double hung, wood window with a single-depth brick surround. Located in the gable peak is a square wood louvered vent with a single-depth brick surround.

The north elevation, which faces the church, has two six-over-six double hung, wood windows with a single-depth brick surround in the gable end. Located in the gable peak is a square wood louvered vent with a single-depth brick surround. Located under the eaves of the roof are three wood brackets. The side gable portion of the north elevation has a group of three, six-over-six double hung, wood windows entirely surrounded by a single-depth brick surround and a single six-over-six double hung window with a single-depth brick surround. Located at the basement level are three wood frame hopper windows.

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### Garage

Located between the rectory and the church, at the rear of the lot, is a two bay, flat roof, randomly coursed stone clad garage. The north and south elevation each has a single window opening that has been enclosed with concrete block. The west elevation has one modern overhead garage door and two smaller wood doors on hinges that open in the center. A poured concrete driveway leads from Eleventh Street to the garage.

### Alterations:

St. John Baptist Church currently retains much of its original physical appearance. The footprint and most materials used on the building have changed little from its construction period between 1927 and about 1932.<sup>1</sup> The long period of construction may account for the different shades of brick on various parts of the church. Some differences in brick tones suggest changes in planned rooflines or window locations. A window on the exterior stairwell to the basement was eventually bricked in because it was so frequently broken.<sup>2</sup> The use of decorative concrete blocks on the west elevation of the building probably occurred in the mid-twentieth century when they were popular. Likewise, the concrete platform on the east elevation was part of a planned project that would have impaired the historical character of the building. The concrete platform remained, with new exterior air conditioner units close by. From time to time, the church has been vandalized. To protect the building, the door onto the stoop on the south elevation was filled, along with a window on the east elevation. A new wood panel door was installed in the south basement entrance. When some of the stained glass windows were broken, new stained glass was installed to replicate the original panes. In 1983 translucent covers were placed over the remaining stained glass windows to protect them. Although the earlier stone sign board was retained, a newer sign board now stands near it.<sup>3</sup> The rectory has had one alteration, the small rear addition which is not visible from either street. Also the garage has had minor alteration with the two small window openings being enclosed.

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<sup>1</sup> Lee Matts and Udell Allen, "St. John Baptist Church History," St. John Baptist Church, Ponca City, Oklahoma, 1.

<sup>2</sup> Lee Matts, telephone interview by Mary Jane Warde, July 29, 2014.

<sup>3</sup> *Ibid.*; Matts and Allen, "St. John Baptist Church History," 2.

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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.)

- 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

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**Areas of Significance**

(Enter categories from instructions.)

Ethnic Heritage: Black

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**Period of Significance**

1927-1954

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**Significant Dates**

1927, 1954

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**Significant Person**

(Complete only if Criterion B is marked above.)

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**Cultural Affiliation**

African American

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**Architect/Builder**

Unknown

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**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

St. John Baptist Church and Rectory in Ponca City, Oklahoma is significant under Criterion A at the local level because it has been an important part of the African American community of that city since its construction began in 1927. The period of significance thus begins in 1927. Segregated within the Dixie Hill-Attucks neighborhood, the black community developed its own institutions, of which St. John Baptist Church was one and played a leading role. The period of significance ends in 1954, the year the United States Supreme Court handed down its decision in *Brown v. the Board of Education of Topeka, Kansas* that segregation was inherently unequal. Along with other black churches, St. John Baptist Church found its role changing but not ending as its congregation merged into the larger Ponca City population and institutions.

Criteria Consideration A applies as St. John Baptist Church is owned by a religious institution and used for religious purposes.

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**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

St. John Baptist Church was founded by African American pioneers in the fall of 1893 shortly after the land run into the Cherokee Outlet, then in Indian Territory, now Oklahoma. By 1894 they had their first minister. In 1898 the congregation was meeting on alternate Sundays with the Methodist congregation at the “colored” school at 718 South Sixth Street in the new town of Ponca City. Early plans to build a church building failed, but in 1925 under the leadership of Reverend W. A. Washington they bought property in the forty-acre Dixie Hill subdivision south of South Street. Real construction of the present St. John Baptist Church at 1009 South Eleventh Street got underway in 1927. The cornerstone set into the northwest corner credited Reverend W. A. Washington; Mrs. L. E. Thompson, church clerk; and trustees Abe Pacsby, John Reed, and H. M. Grary for leading construction of the building. In 1930 and 1932 the congregation was listed in the *Polk Directory* for Ponca City simply as a “Baptist” congregation meeting at 1005 S. 11<sup>th</sup> Street. Evidently progress was slow, and there was still work to be done on the building when Reverend J. P. Patterson began his forty-four-year tenure at St. John Baptist Church in 1932. Under his leadership the congregation finished the building by the mid-1930s, paid off the mortgage, bought additional property, and built the rectory next door.<sup>4</sup>

In those days, Ponca City was segregated, as were many towns in Oklahoma. In July 1932 the *Blackwell Morning News* in nearby Blackwell, Oklahoma noted that Ponca City Chief of Police Joe Cooper had promised to investigate complaints about black individuals and families living in

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<sup>4</sup> The street number for the church and its rectory varied over the years. Matts and Allen, “St. John Baptist Church History,” 1; *The Ponca City News*, December 17, 1934; *Polk’s Ponca City Directory*, 1930; (N.p., Polk & Co., Publishers [1930], 246.

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white parts of town. This violated a city ordinance prohibiting black people from living on a block in which 75 percent of the residents were white.<sup>5</sup> However, if black residents of Ponca City were unwelcome in predominantly white neighborhoods, they made the Dixie Hill subdivision in the southeast quadrant of town their own. That neighborhood south of South Street was often called “Attucks” after its Attucks School for black children. Dr. Virginia Shoats, who moved to Ponca City in 1941 and grew up as a member of St. John Baptist Church, recalled the church and the Attucks community during her youth: “...[W]e lived south of South Avenue...black people did. We lived on three streets basically—11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> Streets.... We had our own church. We had our own school, our own library. We had our own fun places.... We had our own grocery right there in our community on 12<sup>th</sup> Street, 11<sup>th</sup> Street, 13<sup>th</sup> Street, 10<sup>th</sup> Street.... And then we went out of our community to work.”<sup>6</sup>

Shoats’s contemporary was Joyce Carol Thomas, born in 1938. The Oklahoma Poet Laureate (1996-2000) inducted into the Oklahoma Writers Hall of Fame in 2014, Thomas recalled life in the Dixie Hill-Attucks neighborhood, too, and used it as the setting for some of her works: “I grew up in Ponca City, where my family lived on the black side of town. There was a park dividing the black side from the white side, and to get to the white side or downtown you had to walk through that park. For the first several years of my life I rarely went over to that part of town.” She concluded, “So you see, this Oklahoma community was a very sheltered place for me.”<sup>7</sup>

Scholars have found that within the black community churches played a leading role. Rooted in the days of slavery, the black church congregations accepted new challenges in the days of freedom as their members faced problems of unemployment, illiteracy, and racism. They supported education, Sunday schools, and interdenominational institutions such as the YMCA. However, there were also new opportunities to get ahead in life, and the new middle class blacks tried to seize them. Middle class black women, freed somewhat from traditional chores, formed missionary societies to address local problems and needs as well as overseas evangelism. In the Dixie Hill-Attucks neighborhood, St. John Baptist Church was part of this movement within black churches that aimed toward creating a better future for the next generation.<sup>8</sup>

Joyce Carol Thomas recalled that in the Dixie Hill-Attucks community of the 1930s and 1940s, “there were many beautiful moments connected with church and the extended responsibility of adults for children. This was very evident in my life and my friends’ lives. Any adult could chastise you if you were caught doing something you weren’t supposed to be doing. There was also a sense of pride in the achievements of any child, and everybody shared in that.”<sup>9</sup> One example of community concern for their children related directly to St. John Baptist Church. The Lit-Phy-So Club, a black women’s club organized by Mrs. Gladys Tillman, an Attucks High

<sup>5</sup> *The Blackwell Morning Tribune* (Blackwell, Oklahoma), July 1, 1932.

<sup>6</sup> Interview of Virginia Shoats by Mary Larson, September 3, 2009, Muskogee, Oklahoma, Muskogee African American Heritage Oral History Project, Oklahoma State University.

<sup>7</sup> “Ponca City, We Love You: The Writings and Reflections of a Native of Ponca City, Oklahoma,” <<http://peacecorpsonline.typepad.com/poncacityweloveyou/2009/10/p...>> (August 28, 2014).

<sup>8</sup> Laurie F. Maffly-Kipp, “The Church in the Southern Black Community,” *Documenting the American South*, May 2001, <<http://docsouth.unc.edu/church/intro.html>> (August 27, 2014).

<sup>9</sup> “Ponca City, We Love You.”

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School English teacher, led the effort to secure a public library for the Dixie Hill-Attucks neighborhood. Through the Public Works Administration, the club secured funding for the library, which beginning in 1944 was housed in the St. John Baptist Church rectory. Eventually the library was taken into the City of Ponca City system and moved into a fine new library building a block east in 1951.<sup>10</sup>

Virginia Shoats also had reason to value church and community interest in their children's future. Unsure what to do after her graduation from Attucks High School, Shoats received direction and help from fellow members of St. John Baptist Church and its Baptist Training Union. They encouraged her to attend college, gave her luggage, and provided her with a ride to Langston University. When she arrived at Langston to begin her academic career, her driver helped her sign up for music classes. Shoats explained, "My church had given me piano lessons, and I was just prepared in music."<sup>11</sup>

The experiences of Thomas and Shoats with the Dixie Hill-Attucks churches and St. John Baptist Church in particular supported recent scholarly studies of black churches historically and currently: (1) They provided material, emotional, and spiritual assistance and advice to their members and community even when other sources failed. (2) They provided a surrogate "second family" to those otherwise alone. (3) They provided stability and positive role models for fragmented families. (4) They offered a place to voice both common concerns and hope.<sup>12</sup>

Membership at St. John Baptist Church fluctuated over the years. The founders and their descendants were mostly gone by the 1970s, but new members joined—forty in 1981. In other years the number was much less. Increases in membership helped the congregation preserve and improve the building. They purchased additional lots for parking in the mid-1980s. A protective covering was installed on the outside of the windows." In 1986 they dealt with a bat problem and completely weatherized the church building. In 1991, the writers of the church history wrote, "Work continued to maintain our Church building and grounds, as God would have us do."<sup>13</sup>

The 1950s brought peaceful desegregation to Ponca City. The 1954 United States Supreme Court decision in *Brown v. the Board of Education of Topeka, Kansas* began removing the invisible barriers around the Dixie Hill-Attucks neighborhood. By the end of the 1953-1954 school year white and black children walked together amicably to the formerly all-white schools nearer the center of Ponca City.<sup>14</sup> Attucks School and the Attucks Library became superfluous city facilities, and were closed or repurposed. Another change was that black people could soon live in other parts of Ponca City and perhaps attend churches nearer their new homes. In the following decades the Dixie Hill-Attucks neighborhood declined along with some of its former mainstay institutions. For example, Kimbrough C.M.E. Church a block east of St. John Baptist

<sup>10</sup> "Library, Attucks," Vertical File, Ponca City Public Library, Ponca City, Oklahoma. Accounts differ as to whether funds were supplied by the WPA or PWA.

<sup>11</sup> Interview of Virginia Shoats by Mary Larson, September 3, 2009, Muskogee, Oklahoma, Muskogee African American Heritage Oral History Project, Oklahoma State University.

<sup>12</sup> Cassandra Chaney, "The Benefits of Church Involvement for African-Americans: The Perspectives of Congregants, Church Staff, and the Church Pastor," *Journal of Religion and Society* 10 (2008): 3, 8, 10.

<sup>13</sup> Matts and Allen, "St. John Baptist Church History," 1-4.

<sup>14</sup> Telephone interview of Judy Ringwall, by Mary Jane Warde, August 25, 2014.

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Church stands abandoned today. St. John Baptist Church, though, both visually and influentially remains a significant and active part of the Dixie Hill-Attucks neighborhood.

In spite of some alterations to the building, St. John Baptist Church and Rectory retains a high degree of historical integrity and conveys a sense of permanence developed over eight decades. It has a strong connection with local events and the broad patterns of our history in the first half of the twentieth century. It is therefore eligible for the National Register under Criterion A. Criterion Consideration A also applies because it is owned by a religious institution or used for religious purposes.

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## 9. Major Bibliographical References

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

*Blackwell Morning Tribune, The*. Blackwell, Oklahoma. 1932.

Chaney, Cassandra. "The Benefits of Church Involvement for African-Americans: The Perspectives of Congregants, Church Staff, and the Church Pastor." *Journal of Religion and Society* 10 (2008): 1-23.

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"Ponca City, We Love You: The Writings and Reflections of a Native of Ponca City, Oklahoma." <<http://peacecorpsonline.typepad.com/poncacityweloveyou/2009/10/p...>> (August 28, 2014).

Warde, Mary Jane. "The Intensive-Level Survey of Historic Churches in Ponca City." State Historic Preservation Office, Oklahoma City, Oklahoma, 2012.

Interviews:

Allen, Udell. Interview by Mary Jane Warde, Ponca City, Oklahoma, July 28, 2014.

Matts, Lee. Telephone interview by Mary Jane Warde, July 29, 2014.

Ringwall, Judy. Telephone interview by Mary Jane Warde, August 25, 2014.

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St. John Baptist Church and Rectory \_\_\_\_\_  
Name of Property

Kay County, Oklahoma \_\_\_\_\_  
County and State

**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: \_\_\_\_\_

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acres of Property** less than 1 acre \_\_\_\_\_

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

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

(enter coordinates to 6 decimal places)

- |                        |                       |
|------------------------|-----------------------|
| 1. Latitude: 36.693011 | Longitude: -97.070894 |
| 2. Latitude:           | Longitude:            |
| 3. Latitude:           | Longitude:            |
| 4. Latitude:           | Longitude:            |

St. John Baptist Church and Rectory  
Name of Property

Kay County, Oklahoma  
County and State

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

Beginning at the Southeast corner of the intersection of Madison Avenue and South 11<sup>th</sup> Street; thence South a distance of 60' to the point of beginning; thence East along the North side of St. John's Baptist Church a distance of 175' to the alley; thence South along the West side of the alley a distance of 100' to the South boundary line of the Parsonage; thence West along the South boundary of the Parsonage a distance of 175' to the East edge of South 11<sup>th</sup> Street; thence North 100' along the East edge of South 11<sup>th</sup> Street, a distance of 100' to the point of beginning.

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

This boundary includes the property that historically belongs to St. John Baptist Church.

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**11. Form Prepared By**

name/title: Mary Jane Warde, Ph.D./Lynda S. Ozan  
organization: For City of Ponca City/ OK State Historic Preservation Office  
street & number: 3523 Willow Park Circle  
city or town: Stillwater state: OK zip code: 74074  
e-mail mary.warde2@gmail.com  
telephone: 405/377-0412  
date: 31 July 2014

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**Additional Documentation**

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

St. John Baptist Church and Rectory  
 Name of Property

Kay County, Oklahoma  
 County and State

**Photographs**

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch 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.

**Photo Log**

Name of Property: St. John Baptist Church

City or Vicinity: Ponca City

County: Kay State: Oklahoma

Photographer: Mary Jane Warde, Lynda S. Ozan

Date Photographed: July 3, 2014, September 10, 2014

Location of original digital files: 3523 Willow Park Circle, Stillwater, OK 74074

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

Photograph Number	Subject	Direction
0001	Church: west and south elevations	Northeast
0002	Church: north and west elevations	South-Southeast
0003	Church: east and north elevations,	Southwest
0004	Rectory: west and north elevations	Southeast
0005	Rectory: south elevation	North
0006	Garage: north elevation	South

**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.





ST. JOHN BAPTIST CHURCH









UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY St. John Baptist Church and Rectory  
NAME:

MULTIPLE  
NAME:

STATE & COUNTY: OKLAHOMA, Kay

DATE RECEIVED: 1/23/15 DATE OF PENDING LIST: 2/13/15  
DATE OF 16TH DAY: 3/02/15 DATE OF 45TH DAY: 3/10/15  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000064

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

ACCEPT  RETURN  REJECT 3.9.15 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in  
The National Register  
of  
Historic Places

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

REVIEWER \_\_\_\_\_ DISCIPLINE \_\_\_\_\_

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

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

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

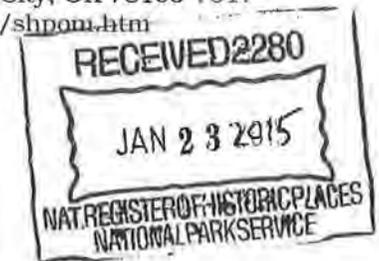


## Oklahoma Historical Society

Founded May 27, 1893

### State Historic Preservation Office

Oklahoma History Center • 800 Nazih Zuhdi Drive • Oklahoma City, OK 73105-7917  
(405) 521-6249 • Fax (405) 522-0816 • [www.okhistory.org/shpo/shpom.htm](http://www.okhistory.org/shpo/shpom.htm)



January 20, 2015

J. Paul Loether, Deputy Keeper and Chief  
National Register and National Historic Landmark Programs  
National Park Service 2280, 8th floor  
1201 "I" (Eye) Street, NW  
Washington D.C. 20005

Dear Mr. Loether:

We are pleased to transmit five National Register of Historic Places nominations for Oklahoma properties. The nominations are for the following properties:

First Church of Christ Scientist, Ponca City, Kay County  
St. John Baptist Church and Rectory, Ponca City, Kay County  
McAlester Downtown Historic District, McAlester, Pittsburg County  
First National Bank, Skiatook, Tulsa County  
Oklahoma Iron Works/Bethlehem Supply Company Building, Tulsa County

The member of the Historic Preservation Review Committee (state review board), professionally qualified in the fields of prehistoric archeology was absent from the public meeting at which each of these nominations was considered and the recommendation to the State Historic Preservation Officer was formulated. However, the member possessing the requisite professional qualifications for evaluation of each nominated property was present and participated in the recommendation's formulation

We look forward to the results of your review. If there may be any questions, please do not hesitate to contact either Lynda S. Ozan of my staff or myself.

Sincerely,

Melvena Heisch  
Deputy State Historic  
Preservation Officer

MKH:lso

Enclosures