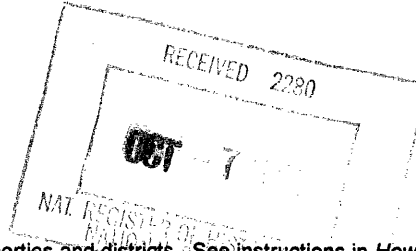


United States Department of the Interior  
National Park Service

National Register of Historic Places  
Registration Form

1379



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Martin Memorial Temple C.M.E. Church  
other names/site number NA

2. Location

street & number 65 South Parkway West NA  not for publication  
city or town Memphis NA  vicinity  
state Tennessee code TN county Shelby code 157 zip code 38109

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set for in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register criteria. I recommend that this property be considered significant  nationally,  statewide  locally. (See continuation sheet for additional comments.)

Herbert L. Hays 10/4/02  
Signature of certifying official/Title Date  
Deputy State Historic Preservation Officer, Tennessee Historical Commission  
State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. ( See Continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title Date  
\_\_\_\_\_  
State or Federal agency and bureau

4. National Park Service Certification

- I hereby certify that the property is:
- entered in the National Register.  
 See continuation sheet
  - determined eligible for the National Register.  
 See continuation sheet
  - determined not eligible for the National Register
  - removed from the National Register.
  - other,  
(explain:)

Edson A. Beall 11/20/02  
Signature of the Keeper Date of Action

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

Martin Memorial Temple C.M.E. Church  
Name of Property

Shelby County, Tennessee  
County and State

**5. Classification**

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

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

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

- private
- public-local
- public-State
- public-Federal

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

Contributing	Noncontributing	
--------------	-----------------	--

1		buildings
_____		sites
_____		structures
_____		objects
1	0	Total

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

**Number of Contributing resources previously listed in the National Register**  
0

**6. Function or Use**

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

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

RELIGION: religious facility

RELIGION: religious facility

**7. Description**

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

**Materials**  
(Enter categories from instructions)

Neoclassical Revival

foundation CONCRETE; STUCCO

walls BRICK

roof ASPHALT

other WOOD

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

**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 boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** moved from its original location.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property
- G** less than 50 years of age or achieved significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions)

Religion \_\_\_\_\_  
 Ethnic heritage: Black \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Period of Significance**

1927-1939 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Significant Dates**

1927 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Significant Person**

(complete if Criterion B is marked)

Martin, Reverend Joseph C. \_\_\_\_\_

**Cultural Affiliation**

NA \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Architect/Builder**

Unknown \_\_\_\_\_  
 \_\_\_\_\_

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):** N/A

- 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 # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other

Name of repository: \_\_\_\_\_

Martin Memorial Temple C.M.E. Church  
Name of Property

Shelby County, Tennessee  
County and State

## 10. Geographical Data

**Acreage of Property** Less than one acre Southwest Memphis 404 SE

### UTM References

(place additional UTM references on a continuation sheet.)

1 15 767593 3888720  
Zone Easting Northing  
2 \_\_\_\_\_

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

See continuation sheet

### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

## 11. Form Prepared By

name/title Judith Johnson  
organization Judith Johnson & Associates date June 2002  
street & number 176 Windover Cove, #1 telephone 901/603-0054  
city or town Memphis state TN zip code 38111

## Additional Documentation

submit the following items with the completed form:

### Continuation Sheets

### Maps

A **USGS map** (7.5 Or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

### Photographs

Representative **black and white photographs** of the property.

### Additional items

(Check with the SHPO) or FPO for any additional items

## Property Owner

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

name Martin Memorial Temple C.M.E. Church, c/o Reverend John D. Pasley, Jr.  
street & number 65 South Parkway West Telephone 901/946-0097  
city or town Memphis state TN zip code 38109

**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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 20.1 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 Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0020), Washington, DC 20303.

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# National Register of Historic Places Continuation Sheet

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Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

## Narrative Description

Martin Memorial Temple C.M.E. Church is a two story, frame Neoclassical style, basilica plan church with a flat roof, parapet wall and a raised basement. The walls are finished in brick veneer and the foundation is stucco over cast concrete block. Two full length, fluted wood Ionic porch columns support the pedimented portico that adorns the facade. The interior retains its integrity while exhibiting some use over time in the sanctuary furnishings. Martin Memorial Temple is located at the corner of South Parkway West and Kansas Street, in the historically industrial area of South Memphis. The church's facade faces north separated by a fifteen-foot set back from the seven-lane commercial thoroughfare of South Parkway. The building's west elevation runs directly against the sidewalk along the residential Kansas Street. In 1967, a brick veneer addition was added to the rear of the 1927 church building. The surrounding neighborhood, named Fordhurst due to its close proximity to the Ford Motor Company assembly plant built there in 1924, was largely laid out in the mid-1920s, though it did not develop fully until the 1940s. Riverside Driving Park, now Martin Luther King Riverside Park, stands a few blocks west of Martin Temple.

The building's north façade is dominated by its Classical entryway. Two massive concrete columns support a triangular wood pediment atop the church's full-height incised entryway. Both of these fluted columns are topped with an Ionic capital underscored by a band of egg-and-dart molding. The pediment is left plain, covered in stucco and roofed with asphalt shingles. The façade has ten wide cast concrete steps leading to hidden, offset single unadorned entries on opposite sides of the porch with their original five-panel doors. Six double-hung, 1941 stained glass windows are seen on both first and second floors, three per floor, of the portico. Two wood small rectangular wood and glass display cases for church announcements placed on the wall between the windows on the first floor. Small historic lights are located over the display cases. A simple frieze topped with crown molding marks the beginning of the roofline, and a brick parapet encircles the asphalt roof. On each story, two stained glass windows flank the large columns on the façade. Rusticated and smooth concrete block define the lower level of the church building. Two fixed basement windows are located on either side of the façade stairs.

Ten double-hung windows run the length of both floors on either side. In a 1941 renovation, the original windows were replaced with double-hung stained glass lights, some of which memorialize various individuals. These windows are protected with a double-hung plain glass aluminum storm window on the outside. The plain frieze and rusticated concrete block at the lower level continue on the east and west elevations. Double-hung windows and a single leaf door are on the basement level of the west elevation and the east elevation displays stationary single windows situated at ground level. A multi-level poured concrete handicapped ramp enters an original five-panel door at the first floor level at the rear of the east elevation.

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# National Register of Historic Places Continuation Sheet

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Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

The rear or south elevation is partially obscured by the addition on the eastern side. Three of the stained glass windows are visible, but two have been blocked in. The frieze continues on this elevation but the rusticated concrete block is not carried over to this elevation. A rear exterior brick chimney is located in the middle of the wall.

The 1967 education addition is visible on both elevations. However, its scale and placement is such that it is not visible from the façade. The addition is connected to the main building by a two-story brick passageway. Constructed of brick, the addition has no ornamentation. There is an offset entry with a slab door on the northeast corner of the east elevation and a similar one situated at the southwest corner of the west elevation. On the west elevation, ten horizontal four light hopper windows and two one-over-one windows provide light to the classrooms. On the east elevation there are ten horizontal four-light hopper windows. At the rear of the addition, there is a portable metal storage shed inside a fenced in area at the back that also provides storage for the church vans.

The interior of the sanctuary retains its integrity. The walls are original plaster, the floors throughout the sanctuary are of original wood planks and the ceiling extends up two stories. When entering through the double doors of the small foyers at the back of both sides of the sanctuary, the raised altar area with the recessed choir alcove behind is situated against the south wall and behind a three-foot communion rail. Three sections of wood pews line the hall on the ground floor. Immediately to the right of the altar is a small room that was originally the pastor's study. It has now been remodeled into a small kitchen for communion. New pews, altar furniture, a new top on the communion rail and three long round, frosted glass hanging light fixtures and a large lighted glass cross are all cosmetic changes dating to 1967. The original ceiling was dropped about a foot at that time to accommodate the new HVAC system.

In the rear of the sanctuary, twin original bead board, narrow winding staircases lead up to an original, three-sided balcony overhanging the sanctuary floor. Circa 1940s folding padded theater chairs are arranged along the balcony in raised stadium style and a low, curtained brass and wood rail circles the entire area. Two 12' by 20' Sunday School rooms are situated on the balcony level. The room on the right side has a glass door decorated with narrow wood strips arranged in the shape of a cross. Today both are used for housing the sound system. In the back of the room, two small closets are still used for storage.

The basement of the sanctuary serves as fellowship hall with full kitchen and the small Sunday School rooms on either side offer additional meeting space. The original bathrooms are here. It retains its original rectangular wood paneled support columns.

The 1967 addition has church offices and two bathrooms off a center hall on the first floor. The second floor has small Sunday School rooms opening off a center hall and a large meeting in the

United States Department of the Interior  
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# National Register of Historic Places Continuation Sheet

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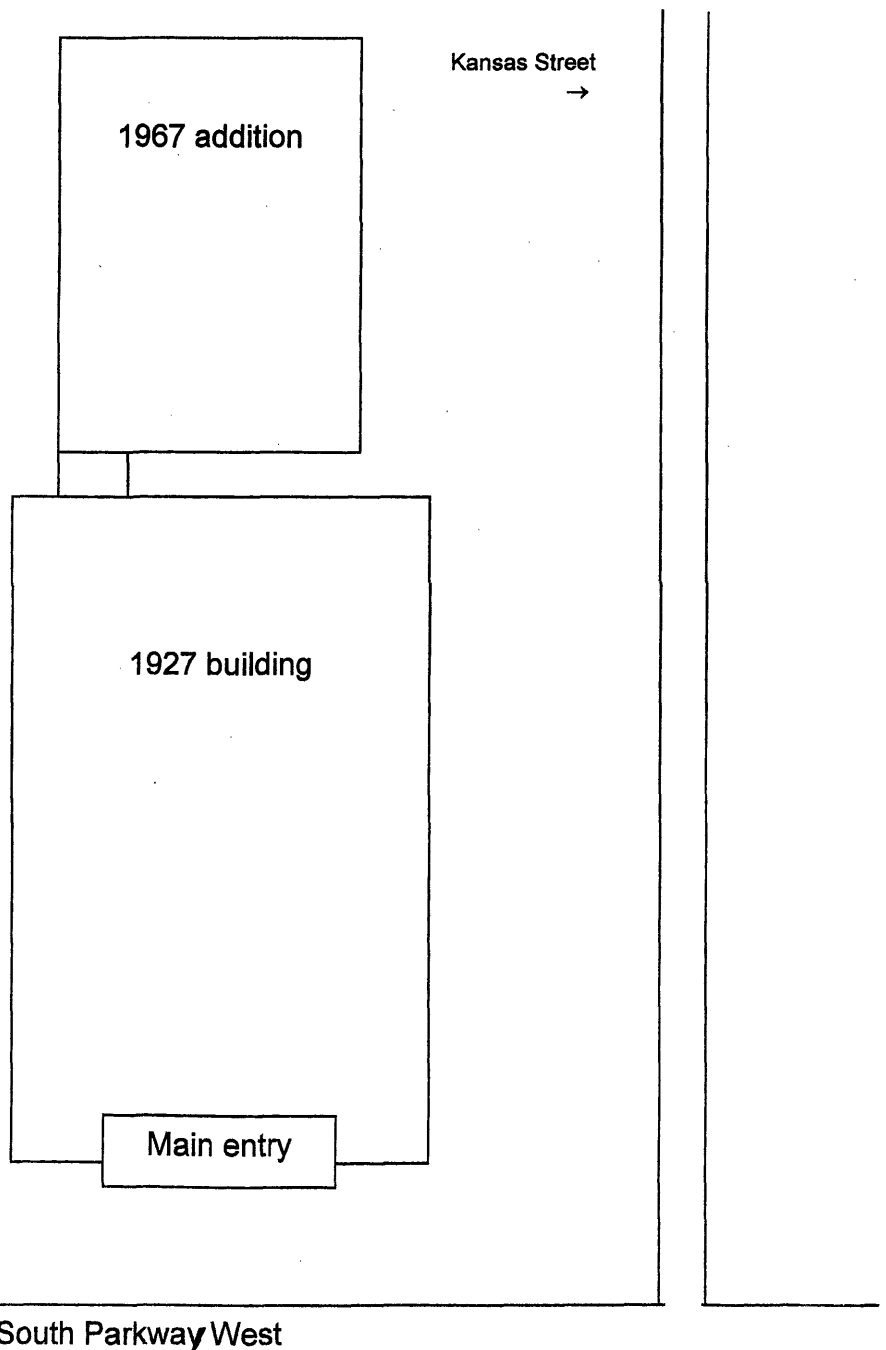
Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

back third of the second floor. The interior partition walls are painted smooth cinder block with vinyl floors.

A parsonage is housed in a 1940s-era home directly east of the church. The parsonage is not included in this nomination because it is not within the period of significance.

Sketch plan

Not to scale



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National Park Service

# National Register of Historic Places Continuation Sheet

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Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

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## Narrative Statement of Significance

The Martin Memorial Temple C.M.E. (Colored Methodist Episcopal, now Christian Methodist Episcopal) is nominated to the National Register of Historic Places under criterion B for its association with the life of its founder, the Reverend Joseph C. Martin, a nationally known religious leader in the C.M.E. Church, as well as an important figure in the social and economic history of blacks citizens of Memphis, Tennessee. A dedicated missionary with a grand vision for the growth of his denomination, the Reverend Martin established Martin Memorial Temple as his first mission church in 1911 and provided the financial backing for the construction of a new church building on South Parkway West in 1927. His association ends with his death in 1939. Martin Memorial Temple C.M.E. Church is the surviving property best associated locally with his career as a proselytizer of the C.M.E. movement.

## Background

The C.M.E. Church has been an integral part of black culture in the South since 1870. It is a Tennessee based variation of Methodism organized by middle-class African-American and white members of the Methodist Episcopal, South (M.E., South) Church after the end of the Civil War. The Methodist Episcopal denomination from which it is descended has even deeper roots in Southern American culture. Methodism is a Protestant denomination begun at Oxford, England in the eighteenth century by two brothers, Charles and John Wesley in the 1720s. In 1735, the Wesley brothers traveled to America as missionaries to Georgia, bringing their new faith to the American South where it quickly took root. Methodist churches were established in even the smallest settlements and circuit-riding ministers looked after the tiny flocks of the faithful. Occasionally, the parishioners were so widely dispersed that a minister might be forced to perform a wedding ceremony and a newborn christening for the same couple at the same time.

In the early years, blacks worshipped freely with whites, though in most churches, they were restricted to a separate section in the balcony. This was a common experience in churches nationwide, especially between Methodist and Baptist churches. The Reverend Thomas P. Davidson brought the Methodist Episcopal Church to Memphis in 1826. Davidson, under the auspices of his Memphis Methodist Society, founded the city's oldest church organization in 1832. This church was Wesley Chapel, now First United Methodist Church (NR 3/19/76), remains today at the corner of Poplar and Second Street. Wesley Chapel formed the Wesley Mission to Colored People in 1841 and allowed blacks to worship separately in their basement until the building was finally deeded over to them in 1845.

By 1860, the Wesley African Mission Church Methodists were worshipping in their own separate church under a very popular and successful white minister, J.T.C. Collins. Collins Chapel (NR 3/29/91), named in his honor, would later be re-chartered as an independent C.M.E. Church after



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Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

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the denomination's founding and to this day serves as the "mother church" of the C.M.E. denomination.

Just as the question of slavery was disturbing to the harmonious operation of the Federal government, so it was a disturbing factor to the harmony of the national Methodist Episcopal (M.E.) Church in the early 1840s. While the church as a whole believed slavery was wrong, Southern Methodists viewed it as an economic necessity and would not censor its members for holding slaves. Ultimately, this incongruity resulted in a plan that split the church into northern and southern divisions and drove disaffected southern black members away in droves. However, other denominations were eager to have them as members. In the years during and after the Civil War, representatives of black northern churches such as the African Methodist Episcopal (A.M.E.) Church and the African Methodist Episcopal (A.M.E.) Zion Church and the white Methodist Episcopal Church, North came to the south to recruit them as new members.

Frustration with this tenuous situation led to the splintering of the Methodist denomination in order to give African Americans control of their churches. The Colored Methodist Episcopal Church was created by a conference of forty-one Methodist leaders, both black and white, in Jackson, Tennessee on December 16, 1870. With the advice and assistance of the white brethren of the Methodist Episcopal Church, South, they organized the African-American branch of Methodism, adopted the Methodist South's Book of Discipline and they elected two of their own preachers-William H. Miles of Kentucky and Richard H. Vanderhorst of Georgia - as their bishops.

Gathering in Jackson with only a dream, the religious leaders departed with their own church a reality, the first black independent denomination to be founded in the South. Unlike the northern black Methodist denominations, they requested and received an official release from the M.E., South so for many years the C.M.E. Church maintained close ties with the M.E., South mother church. These friendly relations served the C.M.E. Church well because they were readily deeded their church property from the M.E., South Church who at the same time determined the A.M.E. and A.M.E. Zion congregations as denominational deserters to whom they had no financial obligations. Of its own volition, the newly formed denomination adopted a section of its discipline regarding church buildings prohibiting their use for political purposes or assemblages because black pastors felt strongly at the time that spirituality should not be polluted by politics. However, in later years as the church's philosophy towards social action and the responsibility of the church to support the Civil Rights movement changed, this position was modified to allow the churches to have political assemblies that affected civil and social rights and to exclude only political activities that endorsed a particular party.

The decades of the 1870s and the 1880s brought about increasing racial tensions between blacks and whites as the newly freed black community tried without much avail to integrate its self into the white dominated society and economy of the United States at that time. The emerging black

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Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

middle and upper classes utilized their churches for moral guidance, social contact and educational and philanthropic missions. Human rights crusader and former Memphis resident Ida B. Well's published diary is filled with accounts of her all-day long church going activities on Sundays and many week nights as well, including attendance at Collins Chapel. Since 1868, Memphis has been home to the second oldest black religious periodical newspaper in continuous publication. It is the official organ of the C.M.E. Church, *The Christian Index*. By 1882 there are nine C.M.E. churches listed in the Memphis City Directory.

When the United States Supreme Court's ruling in the matter of Plessey vs. Ferguson in 1896 codified segregation, separate institutions became a matter of law rather than choice. This led to the growth of many black owned businesses as well as religious institutions. The 1900 Memphis City Directory indicates the number of C.M.E. church congregations had grown to twelve and the number more than doubles to twenty-five by 1910.

## Joseph C. Martin and Martin Memorial Temple

The history of the Martin Memorial Temple C.M.E. Church begins in 1911 when a new congregation was formed in South Memphis under the leadership of the Reverend Joseph C. Martin. Martin, like black fellow Memphian Robert Church, Sr., exemplified the bright flowering of the first generation of free born and educated Southern blacks. Martin was possessed with a wide scope of interest and pursuits, not only was he was the presiding elder in the South Memphis district of the C.M.E. Church, but he was a director of Church, Sr.'s Solvent Savings Bank and Trust Company, Memphis' first black-owned financial institution. He was also a partner in the Hayes Undertaking Company, a black owned funeral home. According to G. P. Hamilton in his *The Bright Side of Memphis*, not only was Martin was among the wealthiest and most prominent African-American businessmen in Memphis, but was also "one of the noblest specimens of physical manhood that is the pleasure of the eye to behold." (page 248)

Born in 1865, Martin was converted to the C.M.E. denomination in 1878 at age thirteen. Much of his early life was spent pursuing his education. After attending public schools in his hometown of Trenton, Tennessee, he moved on to the Howe Institute in Memphis, then Roger Williams University in Nashville, and finally Howard University in Washington, D.C. While at Howard, he took theology courses and prepared himself for the ministry, which he entered sometime between 1887 and 1890. After preaching in West Tennessee circuits in the early 1890s, Martin met Bishop William Henry Miles, one of the organizers and original bishops of the C.M.E. Church, who quickly transferred the young pastor to his namesake Miles Memorial Church in Washington D.C.

He seems to have met with great success there because around 1895, C.M.E. documents begin to make mention of Joseph C. Martin, the pastor at Miles Memorial Church. Martin was one of only nine C.M.E. delegates invited to attend an Ecumenical Conference in London in 1901. Later,

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# National Register of Historic Places Continuation Sheet

Section number 8 Page 7

Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

he transferred to Sidney Park, S.C., which had at the time the largest C.M.E. delegation in the world, and then to a position as presiding elder at Collins Chapel in Memphis, sometime around 1905.

By 1910, Martin was easing out of preaching and into official positions within the church organization. A 1911 city directory shows him boarding at the home of Rev. J.M. Rivers, another C.M.E. minister, at 1244 East McLemore, just east of Bellevue in an area known as Magnolia Heights. Martin would later buy the fashionable home as his own for he and his wife, Lillian. That house is no longer standing, having been razed to build a barbecue restaurant, Leonards.

The same year, he began his mission to establish congregations across America. The first of these mission churches, Martin Methodist, he established in a small frame building at 1314 Kennedy Street in South Memphis. Despite his continued involvement, Martin was never the church's pastor, instead appointing Reverend Samuel Adams to the position. The original congregation was small---only about twenty people---but highly dedicated to their worship. Reverend Adams rode a circuit and visited the church only once a month in the early days. Meanwhile, church members held their own services each Sunday with a lay pastor. The congregation grew rapidly during those years, and became stronger financially until, in just a little over ten years, they had outgrown their old home and were ready for a new one.

The 1920 Memphis City Directory still showed twenty-five C.M.E. churches across town, up from twelve just twenty years earlier. Martin, who by 1922 was elected Bishop of the First Episcopal District, and was a wealthy man thanks to his involvement in several black-owned institutions in Memphis, stepped in to lead Martin Methodist to its next phase. With his financial backing, a vacant lot at the corner of Kansas Street and South Parkway West was purchased for \$3,500.

At this time, South Parkway West was a spacious boulevard constructed by the City fifteen years earlier as part of George Kessler's Memphis Parkway (NR 7/3/89) System plan. Kessler, influenced by the City Beautiful movement that swept through America around the turn of the twentieth century, built parkway systems in several burgeoning cities at the time, including Kansas City and Denver, as a way to create valuable real estate in undeveloped suburban areas, thus attracting upscale residential development. Residents along the new parkways were, by design, mainly upper middle class whites. Historically, the section of South Parkway between Third Street and Riverside Park was predominantly black.

Reverend Martin had a new church building designed, but unfortunately, no record has been kept of the architect for the project. In contrast to the church's modest old building, the new Martin Temple, a Classically influenced monument of brick and stone, suggested that the church now had a more permanent, commanding presence over the community. Construction on the facility began in 1926. Upon its completion in 1927, the furnishings of the original church were moved into the

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# National Register of Historic Places Continuation Sheet

Section number 8 Page 8

Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

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new building by hand and by mule wagon. Martin christened the building Martin Temple Memorial C.M.E. Church in honor of his late father, Willis Martin. It is not known when the name change to Martin Memorial Temple took place.

Martin Temple was one of five churches commissioned and financed by Martin Temple's founder, in the early twentieth century. Each of these churches (the others are located in Monroe, LA, Estill, S.C., Cairo, IL, and Ponca City, OK) is reportedly built in the same design.

After several years of failing health, Joseph C. Martin died in 1939. Fifteen years later, in 1954, at a meeting of the C.M.E. General Conference, the official name of the church was changed from Colored to Christian Methodist Episcopal, thus preserving the historic initials while reflecting the denomination's growing concern with racial equality.

The Martin Memorial Temple C.M.E. Church is nominated to the National Register of Historic Places under criteria B for its association with the life of its founder, the Reverend Joseph C. Martin, a nationally known leader in black religious life as well as an important figure in the economic history of Memphis, Tennessee. A dedicated missionary with a grand vision for the growth of his denomination, Martin Temple C.M.E. Church is the surviving property best associated locally with his career as a proselytizer of the C.M.E. movement.

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# National Register of Historic Places Continuation Sheet

Section number   9   Page   9  

Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

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## Major Bibliographical References

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Lakey, Othal Hawthorne. *The History of the C.M.E. Church*. Memphis: C.M.E. Publishing House, 1995.

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Sigafoos, Robert A. *From Cotton Row to Beale Street: A Business History of Memphis*. Knoxville: University of Tennessee Press, 1979

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# National Register of Historic Places Continuation Sheet

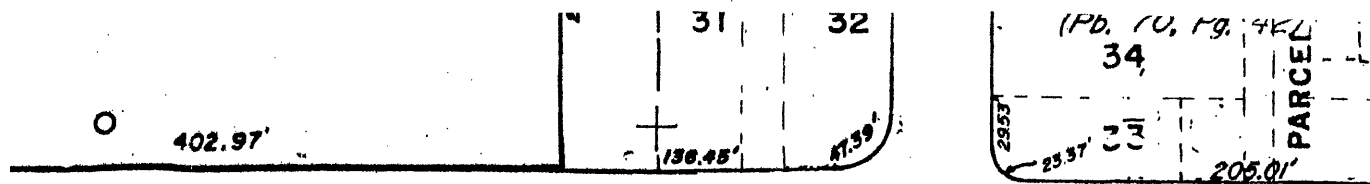
Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

Section number 10 Page 10

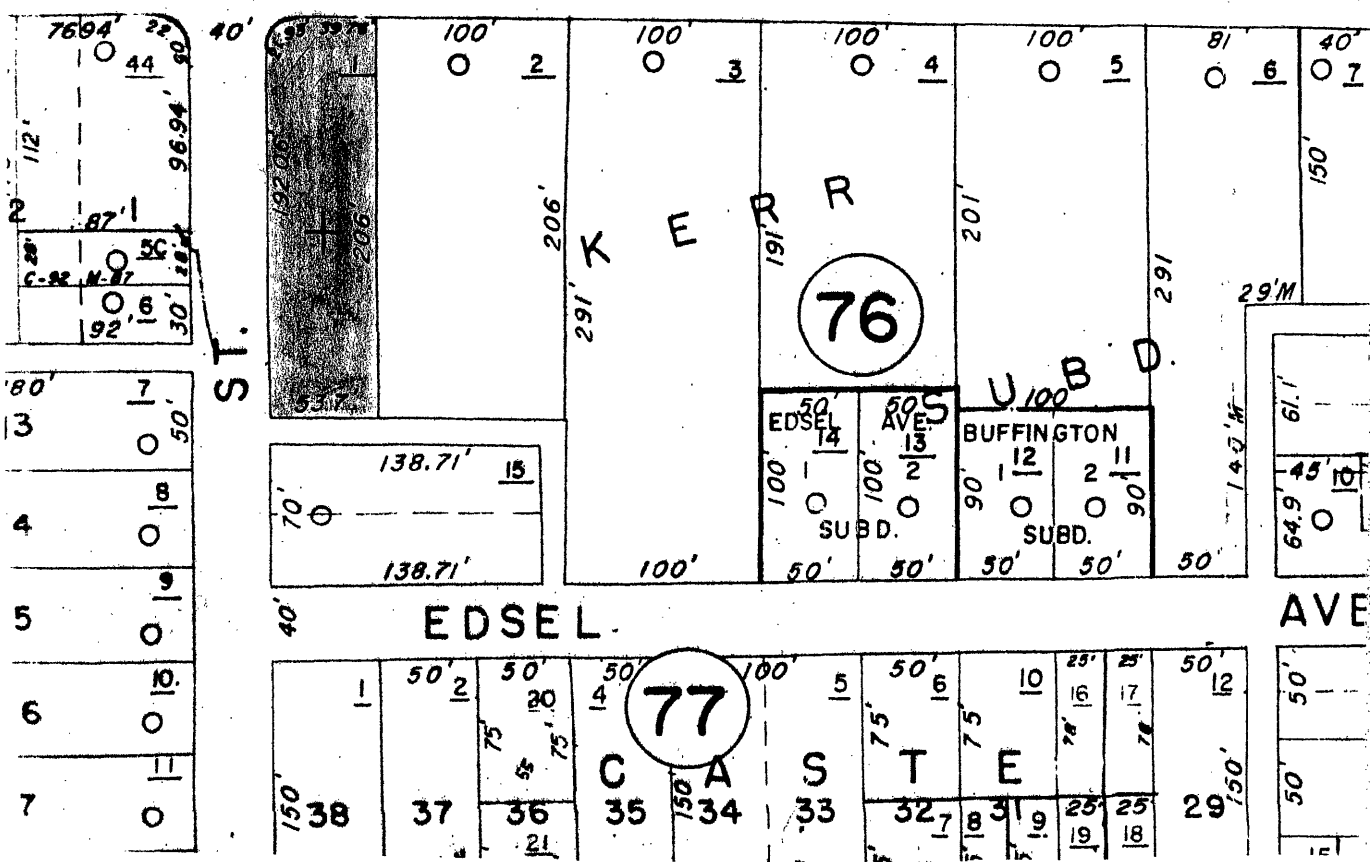
## Verbal Boundary Description and Justification

Martin Memorial Temple Colored Methodist Episcopal Church is bounded by South Parkway West, Kansas Street and adjacent property lines. The boundary excludes the parsonage, which is outside the period of significance. The boundary includes land historically associated with the church.

Tax map 1" = 100' N  
↑



**PARKWAY WEST**



United States Department of the Interior  
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# National Register of Historic Places Continuation Sheet

Section number photos Page 11

Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

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## Photographs

Photos by: Judith Johnson

Date: July 2002

Negatives: Tennessee Historical Commission

North façade and west elevation, facing southeast  
# 1 of 21

South elevation and west elevation of rear addition, facing northeast  
# 2 of 21

North façade and streetscape, facing southwest  
# 3 of 21

North façade and west elevation, facing southeast  
# 4 of 21

West elevation of addition, showing connection, facing southeast  
# 5 of 21

Façade porch (detail), facing south  
# 6 of 21

Façade and porch (detail), facing south  
# 7 of 21

Cornerstone (detail), facing east  
# 8 of 21

Interior-alter, facing south  
# 9 of 21

Interior-sanctuary, facing south  
# 10 of 21

Interior-sanctuary, facing north  
# 11 of 21

Interior-sanctuary and balcony, facing north  
# 12 of 21

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# National Register of Historic Places Continuation Sheet

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Martin Memorial Temple C.M.E. Church, Shelby County,  
Tennessee

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Interior (detail)-stained glass window  
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Interior (detail)-balcony door with cross  
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Interior-balcony, facing northwest  
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Interior-balcony, facing northwest  
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Interior (detail)-balcony chairs  
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Interior (detail)-stained glass window  
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Interior-passageway to addition  
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Interior-typical Sunday School room  
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Interior-addition fellowship hall  
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