

1263

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

1. Name of Property

historic name First Baptist Church (Colored)

other names/site number _____

2. Location

street & number Southwest corner, intersection of East Washington Avenue and Northeast Fifth Street

not for publication N/A

city or town Anadarko vicinity N/A

state Oklahoma code OK county Caddo code 015

zip code 73005

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant ___ nationally ___ statewide locally. (N/A See continuation sheet for additional comments.)

[Signature]
Signature of certifying official

10-22-07
Date

Oklahoma Historical Society, SHPO
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 commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this 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 H. Beall

12.11.07

[Signature]
Signature of Keeper

Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

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

Category of Property (Check only one box)

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

Number of Resources within Property

Contributing	Noncontributing
<u>1</u>	<u>1</u> buildings
<u>0</u>	<u>0</u> sites
<u>0</u>	<u>0</u> structures
<u>0</u>	<u>0</u> objects
<u>1</u>	<u>1</u> Total

Number of contributing resources previously listed in the National Register N/A

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: RELIGION

Sub: religious facility

Sub: _____
Sub: _____
Sub: _____
Sub: _____
Sub: _____
Sub: _____

Current Functions (Enter categories from instructions)

Cat: VACANT/NOT IN USE

Sub: _____
Sub: _____
Sub: _____
Sub: _____
Sub: _____
Sub: _____
Sub: _____

7. Description

Architectural Classification (Enter categories from instructions)

OTHER: Gable front, central tower church

Materials (Enter categories from instructions)

foundation CONCRETE
roof ASPHALT
walls CONCRETE

other _____

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 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 a grave.

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)

ETHNIC HERITAGE: BLACK
ARCHITECTURE

Period of Significance 1914

=====
8. Statement of Significance (Continued)
=====

Significant Dates _____

Significant Person (Complete if Criterion B is marked above)

_____ N/A _____

Cultural Affiliation _____ N/A _____

Architect/Builder _____ UNKNOWN _____

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

=====
9. Major Bibliographical References
=====

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

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 # _____

Primary Location of Additional Data

State Historic Preservation Office

___ Other State agency

___ Federal agency

___ Local government

___ University

___ Other

Name of repository: _____

=====
10. Geographical Data
=====

Acreeage of Property Less than One Acre

UTM References (Place additional UTM references on a continuation sheet)

Zone	Easting	Northing	Zone	Easting	Northing
1	<u>14</u>	<u>569560</u>	<u>3881780</u>	3	_____
2	_____	_____	4	_____	_____

N/A 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 Cynthia Savage, Architectural Historian, for the City of Anadarko

organization Architectural Resources and Community Heritage Consulting date April 2007

street & number 346 County Road 1230 telephone 405/459-6200

city or town Pocasset state OK zip code 73079

=====
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 the SHPO or FPO.)

name Gloria D. Hearn

street & number 409 E. Washington telephone _____

city or town Anadarko state OK zip code 73005

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 9

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

SUMMARY

The First Baptist Church (Colored) is a one-story, concrete block, gable front with central tower church building. The building was completed in April 1914 for the congregation of the First Baptist Church (Colored) of Anadarko, Oklahoma. The church has a steeply-pitched, asphalt-clad, front-gabled roof and a coarse aggregate, concrete foundation. The walls are a rusticated, or smooth-faced, slightly beveled, concrete block that has been partially white washed. The small, rectangular building is hallmarked by the tall, front, square tower with a pyramidal roof. The majority of the pointed arch, wood, two-over-two, hung windows have been covered with plywood for security reasons. Some of the windows appear to be intact while others have pieces missing. The windows have flat, concrete sills. The nonoriginal, wood, slab door has a pointed arch transom. There are two, concrete block steps located almost adjacent to the east-west concrete sidewalk along the front of the lot. A second entry is located on the rear of the building. The replacement, wood slab door on the back is set within a fairly new wood frame. The decorative elements of the building are the pointed arch openings, the rusticated block walls, and the prominent central tower.

In the back of the building, about twenty feet off the southwest side, is a small, concrete block outhouse. The double toilet outhouse has a shed roof. The wood, paneled doors and wood frames remain in place, although the east door is missing pieces. Above each doorway is a metal sign which is no longer legible but probably assigned the separate toilets by sex. On each side of the outhouse, small vents high on the walls are the only openings. Towards the lower wall of the west side, a water line provided running water for the facilities. While obviously not new, the outhouse is of more recent construction than the church building and, thus, is considered noncontributing for nomination purposes.

The First Baptist Church (Colored) is located within Anadarko's historic black residential section. Situated on the northeast side of the railroad tracks that divide the town into sections, this area also historically contained several other black churches and the separate school buildings. The area remains largely the same, although vacant lots are common and newer infill houses have replaced many of the historic homes of the area. The First Baptist Church (Colored) is situated on the southwest corner of the intersection of East Washington Avenue and Northeast 5th Street. According to church records, the address for the building was 416 East Washington Avenue. The Sanborn Fire Insurance maps first address the building at 431 East Washington Avenue but this is changed to 432 by 1941. However, according to the current Assessor's records, there is no corresponding street address for Lot 1, Block 18, Original Townsite. There is a 416 East Washington Avenue but it is for the a property located to the west of the church.

Across the street to the east of the church, is the Greater First Baptist Church, constructed in 1963. Also a concrete block building, this is the subsequent home of the First Baptist Church (Colored) which changed its name to Greater First Baptist in 1962. To the immediate west of the historic building are empty lots with about four houses scattered

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 10

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

on the remainder of the block, one of which is decrepit and two of which are vacant. In the next block to the west, among the houses on either side of the street, are the Morning Star Baptist Church and St. Paul Methodist Church. Both historically black churches remain in use in concrete block buildings that were constructed in the 1950s. Also on the south side of the street with the Morning Star Baptist Church, is the Lincoln School. Designed by the architectural firm of Hicks and Moore and constructed in 1937, this brick, PWA-Deco style building is now used by the local Head Start program.

EXTERIOR DESCRIPTION: CHURCH

The First Baptist Church (Colored) is a rectangular, one-story, rusticated concrete block building with a coarse, aggregate, concrete foundation. As a fire-proof building material, concrete block had an obvious advantage over wood, particularly as the first church building was destroyed in a fire in 1911. Additionally, with machines readily available from companies such as Sears, Roebuck and Company to manufacture concrete block on-site, it was an attractive choice for building material. With its slightly beveled edges, the smooth-faced concrete block was described as paneled-face in early catalogues.¹ The concrete block has been white washed, except for the upper back wall. The building has a steeply-pitched, asphalt-covered, front-gabled roof with short, boxed eaves.

The building is highlighted by the tall, square tower on the facade. As with the other walls, the tower is made of paneled-face concrete blocks. Centrally located on the north elevation, the tower has an asphalt-covered, pyramidal roof and contains the primary entry. Consisting of a nonhistoric, wood, slab door with a pointed arch transom, the entry is accessed by two concrete block steps creating a small, uncovered entry porch. There are no other openings in the tower. To either side of the tower, on the main wall, are symmetrical, single windows. The identical, pointed arch windows are wood, two-over-two, hung with flat, concrete sills that are slightly projected. A multi-colored, faux, stained glass window sticker was applied to the lower portion of both windows. On the lower east corner of the north elevation, there is a concrete cornerstone. The front of the cornerstone reads "First Baptist Church/~Colored~/Built Apr. 24, 1910/Rev. E.N. Gaines/Pastor/Anadarko OKLA." The shorter east side of the cornerstone, properly on the east elevation, reads "Deacon/&/Trustees/John Moore/Jim Nuckles/E.F. Nuckles." (See photographs 1, 2 and 6).

The longer east elevation is nearly identical to the west elevation. Both elevations contain four, symmetrical, pointed arch, wood, two-over-two, hung windows. As on the front windows, the side windows have slightly projected, concrete, flat sills. Two windows on each wall are completely boarded with plywood covering the lower half of the other two windows. The only differences between the two walls is the pipe extending from the lower, back portion of

¹Pamela H. Simpson, Cheap, Quick, & Easy: Imitative Architectural Materials, 1870-1930, (Knoxville, Tennessee: The University of Tennessee Press, 1999), 22.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 11

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

the west wall and the cornerstone on the front, lower corner of the east elevation. (See photographs 3 and 5).

The rear elevation has the only asymmetric fenestration pattern on the building. Located on the approximate center of the wall is the electric meter. To the immediate east of this, there is a single, covered, pointed arch window matching the other windows in the building. This window also has a flat, concrete, projected sill. On the western corner of the south elevation, there is a single, flat entry. The slightly elevated, nonhistoric, wood, slab door is accessed by two concrete steps. A gas pipe is located to the direct west of the stairs. (See photograph 4).

EXTERIOR DESCRIPTION: OUTHOUSE

The concrete block outhouse has a wood, shed roof and concrete foundation. On the facade of the building, there are two doors. The wood, paneled doors remain open with one lingering toilet visible through the doorway. The wood door frames remain in place with unreadable metal signs centrally located on the frames. The signs probably designated each bathroom as male or female. The front of the building has been painted white. (See photograph 2 and 7).

There are no openings on the back elevation. The south wall has been painted yellow, as has the east elevation. The only openings on the east and west elevations are small vents, located towards the top of the wall. Near the bottom of the west wall, an opening has been cut for the water pipe to enter the building. (See photograph 8).

ALTERATIONS

The only exterior alterations to the ninety-three-year-old building has been the replacement of the doors and covering of the majority of windows. Both the church and outhouse buildings are deteriorating due to lack of use. Overall, the buildings retain a high degree of historic integrity, including the characteristics of location, setting, design, workmanship, feeling and association.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 12

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

SUMMARY

The First Baptist Church (Colored) is eligible for the National Register of Historic Places under Criterion A for its association with the black ethnic heritage in Anadarko, Oklahoma. Dedicated in 1914, the building is the oldest, extant black church in the community. Historically, churches were of especial significance within the black community because they were one of the few "...social institutions over which blacks had any reasonable control." As such, the church reflects the social and cultural aspirations of the black residents, as well as is one of the few surviving physical resources of a community that is nearly invisible in the annals of history. The church is also eligible for the National Register of Historic Places under Criterion C for its architectural significance as an early, vernacular, concrete block church. The building is the oldest example of religious architecture in the community and is strongly evocative of the simple churches that characterized initial town development. As a religious property deriving primary significance for its historic and architectural importance, the building meets National Register Criteria Consideration A.²

The period of significance for the building is the year of construction, 1914. While the building continued to play an important role in the black community for decades, it was not the only African-American church in Anadarko before or after this period. There were three black churches offering services to Anadarko residents by 1903 and at least three black congregations in Anadarko with their own buildings by the early 1920s. Currently, three historically black churches remain along East Washington Avenue, all in nonhistoric buildings. Unused for many years, the First Baptist Church (Colored) is, nonetheless, an excellent representation of Anadarko's black community during the mid-1910s and an outstanding example of early twentieth century church architecture.

The property meets Criteria Consideration "a" as a property constructed by and used for a religious denomination. Its primary significance lies not in its religious use, but in its institutional association with the Black community in Anadarko, as well as for its design/construction merit. In a territory and state that excluded Blacks from political and often economic power, institutions such as the First Baptist Church became defacto social and political centers, as well as places of worship.

BACKGROUND

Located in the historic Leased District, the city of Anadarko, Oklahoma, formally originated on 6 August 1901. The town was preceded by the Anadarko Indian Agency, established on the south side of the Washita River in 1878. City

²Jimmie Lewis Franklin, Journey Toward Hope: A History of Blacks in Oklahoma, (Norman, Oklahoma; University of Oklahoma Press, 1982), 153.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 13

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

development relied upon the economic stimulus provided by agriculture, oil, tourism and the sustaining presence of the federal government. Anadarko experienced no real booms, rather slow, fairly steady development. Consequently, the city's growth was largely contained within only a handful of additions and the Original Townsite.³

The Leased District comprised the area between the 98th and 100th meridians south of the Canadian River. In 1855, the federal government leased the area from the Choctaws and Chickasaws in order to establish a reservation for the Native American Plains tribes. Due to their allegiance to the Confederate government during the Civil War, the Choctaws and Chickasaws relinquished all claims to the Leased District in an 1866 reconstruction treaty. Combined with the reconstruction treaties of the Cherokees, Seminoles and Creeks, an area within Indian Territory was thus created which the federal government permanently assigned to several other Native American tribes.

The 1867 Medicine Lodge Treaties defined permanent reservations for the Kiowa, Comanche, Cheyenne, Arapaho and Plains Apache tribes. The Kiowas and Comanches were allotted a combined reservation of three million acres. Another treaty of the same year confirmed the confederation of three hundred Plains Apaches with the Kiowa and Comanche. The Apaches were given equal right to the Kiowa-Comanche reservation lands and received identical benefits. The Medicine Lodge Council also assigned the Cheyennes and Arapahos to a reservation in the Cherokee Outlet. However, the two tribes settled along the North Canadian River south of their designated reservation. Accordingly, an 1869 executive order established a new, almost five million acre reservation south of the Cherokee Outlet extending to the Kiowa, Comanche and Apache reservation along the Washita River for the Cheyenne and Arapaho. In 1872, the federal government decreased the Cheyenne-Arapaho reservation by approximately six hundred thousand acres to create a reservation for the Wichitas and affiliated tribes. This new reservation was located in the southeast corner of the Cheyenne-Arapaho reservation.

The resettlement of Native Americans on reservations necessitated on-site federal government supervision. Accordingly, eight Indian agencies were administering twenty-one reservations in Indian Territory by 1889. The Wichita Indian Agency, precursor to the Anadarko Agency, was first established in 1859. The agency was located in various places along the Washita River. The first formal reference to "Anadarko," however, occurred nearly ten years

³Cynthia Smelker, "Architectural/Historic Intensive-Level Survey of the East Residential Neighborhood in Anadarko, Oklahoma," (Available at the State Historic Preservation Office, Oklahoma Historical Society, Oklahoma History Center, Oklahoma City, Oklahoma, July 1994), 11. Written by the nomination preparer, the applicable section of the survey report's historic context is duplicated in the Background section of the nomination. Specific sources of information are cited in the survey report, which is also available on the SHPO's website at <http://www.okhistory.org/shpo/shpom.htm>.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 14

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

later on 1 October 1868. On that date, Indian Agency Henry Shanklin reported in an official letter the movement of the Wichita and associated tribes from "...a point about fifteen miles east..." of the mouth of Cobb Creek to "...where the agency was established on the north side of the Washita River at a point known as the Anadarko site." In the mid-1870s with the appointment of the first postmaster to the Anadarko Post Office, the Indian agency name changed from Wichita to Anadarko. Initially, the agency dealt only with the Wichita and affiliated bands, however, on 28 June 1878 the Commissioner of Indian Affairs directed George W. Hunt to chose the site for a consolidated agency for the Apache, Comanche, Kiowa, Wichitas and affiliated tribes "...and call it Anadarko." The final site chosen was just south of the Washita River, where it remains to the present day. The Anadarko Agency thrived as a trading center but was restricted in growth due to the federal laws restricting non-Native American settlement in Indian Territory.

As the rest of Indian Territory opened to settlement beginning in 1889, pressure to open the Comanche, Kiowa and Apache and Wichita lands escalated. The Cheyenne and Arapaho lands opened to non-Native American settlement on 19 April 1892 with a land run. The preliminaries for opening of the Kiowa, Comanche and Apache and Wichita reservations also began during that time period. Negotiations between the federal government and Wichitas and affiliated tribes regarding the sale of their surplus lands reached an agreement as to cessation and allotment on 14 June 1891. The Kiowa, Comanche and Apache tribes reached a similar agreement the following year. Although Congress approved the Wichita agreement in 1895, action was suspended until sanction of the Kiowa, Comanche and Apache agreement, which ultimately occurred in 1900.

Combined, the Kiowa, Comanche and Apache and Wichita reservations covered an area of approximately 4,639 square miles or 3.6 million acres. Of this, the government reserved 480,000 acres of grazing land and allotted over half a million acres to Native Americans. Additional land was reserved for enlargement of the Fort Sill Military reservation and creation of a forest reserve in the Wichita Mountains. The remaining land, encompassing nearly 3,000 square miles, was authorized for Euro-American settlement beginning in 1901.

The former reservation lands were divided into three counties, Caddo, Comanche and Kiowa. A half section of land was reserved in each county for development of a county seat, Anadarko in Caddo, Lawton in Comanche and Hobart in Kiowa. Seeking to avoid the problems of earlier Oklahoma land openings, the federal government tried a different approach. Although the previous land openings were successful, they incurred the problems of conflicting claims and the presence of Sooners – people who entered the area illegally, staking their claim before the race officially began. To circumvent these problems in the newly opened counties, the government decided to award farm land through a lottery and auction town lots. Toward this end, two districts were established, with land offices at Fort Sill and another at El Reno for registration purposes. Registration began 11 July 1901 and continued only until 26 July 1901. During this fifteen day period, 169,000 people registered for the available land. Of these, only 6,500 were drawn in each district and entitled to 160 acres of Oklahoma land. These winners could then file on their claims beginning 6 August 1901, the same day town lots were offered at auction.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 15

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

Designated the county seat of Caddo County, Anadarko was initiated by the federal government. There was an Anadarko community, consisting of a scattering of businesses and homes, prior to the federal government's townsite, as evidenced by the Sanborn-Perris Map Company's maps of September 1894 and August 1898. However, this community was obliterated by the government's new town. The final site for the new federally-sponsored town, chosen by Indian Agent Colonel James F. Randlett, was a corn field situated between Anadarko Indian Agency land and the Methodist Episcopal Mission Society property. The General Land Office platted the Anadarko townsite utilizing the grid pattern common to turn-of-the-century town planning. The grid pattern involved the platting of equal width streets which ran the length of the town in as straight a line as possible.

The original plat of the town was laid out utilizing "...cardinal points of the compass irrespective of minor obstacles." Thus the presence of the Chicago, Rock Island and Pacific Railway (Rock Island) tracks running through the townsite roughly in the form of a "T" did not alter the intent of the grid pattern. Rather, the railroad right-of-way was incorporated into the plat with adjustment made only to the intersecting townsite blocks; Blocks 18, 17, 16, 15, 14, 21, 26, 25, 24, 38, 47 and 62. In keeping with the established pattern, the east to west streets measured one hundred feet wide and north to south streets ninety feet. All blocks except for the above mentioned and Blocks 10, 11 and 30 were 400 X 320 feet with alleys of twenty feet. The only blocks with north-south alleys were 21, 22 and 23. The remaining were laid out with east-west alleys. Business lots were 25 X 150 feet, equaling 3750 square feet, and residential lots measured 50 X 150 feet, covering 7500 square feet.

Within the townsite, four blocks were restricted from auction, Blocks 7, 44, 50 and 52. Three of the blocks, 7, 44 and 52, were reserved for public schools, with the remaining for the County Court House. The sale of town lots was to provide money for construction of the necessary public buildings, as well as other public improvements, such as sewer systems and waterworks. Twenty-eight blocks were platted for business purposes with the balance to be residential blocks.

The 6th of August 1901 brought a great change in Anadarko. Three weeks prior to the auction, twenty thousand prospective buyers were allowed to camp east of the townsite in a campground reserved from settlement for use by Native Americans. The auction commenced at nine o'clock in the court house square with C.F. Nesler, Commissioner, and John Queen as auctioneer. Each buyer was allowed purchase of only one business lot and one residential lot and paid cash on site.

The total 1,129 lots auctioned in Anadarko garnered over \$188,000. The first lot auctioned, Lot 1, Block 14, went for almost \$150. The highest priced business lot, on the corner of Sixth and B streets, brought \$1,550 dollars and the lowest, on the east side of the tracks, went for only \$25. Residential lots demanded much lower prices with only \$400 dollars being paid for the highest and \$5 for the lowest. The higher priced residential lots were located along South Boundary Street. The lower end of the residential lots were located north of the railroad near the Washita River. The

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 16

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

business district developed primarily around B, C and Sixth streets due to the presence of the two banks located at Sixth and C streets and Sixth and B streets.

Within five days, over 150 frame buildings had been started in the town. During the latter part of September, classes were underway for the nearly 600 school children with twelve teachers. Classes were held any place containing sufficient space. A separate school was established for the approximate 12 to 20 children of the "...nearly one hundred..." African-Americans residing in the area. Also during Anadarko's early months of existence, a Doctor Ewing formed the first public telephone system. The Topeka and El Reno Telephone Company quickly took over the running of this utility for many years after.

By December 1901, the town was flourishing and almost all of the impermanent tents had given way to frame buildings. The town's achievements included the establishment of permanent buildings for four of the religious denominations present; the Congregational, Christian, Methodist and Baptist. Additionally, thirty saloons, twenty-five lawyers, twelve physicians, nine lodging houses, twenty-six groceries, six bakeries, ten barber shops, eight furniture stores, fifteen hardware stores, eight wagon and feed yards, and eleven lumber yards, among numerous other business establishments, enjoyed the prosperity of the new town.

The success of many of these establishments, however, was questionable due to the sheer number of them and the continually shrinking population. Of the twenty thousand eager settlers camped in the vicinity previous to the land opening, only about ten thousand remained in the city for any length of time. By the end of September, the town population had dropped to below three thousand residents and soon fell by another one thousand. The 1907 special census, taken for the purposes of Oklahoma statehood, recorded Anadarko's population at 2,190.

Anadarko's early development was restricted not only by a declining population but also by the presence of federally-held land, Indian allotments and the Methodist Episcopal Mission Society property. The area immediately east of the townsite was reserved for a Native American campground to be used by Indians visiting Anadarko for "...payments or other reasons." The town was allowed to establish its fairgrounds in this area. The Indian Agency claimed the property immediately along the north side of downtown. To the west of the city, the Washita River and a small tract of government land halted development. The land south of Anadarko was occupied by Native American allotments and the Methodist Episcopal Mission Society.

Despite the land restrictions, Anadarko continued to thrive due in large part to the continued diversification of its economic base. As previously mentioned, the Rock Island was present in Anadarko before the town auction. The first line of the Rock Island arrived in the future townsite in 1899 as part of the Mangum branch. This was followed in 1901 with a branch to Lawton with continued service to Waurika. The following year, a line was built between Anadarko and Bridgeport. Consequently, Anadarko quickly became an important railroad junction in the area. By

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 17

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

1906, four daily passenger trains were stopping in the town and the railroad handled the majority of inbound and outbound freight. Within ten years, the number of passenger trains doubled and the bulk of regional freight was transported via this junction. Utilization of the railroad began to decline with increasing automobile use so much so that by 1939 the Rock Island abandoned its Anadarko-Bridgeport branch line. By the mid-1960s, the Anadarko depot no longer handled passengers and under half of the regional freight shipping.

As an important transportation link in young Anadarko, the railroad aided economic growth to the city as the hub of regional freighting. This in turn manifested another critical economic facet of Anadarko, agriculture. Caddo County relied heavily on agriculture as an economic mainstay. Cotton and wheat were the principal crops through the 1930s, but other important crops included grain sorghum, corn, peanuts, alfalfa, cattle, and many types of other fruits, grains and vegetables.

Transportation of these products, however, was not the only function agriculture played in Anadarko. The processing of crops, especially wheat and cotton, was crucial to the town. By the end of Anadarko's first decade, there were two flour mills, two grain elevators, two cotton gins, a broom factory and cotton seed oil press doing business. The 1920s brought continued expansion of agriculture processing sites with four cotton gins, four elevators, flour mills and the Geronimo Creamery. Through the 1950s, agriculture processing sites continued to be of economic importance to Anadarko. In 1954, the Anadarko Cotton Oil Mill, with sixty employees, was the largest industry in the city.

Agriculture, however, was not the only economic force in Anadarko. The presence of the Kiowa Indian Agency "...sustain(ed) a very important economic relation to the city of Anadarko and adds much to the trade of the city." The agency not only distributed money gained from rental payments for grazing allotments and mineral rights to Native Americans in the vicinity but also brought in money in the form of a federal payroll. In the early 1920s, the agency controlled \$2 million worth of "...restricted Indian property..." and distributed each year approximately \$300,000 in Anadarko. During the following decade, the agency employed 150 people and handled \$1 million annually. By the 1960s, the United States Bureau of Indian Affairs operated two offices in Anadarko, the Anadarko Agency and Anadarko Area Office. Combined, these two offices employed 123 workers. In 1965, the Anadarko Area Office expended over \$7 million "...in the maintenance and operation of the schools and agencies under its jurisdiction."

Another source of prosperity in Anadarko, much like the state at large, was oil. Oil was drilled in Caddo County as early as 1916 three miles west of Cement. Native Americans who received allotments in that area quickly leased their land through the Anadarko Agency to oil companies. Oil drilling throughout the county began to spread. A refinery at Cyril was built after 1916 and expanded again in the 1920s. By 1922, over two thousand barrels were drilled per day with "Anadarko get(ting) a good amount of trade from this territory." Oil is largely credited for the population increase in Anadarko during the 1920s. During the depression years of the 1930s, oil companies drilled more than fifty producing wells, thereby bolstering the finances of both Anadarko and Caddo County. Through the 1950s, the

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 18

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

Cement Field, coming within six miles of Anadarko's south boundary, continued to be one of Oklahoma's oldest producing oil-gas fields.

Growth in Anadarko, while never extraordinary, was fairly stable. The only major booms in population occurred in the late 1900s and 1920s. Between 1907 and 1910, the population increased 64 percent from 2,190 to 3,439. The number of Anadarko citizens slightly decreased in the following decade. The 1920 census showed only 3,116 inhabitants. The Roaring Twenties brought in a 62 percent jump in Anadarko residents, raising the number to 5,036 by 1930. Surprisingly, the Great Depression did not result in a decrease in city inhabitants. Rather, the population grew by over 500 new citizens to 5,579 in 1940.

HISTORIC SIGNIFICANCE

In general, churches are not eligible for the National Register of Historic Places to avoid any appearance of tacit federal or state approval of certain religious beliefs. However, in cases where the resources are associated with events beyond religion, churches are eligible for inclusion on the Register. Such is the case with the First Baptist Church (Colored) in Anadarko. The church is a significant, tangible reminder of Anadarko's black heritage. From the town's founding in 1901, the laws of the land mandated segregation of the African-American minority from the Euro-American majority through much of the first half of the twentieth century. Segregation occurred not only with public services, such as transportation and education, but also in just about all aspects of daily life. With often limited political or monetary ability to counteract the unequal treatment of society-at-large, the black community frequently turned to the one area over which they had much control, the exercise of religion. As such, the establishment of African-American churches is historically significant as they are often the best representations of the black community during this period.

From Oklahoma's earliest days, African-Americans comprised a significant section of the population. In 1870, more than 6,000 blacks lived in Indian Territory. Twenty years later, the federal census recorded 18,000 African-Americans in Indian Territory and 3,000 in Oklahoma Territory. Until about 1897, Oklahoma was fairly well integrated. However, using the "separate but equal" doctrine of the 1896 United States Supreme Court decision in the case of *Plessy v. Ferguson*, the 1897 territorial legislature mandated racial separation of schools, juries and public facilities. Notably, the number of blacks had substantially grown to number almost 38,000 in Indian Territory and nearly 19,000 in Oklahoma Territory by the turn-of-the-century. The policy of segregation continued into statehood when the 1907 state legislature, as one of its first undertakings, enacted a "Jim Crow" law restricting use of not only schools and public facilities but also transportation. The eventual displacement of the political policy of segregation with

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 19

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

=====

desegregation occurred in Oklahoma beginning predominately in the 1940s and continuing for decades.⁴

According to "The Early Days of Anadarko," there was at least one black person residing in the Anadarko area during the 1860s. Following the town lot auction of August 1901, approximately one hundred African-Americans made the new county seat their home. The federal 1910 census recorded a total of 323 blacks in the community, a three-fold increase in just nine years.⁵ Reflecting the slight downward trend of the town as a whole, the number of black residents in Anadarko fell to 264 in 1920. Rebounding over the more prosperous years of the Roaring Twenties, in 1930 Anadarko claimed 486 black citizens. Climbing slightly over the next decade, there were 553 African-Americans living Anadarko by 1940. Relatively consistently, the black population in Anadarko comprised just under ten percent of the total town population throughout the first decades of the twentieth century.⁶

As mentioned above, a separate school for the black children of Anadarko was established shortly after the town was founded. Within two years, there were around four black churches in Anadarko, the Northside Presbyterian, St. Paul Methodist Church, St. Peter's Congregational and Union S.S. Unfortunately, there is little historic information available concerning most of these entities. As indicated by later development, it is likely the African-American community settled largely in a contained area on the Original Townsite blocks immediately north of the railroad and east of the central business district. Due to their less convenient location, the residential lots in this area went for the lowest amounts in the 1901 auction. The Native American campground on Anadarko's east side and Indian agency

⁴Cynthia Savage and Jill Marsh, "Architectural/Historic Intensive Level Survey of Langston University, Langston, Oklahoma," (Available State Historic Preservation Office, Oklahoma Historical Society, Oklahoma History Center, Oklahoma City, Oklahoma, March 1997), 14-15.

⁵Previous information on-file at the Oklahoma State Historic Preservation Office incorrectly records the 1910 black population in Anadarko as numbering 1,148 or about 33 percent of the total town population. The total black population in Caddo County as noted in the 1910 federal census publications equaled 1,178 which represented about three percent of the total county population of 35,685. See Mark C. Miller, Draft National Register Nomination for the "First Baptist Church," February 1985, and "An Historic Survey of the Northeast Neighborhood in Anadarko, Oklahoma", c. 1984.

⁶U.S. Census, Population Figures, Oklahoma, (Available Government Documents, Oklahoma Department of Libraries, Oklahoma City, Oklahoma), 1910-1940.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 20

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

land on the north generally prevented expansion in this area beyond the federally-platted townsite blocks.⁷

The 1916 Sanborn Map is the first fire insurance map to reveal certain facts related to Anadarko's Black community. At that time, a public school was located in the 300 block of East Washington Avenue. This two-story building had electric lights and was heated by stoves. Across the street to the north, was the St. Paul Methodist Church, a small, frame, rectangular building, also with electric lights and stoves for heat by that time. Originating in 1903, the St. Paul Methodist Church initially worshiped in a frame building located on Northeast Third Street for many years. In 1910, the congregation purchased land on the north side of the 300 block of East Washington Avenue and erected a one-room building. One block farther east, originally addressed at 431 East Washington Avenue, was the First Baptist Church. According to church records, the existing First Baptist Church, with its central tower, electric lights and stove heat, was dedicated on April 24, 1914. The fire-proof, concrete block building replaced the original, one-room, wood church building that was constructed on the same site in 1910. A fire in 1911 destroyed the first building, an event which likely accounted for the fire alarm box and double hydrant noted on the Sanborn map near the church in 1916.⁸

It is not unexpected that the first two documented black churches in Anadarko were of the Methodist and Baptist denominations. Both had a long history of missionary work in Indian Territory. At statehood in 1907, these were "...the two most active denominations among blacks in Oklahoma..." with two-thirds of the 26,000 black church members in 1906 being Baptist. The Baptist Church's "...loose church structure, its fundamentalism, and its emotional appeal..." were the chief characteristics responsible for attracting "...exceptionally large numbers of blacks." The Baptist and Methodist churches retained their popularity for many decades. In 1936, of the reported 774 black churches in Oklahoma, almost 500 were Baptist. The second most prevalent denomination was Methodist with 150 Oklahoma churches.⁹

⁷Anadarko: Our First 100 Years, (Oklahoma City, Oklahoma: Globe Color Press, Inc., 2001), 155 and 163.

⁸Sanborn Map Company, Anadarko, September 1916. See also Anadarko, 163 and 177. Because this conflicts with earlier information about the history of the building, that the original 1910 church building burned in 1911 and the existing building was dedicated in 1914 was confirmed by the nomination preparer as accurate to the church records in a telephone conversation with the current church secretary of the Greater First Baptist Church, Anadarko.

⁹Franklin, Journey, 154-156.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 21

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

By 1930, a total of four black churches in Anadarko were recorded on East Washington Street. In addition to the First Methodist Episcopal and First Baptist, these were the Second Baptist Church and First Congregational Church. Notably, there were no discernible changes made to the First Baptist Church over the intervening years. Located in the 300 block of East Washington Avenue, just four buildings east of the public school which had doubled in size, the Second Baptist Church was founded in 1923. One block to the west, also on the south side of the street was the First Congregational Church building. Judging from the footprints on the Sanborn maps, both of these buildings were rectangular, one-story buildings similar to the St. Paul Methodist Church building.¹⁰

Eleven years later, the Second Baptist Church had changed names to Morning Star Baptist Church, the name under which it functions to the present day. The First Congregational Church building had become a residence. The 1941 Sanborn map also erroneously shows the St. Paul Methodist Episcopal Church next door to the First Methodist Episcopal Church. With the confusion probably arising from the slightly different names, the footprint for both buildings are similar and both are addressed as 305 East Washington Avenue. The only black hotel noted on the 1930 Sanborn map in the 300 block of East Washington Avenue had also given way for construction of the Lincoln Public School, a 1937 Public Works Administration project. The older school building remained directly to the east with dates of construction added for the three sections. According to the 1941 map, the first section was built in 1918, a probable incorrect date because the same footprint appears on the 1916 map; the middle section in 1921; and, the southern portion of the building, noted as a gymnasium, constructed in 1933. The First Baptist Church remained steadfastly located one block east.¹¹

Of the early twentieth century black churches in Anadarko, the First Baptist Church is the only remaining historic building. As indicated on the granite marker on the resource, a new building for the Morning Star Baptist Church was dedicated in 1957. According to two separate markers on the building, the current St. Paul Methodist Episcopal Church was first rebuilt in 1956 and then again in 1968. The congregation of the First Baptist Church remained in their second building until the early 1960s. Ground was broken on their third building across the street in October 1961. The church changed its name to Greater First Baptist Church at the end of October 1962. Almost exactly eleven months later, the congregation held their last services in the 1914 building. In mid-September 1964, the trustees of the Greater First Baptist Church sold the building to the Board of Trustees of the Church of the Living God, C.W.F.F. which held services in it for many years. In more recent years, the building has stood empty although

¹⁰Ibid., February 1930. See also Anadarko, 167.

¹¹Ibid., 1941 update of the February 1930.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 22

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

information from interested persons indicate there is still a desire to use the building for its original purposes.¹²

The First Baptist Church (Colored) is an historically significant resource associated with the black community in Anadarko. Churches, in general, are noteworthy as the last vestiges of black ethnic heritage because, with few exceptions, they are the only cultural and social institutions developed and operated by and for African-Americans on the local level that remain readily identifiable. The church buildings stand as testimony to a community that frequently lived in fringe areas and were ignored on a daily basis by the community-at-large. While historic school buildings often remain extant, they do not convey as clear an association with black society as they were built and operated under the authority of the majority race in the school district which, as in Anadarko, was often white. Typically, the historic black residential area, which was usually located in relatively isolated areas in proximity to industrial concerns, began to decline after mid-century as aging housing stock and desegregation efforts made moving to other sections of town more attractive. This soon resulted in widespread demolition of historic housing in the area which suffered from the twin effects of vacancy and decay. The many empty lots and modern infill construction disrupt the continuity of the neighborhood, preventing recognition of the area's historic significance as a whole.

The historically significant role of the church in Black communities is well documented. In addition to providing for spiritual needs, black churches offered "...an opportunity for self-expression, recognition, and leadership" unavailable in the larger community. Through church activities, particularly worship, members were afforded "...an emotional outlet, a kind of catharsis, for the racial tensions produced by living in a world made more difficult by Jim Crow and racism." Although often overlooked, black churches also "...openly battled (the) injustice..." of racism and Jim Crowism even before the Civil Rights Movement of the 1960s. In towns throughout Oklahoma, black leaders "...encouraged involvement of the church in community affairs and in the daily lives of black citizens." By providing music, athletics and educational activities for children and youth, the church engaged all ages in positive pursuits that stimulated and bonded the community.¹³

As one of the last and best physical manifestations of the historic black community in Anadarko, the First Baptist Church (Colored) is historically significant. The 1914 building was one of the first black churches documented in the community and is the oldest extant church associated with black history in Anadarko. With only the ravages of time

¹²Anadarko, 177. See also Contract of Sale of Real Estate, Page 383, Book 412, Caddo County Clerk's Office, Anadarko, Oklahoma (Copy in the property file, Oklahoma Landmarks Inventory, State Historic Preservation Office, Oklahoma Historical Society, Oklahoma History Center, Oklahoma City, Oklahoma).

¹³Franklin, Journey, 153-160.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 23

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

marking the building, the church ably conveys the stalwart grace of Anadarko's black citizens during the period. As such, it meets the requirements of Criteria Consideration "a".

ARCHITECTURAL SIGNIFICANCE

The First Baptist Church (Colored) is a relatively plain example of vernacular church architecture. The building is hallmarked by the symmetrical, pointed arch windows and tall, central tower. The church is somewhat unusual in that it was erected of concrete block at a time when frame buildings still dominated in the construction of religious buildings for smaller congregations. The atypical choice of building material is attributable to the destruction of the original First Baptist Church (Colored) by fire in 1911. Interestingly, all of the other historically black church buildings in the area are also constructed of concrete block but these all date from the 1950s or later.¹⁴

The church is also architecturally notable as one of the oldest extant examples of vernacular religious architecture in the community. As discussed above, the First Baptist Church (Colored) is the only historically black church building remaining from the first half of the twentieth century. The only black church constructed contemporary to the First Baptist Church (Colored), the St. Paul Methodist Episcopal Church, was replaced with a new building in the 1950s. Constructed almost a decade after the First Baptist building, the Morning Star Baptist Church building was also replaced after the mid-century mark.

In considering the community as a whole, the First Baptist Church (Colored) is similar in form and style to many of the first generation churches constructed in Anadarko. For example, with the exception of the building material and the lack of a spire on the tower, the First Baptist Church (Colored) is analogous to the pre-1918 images of the white Methodist Episcopal Church South, located at First and Oklahoma in Anadarko. Rectangular in form, the frame Methodist Episcopal Church South had a steeply-pitched, front-gabled roof with a central, front tower. Like the First Baptist Church (Colored), the building's ornamentation was largely confined to the pointed arch fenestration. A single dwelling replaced the Methodist Episcopal Church South building by 1930.¹⁵

Similar to communities throughout Oklahoma, as Anadarko matured, the early, vernacular, frame church buildings were replaced by more commodious, higher style, masonry buildings. This trend in church construction continues to the present time with many congregations utilizing their historic sites and others moving to larger lots along popular thoroughfares. Among the churches on the 1916 Sanborn fire insurance map, the First Presbyterian and First

¹⁴Anadarko, 155.

¹⁵Anadarko, 155. See also Sanborn map, 1916 and 1930.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 9 Page 24

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

Methodist Episcopal both had new buildings by 1930 while the First Christian Church was expanded by construction of a brick education building in 1925. The 1908 frame First Christian Church remained extant until a new sanctuary was constructed in 1952. Additionally, the 1916 buildings of the Methodist Episcopal South and Episcopal churches were both demolished with residences taking their place. The frame Holy Family Parish building was bricked by 1941 and was demolished after 1962. In 1931, the First Baptist Church erected a new, larger, brick building, replacing their c. 1901 frame building moved onto the site in 1914.¹⁶

Overall, the First Baptist Church (Colored) stands out in the community as an unusual example of a vernacular, rusticated concrete block church building built in the first part of the second decade of the twentieth century. Retaining a high degree of historic integrity, the building is evocative of Anadarko's early religious architecture. Additionally, the building is a critical link to the chronically unchronicled black ethnic heritage of the community.

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¹⁶Sanborn maps, 1916, 1930 and 1941. See also Anadarko, 161, 165, 173 and 180.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 9 Page 25

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

=====
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United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 10 Page 26

First Baptist Church (Colored)
name of property
Caddo County, Oklahoma
county and state

=====

VERBAL BOUNDARY DESCRIPTION

Lot 1, Block 18, Original Townsite, Anadarko, Oklahoma.

BOUNDARY JUSTIFICATION

The boundary includes the property historically associated with the church building.