

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Calvary Baptist Church

other names/site number _____

2. Location

street & number 601 N. Water

not for publication

city, town Wichita

vicinity

state Kansas

code KS

county Sedgwick

code 173

zip code 67202

3. Classification

Ownership of Property

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

Category of Property

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

Number of Resources within Property

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

Name of related multiple property listing:
N/A

Number of contributing resources previously
listed in the National Register 0

4. 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. See continuation sheet.

Ramon Power
Signature of certifying official

August 27, 1988
Date

State Historic Preservation Officer, Kansas State Historical Society

State or Federal agency and bureau

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

Signature of commenting or other official

Date

State or Federal agency and bureau

5. 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:)

Signature of the Keeper

Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

Religion; religious structure;

Church

Current Functions (enter categories from instructions)

Recreation and culture;

Museum

7. Description

Architectural Classification

(enter categories from instructions)

Late 19th and 20th Century Revivals;

Classical Revival

Materials (enter categories from instructions)

foundation Concrete

walls Brick

roof Other: Tar/felt

other Stone: limestone trim

Describe present and historic physical appearance.

The Old Calvary Baptist Church (c. 1917-1920) is located at the northwest intersection of Elm and Water Streets in Wichita, Kansas (pop. 279,835). The building contains two stories above a raised basement, its roof is flat and is treated with a pyramid-shaped glass skylight in its center. Exterior walls are of red brick with stone trim and the foundation is of stone. This former house of worship faces east, it measures fifty feet wide (north to south) and ninety-four feet long (north to south). Centered on the rear is a one-story extension measuring eight by twenty-six feet. Old Calvary appears to be structurally sound and retains a high degree of interior and exterior architectural integrity, being easily recognizable as having been built as a Protestant worship edifice in the early part of the twentieth century.

Old Calvary Baptist is the only extant structure on the block whose extreme southeast portion it occupies: the remainder of the block is paved parking. A large, multi-story parking facility is immediately across Water Street to the east, which is adjacent to the Arkansas Valley No. 21 Prince Hall Masonic Lodge Building (NR 1977). A large detention center stands to the south the church and the twelve story Sedgwick County Courthouse stands to the southeast. Directly across North Main Street from the present County Courthouse is the Old Sedgwick County Courthouse (NR 1971).

The nominated building's main (east) facade is five bays wide, having an indented wall profile containing two twin main entrances: one at the juncture of the lateral section and the wall indentation's northeast corner; the other at the same of the lateral section and the indentation's southeast corner.

A colossal, tetrastyle, Doric portico encompasses the central three bays of the main facade and is approached by a flight of low, broad steps. An entablature above the portico bears relief lettering that reads: "CALVARY BAPTIST CHURCH," and there is a continuous wooden modillion cornice that also rakes a centered false pediment. The latter element contains a small oculus surrounded by soldier-course brickwork. Both main-front entrances consist of a double-door arrangement with a transom above; between are three evenly-spaced windows, and there is a singular rectangular window on each main-facade-wall section flanking the portico. The second-story window arrangement on the main facade consists of three centered, round-arched windows, with one round-arched window above each entrance on the sides of the indented section; also, there is a rectangular window on each main-facade-wall

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section flanking the portico. The windows are variously treated with stone lintels, cornerblocks, and keystones; and there is a stone watertable between the basement and the first floor. In addition, there is a continuous stone-coped parapet and decorative brickwork between the central bays and the raised brickwork at basement level.

The church's north facade is seven bays in length, including a five-bay pavillion of slight projection: a centered three-bay fenestral arrangement consisting of first-floor rectangular windows with second-story round-arched windows above. Rectangular windows flank the pavilion, whose central fenestral arrangement is flanked by rectangular windows in the recessed wall portions. There is stone detailing in the forms of lintels, cornerblocks, and keystones. In addition, continuous on this facade are the stone-coped pediment, stone watertable, and the wooden modillion cornice.

The west (rear) facade is dominated by a centered, one-story extension containing five aligned rectangular windows sharing a continuous stone sill. A dog-leg stairway leads to a basement entrance at the extreme-end section and a stone-coped exterior chimney rises from the southwest corner of the main building section.

The south facade is seven bays wide, with a central section of slight projection containing three bays treated with four colossal brick pilasters with stone capitals. Between the pilasters are three first-floor rectangular windows with a second-floor, round-arched window above each fenestral opening with stone detailing continued. At the southeast wall section is a singular rectangular window at the second-story level; at the southwest wall section is an arrangement of three descending rectangular windows illuminating a staircase leading to the interior gallery.

As mentioned, in the center of the flat roof is a pyramidal glass covering for the interior skylight. It is said to contain German-made stained glass.

Inside, church pews have been removed to allow for exhibits and exhibition space. Despite such loss, however, the sanctuary's original "Akron-plan" arrangement is discernable. This design generally consists of a round main sanctuary space with separate adjoining spaces that can be closed off for classroom use or opened up to increase worship space. A three-tier balcony wraps around the sanctuary and much maple workwork survives throughout. An interior focal point is a pipe organ manufactured by the P.E. Moller Pipe Organ Manufacturers of Hovertown and installed in 1920 by the Claire Huffman Music Company of Leavenworth, Kansas. The musical instrument consists of an electric motor, six couples, twenty-one stops, thirty-two foot pedals, three changes on the keyboard, and four hundred and ninety six pipes. It is recorded as costing \$3,900. In addition, the baptistry is adorned with a notable pastoral-scene mural depicting, assumedly the Jordan River. Stained

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glass windows adorn the windows in the church, given by church members in memory of relatives and friends. Interior and exterior alterations since the building's construction have been minimal: modern restroom facilities have been put in place and some sections of iron-bar hand railing have been added.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Architecture
Ethnic Heritage; Black
Social History

Period of Significance

1917-1920
1917-1938
1917-1938

Significant Dates

1917-1920

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

Walker, Josiah

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

The Calvary Baptist Church (c. 1917-1920) is being nominated to the National Register under criteria A and C for its historical association with the black community in Wichita and for its architectural significance. The building is an exemplary product of Neo-Classical Revival architecture as employed in ecclesiastical design in the early 20th century: it also remains as one of three last significant physical remnants of Wichita's historic black settlement that flourished in the building's area prior to the advent of urban renewal. In 1972, the Calvary congregation relocated to a new worship facility closer to the present-day black residential areas of Wichita. The old church building was acquired by Sedgwick County in 1975 and it currently houses the museum and offices of the First National Black Historical Society of Kansas, Inc. Fortunately, no substantial degree of Old Calvary's architectural integrity has been compromised.

Calvary Baptist Church occupies the same site as its predecessor, an eclectic and smaller brick building erected in 1911 and later deemed as not meeting code requirements by the State Fire Marshall. The earlier building was L-shaped; contained one story above a raised basement; was treated with a one-story portico with square columns cross its front; boasted twin castellated towers flanking the portico; and had regularly placed rectangular openings with segmental arches at their heads and stone lintels at their sills. However, no material from the 1911 structure was incorporated into the extant one being nominated.

The first black settlers in Wichita freed slaves relocating to the Great Plains from the Civil War-torn South, called themselves "Exodusters" and arrived there shortly after the war's end. According to an unsigned paper entitled "Brief History of Black Settlement in Wichita":

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By 1880, almost two dozen black families had settled in the vicinity of North Main Street, primarily in the 500 block, the first area of black residential and business concentration. As the (black) population increased, the area was expanded to include North Water and North Wichita Streets, much of the area now occupied by the County Courthouse and other public structures.

Eventually, Wichita's historic black community extended from West Third Street north to West Ninth Street, and from Main Street west to Waco. Thus, from the late 1860s until the 1950s, this 15-block area was the primary location of cultural, social, business, and religious activities for black people in Wichita. The 1911 Wichita City Directory substantiates that this area housed the following types and number of black-operated businesses four restaurants, three clothes cleaner, three physicians, one druggist, one tailor, two bakers, one paperhanger, one caterer, one dentist, one attorney, one hairdresser, one dressmaker, one shoe-repair shop, two hotels, and one music teacher. Unfortunately, black social, business, economic and religious life was largely displaced by urban renewal activities of the 1950s and 1960s.

The September 24, 1920 edition of the Negro Star chronicles the completion of the new Calvary Baptist Church:

Calvary Baptist Church at the corner of Elm and Water Streets was just completed at a cost of \$60,000. This church has all modern equipments including the pipe organ which was just installed at a cost of \$3,900 and said to be one of the finest organs in the state. It consists of electric motor, six couples, tremulant, twenty-one stops, thirty-two foot pedals, three changes on keyboard and four hundred and six pipes and was brought from Clair Huffman Music Company of Leavenworth, Kansas. It was built by the P.E. Moller Pipe Organ Manufacturers of Hovertown in 1920.

Salient in terms of the significance of Calvary Baptist Church through its historical association with black social history in Wichita is an article entitled "Wichita Negroes Attaining Success in Several Lines," Wichita Beacon, January 18, 1924:

There are sixteen Negro churches in Wichita, all of them doing excellent work in the upbuilding of the religious life of the Negroes.

Of the "sixteen Negro churches in Wichita" in 1924, Calvary Baptist at 601 North Water is the only one standing sixty-four years later.

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Josiah Walker, believed to have been the designer of Calvary Baptist Church, is noted as having been "a plasterer and architect." However, there remains no documentation of Walker excepting that he was "prominent in Wichita's black community." The National Register nomination for the Arkansas Valley No. 21 Prince Hall Masonic Lodge Building names Walker as the architect for that nearby historic structure.

Walker's exact role in the design of Calvary Baptist is vague and unclear at best, and fairly extensive research about his place of origin and background has been fruitless. In any event, the 1917-1920 product is a highly representative member of Wichita's remaining Neo-Classical Revival public architecture. There are several downtown "skyscraper" office tower buildings dating from the 1920s and based on classical modes; however more related to the Calvary Baptist Church in terms of scale are the two "Mead" Buildings on East Douglas Avenue, immediately east of the central business district.

In terms of ecclesiastical architecture, there are three other extant houses of worship in Wichita designed in the Neo-Classical Revival mode: the St. Paul's Methodist Church, limestone construction, of delicately-detailed proportions, erected in 1904, and located at 1356 North Broadway; the first Southern Baptist Church, brick construction with limestone and wooden trim, erected in 1926, and located at 147 South Hillside; and the First Church of Christ, Scientist, buff-brick exterior with stone trim, of monumental proportions with added emphasis through substantial coved roof, 1912, located at 129 North Broadway. Other Neo-Classical Revival church buildings in the city, perhaps as many as six, have been demolished and replaced by more contemporary designs.

Two other black churches existed in the same vicinity when the Calvary Baptist Church was being built: the Tabernacle Baptist Church on the east side of North Water between Murdock and Eighth; and St. Paul's A.M.E. on the west side of Water between Elm and Central. Both of the latter structures were demolished in the 1960s. Also, according to the 1920 Federal census, of Wichita's total population of 72,217, black citizens numbered 3,545. At that time, Calvary Baptist boasted a congregation of 500, making it by far the largest and most prominent black church in the City of Wichita.

The nominated building was constructed near the end of World War I, an era that witnessed growth in Wichita through the city's involvement in food production for the war effort: meat-packing and agriculture have traditionally figured into importantly in Wichita's economy, with such industries escalating for the American and Allied troops abroad. In the process, employment opportunities for blacks increased.

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The History of Calvary Baptist Church notes that:

Rev. J.W. Hayes was called to the pastorate of Calvary Baptist Church in 1921. He labored unceasingly to liquidate the church mortgage. The mortgage was liquidated on the 27th day of May, 1943 . . . Thousands of dollars were raised by special efforts, rallies, and donations. The various (stained-glass) windows that are in the building were given by many of the members in memory of relatives . . . Calvary Baptist Church became nationally known having Rev. S.B. Butler as pastor, for Rev. Butler was treasurer of the National Baptist Sunday School and the Baptist Young Peoples' Union Congress, and brother H.T. Sims, a member of Calvary, its secretary . . . Then, in 1925, Butler and the Calvary Baptist Church hosted a meeting of the National Baptist Sunday School and B.Y.P.C. Congress . . . in Wichita . . . Through the efforts of Rev. Hayes, Calvary Baptist Church won renown throughout the district and surrounding towns for spreading good-will and better understanding between the races, for he and his choir . . . (went) . . . to several towns preaching, singing, and raising money for the indebtedness of the church.

During the years 1917-38, Calvary Baptist Church provided services to itself, the black community of Wichita, and the community at large through sponsorship of a number of organizations within the congregation, including: the Calvary Missionary Society, which assisted the building loan department, sent aid to the needy within its own group, and sent aid to those in foreign fields; the Harmony Matrons Club which was organized in 1930 to do tangible work for the church; the Friendship Club, which was created to perpetuate a friendly and Christian atmosphere in the church, and to cultivate acquaintances with visitors and strangers; and the Matrons and Misses Club, which was created to train for future church leadership.

Calvary Baptist Church stands as one of three last remnants of the black community in Wichita. In addition, the structure is an exemplary product of its style and type. The former church also serves as a source of pride for Wichita's present-day black population, which comprises about ten percent of its citizens.

9. Major Bibliographical Refere.

Banner, Warren M. A Review of the Economic and Cultural Problems of Wichita, Kansas. (Wichita: Wichita Urban League, 1965).
Hayes, J.W. History of Calvary Baptist Church, Wichita, Kansas. (1943).
Negro Star, 24 September 1920.
Wichita Beacon, 18 January 1924.

See continuation sheet

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

Specify repository:

Kansas State Historical Society

10. Geographical Data

Acreage of property Less than 1 acre

UTM References

A 14 646280 4173020
 Zone Easting Northing
 C _____

B _____
 Zone Easting Northing
 D _____

See continuation sheet

Verbal Boundary Description

The nominated property is located on Lots 29 and 31, W $\frac{1}{2}$ vacated Water St. adj. on E and E $\frac{1}{2}$ vac alley adj on W and N $\frac{1}{2}$ vac Elm St. adj. on S. Water St., Munger's Original Town. The property is bounded to the south by Elm, to the east by Water, to the north and west by adjacent property lines.

See continuation sheet

Boundary Justification

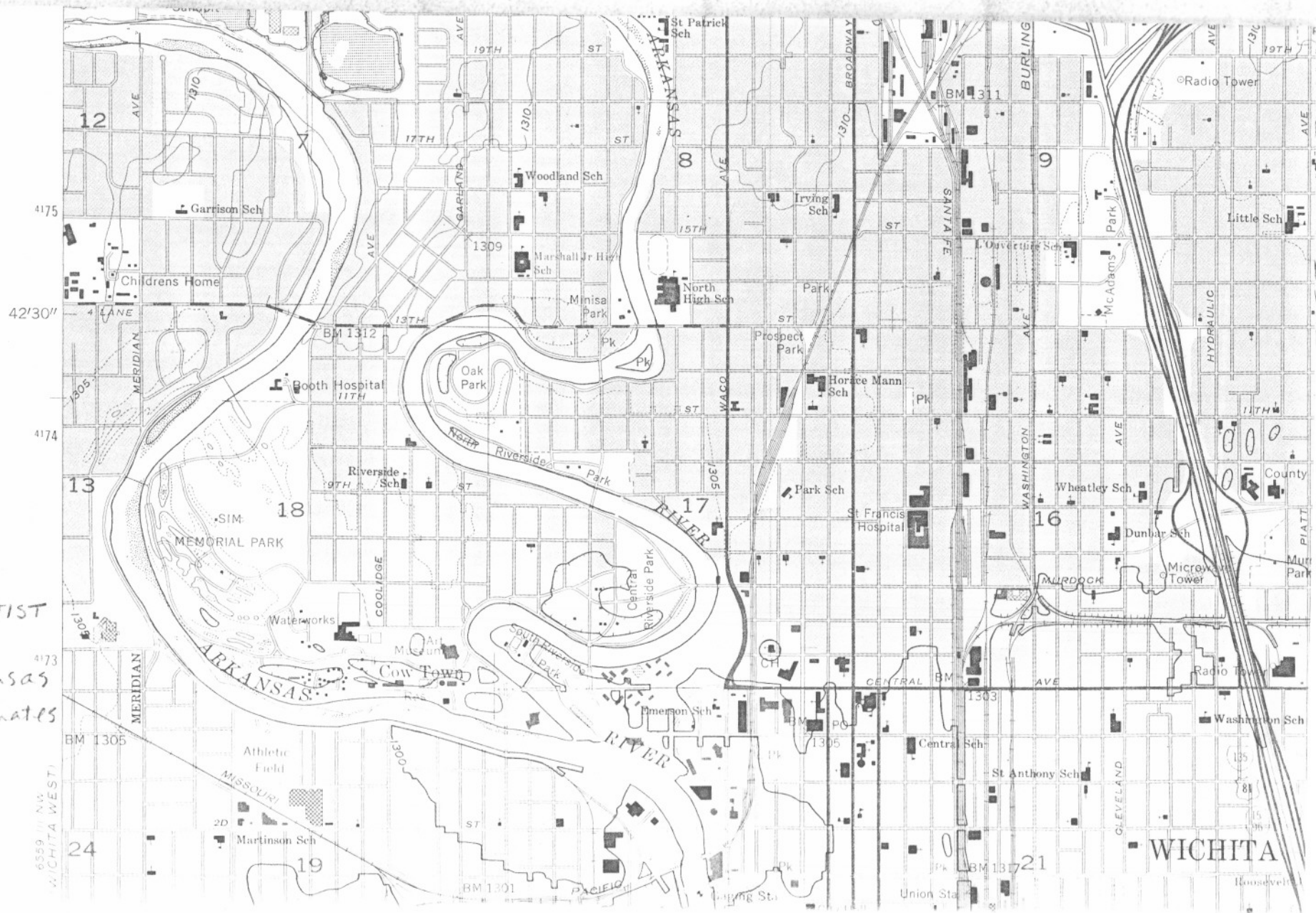
The boundary includes all extant property historically associated with the Calvary Baptist Church.

See continuation sheet

11. Form Prepared By

name/title Robert Alford, Board of Directors
 organization First National Black Historical Society of date June 1, 1988
 street & number 920 East 1st Street Kansas telephone 316-265-1301
 city or town Wichita state Kansas zip code 67202

CALVARY BAPTIST
CHURCH
WICHITA, KANSAS
UTM Coordinates
14 646280
4173020



6559 (11) N.W.
WICHITA (WEST)