

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

Historic name Yuma Street Historic District
Other names/site number Second Baptist Church
Name of related Multiple Property Listing African American Resources in Manhattan, Kansas

2. Location

Street & number 931 Yuma and 900 block of Yuma Street
City or town Manhattan
State Kansas Code KS County Riley Code 161 Zip code 66502

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 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 at the following level(s) of significance: national statewide X local Applicable National Register Criteria: X A B C D

Patrick Zollner (handwritten signature)

11-16-22 (handwritten date)

Signature of certifying official/Title Patrick Zollner, Deputy SHPO Date

Kansas State Historical Society Register of Historic Kansas Places listed November 5, 2022
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:
entered in the National Register determined eligible for the National Register
determined not eligible for the National Register removed from the National Register
other (explain:)

National Register of Historic Places listed January 3, 2023

Signature of the Keeper Date of Action

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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 the count.)

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

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

Contributing	Noncontributing	
3	2	buildings
1		sites
		structures
		objects
4	2	Total

Number of contributing resources previously listed in the National Register

1

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: Religious Facility/Church

RELIGION: Church School

EDUCATION: School

SOCIAL: Civic

SOCIAL: Meeting Hall

RECREATION & CULTURE: Outdoor Recreation

Current Functions

(Enter categories from instructions.)

RELIGION: Religious Facility/Church

RECREATION & CULTURE: Sports Facility

RECREATION & CULTURE: Outdoor Recreation

7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th & Early 20th Century American

Movements

Late 19th & 20th Century Revivals: Romanesque,

Gothic, Folk Victorian

Other

Materials

(Enter categories from instructions.)

foundation: CONCRETE

walls: STONE: Limestone

BRICK, WOOD

roof: WOOD: Shingle

other: SYNTHETICS

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Narrative Description

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

Summary

The proposed Yuma Street Historic District is located in the southern portion of the City of Manhattan, Kansas, in a largely residential area with some industrial uses to the south. The district is south and west of the historic downtown commercial core, four blocks south of "main street" (Poyntz Avenue), and just one block north of Fort Riley Boulevard (K-18). Properties in the district flank both the north and south sides of Yuma Street on the block between 9th and 10th streets, as well as the southeastern corner of the intersection of Yuma and 9th Street (831 Yuma Street). The district consists of seven main buildings/sites:

Contributing: Second Baptist Church, United Service Organization, Douglass Park, Douglass School, and Shepard Chapel.

Non-contributing: Second Baptist Church Sanctuary and Yuma Street Church of God. *Note, the parking lot is not included in the resource count because it was not a planned structure.

While Mount Zion Church of God in Christ has been a well-established church in the local Black community since the Great Depression, the building that currently sits at 916 Yuma is noncontributing, as it was built in 2003. This is also the case for the brick sanctuary addition built adjacent to Second Baptist Church, which was added in 1982 (see individual nomination). Nearby Douglass Park also sits in the historic district. Before being used as part of the community center, the site served as the surrounding grounds of Douglass School.

Many of the buildings sit on either side of Yuma, facing toward it. Shepard Chapel and the Douglass Center Annex both have walls of limestone, while Mount Zion Church of God and the Douglass Community Center both have wood siding painted white. The Second Baptist Church at 831 Yuma, which is already listed on the Register of Historic Kansas Places and the National Register of Historic Places, is a building and extension – both built primarily out of brick but with some wood and synthetics as well. A stretch of historic brick sidewalk runs along the north side of Yuma Street, stretching from Shepard Chapel up to the Douglass Community Center.

Elaboration

Overview

Manhattan is the county seat in Riley County and home of the land-grant college – Kansas State University (KSU). As of 2020, the population in Manhattan is approximately 55,000. Manhattan is located within the Flint Hills region in northeastern Kansas, an area known for its unique tall grass prairie ecosystem among rolling limestone hills. The Yuma Street Historic District is located in a residential neighborhood in the southeast portion of Manhattan, Kansas. The neighborhood is filled with dense, narrow residential lots to the south and west of the downtown commercial core of Manhattan. Yuma Street is one block north of Fort Riley Boulevard, which consists of commercial and industrial development such as auto repair shops, equipment and hardware stores, and other infrastructure-related businesses or utilities.

The setting surrounding the historic district has changed little, but typically is representative of the historic growth of this part of Manhattan. There are seven properties within the historic district, two of which are listed in the National Register of Historic Places (Second Baptist Church & Sanctuary). The properties vary in architectural styles and details but generally are representative of late 19th and early 20th century styles. The Second Baptist Church is a brick building with a prominent square tower in a Romanesque Revival style; the sanctuary was constructed of brick in the 1980s and is

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contemporary. The United Service Organization (U.S.O.) building was built in 1939 but is a low horizontal building with little details, generally a part of the American Movements. Douglass Park is a non-landscaped park with a basketball court, playground, and picnic tables. Douglass School is a simple building of native limestone and vernacular; however, it could be called folk Victorian due to its general features and date of construction. Shepard Chapel is a Gothic Revival limestone building with a tower and gothic-pointed arched windows. Both the parking lot and Mount Zion Church of God are contemporary and have no style or details.

Integrity

The surrounding environment has changed little over the years. However, the property around the Douglass School has changed with some newly constructed or demolished buildings; notably, a new recreational center was just built south of Douglass Park, the Douglass Activity Center (not included in the district). A masonic lodge now occupies the Shepard Chapel but has boarded over the window openings, leaving all of the original openings fully intact and unaltered. The United Service Organization has some alterations to the siding, likely around the 1960s, but the footprint, massing, function, and use remain intact as a staple to the neighborhood.

The Second Baptist Church had a second building constructed adjacent the historic church building in the 1980s, both of which are included in the Second Baptist Church national register nomination. A newer playground and basketball court have been added to Douglass Park, but these have minimal impact on the property, which still functions as a recreational space for the school and neighborhood. Mount Zion Church (historically Yuma Street Church of God) has seen the most change. The historic building was demolished, and a new corrugated metal building was constructed in 2003. The building now features a paved parking lot on the west and north sides, in addition to the existing parking lot to the east, which services the Douglass Center Annex. Though the new building does not represent any historic style, the church and congregation have been an essential part of the community for over 100 years. The building does not contribute to the historic integrity of the district; however, because of its historic association and continued use, it does not negatively impact the historical significance of the district.

Fort Riley Boulevard/K-18, one block south of the district, was the right of way for the railroad up until the late 1980s when it was converted to one of the main east-west road connections through Manhattan. Previous to this, Yuma Street effectively functioned as the east-west thoroughfare. Overall, the historic district retains great historic integrity of location and setting as an essential part of the Black community and neighborhood in Manhattan. Though some of the buildings have seen alterations, generally, the materials, design, and workmanship are evidenced through the remaining historic features within the district. The Yuma Street Historic District is associated with the Black community in Manhattan, and the extant properties retain a strong connection to the community; therefore, the feeling and association remain intact within the historic neighborhood.

Inventory

Historic Name	Property Name	Address	Evaluation	Style
Second Baptist Church	Pilgrim Baptist Church	831 Yuma St	Contributing (NR listed)	Romanesque Revival
Second Baptist Church Sanctuary	Pilgrim Baptist Church Sanctuary	831 Yuma St	Non-contributing (NR listed)	Contemporary
United Service Organization	Douglass Community Center	900 Yuma St	Contributing	American Movement
Douglass Park	Douglass Park	901 Yuma St	Contributing	Site/Park
Douglass School	Douglass Center Annex	901 Yuma St	Contributing	Folk Victorian

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Shepard Chapel/Second Methodist	Kaw Blue Masonic Lodge	903 Yuma St	Contributing	Gothic Revival
Yuma St Church of God	Mount Zion Church of God	916 Yuma St	Non-contributing	None/corrugated metal

930 Yuma / Shepard Chapel / Contributing

On the northeast corner of 10th and Yuma is the Kaw Blue Masonic Lodge, formerly Shepard Chapel. Built out of rusticated native limestone in 1916 and featuring pointed arched window openings, the main façade faces south toward Yuma St. On this facade is an entrance accessible via concrete steps and a guardrail, and another entrance also facing Yuma St, situated to the east edge of the building, features a small uneven path leading up to it. Most of the windows are boarded up after being damaged or destroyed over the years, but the original stained glass still exists in only one window – the main window facing Yuma. Originally, the windows were made of stained glass; all of them have since been removed or destroyed, except for the main one facing towards Yuma, which survives under the wood boards installed by the Kaw Blue Masonic Lodge. On the west side of the building, facing 10th Street, there are more large windows. On the north side, there is another access door situated east, as well as a stone chimney that rises to roughly the same zenith height as the roof ridge. A smaller brick chimney also exists on the south side of the building, rising from the main wall facing south. The roof is made of asphalt shingles and angled at a high degree, but varying throughout the structure.

916 Yuma / Yuma Street Church of God / Non-contributing

Mount Zion Church of God in Christ, originally Yuma Street Church of God. Founded in 1920 and located at 512 S. 8th Street, it moved to Yuma in 1932 during the Depression. The current building that sits at 916 Yuma was built in 2003 and is constructed of corrugated metal siding, a shallow roof, and small single-story metal addition on the south elevation. A one-story building situated on the north side of Yuma, facing south, the entrance is a large glass archway with a set of glass double doors situated off center, slightly west. A concrete sidewalk, both from the walkway along the road and from the road itself, lead up to the entrance. A small overhang exists over the entrance, with the words: “Mt Zion Family Worship Center” displayed on them. A large white spire rises from the center of the building, with a cross situated at the top. Two small windows sit roughly 10 feet from the main entrance on either side. The west and south sides of the building feature paved parking spaces; on the west side, the parking space is unpainted, with the building protected from cars by poles that come out of the ground close to the walls. Both parking spaces run to the alley that runs behind the building. On the east side is the parking lot shared with the Douglass Community Center, with a door and small overhang accessible by the sidewalk.

912 Yuma / Parking Lot / (Not Included)

This property, while technically separate from 900 Yuma, is owned and maintained by the City of Manhattan as a paved parking lot serving 900 Yuma. The parking lot is not planned as part of the development and has occurred out of necessity; therefore, it is not included in the resource count.

900 Yuma / United Service Organization Center / Contributing

Originally a United Service Organization (U.S.O.) Center, the now Douglass Community Center is situated on the north side of Yuma Street, facing south. Built in 1939 and opening in 1940, the U.S.O. was built as a social center for Black soldiers stationed in nearby Fort Riley. The building replaced a commercial building which was a grocer and restaurant. The Community Center is accessible either by concrete stairs or a concrete ramp that runs up to the same double glass-door entrance, both with metal handrails. The front of the building faces towards Yuma St. and has four tall windows in series on either side of the door, with three smaller windows in either of the outer wings of the building. Two brick chimneys rise from the building, one on the east wing, and one in the center of the building itself. A paved parking lot sits on the west side of the building, where there is another ramp with guardrails leading to an access door. On the east side there are two access doors with concrete steps and a guardrail, one situated more north and one more south, as well as assorted windows facing out towards 9th street. An alley runs behind the building and connects with the parking lot on the west side, accessible from 9th or 10th streets.

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831 Yuma / Second Baptist Church / Contributing

Originally the Second Baptist Church, its first frame was built on the corner at 9th and Yuma in 1882 corresponding with a rapidly-growing Black population in Manhattan. In 1911, the Church raised funds for the construction of the 1 and ½ brick building that is still there in 2022 on the northwest corner of the lot – this building was finished in 1919. In 1920, the Mt. Zion Baptist and Second Baptist congregations merged to create the Pilgrim Baptist Church. The historic church is a rectangular one-and-a-half story brick building with a moderately steep gable-front roof with very little overhang. There is a square two-story tower with low pitched pyramidal roof at the northwest corner of the façade, both the tower and the roof of the main building peak at approximately the same height. The entry door is on the east side of the tower, and is reached by concrete steps with a low, stepped brick balustrade with concrete coping. The historic church is set at the northwest corner of the property close to the street edge, with the main façade facing Yuma Street.

831 Yuma / Second Baptist Church Sanctuary / Non-contributing

In 1982, a two-story brick sanctuary was built directly south, behind the historic building. This is connected to the historic building by an open breezeway. The non-historic building is on the southwest corner of the property, with entry doors facing both west and south. An alley runs along the south side of the property, and an empty lot south of the alley (not included in the nomination) provides parking.

901 Yuma / Douglass Elementary School / Contributing

Originally the Douglass Elementary School built in 1904, now the Douglass Center Annex resides on the south side of Yuma, facing north towards the Douglass Community Center. The building is constructed of original limestone, what it was built with in 1903, and features an irregular hipped roof. Originally had a small belfry with pyramidal roof, but the belfry was removed. It was probably removed when it was remodeled in 1936/1937. The bathrooms inside were also remodeled for ADA accessibility. The main entrance is a set of glass double doors accessible by concrete steps with guardrails. On the west side of the building, facing 9th Street, are tall windows that compose most of the walls on that side, as well as a raised access door with a stairway leading up to it. There are also plenty of windows on the east side of the building that face out towards the playground and the nearby Douglass Park. A small limestone chimney rises above the roof, which is shingled and at a high angle.

901 & 905 Yuma / Douglass Park / Non-contributing

Douglass Park is situated east from Douglass School between Yuma and the alley south of Yuma. Various elements exist within the park, a basketball court with bleachers on the west side, scattered trees and light fixtures, as well as a small shelter with tables and benches. Directly west of Douglass School is a small playground with a few benches nearby on the north and south sides of the playground. The park has several mature trees scattered throughout. The original Black pool was south of this portion of the park, where the current Douglass Activity Center is located. This pool was demolished between 2004 and 2005.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

ETHNIC HERITAGE – BLACK

SOCIAL HISTORY: Civil Rights

Period of Significance

1904-1968

Significant Dates

1904, 1916, 1917, 1932, 1939/1942, 1954, 1967, 1968

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Henry Winter; J.D. Waiters; Smith and Corell;

U.S. Army Corps of Engineers

Floyd O. Wolfenbarger; J.T. Ware;

Period of Significance (justification)

While these community institutions existed before 1904, that is the date that the first building that still exists was constructed; Douglass School, a once segregated elementary school. The early 1900s are also when the Black community in Manhattan was at its most prominent; it was a decent percentage of the population and had significant political power, which slowly waned as the overall population of Manhattan increased, the Black population not increasing at the same rate. The Douglass Community Center functioned as the Black U.S.O. during WWII (1941-1945). 1967 marks the year the Shepard chapel merged with the First Methodist Church and fell out of use as a church. Just a couple years before that in 1962, the Douglass School closed its doors, only eight years after (1954) the landmark supreme court case Brown v. Board of Education of Topeka found segregation of public schools unconstitutional. By 1967, all the original uses

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and institutions occupying the original buildings within the district had dissolved, save for Pilgrim Baptist Church – originally Second Baptist Church, at which Dr. Martin Luther King Jr. delivered a speech at on January 19, 1968 – around two months before his assassination. The timeframe between 1904 and 1968 captures much of the establishment of buildings, significant events, and lifespan of institutions significant to the Black community in Manhattan in terms of educational, social, spiritual, cultural, political, and civil roots.

Criteria Considerations (justification)

Overall, this small area proved to be the central hub for community activity for the Black community throughout its history. Although the Pilgrim Baptist Church and Mt. Zion Family Worship Center are owned by religious organizations and used for religious purposes, the buildings meet Criteria Consideration A for religious properties. The church buildings derive their primary significance as notable examples in the area of social history for their association as community institutions for the Black community in Manhattan.

This neighborhood also had significance in the local civil rights movements of Manhattan. Douglass School and the U.S.O. building were both segregated buildings when they were originally built. The U.S.O. was visited by many civil rights activists or people representative of the struggle for equality between White and Black Americans, pioneers in their own field, including Jackie Robinson and Lena Horne. Dr. Martin Luther King Jr. gave a speech at Kansas State University on January 19, 1968, just two months before his assassination. During this visit, Dr. King asked to visit the traditionally Black neighborhood in Manhattan and gave an impromptu speech at Pilgrim Baptist Church. The churches involved within this district actively raised many community leaders when there were no other places for Black citizens in Manhattan to be socially active acceptably. The churches did this by not only providing locations for meetings but by sponsoring or participating in race relations studies or civil rights committees in Manhattan. The Black churches were also the first to organize local action groups in the early years of the civil rights movement, which later evolved into Social Concern Boards. Pilgrim Baptist also worked with the city's Council on Human Relations, in which they provided a public discussion on issues of civil rights. A local civil rights panel noted that local civil rights activist groups often started in Manhattan's churches, including the ones in this district.

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Narrative Statement of Significance

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

Summary

This district is historically significant under criterion A in the area of “Ethnic Heritage: Black” and “Social History: Civil Rights” for its role in the development of the African American community in Manhattan and local representation of the broader history of the fight for equality. The nomination of this district was made possible by a previously conducted survey of the neighborhood, which created the African American Resources in Manhattan, Kansas Multiple Property Documentation Form (MPDF). This MPDF provided a large swath of information relevant to the Black community in Manhattan, which has greatly helped to document this important history. Notably, there are special registration requirements for church buildings to be eligible; the buildings must derive their primary significance from architectural distinction or historic importance. While these churches have an inseparable role in the spiritual and cultural development of the Black community in Manhattan, all the religious buildings within this district were also used by Manhattan’s Black community secularly in the form of social, cultural, and political history; and where they draw their primary significance in the theme of this nomination.

This district’s location has been the community center for the Black community in Manhattan since the late 1870s when the first organizations and framed buildings started appearing. The churches have consistently been an integral institutional centerpiece that brought and continues to bring the Black community together, and this has been well documented. The Yuma Street Historic District contains three such churches, several of them with origins of over 100 years ago, that have been an anchor of support for the local black community, as well as Douglass School, a voted-on segregated elementary school for Blacks, and a former United Service Organization building that was for recreational use by Black soldiers. The Yuma Street Historic District has incredible relevance to the history of the Black community in Manhattan, Kansas.

Elaboration

African American History in Manhattan

Note: Many of the sources and references in this document come from the *African American Resources in Manhattan, Kansas* Multiple Property documentation form.¹

The beginning of Kansas’s history is dominated by one issue – slavery. In Kansas, there were large amounts of free-staters and slavery supporters who moved to the state in an effort to make it either a free state or a slave state, and it often came to violence; hence the time known as “Bleeding Kansas.” Manhattan, Kansas, was first settled by people with assistance from one of the abolitionist companies originating from Massachusetts that was encouraging people to move there: the New England Emigrant Aid Company. Both Manhattan and Lawrence were created by this company, and Manhattan was formed in 1855 by members of the company as well as other New Englanders and Midwesterners that arrived in the spring and summer of that year. The prevailing political sentiments were for a free state.

Initially, the 1860 census did not record any Blacks living in Manhattan.² In 1865, the Kansas Agricultural Census of 1865 documented the Blacks living/residing in Manhattan – out of a population of 328, 9 were Black. However, that number began to rise quickly after the end of the Civil War and at the end of the Reconstruction time period. By 1870, there were

¹ Deon Wolfenbarger, Barbara Hammond, Kerry Davis, “African American Resources in Manhattan, Kansas.” National Register of Historic Places – Multiple Property Documentation Form. (2011)

² Nupur Chaudhuri, “We All Seem Like Brothers and Sisters: The African American Community in Manhattan, Kansas, 1865-1940” *Kansas History* 14 (Winter 1991/92): 272.

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65 Blacks in Manhattan,³ and by 1875 there were about 100; however, the greatest population growth occurred during the "Great Exodus" of 1879. This was a result of mass migration due to the aftermath of the post-Reconstruction years. Many Kansas towns did not greet these emigrants warmly, especially since many of them were destitute, with almost nothing to their name. Towns such as Wyandotte even legally prevented steamboats with the so-called "Exodusters" from landing.⁴ When this happened, they were ferried to Kansas City where, while unwelcome, the city had no ordinance to prevent their landing. The residents quickly raised money, and a few days later, the entire group of 240 Exodusters onboard the steamboat was transported to Manhattan, Kansas.

Manhattan did not have the same hostile response as other Kansas towns. While alarmed at the situation, town leaders met and appointed committees to handle the situation and adopted a resolution that gave insight to the town's white leaders.⁵

"WHEREAS, A portion of the white citizens of the south have, for years systematically treated the colored people in their midst in an infamous manner, . . .

AND WHEREAS, In consequence of this state of things, the victims of oppression and cruelty are now seeking homes where equal and exact justice is meted out to all; therefore

Resolved, That we would be untrue to our former history and the dictates of humanity, if we did not extend to them a cordial welcome to the free soil of Kansas, and pledge ourselves as far as we are able, to relieve their distress and aid them in finding employment and homes. . .

Resolved further, . . . we still feel it our duty to say that, in our judgment, when fairly treated and protected in their rights, the colored people will be more happy and prosperous in the South than in the North."

The *Manhattan Enterprise* also recorded some of the first responses to the migration: ⁶

"As soon as it became known last Thursday that two carloads of Exodites had reached this place, they were visited by a large number of citizens of both sexes, all ages and colors. Being entirely destitute, active measures were at once taken for their relief. The whole number were removed to the old paper mill, where they are at present. The accommodations are not great, but there is good shelter from the weather. The city took charge of the commissary department and Marsh is overseer."

Importantly, although aid was given to the refugees upon their arrival, most wanted to begin settling into their lives and new community. In 1880, the African American population in Manhattan was 289 – 14% of the total population of 2,105. This number hovered at more or less 300 through to 1900, where the percentage gradually decreased due to an otherwise increasing city population. The majority of Blacks in Manhattan ended up south of Poyntz Avenue; Local Black residents speak of land fraud schemes, which resulted in forcing some families to move south, coupled with unwritten segregation practices. However, several African Americans had jobs with the railroad or associated businesses, and this part of town was close to their jobs.⁷

Yuma Street Settlement & Second Baptist Church

³ Ninth Census of the United States (1870). U.S. Census Bureau. A list of residents' names and characteristics was transcribed from original Population Schedules found in a search of Census & Voter Lists, 1870 United States Federal Census." Keywords: Manhattan, Kansas, Black. www.ancestry.com Accessed 10 February 2011.

⁴ Ahearn, Robert G. In Search of Canaan: Black Migration to Kansas, 1879-80. Lawrence, KS: Regents Press of Kansas, 1978. Pg. 37-38, 42.

⁵ "Colored Refugees," The Nationalist, May 2, 1897.

⁶ Manhattan Enterprise, 2 May 1879.

⁷ Butler, James E. "Narratives of Ebony: Manhattan, Kansas 1988 Calendar." N.P. [1988].

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It was on the south side of Manhattan that the earliest and most significant community institutions – the churches – were built. The Second Methodist Episcopal Church was built in 1866 at the corner of Sixth and El Paso Streets; the Bethel African Methodist Episcopal (A.M.E.) Church was organized in 1879 and built a frame structure at Fourth and Yuma; and the Second Baptist Church, organized in 1880, built their first frame church building at Ninth and Yuma in 1882. Once established, residents likely chose a neighborhood within walking distance of the churches; it is possible that the selection of housing was by choice and then formalized by later segregation practices. While earlier censuses did not list addresses, in 1880 they identified the streets where some houses were located; this was the first evidence of where the Black community was living – Yuma and Riley streets were dominant.⁸

The beginning of the Yuma Street Historic District was with the construction of the Second Baptist Church at 831 Yuma in 1882, this being one of the three major churches for the African American community pre-1900. The 1882 construction was merely at first a frame building. However, the current brick building that still stands today was designed in 1914 by architect H.B Winter, one of the earliest graduates of the architecture school from Kansas State Agricultural College. The *Riley County Democrat* wrote an article on the church in 1915 while construction was in progress:⁹

“When completed it will be modern in every respect, built of brick with furnace heat. The structure will be 36 by 60 feet in size, and will contain a kitchen, dining room, cloak rooms and a rest room. The kitchen and dining room will be located in the basement. . . . The church will be an added attraction and improvement to Manhattan, when it is finished, and a credit to the congregation erecting it.”

While the church consistently had funding issues and ran into delays, it was completed by 1919. In 1920, Second Baptist merged with nearby Mt. Zion Baptist (which had split with Second Baptist earlier) forming the current Pilgrim Baptist Church. This church provided many services and opportunities for African Americans in Manhattan, such as a young adult choir, the Red Circle, Ruth Circle, B.Y.P.U., Ambassador Choir, Junior Choir, and Youth Sunday School Choir. The church’s annual picnic was a large event enjoyed by most of Manhattan’s Black community, as the entire neighborhood was always invited. Other events such as dinners, auctions, rummage sales, and fundraisers were held by the church for various purposes; often these were used to help the church, such as to pay off the mortgage or conduct repairs, but these funds were also given to the mission department of the church, which would help needy families in the community.¹⁰

Douglass Elementary School

The second building in the district that was constructed was the Douglass Elementary School, currently the Douglass Center Annex at 901 Yuma. The state of Kansas created its first compulsory school attendance law in 1874, requiring all children between the ages of eight and fourteen to attend at least 12 consecutive weeks of school every year. Prior to the turn of the century, public schools were at least somewhat integrated – however, in 1879 Kansas granted permission for school districts to maintain separate elementary schools for Black and white students in cities with populations over 15,000.¹¹ Because this coincided with the influx of refugees in 1879, the school board took up the issue in August of 1879, shown by an article in the *Nationalist*:

“Quite a spirited discussion occurred at the school meeting, last week, as to the feasibility of having a separate school for the colored pupils, as the new schoolhouse is found insufficient to accommodate all the children.”

Most of the Black children attended classes in rooms set aside in school buildings.¹² The town had abolitionist histories, and near the turn of the century, Blacks held political power they would not see again for nearly a century. Segregation was handled slowly but surely in Manhattan; in 1901, the president of Manhattan’s School Board appointed a committee

⁸ Tenth Federal Census (1880). Data derived from keyword search (black; mulatto; Manhattan City); transcription and hand-count of names. Accessed 5 February 2011.

⁹ “Church to Be Completed,” *Riley County Democrat*, 5 March 1915, p. 3.

¹⁰ Hickman, Rosa. Interview by Kerry Davis. Manhattan, Kansas. 1 April 2011

¹¹ John D. Bright, *Kansas: the First Century* (New York: Lewis Historical Publishing Company, Inc., 1956), 369.

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of three to canvas the feelings of the city's African Americans about the issue of a separate school.¹² In 1903, the school board voted to establish a separate elementary school for Black students. While Black and White students attended school together, they gradually became more segregated, going from being in the same classroom, to different rooms, to different buildings. While Manhattan was not large enough of a city to be over 15,000 people, many other Kansas towns were instituting segregation, and Manhattan followed suit.

There was both support and opposition in the Black community for the new building. Eli C. Freeman, who would eventually become the first teacher at the school, wrote a column in the Manhattan *Nationalist* titled "Regarding a Colored School":¹³

“. . . the board of education has held its extra meeting to consider the question of erecting on a suitable location a neat two room school building with all modern conveniences, for the accommodation of colored children below certain grades. I was told by the president of the board that a kindergarten for colored children was one of the special features that could be added in the near future. The sentiment of the majority of the colored people is in favor of this project. They see no evil omen in the plan or tendency to go backward. . . . I am in favor of the proposition and it is hard for me to understand how any colored person can, consistently, oppose a measure out of which is bound to come so much good for his race.”

Despite opposition in the form of protests and at board meetings, the construction of the school went underway. Despite internal disagreement by the Black community over establishing a separate school, local residents went before the board again and asked for the school to be named after Frederick Douglass. The board agreed but misspelled the name as "Douglas" for several years. The architect for the 1903 building was J.D. Waiters; the contractor was Smith & Correll. The school opened in January 1904. Increasing enrollment through the 1920s and into 1930 led to discussions of enlarging the building, particularly after the kindergarten class in the 30-31 school year, in which there were 70 students. In the 33-34 school year, that number increased to 92; this resulted in classes being taught at the nearby junior high school building.¹⁴ Because the country was reeling from the effects of the Great Depression, the city's school district could not raise the funds necessary for new construction. After applying for various grants, they eventually received one from the Works Progress Administration (WPA) in August of 1936, and a large addition as well as general improvements were ready by the time school opened in September 1937. The WPA architects for the 1936 improvements were Floyd O. Walfenbarger and J.T. Ware. The addition was built in native stone to match the original, both of which still survive to this day. After this addition, the building contained four classrooms, separate toilets, a library, a kitchen, cloakrooms, and the principal's office.

A lengthy article in a local Manhattan newspaper in 1942 provides insight into the school's daily operations during this period.¹⁵ The principal, Fred Wilhoite, Jr., also taught fifth and sixth grades, and was joined by Naola Warren, kindergarten teacher; Emma Kennedy, first and second grade teacher; and Hattie Bell Woods, third and fourth grade teacher. Fourth through sixth graders participated in the school band, and the P.T.A. sponsored a penny carnival each year to raise money for various projects, including new playground equipment. The school sponsored extra-curricular activities as well, including the Brownies, Intermediate Brownies, and the Junior Red Cross. Every six weeks, a room (i.e. one of the combined grades classrooms) put on an assembly. Programs for parents included the yearly Christmas program, and alternating every other year, either physical education demonstrations or operettas. Promoting racial identity, the school taught a course in "Negro history" for fifth and sixth graders, where they read books and poetry by Black authors, and studied the contributions to science, art and education made by African Americans. In order to prepare students for the abrupt change from segregation in sixth grade to an integrated junior high, there were joint activities among the elementary schools. Sports events, such as track meets and softball and baseball games, as well as exchange

¹² "150 Years of Education in Manhattan," Manhattan Free Press Vol 14, No. 3 (14 July 2005).

¹³ "Regarding a Colored School," Manhattan Nationalist, 23 July 1903.

¹⁴ "Start Douglas Work at Once," Manhattan Chronicle, 12 August 1936

¹⁵ Roving Reporter, "65 Children of Douglas School Enjoy Classwork, Art and Music," The Tribune News (6 May 1942):

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assemblies were planned by the school district. In 1942, the newspaper noted that keeping separate schools was costlier in some areas, such as maintenance. Furthermore, the Douglass school teachers had to prepare lesson plans for more than one grade. Although residents may have felt something was wrong about the segregation in Manhattan's elementary level, graduates still recall the school fondly.

As Douglass School neared its fiftieth anniversary, the United States Supreme Court was hearing a case from nearby Topeka regarding the constitutionality of separate schools for Blacks and whites. Discussing the possible outcome of the case supporting integration, the newspaper noted that "probably the vast majority of Negro pupils would continue to go there. There are some white pupils within the area who would logically attend Douglass School if the building were integrated into the system." The article further asserts that: "There is no special Douglass district—the school handbook merely says that all Negro pupils from kindergarten to and including sixth graders, shall attend Douglass School."¹⁶

Although the United States Supreme Court decision in the case of *Brown v. Board of Education of Topeka* in 1954 made it unconstitutional to establish separate schools for Black and White students, in Kansas cities that already had separate schools, most boards of education simply changed their policies and opened schools to all children based on their places of residence. In practice, with most cities having concentrations of Blacks in segregated neighborhoods, African American students continued to attend the same largely segregated school.¹⁷ In the 1950s, however, while the *Brown v. Board of Education of Topeka* case was under consideration before the Supreme Court, the Manhattan Board of Education began to move away from its previous segregation policy – only in words, that is. Immediately after the ruling by the Supreme Court, the school board was ready with a response. According to board president Harvey Langford and Superintendent F. V. Bergman, there was never any legal segregation in Manhattan. "No white child has ever been refused permission to attend Douglas [sic] school, and no colored child ever applied to be admitted to another school," according to Bergman. Langford noted at this time that Manhattan's situation was "different" in that African Americans were concentrated in the Douglass School area. They did not think if they lived in another area of town, they would have been refused entrance. As a matter of policy, the board had been considering for some time making a statement "on the record that segregation does not exist in Manhattan," but action had been deferred until a new superintendent arrived. Bergman finally concluded by stating that "members of the colored community had asked for their own school."¹⁸

These statements were contradicted by the fact that although there were White and Hispanic residents in the neighborhood, and other white elementary schools nearby, Douglass School alone had an all-Black student enrollment. Even after the school board's public statement, nothing changed for a few years. Douglass School saw one of its highest enrollments in 1957-58, with 131 pupils. There continued to be four teachers, including the principal who also taught grades five and six for many years. However, knowing that the school would soon be closing, Geraldine Walton decided to send her daughter to kindergarten at Theodore Roosevelt in 1960.¹⁹ By 1961-62, there were only thirty-eight students enrolled, and just two teachers remaining – Mrs. Marjorie Johnson and Mrs. DeGrate.²⁰ The drop in enrollment indicates that other parents may have followed Walton's lead, by enrolling their younger children as they came of age at the formerly White elementary schools, while the Black students that were already enrolled at Douglass after 1954 likely remained there.

Douglass School was closed after the end of the 1961-62 school year. After the school closure, the school district continued to use the building for the Maintenance Department, and a shop was added south of the school in 1962.¹² The Douglass School building was purchased by the city in 1974. Initial plans for its use in conjunction with the Douglass Center (former U.S.O. building) began in 1970 when Marvin Butler was in charge of the center. Although the original intent was to turn it into a museum of Black culture, today it is part of the Douglass Community Center within Manhattan's Parks

¹⁶ "Douglass 50 Years Old Soon: 82 at Negro School Here," *Manhattan Nationalist*, 8 December 1953.

¹⁷ Bright, John D. *Kansas: the First Century*. New York: Lewis Historical Publishing Company, Inc., 1956.

¹⁸ "Small Effect on Schools in City," *Manhattan Republic*. 19 May 1954.

¹⁹ Fliter, Leah. "Pre-Brown School Days." *The Manhattan Mercury*. 14 May 2004.

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and Recreation Department. The school building was renamed the Douglass Center Annex in 1981 and contains the administrative offices for the Center.²¹ The rear of the property is currently used by Flinthills Breadbasket. Across the street, the former U.S.O. building serves as the main building for the Douglass Community Center, containing a gym and several rooms for athletics and meetings; the local NAACP held meetings in the building for several years.²² Nearby Douglass Park often served as a playground/recreational area for the school. Contributing to the significance of the district, the space has existed and been utilized since the creation of the school.

United Service Organization (U.S.O.) Building

The former U.S.O. building across the street from Douglass School, the Douglass Community Center at 900 Yuma, was built during World War II as a social center for Black soldiers. A local recreation center for military personnel already existed; the Community House at 120 N. 4th Street, but this was restricted to whites only. The local Black churches were the ones who would provide support for Black enlisted soldiers. Due to the rising number of Black soldiers stationed there during the war, and as entertainment venues were already restricted for Blacks in Manhattan, it was decided to build a separate facility using federal funds that were set aside for the construction of U.S.O. centers in locations near military reservations. The contract for the Yuma U.S.O. was awarded to Mont J. Green for a Black recreation center across from the Douglass School. By November 1941, the foundation and framing had been completed.²³ By early January 1942, the U.S.O. was complete, built for \$43,000, with Joseph J. Ford as the director. The building boasted many modern amenities for the time; a main lounge with a soda bar, a fireplace, and furniture of varying colors.²⁴ A library, kitchen, and office were also located off the main lobby. During its years of operation as a U.S.O., several notable African Americans, either enlisted men or entertainers, visited the center, including Joe Louis, Heavy Weight Champion of the World 1937 to 1949, Jackie Robinson, the first African American to play in the major leagues in the modern era and in the baseball hall of fame, and Lena Horne, an African American dancer, actress, singer, and civil rights activist. After the war, the city purchased the building from the federal government and dedicated it to public use. It was renovated in 1947 and used as a community center.²⁵ The building contains a gymnasium in addition to several other rooms.

Yuma Street Church of God

The building at 916 Yuma was constructed in 2003. Mount Zion Church of God in Christ, formerly Yuma Street Church of God in Christ, was first established during the Great Depression in 1932.²⁶ While the organization has a storied history in the Black community, the building is non-contributing due to its recent construction. That being said, all of the churches would often work together; and many church-goers would visit other churches with friends or family, leading to the churches in the Yuma Street area usually serving the entirety of the Black community in Manhattan rather than not. While this building is non-contributing, the historical significance of the organization is not in doubt. The building does not detract from the overall historical significance of the historic district. Though the building is made of contemporary corrugated metal the location, setting, and association of the property remains a strong tie to the Black community in Manhattan. Therefore, the 2003 metal building does not severely impact the importance of the district.

²⁰ Claire Crumbaker, Clerk of Board of Education of USD #383, May 3, 1973. Taken from Official Board of Education minutes filed at the Education Center, 2031 Poyntz, 3.

²¹ "Douglass School Building Sale Okayed," *Manhattan Mercury*, 20 January 1974.

²² "Douglass Grade School Reunion, June 17-18, 1994," in Vertical File, City of Manhattan African-American Community, Kansas State University Archives, Manhattan, Kansas.

²³ "A ripping start for U.S.O. center." *The Manhattan Mercury*. 20 November 1941: 1.

²⁴ Jim Miller, "Latest Features Incorporated in New Soldier Centers Here," *The Morning Chronicle*. 10 January 1942: 1.

²⁵ Lori Goodson, "WWII: During and After," *The Manhattan Mercury*, 17 June 1999, C1. "Douglass Community Center," Parks and Recreation, City of Manhattan, Kansas. http://www.ci.manhattan.ks.us/Parks_rec/Douglass.asp Accessed 10 June 2003, in Vertical File, City of Manhattan African-American Community, Kansas State University Archives, Manhattan, Kansas.

²⁶ *The History of Mount Zion Church*. Mount Zion Family Worship Center, international ministries. (n.d.). Retrieved June 27, 2022, from <https://mountzionfwc.com/about/history.php>

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Shepard Chapel

At 903 Yuma is a predominantly African American Masonic Lodge, Kaw Blue Lodge #107. Their building, purchased in 1974, is the former Second Methodist Church, called Shepard Chapel. Originally established in the 1880s, the original building at 6th and El Paso was heavily damaged in a flood in 1903.²⁵ After this, the organization moved to where Shepard Chapel currently sits at 903 Yuma. The building was built in 1916, for a price of \$4,500.²⁷ At the dedication services, then governor of Kansas Arthur Capper participated in laying the cornerstone of the church. The church itself was dedicated by Bishop Wm. Orville Shepard of the Wichita Area of the Methodist Episcopal Church; it is in his honor that the church is called Shepard Chapel. The new building consisted of a sanctuary with a choir section behind the altar. On either side of the choir were rooms that could be used for office space and meeting places for small groups. There was also a balcony and a full basement in which meetings, classes, and gatherings were held. The sanctuary windows were stained glass donated by families of the church; the largest and primary one, in the window facing south towards Yuma, still survives behind the wood put up that you can see in the photographs of Shepard Chapel. (Photo 1; the large window on the right, with the Kaw Blue Masonic Lodge sign on it.) There were choirs for both adults and children.

Notably, when local resident Maude Woods passed away in 1947, her obituary noted that she was a member of Shepard Chapel Church.²⁸ Her 15-year-old son at the time, Earl, also presumably attended Shepard Chapel with his mother and siblings. Earl would go on to attend Kansas State College and play college baseball; he became the first Black baseball player in the Big Seven Conference and the father of the famous professional golfer Tiger Woods.

Members worked hard to keep the church active, but by the 1940s, the building itself was in bad repair and there was outstanding debt. During this time, Rev. McGinty, his wife, and Mrs. McCune obtained money from the First Methodist Church to convert the coal furnace into gas. During this time, the stone walls of the church remained strong; but the interior needed refurbishing. In 1947, the Methodist General Board of Missions made a grant and the Kansas Conference Advance Committee authorized \$1,100 as an advance to help make general repairs. While this church was originally an off-shoot of the First Methodist Church; in the late 1800s their ties had separated for unknown reasons. However, this act of goodwill began to tie them together once again. Soon, the church couldn't afford to pay a full-time or part-time pastor. Community members were trained to be lay speakers for the chapel and took turns providing service on Sundays. 1961 was Shepard Chapel's last year as an active church. In 1964, the Shepard Chapel Church members requested that the Central West Conference, a Black conference, grant them permission to accept an invitation from the Kansas Conference, a White conference, to transfer to the Kansas Conference. The Central West Conference voted 7-0 in favor of the merging. In 1967, Shepard Chapel merged with the First Methodist Church. The Chapel closed its doors as the members moved to what was, at the time, an all-White church.

Conclusion

The Yuma Street Historic District is significant locally for Criterion A: Ethnic Heritage-Black, Social History, and African American Civil Rights.²⁹ The African American population in Manhattan grew exponentially around 1879, when southern Blacks were looking to escape the aftermath of the post-Reconstruction years. These "Exodusters" expanded Manhattan's Black population from the tens to the hundreds. Yuma and 9th – the south side of town – was the site of one of the city's first Black churches, the Second Baptist Church, established in 1882, with the existing building being completed in 1919. In 1916, Shepard Chapel (also called Second Methodist) was built at 903 Yuma, where it still stands today. While Mt Zion Church of God in Christ at 916 Yuma isn't contributing to the historic district (due to its construction in 2003), the congregation and church have existed in the area since 1932. The churches have always been the most important community institution to Manhattan's African American community.

²⁷ Walton. (2008). *140 years of soul: a history of African-Americans in Manhattan, Kansas, 1865-2005*. KS Publishing.

²⁸ "Mrs. Maude Woods." *Manhattan Mercury-Chronicle*. 20 November 1947: 12.

²⁹ Though a future argument could be considered for other areas of significance (possibly religion, education, and recreation/entertainment) the current research and documentation substantially supports significance for the

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These churches were the center of all aspects of the African American community, not only serving religious needs, but also the social, cultural, and political needs of its members. They also served important educational needs, with both secular and religious school classes. The importance of these churches in local Black history cannot be overstated; they were the first institutions that were organized and owned by Blacks and were places where they were free to express themselves how they wanted. As one of the only organizations locally where African Americans could have authority, they also provided important training for community leaders – many of whom were reverends. The churches – Second Baptist at 831 Yuma, Mount Zion Church of God at 916 Yuma, and Shepard Chapel at 903 Yuma – were all integral to the prosperity and development of the African American community in Manhattan. Douglass School, at 900 Yuma, was completed in January 1904, and while segregated and controversial, was incredibly important to community leaders and to the children of the Black community in the area. The Douglass Community Center at 901 Yuma was built originally as a recreational building for Black soldiers on leave from Fort Riley in 1942, where many famous Black figures visited, such as Jackie Robinson, Lena Horne, and Joe Louis. Through the 1950s and 60s this area became a natural hub for fostering and advancing local civil rights efforts, culminating in Martin Luther King Jr.'s visit to the district in 1968.

These buildings represent the historic community institutions that were developed and persevered in the face of broad and prolific discrimination, even in a city with abolitionist origins like Manhattan. These were the places where African Americans could safely associate with friends, celebrate milestones, worship, receive an education, or plan for civic engagement. They were critical to the development of community character in a time when African Americans were barred from much of the rest of Manhattan's society, and as such are an incredibly important monument to African American history within Manhattan.

Ethnic Heritage-Black, and Social History, as the historic district is locally important to the Black community in Manhattan, KS and has been since its settlement.

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9. Major Bibliographical References

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- 12 - "150 Years of Education in Manhattan," Manhattan Free Press Vol 14, No. 3 (14 July 2005).
- 13 - "Regarding a Colored School," Manhattan Nationalist, 23 July 1903.
- 14 - "Start Douglas Work at Once," Manhattan Chronicle, 12 August 1936
- 15 - Roving Reporter, "65 Children of Douglas School Enjoy Classwork, Art and Music," The Tribune News (6 May 1942): 11.
- 16 - "Douglass 50 Years Old Soon: 82 at Negro School Here," Manhattan Nationalist, 8 December 1953.
- 17 - Bright, John D. Kansas: the First Century. New York: Lewis Historical Publishing Company, Inc., 1956.
- 18 - "Small Effect on Schools in City." Manhattan Republic. 19 May 1954.
- 19 - Fliter, Leah. "Pre-Brown School Days." The Manhattan Mercury. 14 May 2004.
- 20 - Claire Crumbaker, Clerk of Board of Education of USD #383, May 3, 1973. Taken from Official Board of Education minutes filed at the Education Center, 2031 Poyntz, 3.
- 21 - "Douglass School Building Sale Okayed," Manhattan Mercury, 20 January 1974.
- 22 - "Douglass Grade School Reunion, June 17-18, 1994," in Vertical File, City of Manhattan African-American Community, Kansas State University Archives, Manhattan, Kansas.
- 23 - A ripping start for U.S.O. center." The Manhattan Mercury. 20 November 1941: 1.
- 24 - Jim Miller, "Latest Features Incorporated in New Soldier Centers Here," The Morning Chronicle. 10 January 1942: 1.
- 25 - Lori Goodson, "WWII: During and After," The Manhattan Mercury, 17 June 1999, C1. "Douglass Community Center," Parks and Recreation, City of Manhattan, Kansas. http://www.ci.manhattan.ks.us/Parks_rec/Douglass.asp Accessed 10 June 2003, in Vertical File, City of Manhattan African-American Community, Kansas State University Archives, Manhattan, Kansas.
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- 27 - Walton. (2008). 140 years of soul : a history of African-Americans in Manhattan, Kansas, 1865-2005. KS Publishing.
- 28 - "Mrs. Maude Woods." Manhattan Mercury- Chronicle. 20 November 1947: 12.

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

Primary location of additional data:

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

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____ recorded by Historic American Buildings Survey # _____
____ recorded by Historic American Engineering Record # _____
____ recorded by Historic American Landscape Survey # _____

x Other
Name of repository: Riley County Historical Society;
Manhattan Public Library

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property 4.25

Provide latitude/longitude coordinates OR UTM coordinates.
(Place additional coordinates on a continuation page.)

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

1	<u>39.1757°N</u> Latitude:	<u>96.5717°W</u> Longitude:	4	<u>39.1752°N</u> Latitude:	<u>96.5697°W</u> Longitude:
2	<u>39.1757°N</u> Latitude:	<u>96.5701°W</u> Longitude:	5	<u>39.1747°N</u> Latitude:	<u>96.5697°W</u> Longitude:
3	<u>39.1752°N</u> Latitude:	<u>96.5701°W</u> Longitude:	6	<u>39.1747°N</u> Latitude:	<u>96.5717°W</u> Longitude:

Verbal Boundary Description (describe the boundaries of the property)

The Yuma Street Historic District generally runs alongside either side of Yuma between 9th and 10th Streets, with the border also extending out to include Pilgrim Baptist at 831 Yuma.

More technically, the border starting point is at the centerline of 10th Street, exactly halfway between Colorado and Yuma Streets, and goes down the center of the the alley that runs behind the buildings at 903 Yuma, 916 Yuma, 912 Yuma, and 900 Yuma, respectively for about 460 feet till reaching the centerline of 9th Street, exactly halfway between Colorado and Yuma Streets. It then runs south down the centerline of 9th Street for about 187.5 feet to the intersection of the centerlines of 9th and Yuma Street. Here, it goes eastward along the centerline of Yuma for about 130 feet till reaching a line parallel with the plane of the eastern property line of 831 Yuma Street. It then turns south to meet up and overlap with the eastern property line of 831 Yuma Street where it continues to run south till hitting the center of the alley between Yuma Street and Fort Riley Boulevard (also called El Paso Lane), in all about 187.5 feet in length. It then turns west to run along the centerline of the alley/El Paso Lane across 9th Street and further west, along where the alley would be, were it to continue through, between the 900 blocks of Yuma Street and Fort Riley Boulevard, passes south of Douglass School at 901 Yuma and along the south edge of Douglass Park to the centerline of 10th Street (about 590 feet in all). From there, it goes north along the centerline of 10th Street until it meets the starting point (see map below).

Boundary Justification

Within these boundaries exist a high concentration of structures associated with historical community institutions of the African American community in Manhattan. This includes several churches, a recreation center, and a former segregated elementary school that was annexed into the recreation center. Almost all the contributing buildings in this district have existed since the early 1900s and have been important centerpieces to the local African American culture. Pilgrim Baptist at 831 Yuma, Douglass School (now Douglass Annex) at 901 Yuma, the Douglass Community Center at 900 Yuma, and

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Shepard Chapel at 903 Yuma are all contributing historic buildings. Douglass Park was historically a park and playground for the Douglass School and the local area and contributes as an important part of the district. Mt. Zion Church of God in Christ at 916 Yuma is non-contributing, as the building was built recently in 2003. While this building is non-contributing, the church and congregation have existed in the same spot since the Great Depression in 1932 and has also been an incredibly important community institution. Also non-contributing is the sanctuary building at Second Baptist built in 1982; outlined in the Second Baptist Historical Nomination. The immediate surrounding area is mostly residential, with the exception of some commercial/industrial uses along Ft. Riley Boulevard. While these residences were historically owned and occupied by black residents associated with the district, there is no distinctive cut-off point to discern what could or couldn't be included. Regardless, a formal survey of these buildings and assessment of their potential significance has not been conducted, and integrity has not been established.

Preparer:

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Property Owner:

name Attn: Anthony Williams – Pilgrim Baptist Church
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Property Owner:

name Attn: Danny Borders – Kaw Blue Lodge No 107
street & number PO Box 184 (Property 903 Yuma Street) telephone 850-209-3018
city or town Manhattan state KS zip code 66505-0184

Property Owner:

name Attn: Carl Taylor – Mt. Zion Church of God
street & number PO Box 1552 (Property 916 Yuma Street) telephone 785-341-9499
city or town Manhattan state KS zip code 66505-1552

Property Owner:

name City of Manhattan
street & number 1101 Poyntz Ave 785-587-2438
(Properties: 900, 901, 912 Yuma) telephone _____
city or town Manhattan state KS zip code 66502

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

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

Additional Documentation

Submit the following items with the completed form:

Photographs

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

Photograph Log

Name of Property: Yuma Street Historic District

City or Vicinity: Manhattan

County: Riley State: Kansas

Photographer: Alex Corrado

Date
Photographed: 6/29/2022 (1-20), 7/5/2022 (21-32)

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

Format: Building, position of camera, picture direction

- 1) Shepard Chapel, SW corner, camera facing NE
- 2) Shepard Chapel, NW corner, camera facing SE
- 3) Shepard Chapel, NE corner, camera facing SW
- 4) Shepard Chapel, SE corner, camera facing NW
- 5) Mt Zion, NW corner, camera facing SE
- 6) Mt Zion, NE corner, camera facing SW
- 7) Mt Zion, SE corner, camera facing NW
- 8) Mt Zion, S façade (front of building), camera facing N
- 9) Douglass School, NW corner, camera facing SE
- 10) Douglass School, N façade (front of building), camera facing S
- 11) Douglass School, NE corner, camera facing SW
- 12) Douglass School, SE corner, camera facing NW
- 13) Douglass School, SW corner, camera facing NE
- 14) Douglass Community Center, SW corner, camera facing NE
- 15) Douglass Community Center, NW corner, camera facing SE
- 16) Douglass Community Center, NE corner, camera facing SW
- 17) Douglass Community Center, SE corner, camera facing NW
- 18) Douglass Community Center, S façade (front of building), camera facing N
- 19) Pilgrim Baptist (not including addition), SW corner, camera facing NE

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- 20) Pilgrim Baptist (not including addition), NE corner, camera facing SW
- 21) Pilgrim Baptist (not including addition), SE corner, camera facing NW
- 22) Pilgrim Baptist (not including addition), NW corner, camera facing SE
- 23) Douglass Park, NW corner, camera facing SE
- 24) Douglass Park, W corner, camera facing E
- 25) Douglass Park, SW corner, camera facing NE
- 26) Douglass Park, SE corner, camera facing NW
- 27) Pilgrim Baptist Addition, SW corner, camera facing NE
- 28) Pilgrim Baptist Addition, SE corner, camera facing NW
- 29) Pilgrim Baptist Addition, NW corner, facing SE
- 30) Pilgrim Baptist Addition, NE corner, facing SW
- 31) Mt Zion, SW corner, camera facing NE
- 32) Douglass School, E façade, facing W

Photo 1: Shepard Chapel, SW corner, camera facing NE



Yuma Street Historic District
Name of Property

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Photo 2: Shepard Chapel, NW corner, camera facing SE



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Photo 3: Shepard Chapel, NE corner, camera facing SW



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Photo 4: Shepard Chapel, SE corner, camera facing NW



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Photo 5: Mt Zion, NW corner, camera facing SE



Yuma Street Historic District
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Photo 6: Mt Zion, NE corner, camera facing SW



Yuma Street Historic District
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Photo 7: Mt Zion, SE corner, camera facing NW



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Photo 8: Mt Zion, S façade (front of building), camera facing N



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Photo 9: Douglass School, NW corner, camera facing SE



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Photo 10: Douglass School, N façade (front of building), camera facing S



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Photo 11: Douglass School, NE corner, camera facing SW



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Photo 12: Douglass School, SE corner, camera facing NW



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Photo 13: Douglass School, SW corner, camera facing NE



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Photo 14: Douglass Community Center, SW corner, camera facing NE



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Photo 15: Douglass Community Center, NW corner, camera facing SE



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Photo 16: Douglass Community Center, NE corner, camera facing SW



Yuma Street Historic District
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Photo 17: Douglass Community Center, SE corner, camera facing NW



Yuma Street Historic District
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Photo 18: Douglass Community Center, S façade (front of building), camera facing N



Yuma Street Historic District
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Photo 19: Pilgrim Baptist (not including addition), SW corner, camera facing NE



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Photo 20: Pilgrim Baptist (not including addition), NE corner, camera facing SW



Yuma Street Historic District
Name of Property

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Photo 21: Pilgrim Baptist (not including addition), SE corner, camera facing NW



Yuma Street Historic District
Name of Property

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Photo 22: Pilgrim Baptist (not including addition), NW corner, camera facing SE



Yuma Street Historic District
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Photo 23: Douglass Park, NW corner, camera facing SE



Yuma Street Historic District
Name of Property

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Photo 24: Douglass Park, W corner, camera facing E



Yuma Street Historic District
Name of Property

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Photo 25: Douglass Park, SW corner, camera facing NE



Yuma Street Historic District
Name of Property

Riley County, Kansas
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Photo 26: Douglass Park, SE corner, camera facing NW



Yuma Street Historic District
Name of Property

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Photo 27: Pilgrim Baptist Addition, SW corner, camera facing NE



Yuma Street Historic District
Name of Property

Riley County, Kansas
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Photo 28: Pilgrim Baptist Addition, SE corner, camera facing NW



Yuma Street Historic District
Name of Property

Riley County, Kansas
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Photo 29: Pilgrim Baptist Addition, NW corner, facing SE



Yuma Street Historic District
Name of Property

Riley County, Kansas
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Photo 30: Pilgrim Baptist Addition, NE corner, facing SW



Yuma Street Historic District
Name of Property

Riley County, Kansas
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Photo 31: Mt Zion, SW corner, camera facing NE



Yuma Street Historic District
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Photo 32: Douglass School, E façade, facing W



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Figure 1: Outline of the Proposed Yuma Street Historic District, Riley County Aerial 2022*

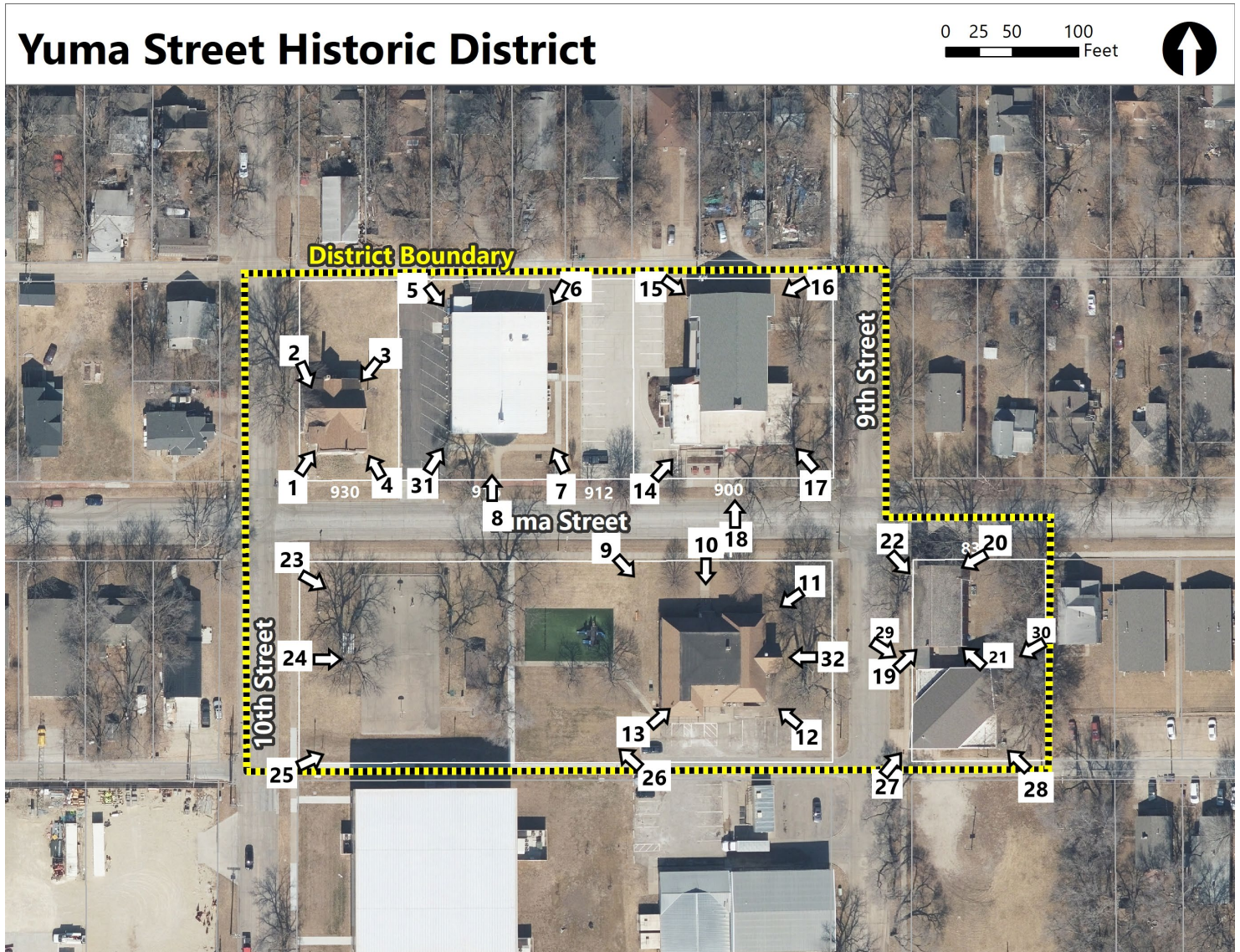


*Note: This map has been updated with the 2022 Riley County Aerial, which more accurately shows current conditions in the area.

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Figure 2: Aerial Key for Photographs



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Appendix A: Historic Photographs

Douglass School (Pre-1936 Restoration) – Courtesy of the Riley County Historical Society and Museum



Douglass School, 1931 – Courtesy of the Riley County Historical Society and Museum



DOUGLAS ELEMENTARY SCHOOL
Enrollment—73. Number Teachers—3.

1931

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Douglass School (Pre-1936 Renovation) – Courtesy of the Riley County Historical Society and Museum



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Douglass Community Center – Early Days (Courtesy of Source 25; by Geraldine Baker Walton)

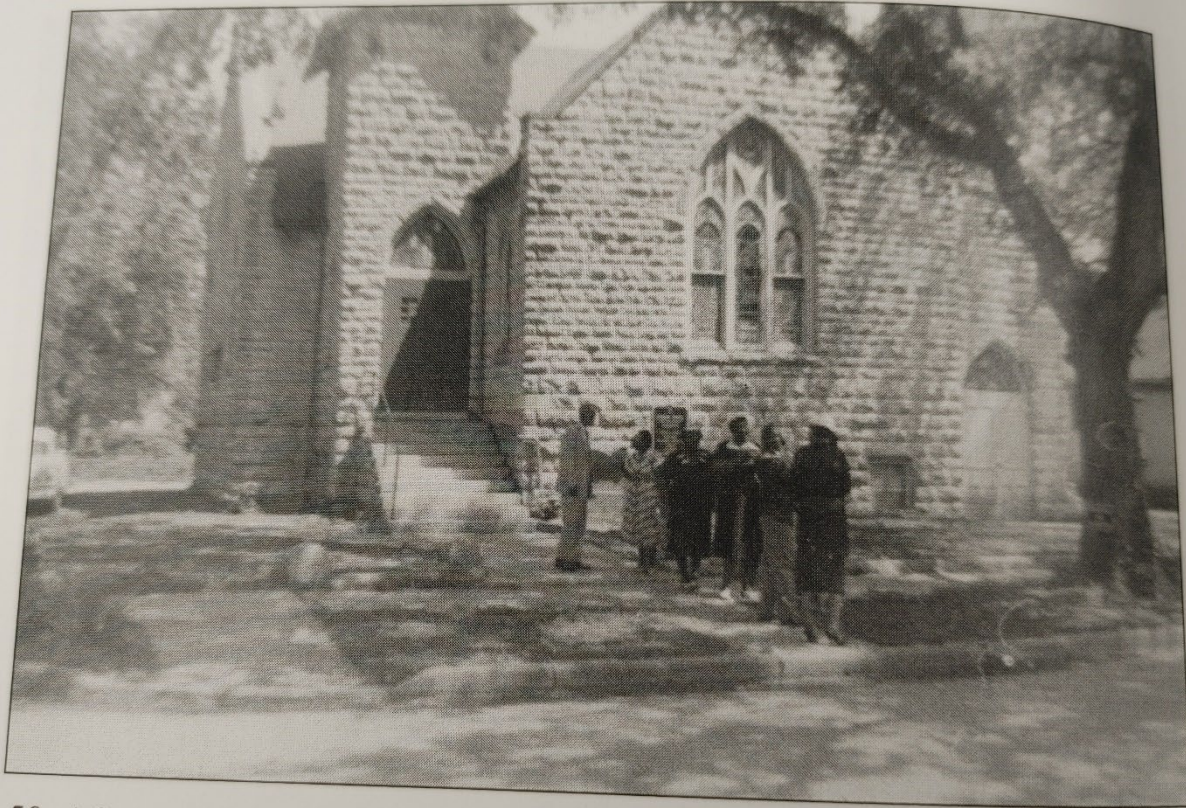


59. Group at Douglass U.S.O. Center, World War II era. (Courtesy author's collection)

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Shepard Chapel Church (Courtesy of Source 25; Geraldine Baker Walton)

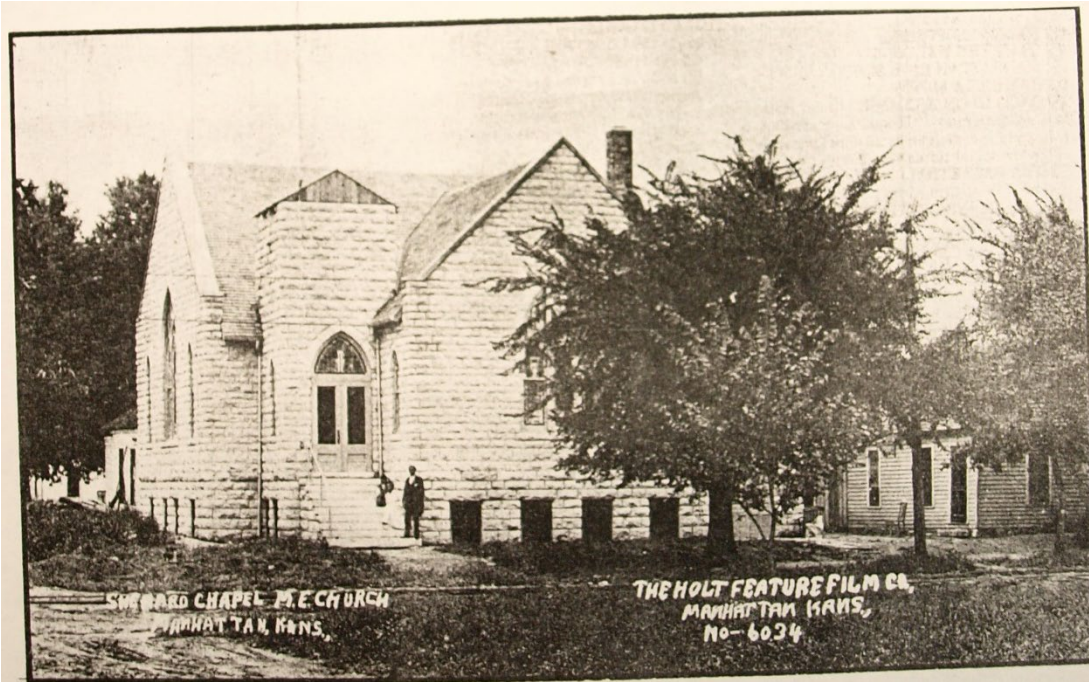


50. After services. The Shepard Chapel Church, located at Tenth and Yuma. This stone building dates back to 1916. It last served as an active church in 1961. (Courtesy author's collection)

Yuma Street Historic District
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Shepard Chapel, South Façade (Date Unknown) – Courtesy of the Riley County Historical Society and Museum



Yuma Street Historic District
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Black-Owned Store (Pre-U.S.O., Date Unknown) – Courtesy of the Riley County Historical Society and Museum



Yuma Street Historic District
Name of Property

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Douglass School (Courtesy of Geraldine Baker Walton)

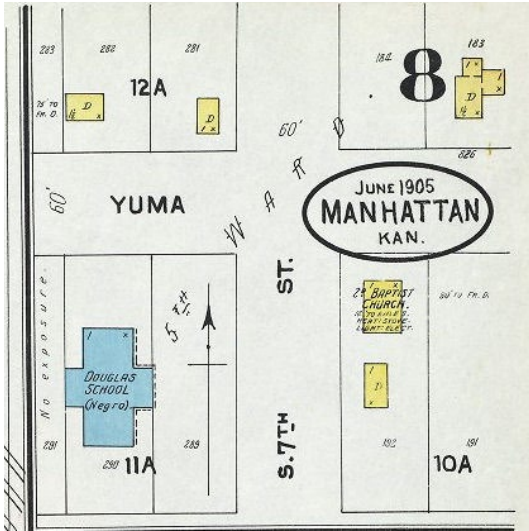


40. The Douglass School, named for Frederick Douglass, opened to 60 children on January 4, 1904. It was renovated in 1936. Until its construction, public education in Manhattan was not segregated. Douglass School closed in 1962. (Courtesy author's collection)

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1905 Sanborn Map of Yuma and 7th (before street was renamed to 9th)



North Façade of Pilgrim Baptist Church (50s-60s, Date Unknown)

