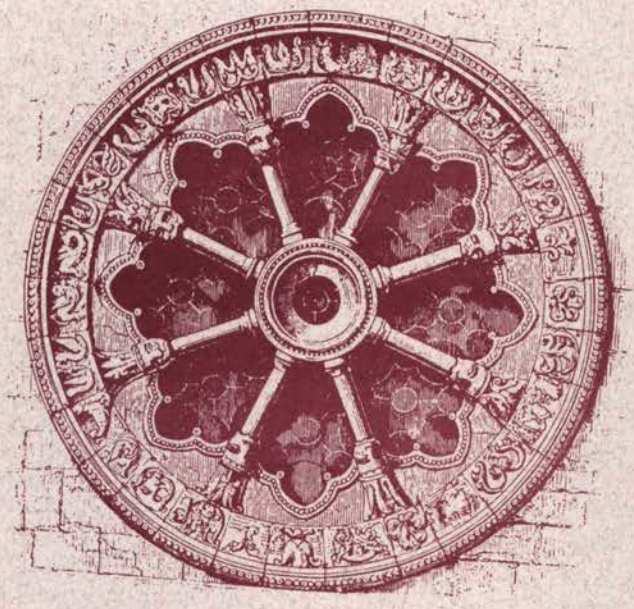
RELIGIOUS PROPERTIES IN KANSAS CITY, MISSOURI



REPORT PREPARED FOR

THE LANDMARKS COMMISSION OF KANSAS CITY, MISSOURI

City Planning and Development Department
Historic Preservation Management Division

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Prepared by Deon Wolfenbarger
Thomason and Associates
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I. INTRODUCTION

Kansas City possesses an impressive collection of religious properties built in the 19th and early 20th centuries. The growth and prosperity of the city during these years is reflected in the churches and other religious properties built by its citizens. The majority of the churches were constructed of stone or brick and many were designed by the city's leading architects. Religious properties may be significant for their role in the growth and development of the city; for their associations with the advancement of religious doctrine; for their associations with persons or events significant in religious history; or through their architectural design. The Gothic Revival style was particularly popular in the city and almost one hundred churches built in this style remain extant throughout the city. These and other religious properties constitute an important property type of which many are of particular architectural and historical significance.

The long range goal of this study is to create a strong data base for evaluating the significance of religious properties in Kansas City. This data base includes:

① Identification of the majority of religious properties in the city. Based upon city directories, maps, and information presently on file at the Landmarks Commission, between 250 and 350 religious properties constructed prior to 1950 may exist within the city limits. Time and financial constraints prevented the completion of a comprehensive inventory of all religious properties. However, in order to adequately identify religious property types and historic contexts, a majority or 200 religious properties were identified. These 200 religious properties were field verified, photographed, and identified by address, date of construction, present and historic names, and present and historic use. Primary source materials such as city directories and secondary source materials such as the publication, Kansas City, A Place in Time were used to identify properties and architects. A complete listing of these 200 properties are located in Appendix B.

② Identification of religious historic contexts. The development of religious historic contexts for Kansas City included identification of concept, time period, and geographical limits utilizing existing histories and reports. These contexts were based upon extensive research of local history.

③ Identification of religious property architectural styles and property types. Religious properties may include not only churches but also schools, meeting halls, and parish houses. All properties have been categorized by type and architectural style.

④ Evaluation of the eligibility of religious properties for listing on the National Register and/or Kansas City Register of Historic Places. All 200 properties have been analyzed in terms of National Register of Historic Places eligibility and a set of proposed National Register registration requirements have been derived from this analysis. The proposed registration requirements have been applied to the 200 religious properties.

⑤ Recommendations for future survey efforts. Research designs for future survey efforts have been developed which include descriptions and locations of the survey activities, estimation of the number of properties to be inventoried, research questions to be asked for each proposed survey activity, priority assignment of survey activities, and and descriptions of final survey products and survey costs.

This study and its recommendations are in accordance with survey priorities set forth in the Kansas City Survey Plan of 1992. The Survey Plan outlines historic contexts, property types, and survey criteria for historic resources in the city. The survey criteria identified religious properties as a thematic grouping of resources requiring intensive survey. The criteria included the following analysis:

- ❑ **Opportunity:** Extensive historical information on religious properties is available in addition to the survey data on file at the Landmarks Commission. There has also been interest expressed by a number of congregations to recognize the historic and architectural significance of their churches.

- ❑ **Significance:** Many religious properties appear to possess sufficient significance to meet National and local Register listing. Significance may be for the property's role in religious history, association with significant persons or event, or for a property's architectural design.

- ❑ **Integrity:** The majority of the religious properties identified in the city retain much of their original design and character. Most properties continue to be used for religious purposes.

- ❑ **Theme:** Religious properties constitute a cohesive and readily identifiable grouping of properties.

- ❑ **Incentives:** The recognition of a religious property's significance may promote its continued use and appropriate rehabilitation. Significant properties no longer used for religious purposes may benefit through tax incentives and other available financial programs.

- ❑ **Threats:** Changing demographics and religious trends have led to some congregations leaving their original church buildings. Reduced congregation size and financial constraints also contribute to maintenance problems which can threaten the integrity of religious properties.

- ❑ **Balance:** Religious properties are found in all sections of the city and their study would assist in the comprehensive analysis of Kansas City's historic resources.

Significant religious properties identified through intensive level survey may be eligible for listing on the National or Kansas City Register of Historic Places. A religious property has to meet specific criteria beyond that ordinarily required for listing on the National Register. A religious property is eligible only if it derives its primary significance from architectural or artistic distinction or historical importance. This criteria has been established in order to avoid any appearance of judgement by government about the validity of any religion or belief. Therefore, the significance of a property cannot be established on the merits of a religious doctrine, but rather, for architectural or artistic values or for important historic or cultural forces that the property represents. This criteria has been applied to religious properties identified in this study and is discussed in the registration requirements chapter.

The inventory of religious properties concentrated on areas of Kansas City which were within the city limits in 1950. No field verification took place outside of these areas with the exception of the National Register listed Antioch Christian Church in Kansas City North.

II. HISTORIC CONTEXT

Religion in Kansas City, Missouri

Decisions about the identification, evaluation, registration, and treatment of historic religious properties may only be reliably made when the relationship of the individual resources to other similar resources is understood. In addition, the association of the individual resource to the broad patterns of history in Kansas City must be defined as well, in order to make the most responsible decision. Therefore, it is first necessary to explore the cultural theme of "Religion in Kansas City, Missouri" in order to provide a foundation for future decisions concerning religious properties in our community.

This study recognizes that no theme exists in a vacuum. The story of religion in Kansas City is set within a broad sweep of political, economic, social, and intellectual history of not only the community, but the nation as well. In fact, due to the vast interplay of forces which have acted upon and through ecclesiastical institutions, it is often difficult to separate the theme of "Religion" from the rest of Kansas City's history. This is particularly true in the areas of education, ethnic heritage, health/medicine, and social history. Where necessary, therefore, a broader historical overview of the forces which affected religious properties in Kansas City is provided.

The geographical limits for the study of religious properties is the 1992 city limits of Kansas City. Most of the recorded history of religion in Kansas City focuses on what occurred within the historic city limits. Thus the smaller, outlying churches in areas surrounding Kansas City (which would eventually be incorporated) are not usually featured. Their history, in a few cases predating churches in Kansas City, tends to duplicate that of other rural churches across Missouri. They are a part of Kansas City's religious heritage, though, and are therefore included in this study.

For evaluating the significance of historic properties, the nationally accepted guidelines are those used by the National Register of Historic Places. This study of religious properties in Kansas City uses those guidelines, as established in National Park Service Bulletin 16. The general arbitrary time limits for historic resources to be included in the National Register of Historic Places (as well as the Kansas City Register) is fifty years. An additional ten years - to 1952 - has been included in this study in order to give this report some usefulness into the future. Also, some exceptional cases exist to the fifty-year rule, such as buildings associated with the Civil Rights movement and significant examples of the Modernist movement in religious architecture.

Introducing White Man's Religion in a New World: late 1700's - 1830

Although Spain had established missionary settlements in this country far earlier than France, the French were the first to take advantage of the opportunities for evangelism west of the Mississippi. France's interest in the area west of the Mississippi, known in the 1700's as Louisiana, was high not only due to their missionary zeal, but also for their hopes of expanding the fur trade, the search for precious metals, and the desire to discover a passageway to the Pacific. Indeed, the French missionaries' conduct often expressed as much ardor for the Crown as for the Cross. They contributed significantly to the settlement of the American Midwest, and in many communities from the Great Lakes to the Gulf of Mexico, they left the imprint of their country's culture and civilization. In the Kansas City area, however, the French culture left but a faint impression upon the land, which was virtually obliterated by the tread of American frontiersmen.

Among the earliest French emissaries to enter the region were the Jesuit missionaries. Their efforts to bring Christianity to the Indians took them to the outermost edges of the frontier. As much explorers as missionaries, the clergy in France were recruited by the Roman Catholic church by a statement which read

> "We offer you: No salary; No Recompense; No Holidays; No Pension. But: Much Hard Work; a Poor Dwelling; Few Consolations; Many Disappointments; Frequent Sickness; a Violent or Lonely Death; and Unknown Grave."

Several intrepid souls responded to this challenge of performing God's work in the New World. The Jesuit priests often traveled in the company of French fur traders, and were called "Black Robes" by the Indians. For the French living in the Upper Louisiana territory, religion and social life were closely connected. However, a chronic shortage of priests meant that laymen sometimes presided at prayer meetings, weddings, and funerals.

Up through the time the territory was purchased by the United States, Catholicism remained the official religion. In the western portion of Missouri, the Catholic priests who came to the Indian missions provided the earliest known religious services in the area. Catholic mission priests were also shorthanded in the Missouri territory, and it was up to the diocesan priests to provide Catholic services in the wilderness. Father La Croix, a chaplain to the Sisters of the Sacred heart at Florissant, came to the area in 1821 or 1822. It is uncertain whether he visited the site of Kansas City at this time, as records for the diocese were destroyed by a flood in 1844. In either 1825 or 1828, a young German priest came to conduct missionary work among the Indian tribes in the area. The Rev. Joseph Lutz had been corresponding with Catholic Indians in the territory through the Indian agents (thus indicating an earlier presence of Catholic missionaries). An Indian chief, Kansas, came to St. Louis to request an interview with Lutz. He persuaded Father Lutz to start a missionary tour among the Indians of the territory. Lutz visited the Kansans and the Kickapoo tribes in his first visit. Later, when the Jesuits became permanent missionaries among these tribes, Father Lutz still accompanied the Fathers on their trips west to the Indian missions.

The Jesuit fathers from St. Louis also organized a mission near the mouth of the Kansas River in 1825. Their purpose was to Christianize the Wyandotte Indians and other tribes in the areas. Rev. Charles Van Quickenborne went on his first missionary excursion to the Osage Indians in 1827, and stopped for a few days with the fur traders at the mouth of the Kaw. He did not hold out much hope for "Christianizing" the Indians, but did make two more visits, in 1829 and in 1830. In 1837, a Jesuit mission was established at a Kickapoo village in Kansas. Father Benedict Roux, who arrived in the area in 1833 primarily to minister to the needs of white settlers, also visited with the Pottawatomi and Kickapoo nations. His personal notes from the time indicate that the Indians were already converted to Catholicism by the time of his visit.

> It is enough to say that they are truly Catholics in desire that their life gives you a perfect image of that of the Christians of the primitive Church. We ought to pray to these two nations, for they are continually praying for Black-robes to come to their assistance and show them the way to Heaven (Thompson, 1923).

After the United States had purchased the Louisiana territory in 1803, declared Missouri a territory in 1812, and granted statehood in 1821, Protestant denominations began to view the area near the future city of Kansas City as ripe for missionary work. Not only did the increasing numbers of American settlers in Missouri desire religious

services, but the savage "aborigines" became of special interest to Protestants as well. It was thought that the conversion of the natives to Christianity might prove a peaceful way of solving the "Indian problem". The "problem" was particularly keen around Kansas City after 1830, as more and more tribes from east of the Mississippi River were relocated by the federal government. It has been estimated that over 90,000 Native Americans passed through the Kansas City area due to various relocation efforts of the United States government, and increasing numbers of them settled just west of the Missouri state line (Kansas, at this time, was "Indian Territory"). Following the Indians were Protestant missionaries, some of whom set up impressive establishments near the junction of the two rivers. Many of these missionaries stayed on in the Kansas City area, long after the need for their religious missions had been swept away by westward expansion.

The overwhelming westward migration in the United States brought Kansas City out of isolation, and permanent white settlers began to move here. Thus as soon as this part of the country was settled, the Native American population was again forced to move along. The Indian missionary period, therefore, was relatively brief. The original number of buildings and sites in Missouri associated with the missionaries was never that great in the first place. In addition, most of these have been lost over the years. Therefore few, if any, extant historic resources are expected to be found representing the actual missions in Kansas City, Missouri (although some resources still exist in Kansas, and historic archaeological resources may be found as well).

Although significant as the introduction to Christianity in this part of the untamed west, the mission period of religion is important for Kansas City for other reasons. The men who worked in the Indian missions eventually became leaders of the fledgling towns of Kansas and Westport. Although the French settlers that had located along the river predated this group of missionaries, it is felt by some historians that the fur trading community might never have developed into a city. These trappers and traders were people who were not only used to living outside of civilization, they indeed may have preferred it. In contrast, the men who ran the Indian missions were well-educated, and had no intention of leaving civilization behind. They had been raised to believe in what would later be termed as America's *Manifest Destiny*. The building of towns was inevitable to them. Historic resources associated with these missionaries, while perhaps not directly related to the context of religion, may still be extant and eligible for the local and National Register under Criterion B.

Laying the Cornerstone in Kansas City - Frontier Congregations: 1823-1860.

Camp meetings and Circuit Riders

The settlement and development of the West in the United States is not only a story of politics and commerce, but one of religion as well. All institutions in American life, including religion, were recognizing the growing importance of the West. It was through westward expansion that the Kingdom of God in America was to be achieved. It was not simply a matter of sending ministers to care for relocated communicants, although that is a part of the history of religion in Kansas City. Religion in the West also involved the conversion of countless persons who did not belong to any church, and who gave little evidence of even having a desire to be affiliated. Frontier evangelism played a major role in the development of religion in this period of Kansas City's history, and those religious bodies which were best able to accommodate themselves to the conditions of the frontier were later to emerge as the largest in the entire nation. On the other hand, denominations which maintained a parochial viewpoint and focused on New England, failed to see the possibilities in the West. Arriving in town after Kansas City had become a "metropolis", these denominations generally consigned themselves to minor roles in Kansas City's religious life.

Some religions were already represented in Kansas City by the time the flood of white settlers came in the mid-nineteenth century. As mentioned earlier, many of the men who established the Indian missions in Kansas later moved to Missouri, and became leaders in development of Kansas City. John Calvin McCoy was the son of Isaac McCoy, who helped establish a Baptist mission on the Missouri border. John C. McCoy was responsible for the development of the town of Westport. After coming to the area to start the mission, the McCoys all settled on land which John felt was destined to become a "portal to the West". In 1835, he filed the plat for the town. Three years later, he was one of fourteen original investors of the Town Company of Kansas. Johnston Lykins, married to Isaac McCoy's daughter, also came west with the McCoys to work among the Shawnees for the Baptists. A physician by profession, he not only vaccinated the Indians against smallpox, he also compiled a Shawnee-English dictionary and alphabet, enabling them to read the Bible. In 1848, he left the Baptist mission, and settled in the town of Kansas, where he became the first mayor by default. He was one of the incorporators of the Chamber of Commerce, and of the Kansas Valley Railroad Company.

The Rev. Nathan Scarritt was brought to the Methodist mission by Thomas Johnson in 1848, six years after his brother William had died. After a short while at the mission, Scarritt traveled around the Indian territory to preach on reservations. He was then sent by the Methodist Bishop to become pastor at Westport. While working there, Scarritt helped found Westport High School and became it first principal. Thinking that the school was taking up too much of his time, the Bishop sent Scarritt back out among the Indians in 1855. During the Civil War, while he and his family moved to farm land which he had acquired northeast of town, he continued to work as a minister. In 1880, he was the first pastor of the Washington Street Church. He then served at the Lydia Avenue Church, the Campbell Church, and at the Melrose Church at 200 North Bales (after having donated $30,000 for its construction). While serving as preacher, Scarritt had quietly amassed a fortune in real estate holdings, particularly in the northeast section of Kansas City. His final dream, though (that of establishing a school for missionaries), was not accomplished until after his death. He offered to donate land at Norledge and Askew, and $25,000 towards the construction of a building, if the Methodist Church' Women's Board of Foreign Missions would match his amount. The offer was accepted just days after his death, but the Scarritt Bible and Training School operated until 1924, when it was moved to Tennessee and later became part of Vanderbilt University. While in Kansas City, it trained more than 2,000 women in the field of missionary work.

The missionaries in and around Kansas City were few, and were inadequate in number to serve the needs of the quickly settling countryside. In the mid-1800's, large numbers of Baptists moved to western Missouri from Kentucky and Tennessee, looking for better opportunities in farming. The ministers of these new Baptist settlers (generally theologically untrained) were not paid for their preaching, and needed to support themselves by means such as farming and hunting. On the lookout for better opportunities for themselves as well, these ministers often joined a group of emigrants moving westward. Several Baptist preachers were thus among the earliest settlers in this area. Unencumbered by a national ecclesiastical organization, the preachers could move easily among the frontier settlements, and preach wherever they could gather a group. Coming from a similar rank and station in life as the settlers, they were also able to speak to the conditions of the frontiersman. The

Baptist preachers had the ability to translate religion into the language of the common man, and present two simple alternatives - heaven or hell. For this ability, they were successful not only in holding onto their own members, but in winning over many of the unchurched pioneers. Since they did not have to depend upon a church for support, they often found it feasible to establish a church even if there were no more than a dozen members. As successful as the Baptists were in the early part of the nineteenth century, some serious differences of opinion developed when the eastern Baptist congregations sent missionaries out West. The missionary men were generally well-educated, and their supposed condescending attitude toward the untrained local clergymen produced some anti-missionary factions among the rural Baptist churches.

The Methodist church was also successful in providing for their members who emigrated in the mid-nineteenth century, and for recruiting new converts. Although at first glance, the highly centralized and regulated Methodist organizational system might not seem to appeal to democratically inclined frontiersman, a Methodist "invention" overcame this liability. The circuit rider system brought church organization down to the local level, and enabled itinerant ministers to cover a wide territory in the rural areas of Missouri. A Methodist minister would be assigned a certain area to cover, and would travel from settlement to settlement, preaching to people in barns, taverns, courthouses, or even open fields. Once a circuit was completed, the preacher would return to his original point to begin again. If possible, the minister would organize a class of a few believers, and appoint a class leader to guide them in worship and study sessions during his absence. The circuit rider system attracted not only professing Methodists, but provided ministry for the unchurched as well.

The traveling minister concept was used by several denominations, but the Methodists are generally credited with developing its most effective use among sparse and scattered populations. The image of the traveling preacher was a central figure in religion before the Civil War. The Methodists, Baptists, and to some extent, the Cumberland Presbyterians, were the most active denominations in the rural sections of western Missouri in the mid-1800's. Their less formalized creed and ritual, democratic organization, and a tendency to emotionalize a personal experience with God appealed to frontier settlers. Their simple and direct doctrines and the offer of quick salvation and immediate membership also attracted rural converts. These ministers worked directly on the fear of eternal punishment. Specific - not abstract - sinful conditions were attacked. Dancing, card playing, horse racing, gambling, swearing, drinking, and fighting (the things most enjoyed on the frontier) were sins which were easily recognized, even by the uneducated.

Although conversion of settlers led to the rise of Baptist and Methodist churches in the area, they were by no means the only Protestant religion observed in Kansas City. Several settlers brought their own religion with them. The wave of settlers from the Upland South brought many followers of Messrs. Stone and Campbell, making Missouri even today one of the strongest states for the Christian Church (Disciples of Christ). Presbyterians maintained a presence in the area by virtue of following their constituents. The Scotch-Irish emigration, from western Virginia and North Carolina, through Kentucky and Tennessee, and eventually into Missouri, is virtually the same story of Presbyterian movement through the West. However, the Presbyterian insistence upon an educated ministry led to a lack of ministers in the frontier. In general, the church also repudiated the use of emotional excesses in revivalism, which proved to be so effective among unaffiliated backwoodsmen. This emphasis on educated clergy, coupled with proclaiming the Calvinist doctrine of the elect, found its greatest acceptance among the area's upper classes. As noted earlier, the Cumberland Presbyterian Church - the frontier branch of the Presbyterian denomination - was better suited to converting the unattached pioneers. Along with the Baptists and Methodists, it was result of the Great Revival in American religion, an intense wave of religious awakening which swept the country during the early 1800's. This movement was especially strong in the frontier sections of Kentucky and Tennessee, where many of Missouri's early settlers emigrated.

In addition to circuit riders, another religious tool appealing to the early settlers of this region was the camp meeting, used primarily before the Civil War. Again, the Methodists made the most extensive use of camp meetings, but several other denominations held meetings. Some were even interdenominational. It was customary to select a grove with plentiful water, pitch tents or build huts, take provisions, and camp on the grounds, as camp meetings lasted anywhere from several days up to three weeks. Crowds traveled for miles for these frontier revivals, and their success was judged not only by the number of converts, but by the frenzy

generated by the ministers. In the often highly charged emotional atmosphere, listeners evidenced religious change by rolling, barking, dancing, jerking of the body, and the holy laugh. This sort of revivalism was able to work on the frontier where there were few social restrictions at the time, and where, as one religious historian noted, the population here was "susceptible to intense excitement" (Olmstead, 1960). Although many of the more sophisticated remained skeptical of these services, the camp meeting did provide a religious, as well as a much needed social experience for rural settlers. It was an opportunity for worship which was otherwise unavailable in the early history of this area. Some of these camp grounds may have been used only once, but several were at fixed locations for regular annual meetings. A few may still be identified in the Kansas City area. Weaden's camp ground, in the Gallatin township of Clay County, later became the site of the Antioch Christian Church, organized in 1853 and built in 1858 or 1859. Many other camp meeting grounds were part of farms, and were not developed into church sites. One such example was a Methodist camp which was located on a farm in what is now part of Swope Park.

Although not "circuit riders" in the typical sense, Catholic priests continued to come to Kansas City to minister to the needs of the French trappers and traders settled along the river. The fur companies, generally based in St. Louis, would invite priests to visit each of its agencies in the wilderness. Religion, it was felt, would work to keep the fur companies' employees honest and moral. In all likelihood, the same priests who came to work on Indian missions also conducted Catholic services for the French settlers around Kansas City, but most of these records were lost in the flood of 1844. Surviving letters from Father Lutz, for example, indicate that in addition to saying mass and performing all the duties of a pastor, he also served as schoolmaster while visiting the French settlement in the West Bottoms. The Jesuit fathers stationed at the Kickapoo mission across the state line would also attend to the needs of the Catholics in Westport Landing (town of Kansas).

Permanent Churches

Partly out of the necessity of frontier life, most citizens were preoccupied with the daily routine of eking out a living, and remained largely indifferent to formal religion. The truly religious in Missouri at this time saw the state as being overrun with drunkenness, gambling, fighting, general disorder, and Sabbath-breaking. Certainly Kansas City's early reputation confirms the abundance of these vices in this area. Religious individuals, therefore, were very anxious to have ministers and churches come to their community. For the small settlements surrounding the town of Kansas, as soon as they gained an adequate population to support a regular church, the local residents constructed permanent buildings and hired a resident minister. In general, regular churches with full-time ministers gradually began to replace circuit riders and camp meetings in the 1830's and 1840's. Little Shoal Baptist Church, founded in Clay County (present day Kansas City), was one of the earliest, established in 1823. Its first building, a log church, was built in 1824. It was replaced by a brick church in 1882-83 (demolished). The Little Shoal Cemetery, which was organized in 1822 and was associated with the church, still remains, and is the oldest cemetery in Kansas City.

On a statewide level, religious denominations were forming conferences, synods, or other regional organizations. Groups such as the Disciples of Christ began to hold regular annual state meetings after the mid-1820's. Associations of local Baptist churches achieved governing authority in Missouri during the 1830's. The Methodist Episcopal Church had divided the state into regions prior to the Civil War. Most of these denominations carried over their structural organization that was used in the rest of the nation. Under the tutelage of their statewide or regional organization, local churches were organized or introduced to Kansas City.

Although the Baptists, Methodists, and Cumberland Presbyterians actively recruited members for their newly-organized congregations during the first half of the nineteenth century, they concentrated these early efforts among the widely-scattered American emigrants in the outlying rural areas. They tended to bypass the larger villages, such as Chouteau's French settlement along the river, which remained nominally Catholic. As noted earlier, the official religion in the area had been Catholicism, from the late 1600's up through 1804. Although the western portion of Missouri was settled after this, its earliest residents were still the French traders who naturally brought their religion with them. However, as the Roman Catholic Church was no longer government supported, it was up to the parish based in St. Louis to provide church services in the town of Kansas. Thus most Catholics met informally without the benefit of a priest, except when one from an Indian mission was able to stop by.

Father Benedict Roux is known as the first resident priest of Kansas City. By the time Roux came to the area in late 1833, he found thriving communities at Liberty and Independence. However, the fur-trading community at the great bend in the river did not appear to hold much promise for development, at least at first glance to Roux. The actual number of Catholics in the community was quite small, and the burden of erecting a church would rest almost entirely on the Chouteau family. Father Roux was able to organize a congregation, though, and begin plans for building a church. In 1834, he purchased 40 acres in one of the first real estate transfers (for a consideration) in the town of Kansas. Today, this corresponds to an area roughly between 9th and 12th Streets, and from Broadway to just west of Jefferson. It wasn't until 1835 that the first religious building in the town of Kansas was constructed near the river landing. The log building, known locally as the Chouteau's Church, was built at the corner of 11th and Penn with the help of Bereniece Chouteau.

In reality, Father Roux was permanently stationed in Kaskaskia, Illinois, and actually spent relatively little time in the town of Kansas. Although he highly regarded the Chouteaus, he did

> not expect to remain long with them, as they are right in the Indian country and too far away from the Catholics for me to carry on my ministry with convenience. I intend to go and settle in the midst of my Catholic congregation; provided I have corn-bread and milk I am content" (Thompson, 1923).

Other priests which came through the area to minister to the Indians took care of the needs of the Catholic faithful. Father Joseph Lutz, coming first in 1825, continued his visits to the community at least until 1844. The Jesuit priests at the Kickapoo Mission in Kansas also regularly attended to the needs of the Catholics. At one of their suggestions, Chouteau's Church was named for a Jesuit saint, St. Francis Regis. It wasn't until Father Bernard Donnelly came in the 1840's that the Catholic church began to fully develop in the community. Born in Ireland and ordained in St. Louis, Donnelly was assigned to Independence in 1845. The town of Kansas was only a small part of the field which he covered. As the town grew, however, it began to require additional services. Also, the Jesuit Fathers, who had been attending the area from the Kickapoo Mission, removed Westport Landing (the town of Kansas) from their list of outmissions in 1847. The town of Kansas was then added to Donnelly's outmissions. Finally in 1857, he was appointed the priest for the community. Liberal in his beliefs, Donnelly welcomed the Protestants to his church on Sundays when the Catholics conducted the only services in town.

In general, most denominations were fairly established by the time of the Civil War. The Catholics, as noted, were the first organized religion the town of Kansas, while the Methodists, organized in 1845, claim to have constructed the first Protestant church building in Kansas City. Their church building was constructed in 1852 near the corner of Fifth and Wyandotte Streets. It was used by several denominations at the time; the First Baptist Church of Kansas City organized in this building in 1855. The Cumberland Presbyterians had a meeting place in Westport, as did the Disciples of Christ and the Evangelical Church. This latter group broke off in 1858 and organized the First Christian Church in the town of Kansas. The Episcopalians conducted services earlier, but did not organize as St. Luke's parish until 1857. They met at first in a hall on Market Street, or as others, in the Methodist Church. Although some religious groups would not come to the community until after the Civil War, by this time Kansas City was out of its pioneer stage, and was on its way to becoming an urban center.

It was a commonly accepted value that religion improved the community, and was a part of taming the frontier and forming a town. The establishment of a church held great promotional value in attracting new settlers. Therefore, many of the even relatively small towns surrounding the town of Kansas (and which were eventually incorporated by Kansas City) had more than one church. The value of churches in community development had almost as much impact in their establishment as did the desire for religious fulfillment. Churches did attempt to do more than serve as "inducements" for settlers, however. Kansas City during the 1850's, for example, had quite a reputation due to the number of street fights, gamblers, prostitutes, and amount of drinking in the community. Nathan Scarritt was appalled by the "sinks of dissipation" that he saw, and asked the editor of the Ledger to support a drive for temperance and morality. However, the newspaper became involved more for the sake of improving the appearance of the young town than for moral reasons.

Religious groups often worked together on several issues prior to the Civil War. In addition to temperance, religion across the state worked to improve the general character of society. Organized churches supported

various attempts by state government to regulate personal conduct and to fix moral standards. Missouri statues made laboring on Sunday a serious offense. For the most part, though, it was up to the churches to regulate the moral conduct of its members. When accused of a transgression, members were sometimes tried before the congregation or committee which had the power to expel members. Obviously, the churches could have little influence on those persons not affiliated with a religion. Due to the transient nature of much of the town's population at this time, this meant that a majority of Kansas City's citizens felt free to act as they desired. It would not be until after the Civil War that a large segment of the city's population considered religious affiliation important, either from honest personal convictions or merely for community acceptance.

Religion was not only brought with the new settler, in some instances, it was the reason they came to the Kansas City area. Most notable is the story of the Mormons. In 1830, the Mormon Church believed that its congregation would realize salvation by moving west. Joseph Smith, its founder, and some others settled upon Jackson County, which at that time was on the extreme edge of civilization, yet not completely isolated. An Ohio Mormon church raised money to buy 200 acres, about half of which is today located within the city limits of Kansas City. Some of their eventual holdings included land along Brush Creek in the present-day Country Club Plaza neighborhood, part of the Sunset Hill district, and much of the land along the Paseo between 27th and 39th Streets. It was their plan to build the sacred city of Zion in Jackson County.

Most literature focuses on the church's stay in Independence, but as noted, the Mormons owned land throughout the metropolitan area. They established several businesses, bought more land, and began emigrating to the area by the hundreds. Smith established the first school in Jackson County near Troost Lake. Westport was one of their areas of trade, and a Mormon toll road was established between Independence and Westport. The "Gentiles" became greatly disturbed with the Mormons' establishment and quick growth in the area. In 1833, they burned the Mormon printing press in Independence, and delivered an ultimatum for the group to leave. After agreeing, the Mormons changed their minds and stayed another year. However, they eventually moved north across the river into Clay County. They were again forced out into other counties, until ultimately the "Mormon War" of 1838-39 erupted, finally expelling them as an organized group from Missouri. The distrust for the Mormons was felt by Protestant and Catholics alike. Father Benedict Roux recorded in a letter to his Bishop that the

> disquieting situation in which the people of Jackson County find themselves at this moment will place certain obstacles for some time to come in the way of our designs. Between them and the Mormons is an implacable hatred . . . Thoughts of religion are supplanted by thoughts of fighting, and at this present moment religion does not hold first place in Jacksonian hearts (Thompson, 1923).

It is difficult to assess the full impact of the various religious groups in early Kansas City. As noted earlier, they undoubtedly provided an important stabilizing influence in the area, which complemented early efforts to establish law and order. They were also an important social agency, at a time when there were few other social outlets (at least of the morally acceptable nature!) Religious groups were also active in the establishment of many newspapers before the Civil War. Most important and underrated were the vital educational services they provided. As one of the few groups of men with education, scarce records from the period indicate that the clergy provided basic educational instruction to children and adults alike.

Religion and Education

Although there are few remaining extant historic education/religious buildings, their significance should not be overlooked. Religious groups supplied vital educational opportunities which were unavailable elsewhere in frontier Kansas City. Actual instruction in reading and writing was provided at Sunday Schools, usually by the clergy. Often, the same building was used as both a school and a church. Tradition has held that the Westport Cumberland Presbyterian Church was first organized in a log school house, located at what is now 42nd and Pennsylvania Avenue. Conversely, some schools met in church buildings. A few schools were even sponsored by denominations, and others were established by ministers who required employment during the rest of the week. The Rev. R.S. Thomas of the First Baptist Church of Kansas City started a school for boys at 16th and Wyandotte Streets, which at that time lay beyond the town in a forest.

Religious Communications

At the same time organized religion was establishing itself in Kansas City, other cultural endeavors were just forming. Closely associated with religion was early print communications. A general lack of Bibles in the West led to a growth in religious printing, as well as the formation of Bible societies. Not only did the Mormons establish the first newspaper in the area - *Morning and Evening Star* - but many of the other early newspapers had religion as their main function. The *Shawnee Sun*, started in Westport in 1835, is more properly associated with Kansas City's missionary period, as it was published in the Indian language by a missionary.

Associated property types: Rare - Camp meeting ground sites, log churches, frame churches, cemeteries. With Mormons, early roads, possibly farms or other buildings; commercial buildings.

Moving into the mainstream, and onto Main Street - Organized Religion in Victorian Kansas City, 1865-1897

During the Civil War, since Missouri was a border state and sentiments were divided among its residents, no social institution, including religion and the churches, escaped the controversy of the period. The issue of slavery not only caused divisions between denominations, but within them as well. They were split, nation- and state-wide, on the issue of slavery. Kansas City churches found themselves in the same dilemma. Out of this dissension, for example, the central Presbyterian Church was split off from the First Presbyterian Church. Few congregations escaped the devastation of the time. Ministers who remained neutral were criticized as much as those who took sides. During the War itself, the military often interfered with internal church policy. Prerequisite to performing marriages, most clergy had to take the Provisional Government's test oath, and by the spring of 1864, Gen. William S. Rosecrans extended this requirement to any member attending a church convention. Several rural churches simply closed their doors for the duration, and most statewide governing bodies of the various denominations discontinued meeting because of the difficulty of wartime travel. The uncertainties of everyday life during the war, however, helped religion to become a major pursuit for many. Revivals in particular attracted large crowds, providing not only comfort but diversions from the war.

Immediately after the war, the clergy were part of a group of professionals who were required to take the Iron-Clad Oath in Missouri. Teachers, ministers, lawyers, jurors, and others had to affirm that they were innocent of eighty-one acts of disloyalty against the state of Missouri as well as the Union. Several ministers refused to take the oath, and some were indicted, arrested, and tried in civil court for preaching. A Catholic priest from Louisiana, Missouri, finally had his case heard by the U.S. Supreme Court, which decided in his favor. After this point, state government eased their interference with religious groups in Missouri.

After the set-back religion suffered during the war, churches began to flourish after 1865. Commercial as well as religious enterprises were in their formative days from 1865 to approximately 1880. Contrasting with the turmoil of the period immediately preceding and during the Civil War, the stability of life after the war allowed churches to finally establish themselves in the city emerging from the frontier. This is reflected in their steady growth after 1865, and greater involvement in the affairs of the community. The increasing mention of the various Protestant and Catholic churches' activities in local newspapers reveals religion's growing involvement with Kansas City. Volunteer organizations, nearly always sponsored by religious groups, were just beginning to play a role in the social structure of Kansas City, as well.

The period after the Civil War was an era of protracted religious revivals, that succeeded in bringing many adherents into the various denominational folds. However, the membership of existing churches swelled not only from the conversion of former agnostics, but from the swiftly growing population of Kansas City. New and larger religious buildings were required, as well as entire new congregations. Some of these new churches were the result of groups within an existing church breaking off and forming a new congregation. A few were even sponsored from churches in other communities or states. The Lexington (MO) Presbytery funded the First Cumberland Presbyterian Church in 1868, at first as a missionary congregation under their care.

Not only did existing churches expand at this time, but new denominations were brought to Kansas City to start churches. The national organization of several groups sent their representatives to Kansas City. The American Home Missionary Society of the Congregation Church sent a preacher to Kansas City in 1866 for the purpose of establishing a Congregational Church. The Mormons (Church of Jesus Christ of the Latter-day Saints) had split in the 1850's. They regrouped in the 1870's as the RLDS (Reorganized) and began returning to the area (primarily Independence) after 1877. Entirely new denominations were formed in Kansas City as well. In 1889, Charles and Myrtle Fillmore conceived an idea of applying the teachings of Christ in healing. It grew into the Unity School of Christianity.

Along with other social institutions, religion in the area became more structured and organized as the city outgrew its frontier stage. As noted earlier, this structuring had begun at the state level among the various denominations in the mid-nineteenth century. With the advent of more structured church organizations, the early frontier cooperation diminished and denominational rivalry began to increase in Kansas City. A greater emphasis was given to special beliefs and creeds, and the **differences** between the denominations was noted,

rather than their **similarities.**

Particularly after the 1870's, the signs of prosperity and expansion, found in every other social institution in Kansas City, were also evident in church life. Those existing denominations who had been meeting in schools, store buildings, and the Courthouse, now were able to build their own churches. In others, where a simple frame or log meeting house had been sufficient, now there stood a brick or stone building. Several of the earliest church buildings were Greek Revival in style. New denominations, or off-shoots of existing churches, continued to meet wherever it was practical for their members. The Grace Church (Episcopal) met for five years after its organization in the basement of the Coate's Opera House. Others were able to build their own edifices very quickly. The First English Lutheran Church was organized in 1867, and built a brick church that same year on Baltimore Avenue between 10th and 11th Streets.

Kansas City grew in the latter part of the 19th century at a remarkable rate. Along with the rest of the city, scope of ministerial practices grew. The organizational structure of religious groups increased, and the religious buildings themselves transformed. With the increasing affluence of the congregations during Kansas City's "gilded age" came a demand for external splendor. For many denominations, majestic Gothic or Romanesque Revival edifices of brick or stone testified to the affluence of their congregations. Some of the church designs were patterned after existing models in England or on the Continent, while others chose a restrained, classical appearance with solid construction. Beautifully designed stained glass windows, once regarded by the Puritans as works of the devil, became standard features.

One of the more popular church architectural styles, the Gothic Revival, was particularly identified with the "Age of Faith", when Christianity was thought to be at its purest and strongest. "Gothic" expressed itself in not just the church building, but also the way it was used, its furnishings, vestments, images, and liturgy (the rites that took place within it), and the theology that sustained it. This rising interest in liturgy, not only evident in the so-called liturgical churches such as the Episcopal and Lutheran, was also apparent in other denominations. The oratory of the ministers became very important, and the larger congregations vied with one another for the most popular and sensational preacher. Also, inside the church there were now robed choirs, often strengthened by professional singers, but nearly always accompanied by great organs. Even in less ceremonial religious situations, such as the camp meetings, a new formalism was evident.

Whatever symbolism its proponents claimed for it, the Gothic Revival was a **style**, not a movement, just as were the other styles which used for religious buildings in Kansas City. Various classical revival styles, although less common, were also utilized. The cold formalism of the Neoclassical church, however, did not translate itself to represent religious liturgy. It instead reflected more an aspect of class taste. The elite adopted the style for their residences, and so extended this taste to religious buildings. A typical pattern is a square-shaped classical box with a pedimented front. The most characteristic feature is a tower with a steeple. Most versions were executed in brick or wood.

With prosperity and rising budgets, churches were finding themselves increasingly in the grasp of professionals. In the Protestant denominations, the laymen were exerting a growing influence, and these bodies became almost exclusively the property of administrators, professional men, businessmen, white-collar workers, and farmers. The churches' control fell more under the jurisdiction of boards of trustees, often composed of the leading businessmen in Kansas City. It has been said that these men "put business into their religion and religion into their business and confidently awaited the blessing of God upon both." (James, 1924). The churches themselves were more like large business enterprises with soaring budgets. As such, they were also susceptible to changes in the economy. Two national financial panics occurred in the latter half of the nineteenth century. The First English Lutheran Church, for example, found itself heavily in debt during the panic of 1873, and was close to failing until a loan by its General Synod saved it. Most local churches were able to make it through the two national financial panics of the late nineteenth century, as well as the crash of the local real estate boom in the 1880's. Efficiency had come to be as highly regarded as evangelicism.

Thus religion was prospering and growing along with the city. Not only is this evident in their rising budgets, increase in members, and construction of elaborate churches, but with religion making inroads into several other

facets of Kansas City life. Education, communication, ethnic heritage, social history, and community development were all associated with religion. A more detailed discussion of each these areas of Kansas City life follows. Reflecting the growth of the city, for example, were the large numbers of mission churches, as well as new congregations, that were supported by the large "mother" churches in the central part of the city. During the last two decades of the nineteenth century, for example, the Grand Avenue Temple (Methodist) formed the City Missionary and the Church Extension Society, as well as helped other Methodist churches get started in other parts of the city. Sometimes, even if not supported by the mother church, members of a congregation might leave to form new churches. Usually, however, every church had a "building committee" which would help new churches financially. In 1882, the Kansas City Baptist Union was organized for the purpose of directing and assisting in the work of locating and building Baptist Churches in the different parts of the city. Most of the chairmen or presidents of committees like this were, again, successful businessmen in Kansas City.

In contrast to starting an entirely new church, mission groups were smaller scale enterprises. Usually located in a "needy" area of town, a denomination would start with a mission in order to provide a minimal level of religious guidance to nearby residents. The minister or a laymen from the parent church would conduct services. Religious-based social organizations might utilize the mission as another method of outreach. Mission services were continued well past the turn of the century. Nearly all of Kansas City's religious communities sponsored missions. Eventually, the establishment of mission groups came to be the most efficient method of founding and developing new congregations.

While churches were making inroads into nearly every facet of life in America, some would argue that religion (i.e., moral values) was not making an impact on everyday life. Corruption became rampant in politics, and unscrupulous business practices were the norm. As the majority of churches were run by businessmen, however, religion during the Victorian age seemed to overlook this aspect of American life. Instead, churches were concerned over worldly amusements to the point of being devastating. At the time, it was difficult to conceive of greater moral perils than dancing, attending the theater, gambling, smoking, and drinking. Part of this was a reaction to different ethnic customs practiced by the increasing numbers of immigrants. Some residents were shocked to see people spending Sunday evening in one of Kansas City's German beer gardens - to them was the epitome of moral degeneration. Ministers decried even the purchase of Sunday newspapers, in addition to the frequenting of ball parks and other amusement centers. Most Protestant churches maintained societies dedicated to total abstinence. Again, considering Kansas City's reputation, it appears that the churches did not have much influence over the actions of the general population. Statewide, the main influence of religion during this time was the retention of Sabbath blue laws in Missouri, which had been repealed in several states during the 1880's. This was opposed locally by Rabbi Samuel Schulman of B'nai Jehudah, on the grounds that it forced the theological views of the majority on the minority who observed the Sabbath on Saturday. However, Schulman was successful in having a petition defeated which tried to introduce Bible readings in the Kansas City public schools. Organized religion's indifference to political corruption in Kansas City would later change after the turn of the century, led again by a rabbi of the B'nai Jehudah synagogue.

Religion was not much involved with the problems of labor in the latter half of the nineteenth century either. Since the membership of most Protestant churches were chiefly middle class, they failed to see social problems through the eyes of labor. The fear of socialism prompted most of their members to oppose the unions. Whereas the Catholic Church was concerned about labor, as a large proportion of their membership lay with the immigrants, they held to a policy of non-interference in social issues. In many other areas of Kansas City life, however, religion did play a large role, such as education, health, and social welfare. With the various ethnic groups that came to Kansas City, religion was an integral part of the culture that they brought with them. Other aspects of the city, such as the changing patterns of residential development, affected the evolution of individual denominations. A closer examination of these topics, and their relation to religion in Kansas City, follows.

Effects of Community Development on Religion

The earliest permanent church buildings constructed in nineteenth century Kansas City were built in what is today the central business district. The next wave of churches (1865-1870's) were also in the present day central business district, but were constructed slightly south or to the west in the rapidly growing Quality Hill area. The 1880's and 1890's saw church buildings constructed not only to the south, but to the east as well, such as along

Independence Avenue. When inner city churches were sold, the proceeds from the sales were often divided to help the numerous new churches sprouting up around the city's core. Some of the earliest churches were lost due to the encroachments of commercial buildings. The Annunciation Parish of the Catholic church had dwindled into such a small area due to the growing stock yards and railroads, that in 1901, a new site for the parish was chosen. The church's location at the northwest corner of Linwood and Benton Boulevards illustrates the south and eastward movement of congregations in Kansas City.

Although from the 1880's on, most churches abandoned the inner city to move to the south, they retained some presence in the central core through mission activities. Missions were not full-fledged churches, but were places where nearby residents could attend some sort of religious services sponsored by a "mother" church. Recognizing that part of the calling was to serve others, many denominations attended to "those parts of our city where the people live who find life the hardest, and temptation the strongest, and the incentive to resist them the weakest" (Kansas City Congregation Union, 1909). The Congregationalists, for example, hoped to help with the problems of foreign immigrants with the Bethel Mission and church, located in the West Bottoms on North First Street. They also organized and erected the Southwest Tabernacle at 21st and Jefferson Street, knowing "that the neighborhood about this church has never been a wealthy one, though it is one of the most populous in the city, and . . . that the building itself has always been a handicap to work" (Ibid). From the start, the Southwest Tabernacle had to depend upon the support of the other Congregational churches in Kansas City. It was providing service "where the need was most pressing", and by 1908 had started six mission Sunday schools in Kansas City. Many other denominations extended the missionary work of their church through the establishment of various missions throughout Kansas City. The Kansas City Baptist Union was an organization formed in the late nineteenth century, and was comprised of members of the various Baptist Churches. It was active in the establishment and fostering of missions, which in turn added to the general advancement of the church and its ideals. The Charlotte Street Mission, Walnut Grove Mission, Springfield Avenue Mission, St. Louis and Mulberry Streets Mission, Armourdale Mission, and Riverview Mission were all established before 1888, with the aid and cooperation of the Kansas City Baptist Union.

By the same token, churches did not tend to remain in an area when African Americans moved in. In the same chronicle cited above, the Congregationalists related the history of the Olivet congregation, which "Owing to a change in the color of the people of the neighborhood, the Olivet work was reluctantly abandoned. . . The building at 19th and Woodland was . . . sold for $10,000 to the Burns M.E. church (colored)." The membership of this particular congregation then transferred to another further south and east. The Congregationalists were by no means alone in the abandonment of churches in the inner city. There are countless examples of Kansas City congregations moving further south as the racial make-up of the neighborhood changed surrounding their church.

Mission churches and Sunday Schools were not only established in needy areas of the inner city. In the 1880's and 1890's, several congregations sponsored small mission churches far to the south of the then city limits. A small building, often frame, would be constructed on land owned by a member of the congregation. The mission would serve residents living far from the core of Kansas City, who were either unable to attend the parent church, or who just preferred services closer to their home. Usually, in the course of a decade or two, these missions would find themselves in the midst of a rapidly growing section of town. Many would become full-fledged churches, with swiftly growing congregations. Thus by the turn of the century, many new substantial churches were built south of their "mother" or sponsoring church. Illustrating the southward and eastward movement are the churches which were sponsored by the Walnut St. Methodist Church, located near the corner of Ninth and Walnut. By the 1920's, it had helped the following churches erect buildings: The Olive Street Church (14th and Olive Street), Garland Avenue Church (in the East Bottoms), Melrose Church (corner of Windsor and Bales Avenue), Westport Church (40th and Washington Streets), Cleveland Avenue Church (26th and Cleveland Avenue), Institutional Church (Admiral Blvd, and Holmes), Troost Avenue Church, The Lydia Avenue Church (later the Central Church, on the Paseo at 11th Street), the Swope Park Church (near the entrance of Swope Park), Mount Washington Church (near Mount Washington Cemetery), Drakemore Church (Troost Avenue and 51st Street), the Dallas Church and the Martin City Church. These latter two churches were located in small communities which were eventually incorporated by Kansas City, but illustrate the fact that the inner city churches did not limit themselves to sponsoring churches within the city limits. Eventually several

suburban churches, some even located across the state line, received financial, organizational, and spiritual assistance at their start-up from their brethren in Kansas City.

Not only did the local inner-city churches help in the start-up of new churches, but the national organizations of denominations assisted as well. The 1880's were a period of great expansion across the entire country. The Christian Church (Disciples of Christ) formed a Board of Church Extensions, and located it in Kansas City. They felt that this was the center of the territory where most of their congregations needing assistance were located.

Time after time, throughout the twentieth century as well, churches would construct a new building in what would be a "suburban" location at the time, only to find their surrounding neighborhood transformed over time. Either encroachment from expanding commercial districts was the cause, or the evolution of the neighborhood into low-income. While many Protestant churches sincerely attempted to serve the newcomers who poured into their neighborhood, they often found themselves dealing with populations which were either not Protestant, or were un-believers. The Independence Boulevard Christian Church was determined to stay and serve its increasingly working-class population, but found its members unwilling or unable to support the costs of its ministry. The First Baptist Church of Kansas City moved to a suburban location, but maintained a downtown branch for inner-city social services. The Westside Branch flourished, but eventually was too heavy a financial burden for the membership of the main church.

Black churches sponsored the formation of new congregations as well. The Second Baptist Church of Kansas City is credited with being the mother church of the entire western half of Missouri by virtue of its influence in starting new congregations.

Religion and Education

Church leaders recognized that a sound education was a prerequisite to a religious America. Not only did the members need education, but it was becoming evident that the ministers themselves needed training. As Kansas City grew from a "wild West" town to a city, its residents needed more than fiery "backwoods" orators. Religious groups responded to both of these educational needs. First, the national denominations founded theological seminaries and church colleges. In Missouri, the churches supplied the leadership, organizational efforts, and financial support for most private higher educational institutions. Established first to train ministers, many church-related colleges soon expanded their programs into other fields. Although most of these institutions were located throughout the state, Kansas City churches provided their financial support. For many Kansas Citians hoping for a higher eduction, these institutions were often their only opportunity. For example, close to Kansas City was Park College, a Presbyterian college located in Parkville, Missouri.

The educational needs of parishioners were dealt with locally in a more direct manner. As mentioned earlier, the first school in Jackson County had been established by the Mormons. Other denominations followed suit in providing elementary level education for their members. The earliest schools in Kansas City were private, and many of these were sponsored by religious groups. In 1855, the Missouri state legislature approved a statute which allocated funds to all school townships, but limited the consideration of "public" schools only to the elementary level. Religious groups remained responsible, to a large degree, for secondary education, and continued to provide elementary education opportunities as well. As was typical across the nation, many Kansas Citians were dissatisfied with the curriculum or population of public schools, often for religious reasons. A church-related education appealed to many Kansas Citians, including some of the more prominent citizens. Several of these included residents whose ties were with the Upland South of America. The "Southern Gentry" showed a marked preference for the "Academy" over public schools. Certain ethnic groups, especially the Germans, desired their "own" schools.

In addition to regular schools, churches operated Sunday Schools that often provided instruction in reading and writing, along with regular religious lessons. The Sunday School movement in this country began in response to the lack of free public school opportunities. Indigent children, whose parents could not afford to send them to school, were able to receive an elementary education as well as religious instruction. In Kansas City, many adults and immigrants took advantage of this program of reading and writing. African American residents, barred from the private (and later public) schools, could often receive a rudimentary education either through Sunday Schools

at some white churches, or through white ministers or parishioners teaching Sunday Schools at the black congregations. During the Civil War years, in fact, the single most important force supporting black education was the American Missionary Association. By 1865, the AMA sponsored groups in several Missouri communities, including Kansas City. The society's teachers, many of whom were women, were often intimidated and threatened with physical violence.

Many of these religious-based schools, along with the church, were centers for continuing cultural unity among immigrants. The several Catholic parish schools, for example, often were segregated by ethnic groups. The Germans built St. Joseph's School Society in 1872, next to their St. Peter and St. Paul's Church. Some of these Catholic parish schools were held in the church building, but several had their own buildings. The St. Patrick's parish school for boys and girls (1883), on the north of 8th between Cherry and Locust, was also used as a meeting place for nearly all of Kansas City's Catholic societies. Some of the Catholic schools became well-known far beyond the boundaries of their parishes. St. Teresa's Academy, incorporated in 1867, was the outgrowth of the parish school of the Church of the Immaculate Conception. It accepted pupils of all denominations in Kansas City. The Victorian age was a building period for Roman Catholic education in Kansas City. Establishing parochial schools meant a considerable sacrifice for the parishioners who helped support them from their own incomes. It also represented a great deal of investment of time upon the part of the clergy and nuns who operated them.

Ethnic Heritage and Religion

The pursuit of the freedom to worship is often singularly associated with the story of this nation's immigrants. So much of our country's history is tied to people searching for a place to worship as they please. Kansas City's development is both directly, and indirectly, linked to religious groups fleeing their country of origin due to religious persecution. Had the German Mennonite farmers, living in Russia, not moved to the area, the entire basis of commerce in Kansas City would have been different. Political developments in that country had affected their exemption from military service (based on their religious beliefs). The Santa Fe railroad promoted farm land in Kansas, and these farmers immigrated to the area and brought with them the Turkey Red variety of winter wheat. This revolutionized cereal production in the state, leading grain shipping, storage, and milling to become a key industry in Kansas City. Other ethnic groups settled within the city limits, and directly influenced the city's growth and development. In turn, all of Kansas City's social institutions were affected. Religious persecution was by all means not the only reason that people immigrated to America. Many came for economic or political reasons. Whatever the reason, religion was very much a part of their culture which was transplanted here.

Even if the denomination of the immigrating groups was already represented in Kansas City, there were often problems encountered with each new wave of immigrants and the existing residents. The solution most often chosen was the establishment of their own church. Each group of newcomers desired to worship in their native tongue, and among their own kind. One of the best examples of how ethnic groups affected local church resources is among the Roman Catholics. The first Catholics in town were the French, quickly followed by the Belgians, Germans, and Irish. As the number and nationalities of immigrants grew, a system of national parishes permitted the various ethnic groups to have their own church and services. By the turn of the century, then, the German Catholics worshiped at St. Peter and St. Paul's; the Belgians at St. Francis Seraph, near the rich bottom land which they farmed; and after the turn of the century, the Italians at Holy Rosary; the Polish at St. Stanislaus; and the Hispanics at Our Lady of Guadalupe.

The wave of immigration to this country, and to Kansas City, actually began prior to the Civil War. Then large numbers of Irish Catholics came to the area, primarily through the efforts of Father Bernard Donnelly. Donnelly had sold a portion of the Quality Hill land which had been purchased by Father Roux, in part to finance the founding of the St. Joseph Home for Orphan Girls and to start St. Teresa's School for Young Women. On the rest of the land (which has remained in the hands of the Catholic diocese to this day), the Father established a brickyard, stone quarry, and lime kilns. To work in this ambitious establishment, he recruited 300 laborers from Ireland. Donnelly arranged to put them up in rooming and boarding houses near 6th and Broadway, which became known as "Connaught Town", after the Irish county of their origin. The Father made the workers take a temperance pledge and watched over their spiritual welfare. He also established a school for the Irish children.

In return, the Irish laborers helped build the Catholic church at 12th and Broadway, which served until 1882 when it was torn down for the present Cathedral of the Immaculate Conception. Father Donnelly played an active role in the development of Kansas City for many years after the Civil War. He was valued not only for his spiritual guidance, but for his skill as a civil engineer as well. His brickyard produced the bricks for many of the homes and buildings throughout the city. The profits went back into the city, as Donnelly used them to finance his many charities. Schools, colleges, hospitals, and numerous charitable institutions were the physical result of his spiritual work in Kansas City.

The Irish continued to immigrate to Kansas City after Father Donnelly's initial request. In addition to settling around the Public Square at 4th and Main, those working in the packing houses lived in the West Bottoms. By the 1880's, over 400 Irish families were in Kansas City, centered around Cherry, Holmes, Campbell, and Charlotte. The nearby St. Patrick's Church was built to serve these families. Later settling further east around Independence Avenue, the Irish established St. Aloysius Church in the northeast district.

The next group of immigrants, again starting before the Civil War, were the Germans. In addition to settling in the city, many became farmers in the rural areas around Kansas City. The Germans migrated here for a variety of reasons (not just to secure greater freedom to worship), and thus brought a religious diversity to the area. Some were Catholic; desiring services in the German language, they were responsible for the first division of the original Catholic parish in Kansas City. In 1867, they erected the second Catholic Church in Kansas City, St. Peter and St. Paul's Church on the southwest corner of McGee and 9th streets. A school was immediately opened in the basement after hiring a secular teacher. Other Germans (along with Scandinavian immigrants) were Reformed or Evangelical representatives of liberal Lutheranism. Conservative Lutherans also found their membership swelling due to the influx of Germans. Several members of this ethnic group, however, came to this country with no fixed denominational loyalty, and most frequently joined the Methodist church. Prior to and after the Civil War, the Germans were quite active as a ethnic group in Kansas City, starting several schools and forming benevolent aid societies.

The Swedes were another ethnic group which desired services in their own language. Coming to Kansas City at first to work in the packing houses, they built small houses in the West Bottoms. As they moved into other occupations, they moved south and east. This movement is reflected by the various locations of the Swedish Evangelical Lutheran Church, which was organized in 1870. It first had a small frame sanctuary at 416 W. 5th. Their second building, built in the 1880's, was at 1236-1238 Penn Street. Later sanctuaries were at 23rd and Madison, then at 30th and Benton. The purpose of the separate congregations was to preserve Swedish cultural and religious practices within each denomination. The Swedish Methodist Church (organized in 1887) held services at 1622 Summit Street, and the First Swedish Baptist (organized in 1880) constructed their own church in 1885 on 14th Street.

By the 1880's, significant numbers of immigrants began arriving from eastern and souther Europe. Russians, Poles, Slavs, Greeks, and Italians were among the most prominent groups. Although Kansas City did not have a large industrial base, compared to cities on the East Coast, there were still plenty of jobs available requiring manual labor. In contrast to immigrants before the Civil War, these immigrants were inclined to group together, retaining as long as they could their Old World customs and dialects. Their one refuge in the city for this was the church. It would serve as the center of not only an ethnic group's religious activities, but their social, educational, and welfare endeavors as well. The denominations most affected by immigration during this period were the Roman Catholics, Lutherans, Jews, and Eastern Orthodox.

As alluded to earlier, sometimes the new immigrants encountered problems from members of their own religion who had already settled in Kansas City. This is illustrated in the history of the local Jewish community. Most Jewish immigrants came to America for the dual reasons of religious persecution and political discrimination. German Jews were among the earliest settlers in Kansas City, and having a history of being uprooted, they seem more readily to adapt than other later immigrant groups. Two merchants, Cahn and Block, opened the first general store in the town of Kansas in the 1840's. A small community of Orthodox Jews from Poland settled on the levee in 1852, but for the most part, the earliest German Jewish residents were adherents of Reform Judaism. These settlers established the Hebrew Benevolent Society in 1864 or 1865, whose main function was to purchase

and furnish burial grounds at 18th and Lydia. In 1870, the Jewish population had grown enough in Kansas City to organize and support the B'Nai Jehudah congregation, which then took over the burial lot. In turn, the Hebrew Benevolent Society purchased a section of Elmwood Cemetery for its members.

The Reform Jews, primarily German, were well settled in Kansas City by the time the great migration of East European Jews began around 1880 as a result of the Galveston Plan. With the wave of Jewish immigrants streaming into New York, the Galveston Plan sought to divert a small stream to other parts of the country. Intercepting Jews at German ports, they were persuaded to bypass New York by way of Texas. From there, they were directed to cities like Kansas City. Due to Kansas City's prominence as a meat packing center, many immigrant Jews turned from farming to the alternative of the slaughter and sale of meat. Accompanying the rapid growth of the number of Orthodox Jews across the country was an increased demand in Kosher meat. Orthodox Jews in Kansas City, therefore, became involved with the ritual slaughter and sale of Kosher meats. Eventually, most of the packing houses worked in some way with the Orthodox community.

Overwhelmed by the numbers of new Jewish immigrants starting in the 1880's, the Reform group in Kansas City (which emphasized ethics over the traditional observances and liturgy) at first offered assistance to the incoming Jews, who were usually Orthodox. Inevitably perhaps, a schism developed between the two groups, which lasted for several decades. Not only were the Orthodox Jews reluctant to take assistance, but they believed the Reforms Jews had compromised their ancient traditions in order to better adjust to the rest of American society. In truth, the German Reform Jews were considered among the "elite" in Kansas City; their desire to "Americanize" the East European Jews may have arisen partly out of fear of anti-Semitism rising. It took the horrors of Hitler's Germany before the Jewish community in Kansas City was able to come together. The discord between the various groups of the Jewish people in Kansas City illustrates how closely religion is intertwined with immigrants and their culture. At some point, there comes a clash between Old and New World values. In order to adjust to life in Kansas City, immigrants eventually lost much of their cultural identity. Religion, however, was often the last vestige of their cultural inheritance which was retained.

The history of the religion of African Americans differs from that of other groups, and cannot be understood in traditional theological terms. The black church has been referred to as:

> a protective fortress, behind which the black man has protected himself from the hostile world. It is an instrument of hope and his weapon of protest in a world where his voice is muted. (Shipley, 1976).

During the time of slavery, African Americans were barred from participation in nearly all of the public and social institutions in the country. White owners did, however, allow blacks to develop their own religious life. Thus as one of the few means by which they could express themselves, religion became the focus of the African American community. In particular, religion provided a basis of social cohesion among slaves, at a time when slavery tore apart any other type of social structure. Both before and after emancipation, the church became one of the most important institutions in the black community, providing its members a source of stability and social strength in an otherwise hostile society.

Slaves tended to join the churches of their masters, generally Methodist and Baptist. In the Kansas City area, they either worshipped in segregated sections (usually at the rear of the church), on Sunday afternoons after the white members were finished, or in a shady grove. Missouri law stated that a slave needed an owner's permission to attend services, but the churches themselves rarely required specific consent. Several churches had both white and black members, but the slaves were excluded from the church's social affairs and administration. Before the Civil War, a few black ministers were licensed by some denominations, but they presided over congregations which could hardly be referred to as independent. State statutes again forbade slaves from holding religious services, and required the presence of white officials at any religious gathering of blacks presided over by black ministers. African Americans could not take action by word or deed to disrupt the institution of slavery, and any gathering in general was viewed with a great deal of fear and suspicion on the part of the whites. Although an enclave of freedmen lived in the Westport area, it wasn't until after the Civil War that a separate black church building was constructed. The separation of the races after the war in the area of religion was often by mutual consent.

Prior to the Civil War, freed blacks in other parts of the country, particularly in the North, were desirous to achieve a certain degree of autonomy in the area of religion. In the late 1700's, the Free African Society was formed in Philadelphia. It migrated to other cities, and eventually became established as the African Methodist Episcopal (A.M.E.) Church in 1816. The Colored Methodist Episcopal Church (C.M.E., today the Christian Methodist Episcopal Church) was established after the war, in 1870. Other independent black churches were formed. In separating from their parent congregations, most black religious groups adopted either the Methodist or Baptist doctrine and organization, following the basic religious structures which they were familiar with while slaves. Although the basic organization was the same, the services began to take on a character unique to African Americans, often reflecting a highly emotional character.

Churches developed for and by African Americans not only provided for the spiritual growth of its members, but they filled a social need for a people who enjoyed few if any other outlets for social expression. The churches sponsored many related organizations and societies. Youth groups, societies for women, and mid-week prayer meetings are but a few examples of the social outlets found at black churches. The formation of Sunday Schools filled another niche in African American lives, providing the opportunity for a rudimentary education. The churches were thus the primary agencies for blacks' cultural and social advancement, and the only area of their life where they were permitted a degree of self determination. As a result, the black churches entered into every phase of their parishioners' lives - it became the most important black institution after the family. Perhaps even more so than with other ethnic groups, it was the chief agency of social control and preserved a sense of solidarity. In turn, the churches received unstinting support. Most churches were excellent examples of economic co-operation within the black community. In order to establish their church and buy or construct a building, the African Americans in Kansas City had to pool their generally meager resources. Donations to the church often comprised over half of an individual's income.

One of the largest and earliest religious services for freed blacks in Kansas City was a great camp meeting at "Straggler's Camp", on the banks of the Missouri River. It was conducted in 1865 by Preacher Clark Moore of the Second Baptist Church of Independence. He made numerous converts, and asked those present to commit an allegiance to an existing denomination. Most chose to become Baptists; others became Methodists. From here they formed the Second Baptist Church of Kansas City, and the Allen Chapel A.M.E. Church. Moore stayed on to become the pastor of Kansas City's Second Baptist Church.

Several other African American churches in Kansas City were formed out of these first two. When "splitting off" from a mother church, the members would generally meet first in their homes or tents, then move perhaps to a store-front. After reaching certain financial goals, the church would either buy a house and convert it into a church, buy a church building from a white denomination whose members had moved away, or build a church of their own. Many congregations constructed buildings utilizing the labor of its own members. The first black churches in Kansas City were generally organized in the areas of town to which freed blacks had recently moved. The A.M.E. Church, organized in 1866, built the first independent church building for an African American congregation on the southeast corner of 10th and Charlotte streets in 1870. The Charlotte Street Baptist Church (the first built in 1872; a second on the same site in 1883) was nearby. So many black churches were in this area (between Charlotte and Troost at 10th Street) that it was known as "Church Hill", and was favored as a residential neighborhood by the more prosperous blacks in Kansas City.

By the turn of the century, blacks in Kansas City were served by denominations other than those of the Baptist or Methodist faith, although these were few. The Episcopalians organized a mission church on Troost, between 10th and 11th, in 1882. St. Augustine Episcopal Mission Church was organized during this period, as was the Christian Church, which started in the late 1880's, and held services at 16th and Washington.

In Kansas City, as is typical across the country, the history of black churches is interrelated with the history of the leaders of the black community. In religion there were opportunities for leadership training that were not available anywhere else. It provided one of the few forums where potential black leaders could develop and refine their leadership skills. Men like John Wesley Hurse, the first pastor of St. Stephen Baptist, used their pulpit to better the lives of the members. Hurse began his ministry in Kansas City as a preacher in the notorious Belvedere Hollows district. At St. Stephen, he counseled his congregation to patronize black businesses, and

even refused to conduct funerals for anyone laid out by a white undertaker. Other ministers encouraged home ownership and thrift. Most were also adamant about members receiving an education.

Health/Medicine and Religion

The 1870's and 1880's saw the founding of several private hospitals, nearly all of which were sponsored by religious groups. The city's only public hospital, organized in 1870 for the indigent, was poorly run and overcrowded. For those who wanted better quality in health care, there was no other place to go. In addition, many ethnic groups preferred to be treated together, and by "their own kind". As the churches were the focal point of all ethnic groups in Kansas City, they took on the financial burden of providing health care as well. However, ministering to the needs of the sick was a common responsibility of religious groups, so hospitals were natural extensions of this ministration.

The first private hospital in Kansas City was organized in 1874 by the Sisters of the Order of St. Joseph of Carondelet, who had been invited to Kansas City for this purpose by Father Bernard Donnelly. The first location for St. Joseph's Hospital was in a residence at 7th and Penn, in the Quality Hill neighborhood. All Saints' Hospital is a monument to the dedication of the Rev. H.D. Jardin, pastor of the St. Mary's Episcopal Church. It opened with a fifty-bed unit in 1885 at 10th and Campbell. It accepted charity patients, as well as those who could pay, of any religious creed. Several of the hospitals which were started by religious groups eventually took patients of all creeds. Race, however, was another matter. The German Hospital (later known as Research) was founded in 1886, and care was provided by the Sisters of St. Francis. Many hospitals would not accept Jewish patients, but the local Jewish community had an agreement with the German Hospital to receive care, until they were able to organize their own hospital after the turn of the century.

Social History: Its Roots in Religion

Immediately after the Civil War, many people across America were spiritually demoralized. Shortly however, the population showed a increased proclivity towards charity, focusing first on war veterans, widows, and orphans. Many charitable organizations were formed nationwide just after the war to help these groups. In Kansas City, the focus was quickly changed during the latter half of the nineteenth century. The steady rise in immigration, the increasing centralization of the population in Kansas City, and the uncertainties of employment in the emerging industrial economy (as contrasted with an agricultural economy), brought the problems of the needy and poor into sharp view for locals. Nation-wide financial panics in 1873 and 1893, as well as the local real estate crash in the 1880's, affected the local economy, and the numbers of needy in Kansas City grew rapidly. Many socially concerned Christians and Jews founded programs for the improvement of Kansas City's social conditions.

Many of the social services of the period were affiliated with the religions of the new immigrants. Thus the Catholics and the Jews sponsored several charitable institutions throughout Kansas City. The poverty and social dislocation endured by so many of these immigrants prompted a wide range of religious-supported benevolent agencies. The Hebrew Ladies' Relief Society was organized in 1870 in conjunction with the Congregation B'nai Jehudah. A national organization which was prominent throughout the latter half of the nineteenth century across the country, it had a two-fold purpose: to provide systematic charity to the needy, and to aid new congregations. It wasn't until the east European immigration, which rose in the 1880's, that the organization had many cases. After this, several other Jewish charities were formed in Kansas City. One of the many examples is the Industrial School for Girls, opened in 1890 in the B'nai Jehudah Temple's vestry rooms. Catholic institutions responded to the needs of their immigrants by founding several institutions. The Home for Aged Men and Women was located on Springfield between Oak and Locust, and was run by the "Little Sisters of the Poor". Father Donnelly founded St. Joseph's Orphan Asylum in 1879, on the west side of Jefferson Street at 31st Street.

Although most early relief societies were formed to help those of their own creed, many of these later evolved into helping those from all faiths. The Rabbi Joseph Krauskopf, who served B'nai Jehudah from 1883 to 1887, sponsored the formation of the nonsectarian "Poor Man's Free Labor Bureau". Its intent was to help the poor of all creeds help themselves. Supported by public subscriptions, it obtained jobs for 148 out of 158 initial applicants. Along with his other efforts, such as a series of public Friday night lectures, Krauskopf also worked towards the first steps towards ecumenicism in Kansas City. Several of Krauskopf's successors were pioneers in

the fields of civic endeavors, as well as in the improvement of Jewish-Gentile relationships. He and Rabbi Henry Berkowitz later became national leaders in Reform Judaism.

Local Protestants were also concerned with the plight of the needy in Kansas City. One of the earliest charitable societies is the Women's Christian Association (W.C.A), organized in 1870. Although religious concern for others was part of its founding, its activities were secular. The W.C.A. opened a home for working women and girls so that they could avoid the rough elements in town, providing inexpensive lodging and meals. Later, it maintained an industrial home for children, and also provided temporary relief to indigent women. Although it was a privately funded organization, the city came to depend upon the W.C.A. to deal with the larger problem of poverty in Kansas City. Overwhelmed with requests for assistance, the homes operated by the W.C.A. were quickly outgrown, and several different locations served the group. The annual reports and records of this organization provide data on the needy and destitute of Kansas City - data which is not available through the city (as they were not in the business of recording this information at this time).

By 1870, there were more than 45 volunteer organizations in Kansas City which were recorded; by 1875, that number had increased to 146, and by 1880, there were at least 482 volunteer groups. The great majority of these had their roots in religion. A few other key charitable organizations which were affiliated with religion, and their founding dates, include: St. Vincent De Paul (1881), the House of the Good Shepherd (1887), Catholic Ladies Aid (1890), St. Joseph's Female Orphan Asylum (1893), the Protestant Door of Hope (1895), and the Helping Hand (1894). The Women's Christian Temperance Union also had its foundation in religion.

During the last twenty years of the nineteenth century, several national cooperative organizations were formed. Local chapters of these groups were quickly established in Kansas City. The Young Mens' Christian Association was organized in Kansas City in 1860 by the local Methodist Church's pastor, nine years after the first North American chapters were started. Many of its efforts duplicated that of the W.C.A., although the organization was more explicitly religious (and it served young men). Although it was concerned with their spiritual development, one of the keys to the success of an organization like this was the construction of its own building, so the physical needs of the young men could be attended to as well. After moving from several sites, and being temporarily sidelined by the national financial panic of 1873, a fund for a permanent building was finally established. In 1887, the laying of the corner-stone at the building at 9th and Locust included a ceremonial address by President Cleveland.

One of the most remarkable religious and philanthropic organizations of this period was the Salvation Army. It relied on informal methods and unorthodox practices, such as street preaching. For this it was criticized, although it founded many shelter homes, employment bureaus, and other social service projects. The Salvation Army began its work in Kansas City in 1885, and by 1888 the work had increased to such a point that divisional headquarters for the Southwest division were opened in Kansas City. Another outgrowth of national institutional church programs was the Goodwill Industries, which worked to find employment for handicapped and retired workers. These types of enterprises were usually supported by conservative Protestants, who found it more acceptable to fight poverty by means such as this - helping people to help themselves.

The missionary concerns of local churches often extended not only beyond the borders of Kansas City, but the country as well. Many devoted a great deal of their funds to outreach in other countries. For example, the concern of Black Baptists for Africa gained momentum after the Civil War, and founded national organizations to meet this concern. Local chapters of these organizations gave their support for this cause.

The late 1880's saw the crash of Kansas City's local real estate boom. Kansas City's economy grew even worse during the nation-wide depression of 1893. Several charities were hard hit, and by the mid-1890's, many were closed. The Provident Association announced that it was going out of business, and the W.C.A. underwent difficult financial times as well. Efforts to consolidate relief administration in Kansas City did not occur until the turn of the century.

Women's Rights and Religion

As the nineteenth century progressed, women began to enter more into the activities of churches. They participated freely in Bible studies, tractarian, and Sunday School work. Women poured themselves into the ministry of poor relief, penal reform, and temperance crusades. It was through their own persistence that they remained in the forefront of the social reform movement. While most churches refused to endorse women's suffrage, they continued to allow them to work in church societies. Here women received valuable training in organizations and fund-raising.

Lutheran and Methodist women, in particular, found a unique opportunity to engage in social service projects through the deaconess movement. They assisted their ministers in their parish work, particularly in the areas of visitation and spiritual care of women and children. They also served as nurses and administrators in other outreach programs. Soon, Methodist deaconesses were conducting most of that church's hospitals, homes for the aged, orphanages, and elementary church schools in the nation.

The feminist campaign of the late nineteenth century has been linked to temperance and prohibition, which had its foundations in religion. Many active members of the Women's Christian Temperance Union (WCTU) eventually became leaders of the feminist movement. The WCTU itself developed into a political movement; it was only natural that its workers - women - would wind up working for suffrage. After temperance, the WCTU in Kansas City took on other charitable causes, again usually geared towards women. The Women's Refuge and Maternity Hospital was opened in 1885 by the East Side Women's Christian Temperance Union, but was later operated by another coalition of Christian Women.

Associated Property Types: The Victorian era of religion in Kansas City was one of tremendous growth, and a wide range of religious property types can be found associated with this period. Denominations that were new to town often conducted services in a single room in schools, the Court House, and meeting halls in commercial buildings. They may also have adapted an entire building, such as a residence or storefront. Buildings built specifically for religious services ranged the entire spectrum from modest frame (rarely extant today) to elaborate masonry churches. They may be found in simple, temple front examples which contain a few references to the Greek Revival style, to grand Gothic Revival representations. In addition to these, the other church styles found in Kansas City during this period are Romanesque Revival, Neo-classical Revival, and Italianate. Ancillary religious buildings are also represented by rectories, parish houses, manses, parsonages, parish halls, convents, cloisters, classrooms, and Sunday School Buildings. Also associated with religion are grade and high schools, health facilities, and buildings which housed charitable organizations (often residences or commercial buildings).

Sustaining and Building on the Past - Established Religion in Kansas City: 1897-1929

The population of Kansas City was continuing to grow - aided by new annexations, immigrants, and new residents moving into the city. The annexation of 1897 took in the town of Westport, and doubled Kansas City's area. The annexation of 1909 resulted in a total area of over 60 square miles. Kansas City's population grew by 54% in the first decade of the twentieth century, reaching nearly a quarter of a million by 1910. It is no surprise that a major period of Kansas City's construction occurred in the first decade of the twentieth century. Corresponding with new houses was the construction of schools, hospitals, and churches. Building surged again after the hiatus of World War I, with 1925 representing a peak year in Kansas City. The Depression halted most construction, though, and Kansas City's population began to taper off after 1930.

Immigrants were responsible for a great deal of Kansas City's population growth after the turn of the century. Immigrant arrivals tended to group together and attend their national churches in their own neighborhoods. Most ethnic groups, as they progressed economically, moved towards the south in Kansas City, into different churches as well as different neighborhoods. The familiar pattern of building new, and more costly churches, and selling the older building to more recent arrivals continued.

At the turn of the century, Kansas City had approximately one hundred eighty houses of worship, representing nearly every sect. By the 1920's, Kansas City differed in its religious makeup from the rural areas in the rest of the state, and from St. Louis as well. In Kansas City, the Catholics represented 26% of the religious population, while in St. Louis it was more than 60%. The Jews and Disciples of Christ were second and third in Kansas City, each with more than 10% of the population, while no other religious denomination in St. Louis contained at least 10% of that city's population. Locally, the Methodist Episcopal Church was fourth, and the "Negro" Baptists were seventh.

The Unity School of Christianity continued to prosper and grow in this period. It was incorporated in 1903, and in 1906-07, Unity built its first permanent facility - the Unity Ministry - at 913 Tracy. Two more buildings were constructed on either side. In 1920, 917 Tracy was built as the Administration building and printing plant for Unity. WOQ, Unity's radio station, later began broadcasting from this location. 907 Tracy was built in 1920 as "Unity Inn", serving exclusively vegetarian meals.

During the 1920's, there was a casualness among growing numbers of Americans regarding regular church attendance. A trend even started toward conducting service for the dead in a funeral parlor - prior to this period it had been a strictly religious service. The advent of the automobile led to an increased transience of the population. In turn, people were less likely to become deeply involved in a church. The trolley, then later the automobile, also further accelerated the movement to the suburbs. Most churches in downtown centers, as in Kansas City, were forced to give up all thought of true parish ministry. Instead, they became preaching stations manned by outstanding sermonizers who attracted a heterogeneous mass of people from every part of the metropolis. However, the stratum of population seemingly most likely to participate in religion, the settled well-to-do suburbanites, were also susceptible to the growing philosophy that the Sabbath was made for relaxation. On the other hand, religious affiliation became an accepted feature of American society - i.e., everyone belonged to a church. However, convention replaced commitment as the motivation for membership as the twentieth century wore on. Many believed that religion was losing its hold on people, and church membership represented only social importance. The apparent changes in the moral behavior during the Jazz Age - dance crazes, women's clothing styles **and** cigarette smoking, sexual experimentation - were all seemingly evidence that the foundation of moral order (religion) was weakening.

The twenties in America also saw a large scale reaction to secularism from religion. As a result, a conservative reaction movement came into its own. The determinations of the Fundamentalists could not halt the alarming trend towards secularism, however, and therefore proceeded to create its own world. By the 1930's, this movement began to lose some of its original force, and took on a more negative character. Corresponding with this and the rise in immigration was a resurgence in "Americanism", which brought on the revival of bigotry. The nativist spirit identified Americanism with Anglo-Saxon Protestantism. Catholics, Jews, and immigrants were a menace to the American way of life. As a result, the Ku Klux Klan was revived nationwide, including Missouri.

In the matters of religion, this group reflected the ideologies of Protestant fundamentalism. Nothing disturbed the Klan more than the extent to which religious life, even in Missouri, had become pluralistic. Expressing concern over possible Roman Catholic domination and the growing influence on the part of Jews, it became politically active.

The Women's Christian Temperance Union remained a viable force in America and eventually succeeded in securing prohibition. Its members remained leaders in the suffrage movement, resulting in the ratification of the 19th Amendment in 1920. However, few religious denominations were willing to grant women ordination. After perhaps unknowingly nurturing the feminist movement in the late nineteenth century, the church was reluctant to place women in any position other than those which directly dealt with women's activities. In addition to the women's movement, religion became involved in local city government politics. After showing remarkable indifference to the corruption in business and politics in the late nineteenth century, organized religion in Kansas City finally began mounting protests to the "business as usual" attitude over at City Hall. The Pendergast political machine grew to its full power by the end of this period, and it took religious leaders a while to effectively organize against it. Most of the structured religious protests to the Pendergast machine thus occurred after 1930.

Within the churches themselves throughout the twenties, there was an increasing experimentation in the fine art of public worship, in spite of the distrust of ritualism on the part of low-church conservatives. The general drift towards ritualism and trend towards greater dignity in worship was reflected in the religious architecture. In place of auditorium-like buildings which had been popular around the turn of the century, edifices with a decidedly more religious character came into favor. On the whole, the religious architectural movement did not follow denominational lines. On any corner in Kansas City, you might find a Baptist church which looked like a Gothic cathedral, opposite a Roman Catholic church which looked like a colonial meetinghouse. Gothic Revival church architecture not only continued its popularity from the previous century, but it reached its height nationwide at this period. Romanesque and Byzantine architecture also gained certain favor, as did Spanish and Italian Renaissance in Kansas City. During the 1920's until the time of the great crash, churches enjoyed financial prosperity. Congregations continued to pour large sums into building ever more magnificent churches. Some contracted debts of unusual magnitude, considering the prudent management of the previous century. As a result, during the depression many congregations faced foreclosures.

Religion continued to play a major role in many facets of Kansas City life. A closer examination of religion's relation to these areas follows.

Religious Communications

To reach the large numbers of increasingly disenchanted members, churches became more professional in their communications. Experts in public relations were employed by the larger denominations. Religious lobbies were formed in order to seek legislation favorable to their interests. In addition to print, the new forms of communications were vigorously explored by religious groups. Some of the earliest radio stations were licensed by religious groups. Soon their messages were sent via radio waves, reaching an unprecedented number of people. Throughout the remainder of the twentieth century, there was a marked growth in the utilization of wider avenues of communication. Religion was one of the first social institutions in American to recognize the extreme importance of radio, and later television and motion pictures.

Some of the earliest amateur licenses were held by churches or people associated with them. The first in the area was the RLDS Church in Independence, which obtained their license in 1917. The second station inside of Kansas City's limits was started by Arthur Church, who was affiliated with the RLDS Church. At first, the RLDS was hesitant to use the radio for anything else except for two-way communications with their offices in Iowa. Other churches were quicker to realize the power of public broadcast. The founder of the Unity School of Christianity, Charles Fillmore, firmly believed in this power to spread the message of Unity and soon started his own station.

The Unity School of Christianity continued to publish their religious material for a nationwide audience in Kansas City. Another major publisher of religious material was founded in Kansas City during this period. In 1911, the Board of the Church of the Nazarene decided to operate a centralized publishing house, which would provide

church and Sunday School literature for the entire denomination. Kansas City was selected as the site of the publishing house, and by 1912, a new paper entitled the Herald of Holiness was printed. The Church of the Nazarene established its international headquarters here in 1912, and later a theological training center.

There continued to be newspapers printed solely for the members of certain religious faiths. The National Catholic Reporter was printed locally for the Catholics. The Jewish community saw their earliest local newspapers start during this period. The first was the Jewish Record, a weekly which was published from 1899 to 1906. Following were the Modern Builder and the Jewish Outlook. Lasting the longest, from 1920, is the Kansas City Jewish Chronicle.

Effects of Community Development on Religion

As with the preceding period, church buildings were again lost to the encroachment of commercial and industrial districts, or due to a change in the residents of the neighborhood. The pattern of moving further south from the city's core, into more suburban locations, continued from the previous decade. SS. Peter and Paul's Church for German residents, at 9th and McGee, gave way entirely to the business district, closed its doors, and disbanded the parish. When former suburban church locations were transformed into low-income neighborhoods, many of these denominations attempted to serve the newcomers. While usually still moving away to serve their original congregation, some retained their presence in their former neighborhood by maintaining a mission there, and provided social as well as religious services. Also affecting the growth of Kansas City, and therefore the location of new churches was the annexation of additional land. Previously rural in character, existing small-town churches in these areas often expanded to the point where they required new buildings.

The architecture of these new church buildings reflected the affluence and prosperity of their members, as well as the character of the surrounding built environment. The Visitation Church (Catholic) in the Country Club District was completed in 1916 in the Spanish Mission style. A stucco building with tile roof, its design was a departure for local church buildings at the time, but not for the surrounding residential neighborhood. As a local Catholic history related:

> The Country Club district is not only the most beautiful residence district of Kansas City, but the most exclusive district in the country, as evidenced by the fact that many other larger cities have sent their architects to study the designs and restrictions of this section. The natural lay of the land, which has been beautified by the best landscape architects in American, and the most unique and up-to-date homes, have made this district the center of attraction for those who are looking for permanent homes... It is essentially a place for homes. When the Sisters of St. Joseph were considering a location for the new St. Teresa Academy they could find no better one than in the center of the Country Club district (Catholic Churches and Institutions In Kansas City, 1923).

New churches weren't only constructed in the areas of the city which were enjoying the prosperous times. St. Michael's Church was built in 1906 at 24th and Brighton streets, in a parish which contained low-income Catholics. With limited means, the building was only a 25 by 50 foot frame building at first. In 1908, two large rooms were constructed for a parochial school. After paying off the debts for this construction, a small stone church was built in 1915.

Religion and Education

In general, public education had not only become widespread, its quality was greatly improved as well. Childhood educational institutions sponsored by religious groups after the turn of the century were therefore primarily Catholic in Kansas City. Some educational institutions continued from the previous century, while others evolved into a new form. By 1905, the Kansas City Diocese included forty parochial schools and academies. New Catholic parishes being were formed in the parts of Kansas City which were growing, and these continued to build schools for the children in their neighborhood. St. Vincent's Academy was opened in 1907 at 31st and Flora, and was attended by several hundred children each year. De La Salle Academy, located at 16th and the Paseo, was the outgrowth of the Cathedral Commercial School of Kansas City. It was conducted by the Christian Brothers from 1888 to 1910. Through a gift from Kansas Citian Joseph Benoist, the Brothers were able to construct this building in 1910. As a result of the general prosperity until the great crash, parochial

school education continued to make significant gains in Kansas City throughout the 1920's.

The French Institute of Notre Dame de Sion was founded in 1912 in a small house on Benton Boulevard. It then acquired several buildings, and constructed a school building on Warwick Boulevard in 1916. For some time it was the only French-speaking boarding and day-school in the western United States. It was conducted by the Sisters of Notre Dame de Sion from Paris. Loretta Academy was formally opened in 1901, and moved into new quarters at 39th and West Prospect Place in 1903. It had affiliation with three universities and two colleges, and was considered a leading educational institution.

Rockhurst College was founded in 1909 by the Rev. M.J. Dowling of Creighton University in Omaha. His purpose in coming to Kansas City was to establish a Jesuit educational institution in town. Several acres were purchased on Troost avenue between 52nd and 53rd streets. In 1914, Rockhurst High School opened in Sedgwick Hall. Rockhurst College admitted its first freshmen class in 1917. The first college building, Dowling Hall, was completed in 1922. Construction continued through later decades.

Other nationwide educational religious movements were represented in Kansas City. The Daily Vacation Bible School was originally founded in New York in 1901 for the poor children living in slums. By 1907, its concept was so popular that it became a national enterprise. Relieved of the burden of daily basic education, churches were able to focus more on special religious educational programs for youths. As the United States was transforming into a nation of urban dwellers, most believed that city living seemed to bring with it a certain level of moral decline. Thus programs focusing specifically on the spiritual needs of the city's youth were particularly well supported. The Chautauqua movement, established in New York in the late nineteenth century, founded a traveling program in 1903. It brought culture and entertainment to all citizens (with a smattering of religion thrown in) of the nation's cities and towns. It was so well received that a number of companies presented similar programs.

Ethnic Heritage and Religion

Foreign immigration continued to add substantially to Kansas City's population after the turn of the century. This second wave of immigration brought natives of eastern and southern Europe, as well as Mexico. Poles, Serbs, Croatians, Slovaks, Czechs, Russians, and Slovenians were among the ethnic groups which came to Kansas City after 1900. In generally, this second wave arrived with less money and skills than the immigrants which preceded them. Most were "clannish"; as a result, their church (usually not Protestant) became an even more significant cultural institution to these ethnic groups. They tended to reside near their national churches and societies, even when their income allowed them to move away. The ethnic churches allowed the preservation of their customs and traditions, and tended to keep the surrounding neighborhoods identified with the ethnic groups.

Between 1910 and 1925, thousands of Mexicans fled the rural poverty in their country. They came to Kansas City looking for jobs on the railroad, and in the packing houses and factories. The Hispanic community was very insulated. Until the Guadalupe parish was established in 1913, they were unwilling to attend other churches. Our Lady of Guadalupe was established in June of 1914, served by an exiled priest from Mexico, the Rev. Joseph Munoz. The first Mass was on the ground floor of a frame house at 2341 Holly Street. For a few years, 1120 W. 24th Street served the congregation, until the old Swedish Lutheran Church at 23rd and Madison was purchased. The church house was used as a clinic for the poor Mexicans, and the basement of the church as a school and Parish hall. Other Christian groups had tried to establish themselves in the Hispanic community earlier. In 1912, the Mexican Christian Institute was established by Protestants to evangelize as well as to provide relief work. In 1913, the Kansas City Mexican Mission was started in the back room of a grocery store. It was sponsored by the Combined Women's Organization of Jackson County. Soon thereafter, it was organized as the Alta Vista Christian Church. The First Mexican Baptist Church started as a mission in 1914.

In 1913, nearly 100 Polish iron molders came to American Radiators' new plant in the Sheffield steel district of Kansas City, from its Buffalo, N.Y. plant. With the assistance of Father Raczasat, they helped build St. Stanislaus Catholic Church.

Italians did not come in great numbers to Kansas City until after 1900. The earliest were from southern Italy, but by the 1920's, the Sicilians formed the largest group of foreign immigrants in Kansas City. When they first arrived in town, they shared the North End with blacks, Jews, and the Irish. After the others had moved away, the Italians remained near the Holy Rosary Parish and established many Italian-owned businesses in an area known as "Little Italy". In order to provide social services as well as to try to convert Italians to Protestantism, the Central Presbyterian Church opened the Belmont Italian Mission in 1906. An Italian-American from the period hinted at the futility of these efforts when he noted

> It is said that the Italians carry their faith in their blood, and that no matter how hard Protestant zealots may try to convert Italian Catholics, they are bound to meet with inescapable defeat (Kirdendall, 1986).

Between 1900 and 1914, approximately 5,000 Greeks arrived in Kansas City, and moved south to 31st Street. In 1907, the Community of Annunciation was formed. It was a parliamentary body whose primary purpose was to establish and nurture the Greek Orthodox church and to minister to the souls in a strange land. They succeeded in building the Greek Orthodox Annunciation Church at Linwood and the Paseo, in addition to a establishing a school and cemetery.

After the encroachment of business in the parish of SS. Peter and Paul's Church, the original German Catholic parish was disbanded. The movement of several Germans to the vicinity of 43rd and Mercier prompted the establishment of the Guardian Angel Parish in 1909. The trend at this time, however, was for German religious groups to conduct their services in English. The Germans had been in Kansas City, and the rest of the nation, for several decades at this point, and most were well integrated into society. In 1911, the two Lutheran synods of Missouri (German and English speaking) were merged. With the coming of World War I, the influence of the Germans waned throughout the state, and by 1926, the German M.E. churches were added to the M.E. conferences. Anti-German feelings were quite strong after World War I, and most citizens with German heritage did as little as possible to call attention to their ethnic background.

In addition to new residents as a result of foreign immigration, Kansas City accommodated an influx of emigrants from other parts of the country. A large number of African Americans migrated from poverty stricken rural areas of the South. As a result, the membership of existing black churches increased during the twentieth century, as did the demand on charitable organizations. To accommodate the growing numbers of blacks in Kansas City, many of the existing churches were sponsoring missions. By 1910, the African American churches of Kansas City were sponsoring almost as many missions as there were churches. Among the various known black denominations at that time (A.M.E., M.E., C.M.E., A.M.E. Zion, Christian Church, Episcopal Church, and Catholic Church), there were nineteen churches and sixteen missions. In addition, African Americans were attracted to new denominations. Large numbers of blacks were drawn to the Holiness bodies, for example.

Health/Medicine and Religion

Several hospitals which were affiliated with various religious groups had been established in the late nineteenth century. However, with the continued rapid growth in the city, and the changing practices of health care, the existing hospitals were quickly outdated. New, up-to-date hospital buildings were built for several of the religious affiliated organizations, and entirely new hospitals were organized. The new St. Joseph Hospital was opened in 1917 on the corner of Linwood Boulevard and Prospect. Although the need for a larger, modern facility was the primary reason for its construction, a new location was chosen due to "the shifting of the residential section of the city" (Catholic Churches and Institutions in Kansas City, 1923). The X-shaped Italian Renaissance building was designed by the Kansas City architectural firm of Wight & Wight, and incorporated the most modern hospital design features of the period.

The Sisters of St. Mary had taken charge of nursing in the German Hospital (later known as Research Hospital). In 1904, the Sisters decided to build a hospital of their own. Opened in 1909, St. Mary's Hospital accepted patients of all races and religion. In addition, many of its cases were charity. Associated with the hospital at 28th and Main streets was a chapel, sleeping quarters for the Sisters, and classes for the 3-year training program for professional nurses.

The Jewish Community continued to hope for a hospital of their own, and towards this purpose organized the Jewish Hospital Association in 1903. There were few agencies where they could receive adequate medical treatment, although one of the areas of assistance from the United Jewish Charities was the care of the sick. In 1919, wanting to expand the health care already available at the Jewish Education Institute (operated by the UJC), Alfred Benjamin proposed to build a health dispensary next door. He had planned to fund it himself, but friends stepped forward to build the dispensary as a tribute to Benjamin. Named the Alfred Benjamin Dispensary, it was started with a small group of physicians donating a few hours every week. It eventually expanded to include more than seventy doctors, who provided free outpatient care on a non-sectarian basis for thousands of Kansas Citians.

All Saint's Hospital was unable to survive the tough financial times of the 1890's, and closed in 1893. Its legal successor was St. Luke's Hospital, which was opened in 1902 by a former All Saint's surgeon and the pastor of St. Paul's Episcopal Church in Westport. It operated for a time out of the top two floors of a business at 5th and Delaware. By 1923, the Episcopalians had raised money to complete a much needed new building at 44th and Wornall.

In 1906, Swedish Hospital (Lutheran) was established, along with a Hospital Training School for nurses, in a three-story building at 1334 E. 8th Street. It later purchased Penn Valley Hospital in 1911. According to statements from the period, the name was changed to Trinity Lutheran Hospital in 1921 following "the patriotic demand of the war". A year later, the hospital affiliated with the Augustana Lutheran Church.

Social History: Its Ties to Religion

With the return of more prosperous times in the late 1890's, there was a tremendous growth of charitable and voluntary organizations. Half of those listed in a 1911 directory of private charities in Kansas City had been organized after 1899. Although some continued to focus upon a religious and/or ethnic group, many of these were for the first time secular in their organization. It should be noted, however, that several of these secular charities had their beginnings as a religious organization. For those that remained affiliated with religion, the twentieth century saw a change in their structuring. For example, paralleling the movement across the nation towards "Associated Charities", several independent Jewish institutions consolidated in 1900 to form the United Jewish Charities.

Five local Reform Jewish charities had united themselves in order to better serve the flood of immigrants coming to Kansas City as a result of the Galveston Plan (see page 19). As the receiving agent for these newcomers, its original umbrella function was to collect for and dispense the funds to the five member groups. It eventually became a direct-service agency itself. The first president of the United Jewish Charities in Kansas City was Alfred Benjamin, a lay person who was also active in the Temple B'nai Jehudah. He served as president for seventeen years until his death. Under Benjamin's directions, the Jewish Education Institute was opened at 1702 Locust in 1906. The ever increasing numbers of Jews, who were fleeing persecution in Russia, also brought an overwhelming demand for assistance. As in the highest order of Jewish philanthropy, the UJC realized that the best assistance was to give the immigrants the means to help themselves. By 1909, the Jewish Education Institute moved to a larger building at Admiral Boulevard and Harrison, where they stayed until 1959. The work of the Institute focused on four areas: religion, education, philanthropy, and recreation. The philanthropy department included family rehabilitation, and care of the sick, needy, aged, and infirm. Loans were also granted without interest.

Another individual who played a key role in the United Jewish Charities in Kansas City was Jacob Billikopf, who was the city's first professionally trained social worker. He is credited with revolutionizing the entire system of social welfare, not only in the Jewish community, but in the city as well. As the Superintendent of the United Jewish Charities, he helped to direct its growth. Billikopf became the personification of progressive reformers across the country who worked for moral uplift through well-managed and greatly expanded social services. He skillfully bridged the gap between "old" and "new" Jews in Kansas City, and even the non-Jewish community. His efforts are credited with diffusing problems that became much worse in other parts of the country. Kansas City was soon touted as a "showplace" by agents trying to persuade immigrants to settle in the Midwest. This is reflected in Kansas City's retention rate of the immigrants from the Galveston Plan. Where a 50% retention

level was considered good, two-thirds of those who came to Kansas City from Galveston remained. Those who traveled the "Billikopf route" had a more secure future, as his primary commitment was to provide jobs. The professionalism he brought to the job showed in the formalization of charity work. He introduced case work to Kansas City and trained the UJC's volunteers.

Jacob Billikopf expanded the influence of the UJC into many Kansas City social programs. He succeeded in pressing upon the city to build the first publicly constructed bath houses. He was so troubled by desertion - known at this time as the poor man's divorce - that along with Judge Edward Porterfield, he wrote a bill which was passed by Missouri legislators enabling Jackson County to establish a "Mothers' Assistance Fund". This Kansas City program was adopted by state legislatures throughout the country, and was the forerunner to Aid to Dependent Children programs. Billikopf worked with William Volker in the first Department of Welfare in the United States, started in Kansas City. Volker, too, was quite instrumental in changing the face of social welfare programs in Kansas City. Although extremely reserved by nature, he was one of the leading philanthropists in the city. His approach to charitable works was based in the philosophy of his religion.

As noted, many of the new immigrants in the twentieth century were either Jewish or Catholic, and there was a continued demand for these religions' social agencies. The Home for the Jewish Aged and the Sisters' Aid Society and Orphans' Home were founded after the turn of the century. The demands on these and other social agencies increased, and most moved several times to larger quarters in order to keep up. Absorbing much of the Catholic's energies were their youth service programs, which included home for orphans, wayward boys and girls, and low-income working girls of all creeds. The Catholic Ladies' Aid Society was founded in the late 1890's, and continued through the twentieth century to administer to the sick or unfortunate, regardless of race or religion. The Kansas City Boys Orphan Home was located in the John Perry home at Westport and Belleview avenues. In addition to living quarters, the boys also received an education there. The Old Home of Little Sisters of the Poor built a new building in the 1920's between 53rd and 54th streets, and Highland and Woodland avenues. The House of the Good Shepherd, for "unfortunate girls" built a new shelter in 1920. Many of the larger charitable institutions, such as the Good Shepherd, had several acres with their building. Outdoor recreation was considered an important part of any therapy program. Poultry houses and gardens, while also therapeutic, served a more practical purpose of supplying the food for the numerous residents of these homes.

Many charitable organizations helped immigrants adjust to American life, in addition to providing other forms of assistance. The Guadalupe Society maintained a mission at 23rd and Madison Avenue which was devoted to the care and education of lower-income children, particularly the Hispanic population. Its activities in the early part of the twentieth century were divided into three areas: extension work, clinic, and direct relief. Extension work included teaching English, American citizenship, and home skills to adults. The clinic utilized a nurse from the Visiting Nurse Association, and physicians donated their time. Although "American" skills were taught in the extension program, full integration into Kansas City society was not a goal. An example is the "special ward" set aside in General Hospital for Hispanic women to receive obstetrical care. Direct relief support was provided by a soup kitchen, much needed during the tough economic times faced by the Hispanic community. In 1921, for example, unemployment was so high that the threat of starvation was quite real for these Kansas Citians. The Guadalupe Center later became a model settlement house for the rest of the nation. It was sponsored by the Agnes Ward Amberg Club, one of the most effective groups of its kind. It sponsored settlement work in several of Kansas City's blighted neighborhoods.

Around the turn of the century, social service organizations began hiring full-time staffs. As Kansas City's problems and population grew, so did the need for dealing with those problems professionally. Many of the religiously founded charities became more ecumenical, and, finally, non-sectarian.

During the Depression, when the Roosevelt administration began to take on social action as a duty of federal government, the churches hailed the step and many promptly curtailed efforts to provide relief. In Kansas City, charities had already been "easing up" on their assistance. The Pendergast machine was very good at providing needed jobs and assistance to Kansas Citians. The churches and charities were already financially strapped, and could do little financially to alleviate the suffering of others.

In addition to organized charitable organizations, religious groups or their representatives worked on many civic and social issues in Kansas City. Rabbi Mayer founded the Kansas City Pure Milk commission in 1907, which worked to assure the city's children an adequate supply of pasteurized milk. Personally representing the apex of civic virtue in the twentieth century was the Rabbi Samuel S. Mayerberg. He began his rabbinate at B'nai Jehudah in 1928, and for many years was at the forefront of every local crusade. He called for, and succeeded in getting the resignation of the president of the University of Missouri at Columbia over the issue of academic freedom. He unsuccessfully sought to prevent the lynching of a black man in Maryville, Missouri. All this was a prelude to his attack on the Pendergast political machine of Kansas City. For this, he faced fierce opposition in his congregation, which forced him to momentarily give up his civic crusade. He returned to social reform again, however, and to controversial involvement in civic affairs, even though some members of B'nai Jehudah threatened to resign. With the ousting of the Pendergast machine in the late 1930's, he finally received the plaudits he deserved, including an appointment as the commissioner of the Kansas City Police Board.

Several socially-oriented organizations had their foundations in religion. The Marquette Council No. 1698, Knights of Columbus was the outgrowth of a small parish club. In the 1920's, a club house and home for the council was constructed at Armour boulevard and Forest Avenue. Serving as the center of Catholic activities in Kansas City, it contained the largest auditorium outside of the city's Convention Hall. A banquet room, swimming pool, billiard rooms, gymnasium, office space, and hotel made it one of the most elaborately equipped buildings associated with religion (not a church) in Kansas City.

Associated Property Types: The early part of the twentieth century saw many of the same religious property types that were associated with the previous period. In addition to the styles and forms of churches noted with that period, Byzantine, Spanish Revival, and Craftsman/Bungalow churches were evident in Kansas City. Churches continued to be adapted from other building types (see Chapter Three), and the full range of ancillary buildings are also to be found. In addition, educational institutions, administrative buildings, outreach/mission buildings, and health facilities were constructed during the first decades of the twentieth century.

Rise of Secularism/Decline of Religion in Kansas City: 1930-1952.

As much as any group in Kansas City, religious institutions felt the full impact of the Depression. Those congregations with unusually heavy debts for building programs, contracted during the previous prosperous times, had to face foreclosure. Hardest hit were the rural churches surrounding Kansas City. Collections dropped as much as 50% in some areas. Ministers in Kansas City took sharp cuts in their salaries. It was hoped by religious leaders that hard times would cause Americans to make fresh scrutiny of religious needs, and motivate them to seek out religion. Their hopes did not see fulfillment. The figures from the period denote at best a nominal increase in membership, primarily in the smaller sects only. The general spirit of secularism had not diminished in the country, and the decline in regular church attendance increased. Women's church organizations suffered considerably during the early thirties, possible because of new vocational and avocational interests. Youth participation also dropped at an alarming rate. Only in the extreme evangelistic Protestant churches and sects were there any phenomenal membership increases.

The Depression caused as much financial hardship on churches as it did on the rest of society. The general economy of the city was somewhat better than the rest of the nation, due to the large amount of government funded construction projects and the "Ten Year Plan" (a local bond issue which funded several construction projects in the 1930's). Still, many churches faced major reorganization due to finances. The Grand Avenue Temple (Methodist) had a tower building adjacent to the church. The income from the office tenants of this tower paid for the mortgage for both properties. During the 1930's, foreclosure on the property resulted in the loss of the tower, now owned by the Federal Reserve Bank. After much struggle, the church building was retained by the congregation.

Not only was the city's core losing population to the south and north, Kansas City was beginning to lose population within its limits to other suburban cities. This was reflected in a decline of membership in nearly all denominations. The actual number of churches in Kansas City even began to drop, although religion remained pluralistic in Kansas City through 1950. The Jewish and Catholic faiths, as a whole, were still growing. The migration of rural Protestants to the cities helped the urban churches stem their slow decline. Pentecostal-revivalist sects, which for years had been active in the Ozarks and other rural areas in Missouri, were making gains among lower-income groups in the cities. The automobile continued to affect church membership, as it enabled people to range further in their search for a satisfying church.

The national movement to unite churches may have been born out of this period of financial hardship and decline in attendance. One of these national unions took place in Kansas City, when the Methodist Episcopal Church and the Methodist Episcopal Church South were united into the Methodist Church. This occurred on May 10, 1939 in Municipal Auditorium (completed in 1935, still extant), bringing the then combined total membership of the denomination to 7.7 million. Following World War II, the movement toward union continued. The Evangelical Association and the United Brethren in Christ were united with the Methodist in 1946, and in 1968, the United Methodist Church was created.

For the first forty years of the twentieth century, church architecture experienced no radical break with the past. World Ward II seemed to mark a decisive break. The established denominations (the Roman Catholics in particular) embarked on a program of updating their hierarchic, conservative image. Changing attitudes towards liturgy, formalized by the Second Vatican Council of 1962-1968, brought about the forward-facing altar. This not only modified the layout of existing churches, it conditioned the design of new ones. These developments in church discipline and theology coincided with parallel developments in architecture. By 1945, the Modern Movement had decisively rejected the past. From this period until the 1980's, "no self-respecting architect would build in a historical style" (Norman, 1990).

A feature of modern Christian worship, which has helped to dictate the plan of churches, is the increasing emphasis on community. Catholic and Protestant churches have tried to reinterpret their existence around a shared religious experience, rather than around dogma or the performance of rites in which an ecclesiastical official has a dominant role. In this country, this led to a bewildering variety of new forms, some of which are clearly expressive of ecclesiastical tradition. Others are totally without parallel in the past.

Modernist church design came to Kansas City by one of the movement's main proponents, Frank Lloyd Wright. In Kansas City, he designed a church which was the first building to make an bold statement for modern architecture locally. He began work on the Community Christian Church at 46th and Main, but his plans called for radical departures from the city's building codes. These difficulties, coupled with Wright's temperament, led to his departure from the design. It was completed under the supervision of the Kansas City architectural firm of Edward B. Delk, but retains significant Wrightian characteristics.

Another significant example of modern church design is the 1948 design of the St. Francis Xavier Catholic church at 52nd and Troost. Although not dependent on the symbolism of historic revival styles, it does incorporate Christian symbolism in its plan. The outline is reminiscent of the early Christian symbol of the fish. The plain masonry walls, however, are absent of almost all other architectural ornament.

Religion continued to play an important role in several facets of social life in Kansas City, but continued to be most influential in the heritage of various ethnic groups.

Ethnic Heritage and Religion

The Hispanic community of Kansas City was one of the few ethnic groups to continue expanding in this period, long after older ethnic communities had ceased to grow. Although generally Catholic in their beliefs, in 1930 the Mexican Church of Christ was established as a non-denominational,independent church. The Italian community continued to remain around the Holy Rosary parish, even as other ethnic groups were assimilating into the rest of Kansas City. The Don Bosco Center opened in 1939 as a nonsectarian social center to serve the Italian community, and continues today to provide services to new immigrants to Kansas City.

During the 1940's and '50's, the increasing challenges to racial segregation came from a number of religious organizations, including the Catholic Interracial Conference and the National Conference of Christians and Jews. These groups often sponsored law suits against discriminatory agencies and institutions, and promoted the discussion of racial problems and of ways to improve race relations. In Missouri, they persuaded a bi-partisan group of legislators to back the introduction of a bill on a human rights commission, which finally became law in mid-1957. Two Jewish Kansas City citizens were at the forefront of this social justice movement. Esther and Paul Brown began the fight for the desegregation of a black school in suburban Johnson county. The fight was carried to the Kansas Supreme Court. Esther Brown became the prime mover in the events that culminated in the case of Brown vs. the Board of Education of Topeka, and the resultant landmark Supreme Court decision on school desegregation.

While the Civil Rights period (generally from 1954-1968) extends beyond the arbitrary fifty-year limit of consideration for listing on the National Register, many historic resources may possess enough significance to an make exception for their designation. Many Civil Rights leaders in Kansas City were also active in religious groups in town. Black churches provided the meeting grounds to map out the strategy for the local movement. Nationally, this was also the case, although the Civil Rights movement changed the make-up of black religion as well as politics. Black militants came to exercise more influence in the Civil Rights movement. To some, this increase in black nationalism led many to shun Christianity as the "white man's religion". Instead, many turned to the Nation of Islam, a religion founded in the 1930's by Elijah Muhammad.

The Jewish community in Kansas City had long remained divided along "old" and "new" Jews (German vs. east European; Reform vs. Orthodox). It was not until the Great Depression and the rise of Hitler that the two groups were able to find common ground. The Jewish Federation was formed in Kansas City, and successful east Europeans were accepted into its leadership long before they gained acceptance at Oakwood Country Club. The rapid growth of the Alfred Benjamin Dispensary gave added final impetus for the dream of establishing a Jewish hospital. The dream became a reality in 1931, when Menorah Hospital opened. The local Jewish community had previously experienced a disappointment in an Episcopal sponsored hospital (later St. Luke's), which had been promised an nonsectarian emphasis. A major portion of the Kansas City Jewish community had contributed to its building fund. Prior to the establishment of Menorah, though, the Jews had at least maintained excellent relations with the German (Research) Hospital, where they were accepted as patients.

Associated Property Types: Until World War II, the few churches which were constructed in Kansas City still had associations with the past, and generally utilized the revival styles associated with the previous periods. After the War, however, churches were almost exclusively representatives of the Modern Movement of religious property types. All of the "Adapted Building" forms continued to be found, as were modern examples of religious educational institutions and health facilities.

III. RELIGIOUS PROPERTY TYPES

CHURCHES - HISTORIC FORMS AND STYLES

a. BYZANTINE
b. ROMANESQUE AND ROMANESQUE REVIVAL
c. GOTHIC AND GOTHIC REVIVAL
d. BAROQUE/SPANISH REVIVAL
e. NEO-CLASSICAL AND NEO-CLASSICAL REVIVAL
f. GREEK REVIVAL
g. ITALIANATE
h. CRAFTSMAN/BUNGALOW
i. MODERN MOVEMENTS

CHURCHES - ADAPTED BUILDINGS

a. STOREFRONT CHURCHES
b. RESIDENTIAL CONVERSIONS
c. THEATER CONVERSIONS
d. LODGE HALL CONVERSIONS
e. OTHER

CHURCHES - ANCILLARY BUILDINGS

a. RECTORIES/PARISH HOUSES/MANSES/PARSONAGES
b. PARISH HALLS
c. CONVENTS/CLOISTERS
d. CLASSROOMS/SUNDAY SCHOOL BUILDINGS

RELIGIOUS EDUCATIONAL INSTITUTIONS

a. ELEMENTARY, MIDDLE, AND HIGH SCHOOLS
b. ACADEMIES AND COLLEGES

RELIGIOUS ADMINISTRATIVE BUILDINGS

RELIGIOUS OUTREACH/MISSION BUILDINGS

RELIGIOUS SITES

CHURCHES - HISTORIC FORMS AND STYLES

a. BYZANTINE

Christianity was recognized as a legitimate religion following the Edict of Milan in 313, and church buildings were erected during the following decades. The earliest known Christian churches were often modeled after or adapted from designs of the Roman temples. In some cases, such as the Pantheon in Rome, the temple was simply appropriated by the church and rededicated.

Early formal Christian churches imitated Roman civic buildings or basilicas in their design. These buildings were rectangular in form with a central nave and semi-circular apse. Collonades flanked the nave and separated the nave from aisles. Above the collonades were clerestory windows to light the interior. Decoration on the exterior included collonades, statuary, and frescoes. On the interior, the apse was often the center of decoration with ornate altars, mosaics, and frescoes. The rich decoration of the apse coincided with a formalization of the church liturgy and special significance attached to the priest as a representative of Christ.

From 330 to 1453, the Byzantine Empire dominated the Mediterranean and Christianity expanded throughout the region. The first churches continued to follow the basic basilica plan but by the sixth century a distinctive "Byzantine" form of ecclesiastical architecture began to evolve. The rectangular basilica form developed into a centralized building with a dome resting on pendentives, or curved walls, over a square base. The plan of the churches followed that of a Greek cross, or a cross with four equal arms. The most famous church built in this form is Hagia Sophia in Istanbul with its large dome and expansive use of clerestory windows.

The dome in Byzantine churches was designed to represent heaven and the watchfulness of God over the earth. To achieve this effect the dome was designed to display as little support as possible and appear to "float" above the worshippers. Extensive use of mosaics and frescoes, decorative columns, and statuary, were designed to imitate the canopy of heaven. Later churches built in the Byzantine style often emphasized verticality with narrow, tall domes.

The Byzantine style was not used in America until it was revived in the late 19th century. This design was used for large Catholic cathedrals and Jewish Synagogues. The National Cathedral in Washington begun in 1920 is one of the more prominent examples of the Byzantine ecclesiastical style in the country.

No pure form of the Byzantine style exists or appears to have been built in Kansas City. The Keneseth Israel Synagogue combines Byzantine, Moorish, and Romanesque elements in its design and is distinguished by its twin polychrome domes on its main facade (1926-1927, 3400 The Paseo, Photo No. 1). It was listed on the National Register in 1982 for its significance in architecture and religion.

Property	Location	Address	Date of Construction
1. Keneseth Israel Beth Shalom Synagogue	E	3400 The Paseo	1926-1927

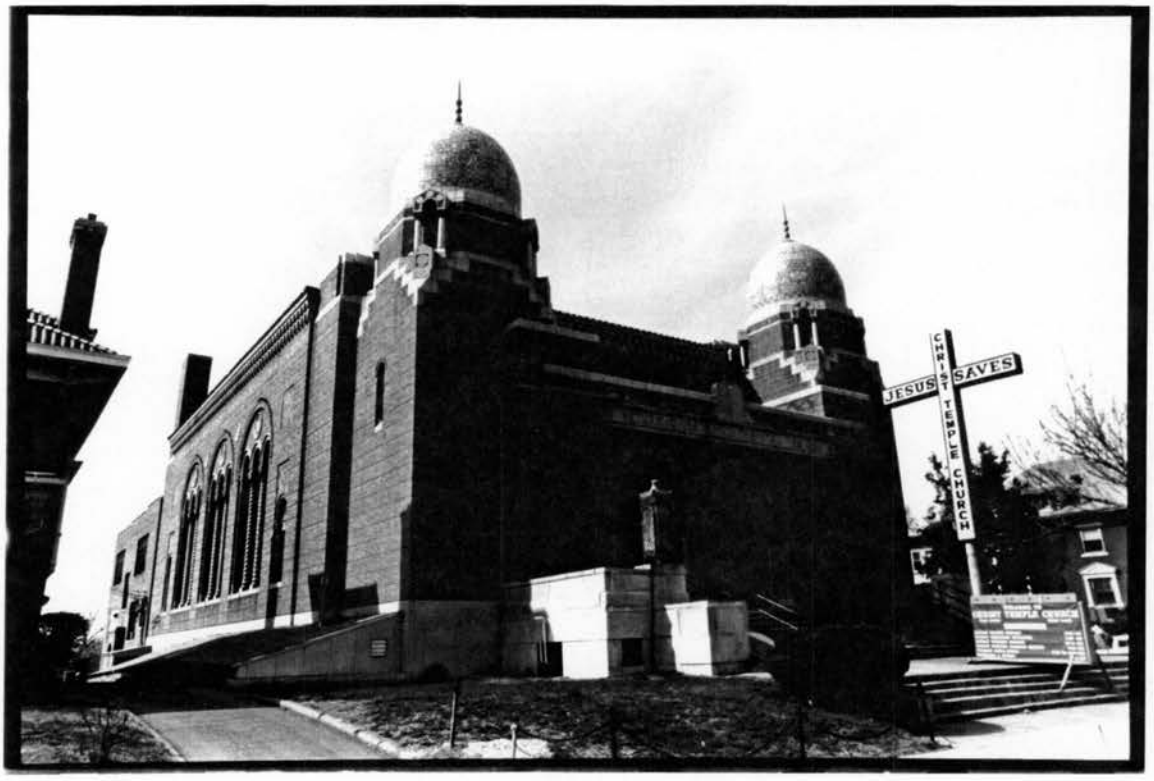


Photo No. 1: Keneseth Israel Beth Shalom Synagogue, 3400 The Paseo.

b. ROMANESQUE AND ROMANESQUE REVIVAL

In Western Europe, the Romanesque form evolved out of the Dark Ages by the eleventh century. These buildings were constructed in a cruciform plan with a three-story elevation composed of an arcade, gallery, and clerestory. Large stone piers supported round arches and ceilings were gabled or designed with groined or ribbed vaults. Exteriors of the buildings were designed with large vaulted openings or tympanum at the main entrance. These tympanum designs were often embellished with reliefs of Christ, his apostles, and other religious symbols.

The Romanesque form with its elongated cruciform plan began the Western tradition of church building. Stone for the roof surface required vaulting to carry the additional weight of the stone. These vaults transferred their weight to the exterior walls which led to the development of transepts thus forming the "arms" of the cruciform plan or cross. Because of the barrel or groin vaults employed to support the structure, the interior was defined by a series of spatial units which differed from the open basilica form. The vaults were supported by columns with cushion capitals.

Romanesque churches were often constructed with bell towers which were either free-standing or attached. The campanile, or bell tower at Pisa, is an example of a free-standing design. In northern Europe, attached towers were more common and this tradition continued throughout the Romanesque period. Sculpted stone decoration was also a distinctive Romanesque tradition with lavish designs carved in capitals, columns, and entrances. Attached statuary was also often extensive.

In America, the mid-19th century revival movement resulted in the construction of Romanesque style churches across the country. The Romanesque Revival church form was popular after the 1840s and was used for ecclesiastical architecture well into the 20th century. These churches often combined elements of the Romanesque and Byzantine styles in their designs.

Early examples of the Romanesque Revival style include the West Side Christian Church built in 1889 at 700-706 West Pennway and the first Melrose Methodist Episcopal Church also built in 1889 at 200 N. Bales Avenue. Both churches are of brick construction and reflect the Romanesque style in their rounded arched windows and arcades. The West Side Church was altered in the 20th century with the addition of a Spanish influenced tower on the main facade. The Melrose Church also displays a number of Gothic arched windows but the overall design and detailing is Romanesque in design. Other early Romanesque Revival design churches which have been demolished include the St. Peter and Paul Catholic Church built in 1868 and Grand Avenue Methodist Church built in 1869.

By the 1890s, Romanesque churches employed a variety of materials and finishes which distinguished them from earlier Romanesque forms. The use of colored stone, brick, and terra cotta was used to create a polychrome effect and churches in this style have been termed Victorian Romanesque. The use of stone to create massive looking churches was also used in a style termed Richardsonian Romanesque. Architect Henry H. Richardson was a nationally known architect whose influence spread across the country. His designs featured the use of large blocks of sandstone or limestone and churches for exterior walls, large stone arches, corner towers, wall buttresses, small turrets, and varying stone finishes.

In Kansas City, no examples of the Victorian Romanesque style exist, however, five Richardsonian Romanesque churches remain standing. These churches are: Calvary Baptist Church built in 1888 and remodeled in 1949 at 821 Harrison Street; First Cavalry Baptist Church built in 1890 at 3921 Baltimore Avenue; Sacred Heart Church built in 1896 at 2544 Madison Street; St. George's Church built in 1904 at 1600 E. 58th Street; and Eastminster Presbyterian Church built in 1907 at 217 Benton Boulevard. All five churches employ heavy blocks of ashlar finish and rock-faced limestone blocks for their exterior wall construction. Windows and entrances are set within large rounded arches and three of the churches have corner bell towers. The Sacred Heart Church is a particularly fine example of this style and it has been listed on the National Register (Photo No. 2). The Calvary Baptist Church, built in has perhaps the most imposing stone facade of these churches but it was remodeled following a fire in 1949.

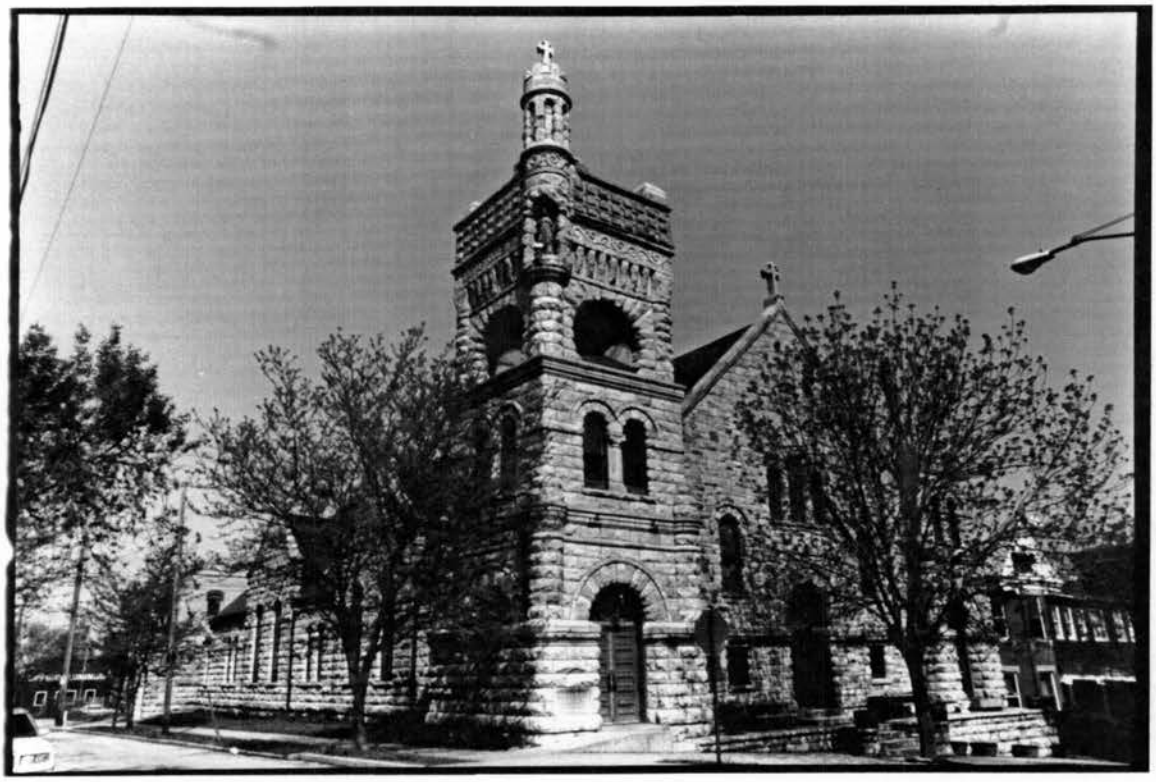


Photo No. 2: Sacred Heart Church, 2544 Madison Street.

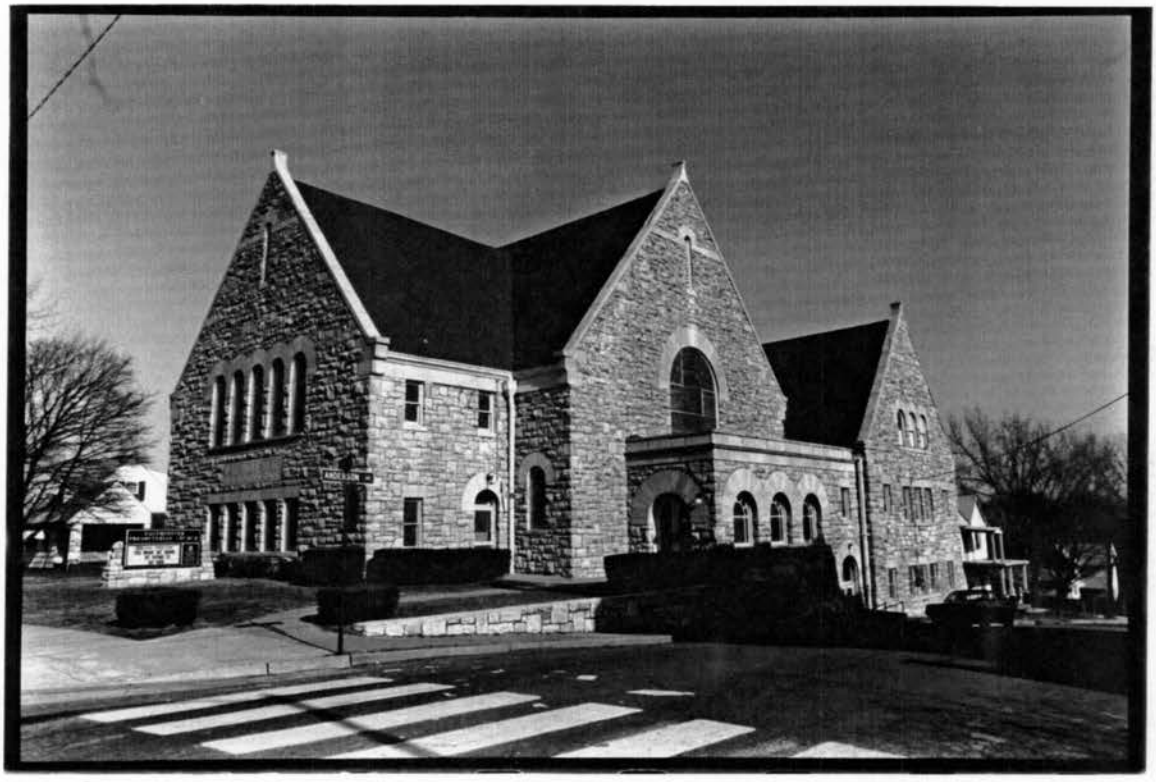


Photo No. 3: Eastminster Presbyterian Church, 217 Benton Boulevard.

By the 1920s, architects in the city began to use Romanesque designs which were more historically derivative than their predecessors. These designs were based upon the Romanesque cathedrals built in Western Europe between 1100 and 1400 A.D. and a number of excellent examples remain standing. Of the 200 identified religious properties, seven of these are towered Romanesque churches built from the late 19th to the mid-20th centuries. Romanesque churches with corner towers include the Church of Our Lady of Sorrows built in 1922-1923 at 2554 Gillham Road, Unity Temple built in 1946 at 707 W. 47th Street, Christ Presbyterian Church erected in 1949 at Independence Boulevard and Wabash Avenue, Blessed Sacrament Church built in 1927 at 3901-3905 Agnes Avenue, and Seventh Church of Christian Scientist constructed in 1941 at 604 W. 47th Street.

Both the Blessed Sacrament Church and Church of Our Lady of Sorrows have square campaniles or bell towers, tile roofs, arched entrances, and large stained glass wheel windows on the main facade. The Blessed Sacrament Church is of stone construction while the Church of Our Lady of Sorrows is of brick and stone and was completed in 1922-23 (Photo No. 4 and 5). Both churches are excellent examples of the Romanesque style and have not been extensively altered.

Three other Romanesque churches with corner bell towers were built after 1940. The Seventh Church of Christian Scientist is most closely derivative of the style with its arched entrances, square tower with open arcade, and small wheel window (Photo No. 6). Both the Unity Temple on 47th Street and Christ Presbyterian Church are more restrained examples and employ a variety of modern motifs in their exterior decoration.

The use of twin towers for Romanesque designs was also employed for the Holy Trinity Catholic Church built in 1926 at 930 Norton Avenue, and St. Anthony Catholic Church built 1922-1927 at 309 Benton Boulevard (Photo No. 7 and 8). Both churches are of brick construction and were completed in the 1920s. Holy Trinity Catholic Church features square bell towers at each corner of the church with pyramidal tile roofs. The church is also distinguished by its intricate inset diamond patterned brick in the main facade towers. St. Anthony Catholic Church has paired square towers with domed roofs and a large wheel window on the main facade. Both churches are excellent examples of the towered Romanesque style.



Photo No. 4: Church of Our Lady of Sorrows, 2544 Gillham Road.

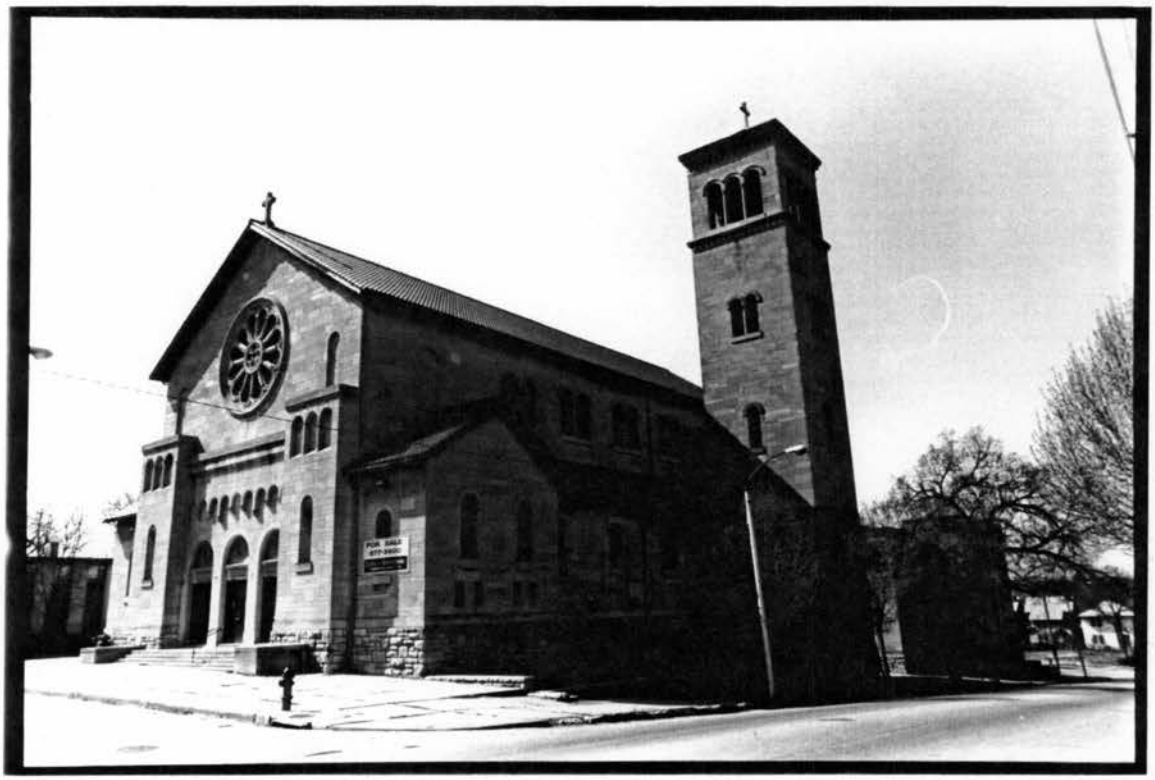


Photo No. 5: Blessed Sacrament Church, 3901-3905 Agnes Avenue.

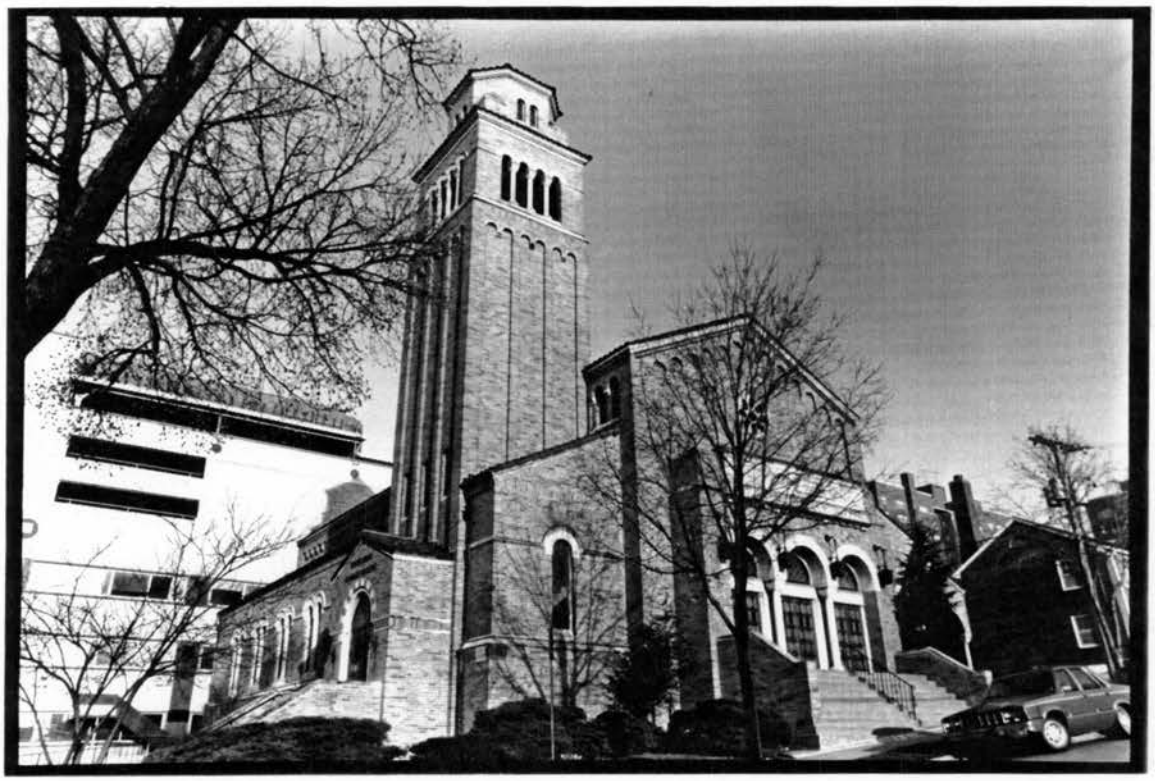


Photo No. 6: Seventh Church of Christ Scientist, 604 W. 47th Street.

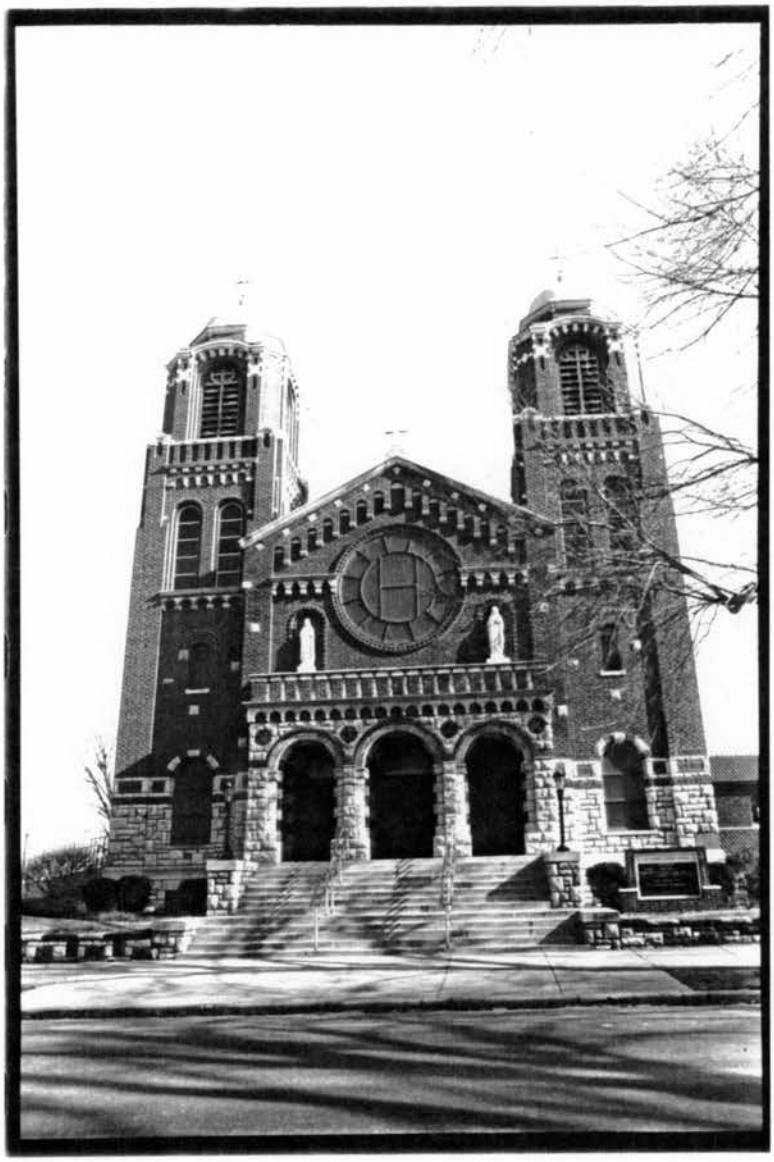


Photo No. 7: Saint Anthony Catholic Church, 309 Benton Boulevard.

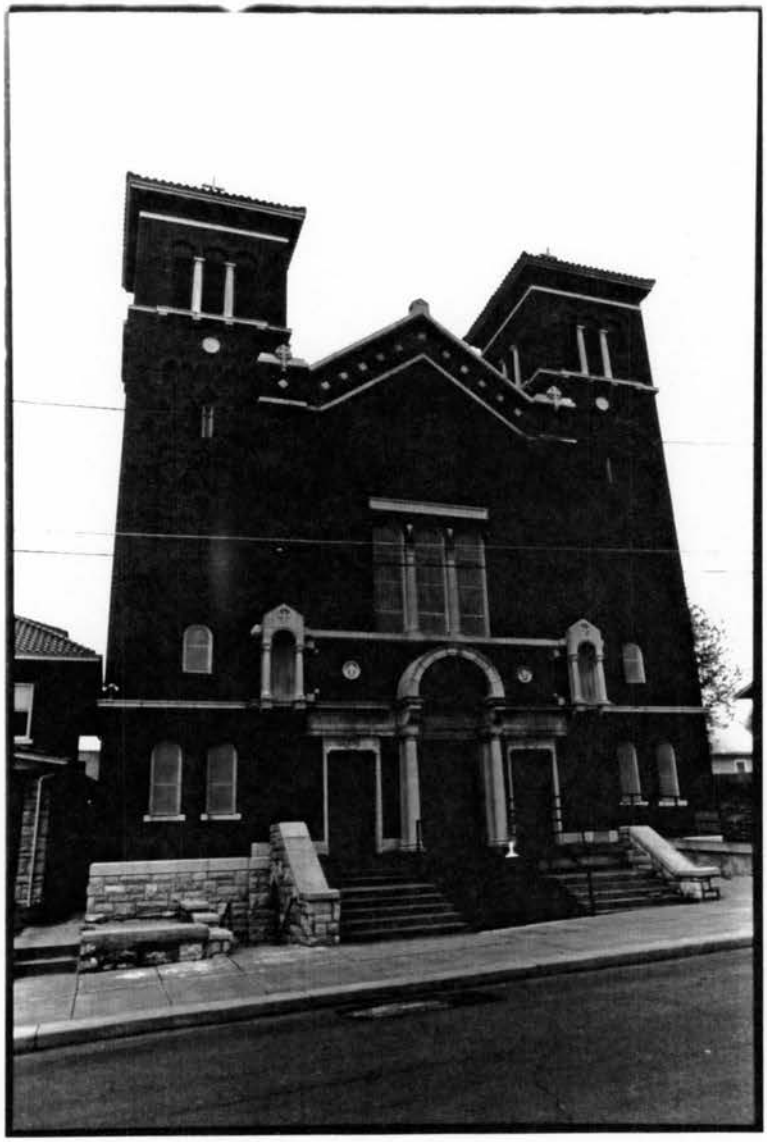


Photo No. 8: Holy Trinity Catholic Church, 930 Norton Avenue.

With the exception of the large towered Romanesque churches built in the early-to-mid 20th century, only a few other Romanesque churches were built in the city. The St. Francis Seraph Church at 807 N. Agnes is a restrained example and displays rounded arched windows, an arched stained glass window on the main facade, and inset brick and concrete decoration. The Italian Christian Church at 415 Prospect Avenue built in 1931 is a small buildings distinguished by its polychrome stone exterior.

All major denominations (Catholic, Baptist, Episcopal, Methodist, Presbyterian, Christian) utilized this style in the construction of their churches. The majority of identified properties are located in the Northeast and Westport sections of the city.

Property	Location	Address	Date of Construction
Romanesque Revival, 19th Century			
1. Melrose United Methodist Episcopal Church	NE	200 N. Bales Avenue	1889
2. West Side Christian Church	Westside	700-706 West Pennway	1889
3. Third Presbyterian Church	E	3027 Walnut Ave.	1888
Romanesque Revival, 20th Century			
1. St. Francis Seraph Church	NE	807 N. Agnes Avenue	1924
2. Italian Christian Church	NE	415 Prospect Avenue	1931
Romanesque Revival/Corner Tower(s)			
1. Church of Our Lady of Sorrows	MID	2554 Gillham Road	1922-1923
2. Saint Anthony Catholic Church	NE	309 Benton Blvd.	1922-1927
3. Holy Trinity Catholic Church	NE	934 Norton Ave.	1926
4. Christ Presbyterian Church	NE	Independence Blvd. and Wabash Ave.	1949
5. Blessed Sacrament Church	E	3901-3905 Agnes Ave.	1927
6. Unity Temple, (47th Street)	WPT	707 W. 47th Street	1946
7. Seventh Church of Christian Scientist	WPT	604 W. 47th Street	1941
8. Westport United Methodist Church	WPT	500 W. 40th Street	1897
9. Benedictine Sanctuary of Perpetual Adoration	South	1409 Meyer Blvd.	1947-1949
Richardsonian Romanesque			
1. Calvary Baptist Church	CBD	821 Harrison Street	1888, 1949
2. Eastminster Presbyterian Church	NE	217 Benton Boulevard	1907
3. Sacred Heart Church	Westside	2544 Madison Street	1896
4. First Cavalry Baptist Church	WPT	3921 Baltimore Ave.	1890
5. St. George's Church	South	1600 E. 58th Street	1904

c. GOTHIC AND GOTHIC REVIVAL

The development of the Gothic arch was one of the most significant advances in ecclesiastical architecture. Gothic, or pointed arches, allowed the weight of a building to be concentrated at specific points and transferred to the ground by flying buttresses. Architects no longer needed to design heavy load bearing walls to carry the building's weight. Spaces between the supports became the location for large glass windows while the verticality of the Gothic arches pointed towards heaven with their many towers, spires, and pinnacles.

Since the twelfth century, the Gothic style has been generally regarded as the most appropriate building style for Christian churches. Gothic churches retained the Romanesque cruciform plan and also employed large attached towers or spires. The verticality of Gothic churches was expressed not only in the pointed arches themselves, but also in the height of the church and its tower. The use of stained glass became widespread reaching its apex in the rose, or wheel windows of the larger cathedrals. Some cathedrals were of such scale that they were built with double transepts, attached covered walkways known as cloisters, and attached chapels.

The Gothic style coincided with the expansion of urban capitalism and thousands of churches were built in the towns and villages of Europe between the twelfth and fifteenth centuries. The Gothic style continued to dominate ecclesiastical architecture in Europe over the next several centuries and Anglican church traditions were brought to America by early settlers. Revived interest in the Gothic Revival style occurred both in England and America in the early 19th century. The Gothic Revival movement was especially popular in church designs after 1840, and this popularity continued well into the 20th century.

The Victorian Gothic style of the late 19th century was more complicated and employed a wider variety of materials and details than its Gothic Revival precedent. Combinations of masonry such as limestone, sandstone, brick, and terra cotta were used in the same building as were multi-colored slate tiles and wood eave decoration. Gothic style churches were often built with particularly tall towers or spires, and the vertically of the building was generally expressed through high pitched roofs, steep gables, and roof finials.

The Gothic Revival style and its variations was the most popular ecclesiastical building style used in America and Kansas City from the mid-19th to the mid-20th centuries. A total of ninety-one Gothic Revival churches remain extant in the city which represents just under half of all religious properties identified during this study. Of these, 48 are of stone construction while the remainder are of brick or frame construction. Many of the city's large cathedrals and churches were built on a grand scale and imitated the European cathedrals in their design and detailing. More modest churches of the period were built with restrained detailing and display the Gothic Revival style through elements such as pointed arched windows or entrances.

Gothic Revival churches were built in Kansas City by the 1880s. The earliest remaining Gothic Revival church is St. Mary's Episcopal Church completed in 1888 at 1307 Holmes Street. This church reflects the influence of the Victorian Gothic style which placed an emphasis on combinations of stone, brick, and other materials to create a polychrome effect. The church features a large central tower and wall buttresses. The church has been listed on the National Register. Another early Victorian Gothic church is the Swedish Evangelical Lutheran Church at 1238 Pennsylvania Avenue completed in 1887. Although substantially altered, this church retains its varying stone and brick exterior detailing, wall buttresses, and large Gothic arched windows.

Many of the city's largest and most imposing churches of the turn of the century were built in the Gothic Revival style. Stone construction was widespread in the city during these years and many of these large churches and cathedrals were built with limestone exteriors. Significant examples of the Gothic Revival style in the city include: the Grace and Holy Trinity Cathedral at 415 W. 13th Street completed in 1890; Redemptorist Church at 3333 Broadway built in 1908; St. Stephens Catholic Church at 1029 Bennington Avenue built 1916-1922; Country Club Christian Church at 6101 Ward Parkway built in 1921; and Holy Name Catholic Church at 2201 Benton Boulevard built 1924-1928. All of these churches have rock faced stone exteriors and share similar details such as wall buttresses, Gothic arched windows and entrances, high pitched gable and hipped roofs, and bell towers with crockets and finials. Large stained glass wheel windows are found at both Redemptorist Church and Holy Name Catholic Church (Photo No. 9 and 10).

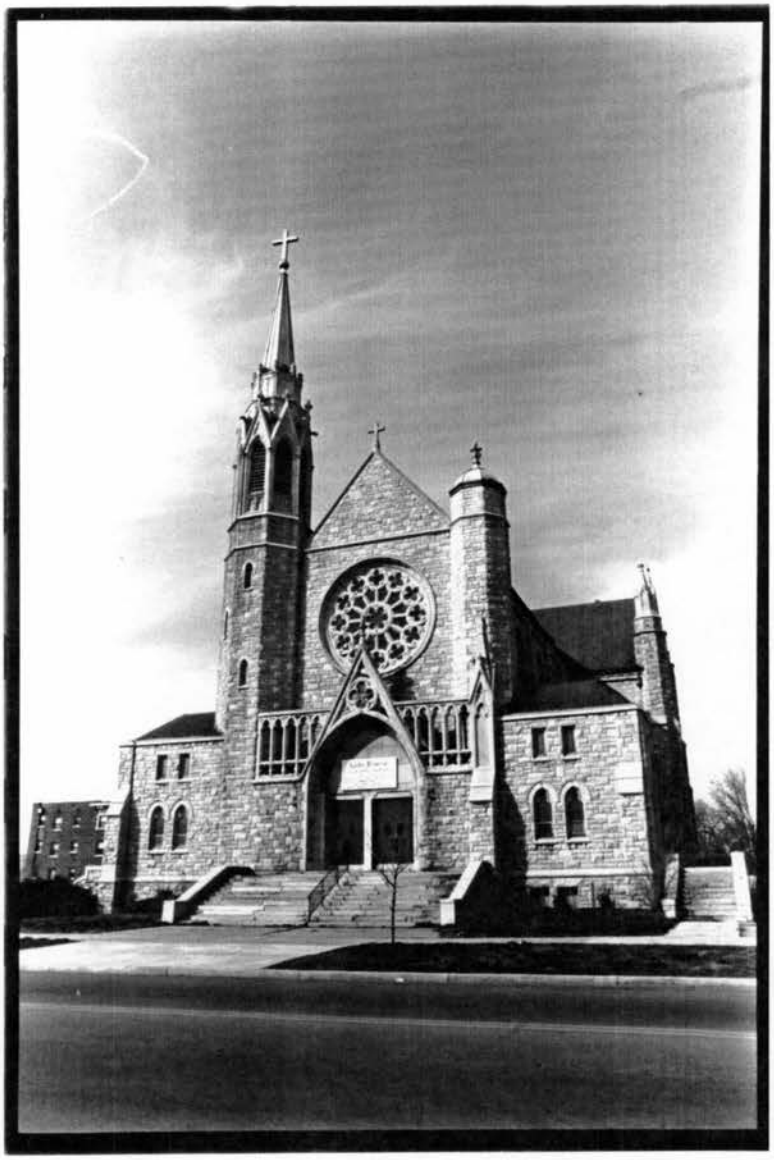


Photo No. 9: Holy Name Catholic Church at 2201 Benton Boulevard.

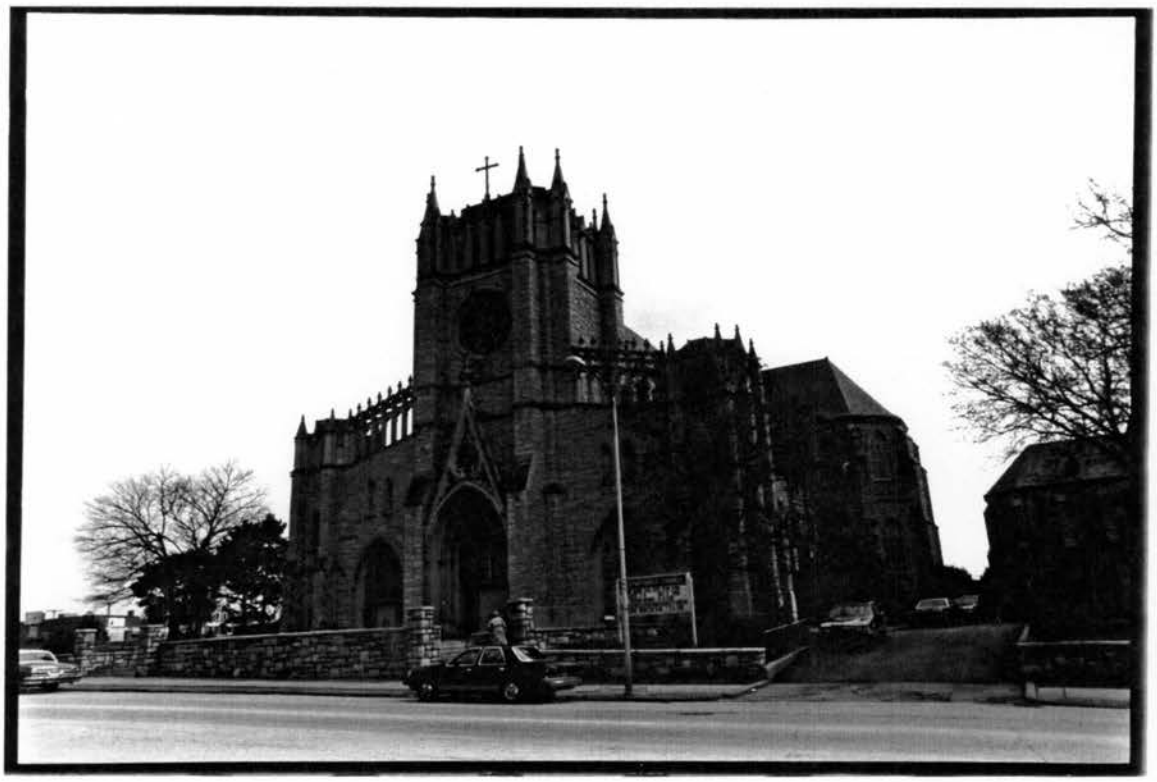


Photo No. 10: Redemptorist Church at 3333 Broadway.

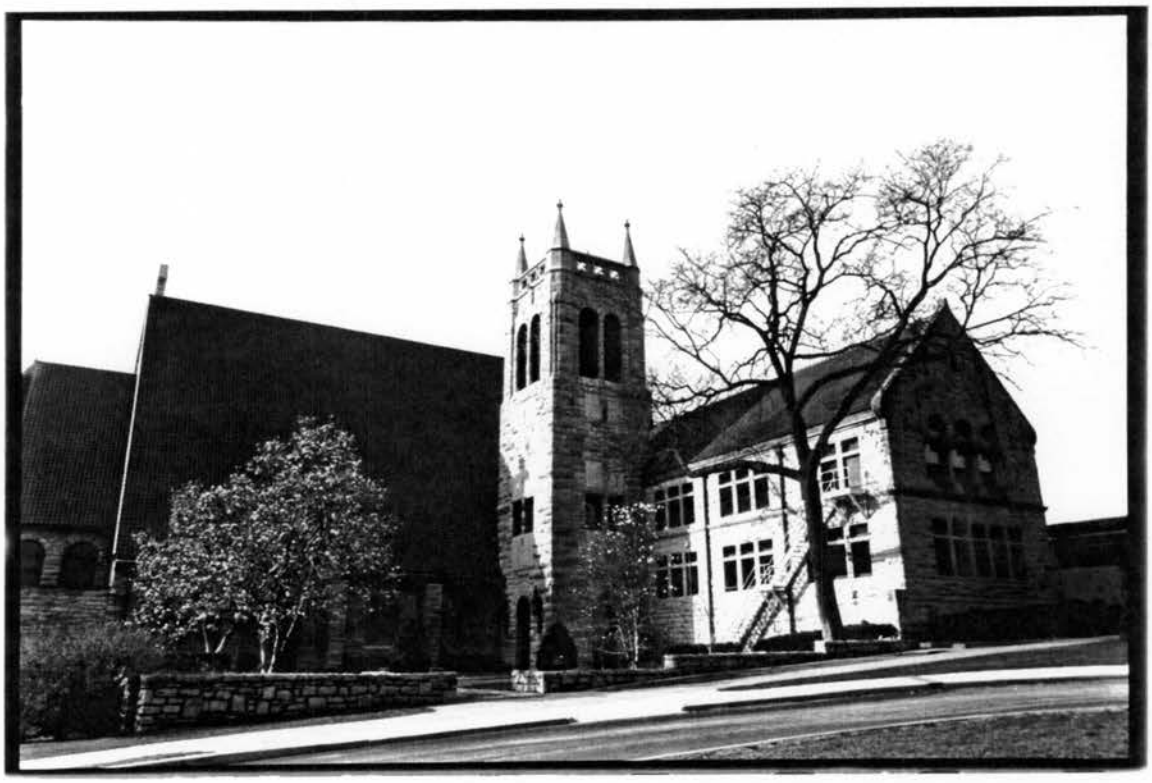


Photo No. 11: Grace and Holy Trinity Cathedral, 415 W. 13th Street.

Many other stone Gothic Revival churches were built in imitation of European church designs and share similar plans and detailing. Common details to all of the churches include wall buttresses, Gothic arched windows with tracery, and high pitched gable and hipped roofs. Variations in details include castellated parapet walls, battlements, roof finials and spires, quatrefoil windows, and label hood molding. These churches were built primarily in cruciform and longitudinal plans but at least one auditorium/Akron plan church is known to have been built (Westminster Congregational Church at 3600 Walnut Street built in 1904). The primary variations in the cruciform and longitudinal plan churches is the existence and placement of bell towers.

A number of churches were built without bell towers or other decorative towers or extended bays. Such churches include the Broadway Baptist Church built in 1922 at 3931 Washington Avenue (Photo No. 12), the Tabernacle Baptist Church built in 1910 at 2940 Holmes Street, and Linwood United Methodist Church at 2400-2404 E. Linwood Boulevard, erected in 1904 (Photo No. 13). All three of these churches have large Gothic arched stained glass windows on their primary facades which are the focal point of the design. Bell towers and other decorative or functional towers were also commonly employed in Gothic church designs. Central bell towers are found at the Redemptorist Church and the Evangelical Lutheran Immanuel Church built 1900-1913 at 901 W. 23rd Street (Photo No. 14). However, most bell towers are located at the corners of primary facades or at central or rear locations. The majority of towered churches have single towers such as the slender corner tower at St. Vincent's Church built in 1922 at 3106 Flora Avenue or the large square tower on the facade of Holy Cross Catholic Church at 5100 St. John Avenue erected in 1904. The major entrance or entrances into a church were often incorporated into the first floor of the bell tower and this design can be seen at the Second Presbyterian Church at 318 E. 55th Street constructed in 1925, and the Sixth Church of Christ Scientist at 400 W. 67th Street also built in 1925.

The placement of twin bell towers on primary facades was far less common for the city's stone Gothic churches. Only four of those identified possessed twin towers, the most notable of which was St. Stephen's Catholic Church built 1916-1922 at 1029 Bennington Avenue which has identical plan bell towers (Photo No. 16). The Church of the Risen Christ constructed 1903-1924 at 2814-2820 E. Linwood Boulevard has identical plan square bell towers with restrained detailing while paired octagonal castellated towers are located at Macedonia Baptist Church built 1904-1905 at 2455 Benton Boulevard. Bell towers were also placed adjacent to the apse or chancel towards the rear of the church such as at Trinity United Methodist Church erected in 1923 at 620 E. Armour Boulevard (Photo No. 17).

In addition to the stone churches, Gothic Revival designs were also built of brick and frame construction. As in the case of stone churches most followed similar floor plans of cruciform and longitudinal designs, and share common details such as wall buttresses, Gothic arched windows and entrances, and high pitched gable or hipped roofs. Several large Gothic churches were built of brick construction such as the Pleasant Green Baptist Church built in 1924 at 2910 E. 30th Street and the Linwood United Presbyterian Church at 1801 E. Linwood Boulevard constructed 1904-1922 (Photo No. 18 and 19). Both churches have large stained glass windows on their primary facades and prominent three-story bell towers. Most brick Gothic churches are more modest in size and scale and were built both with and without bell towers on the primary facades. Those built without towers generally have large stained glass windows on their main facades which serve as their primary architectural feature. An example of this type of church is the Beacon Hill Church of the Nazarene built in 1918 at 2814 Troost Avenue which employs five windows within one Gothic arched bay (Photo 20). Church designs with corner square bell towers are also common and can be found throughout the city. A good example of this type of Gothic church is the Swedish Evangelical Mission Church constructed in 1912 at 4200 Terrace Avenue (Photo No. 21). This church has a corner tower with a Gothic arched entrance in the first story and a crenelated parapet at the roofline.

Frame Gothic Revival churches are not known to have survived to the present with the exception of two churches. The Garland Avenue United Methodist Church was built in 1888 at 726 N. Garland Avenue and is presently vacant (Photo No. 22). The building has been altered with added asbestos siding but retains its small corner bell tower and pointed arched windows. Another frame church is the Fourth Presbyterian Church located at 1747 Belleview Avenue. This church was built in 1882 and has a Gothic arched entrance, Gothic arched windows, and vergeboard at the gables.

Architects and builders utilized the Gothic Revival style to influence the design and construction of simple or restrained churches in the early 20th century. Instead of reflecting exact architectural details and forms of the Gothic Revival style, these architects and builders constructed churches which alluded to the style through wall buttresses, arched entrances, and castellated parapets or towers. Churches such as the Glory Temple at 1226 Euclid Avenue built ca. 1935 (Photo No. 23) and the Church of God in Christ at 1727-29 Highland Avenue built in 1924 are of stone construction with the Gothic style expressed primarily through wall buttresses. In the design of the Second Christian Church, built 1914 at 1801 E. 24th Street, the Gothic style is reflected in the castellated corner tower and the pointed arched vent windows (Photo No. 24). These types of churches are generally small in size and scale.

Gothic Revival churches constitute a significant number of the religious properties in Kansas City. The Gothic Revival style was utilized by all of the city's major denominations (Catholic, Baptist, Episcopal, Methodist, Presbyterian, Christian) and many small denominations as well. Gothic Revival religious properties are located in every section of the city.

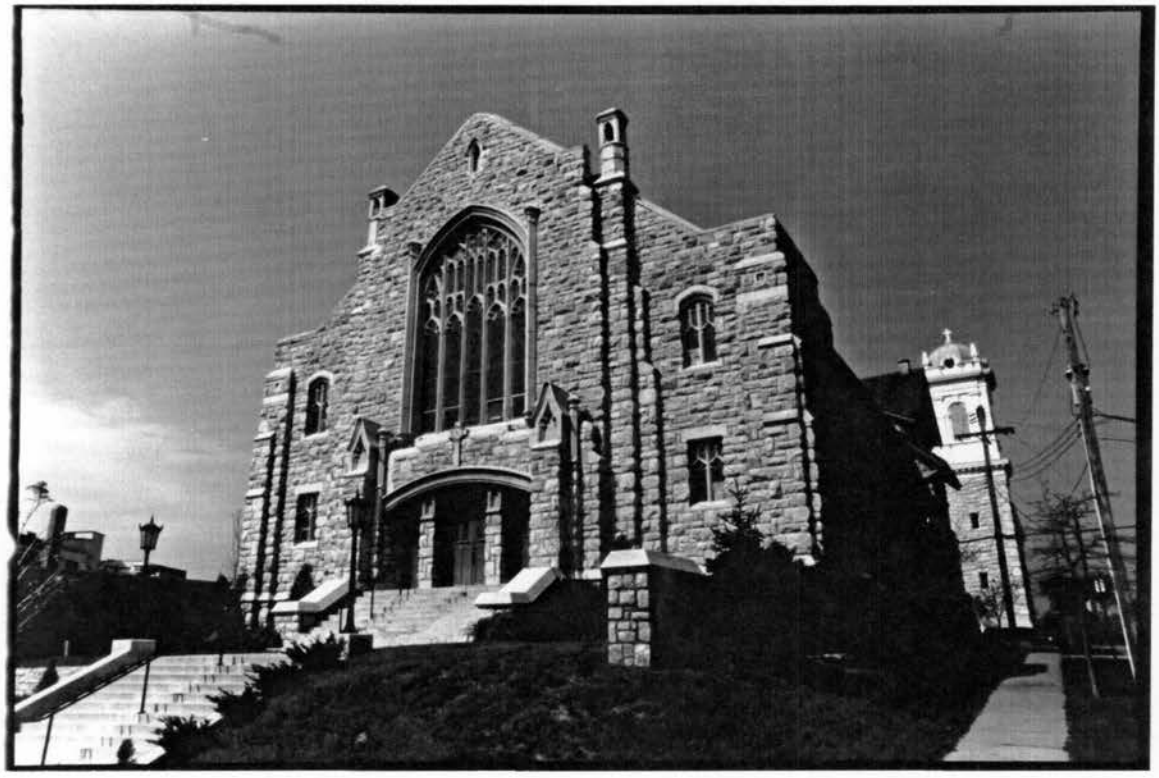


Photo No. 12: Broadway Baptist Church, 3931 Washington Avenue.

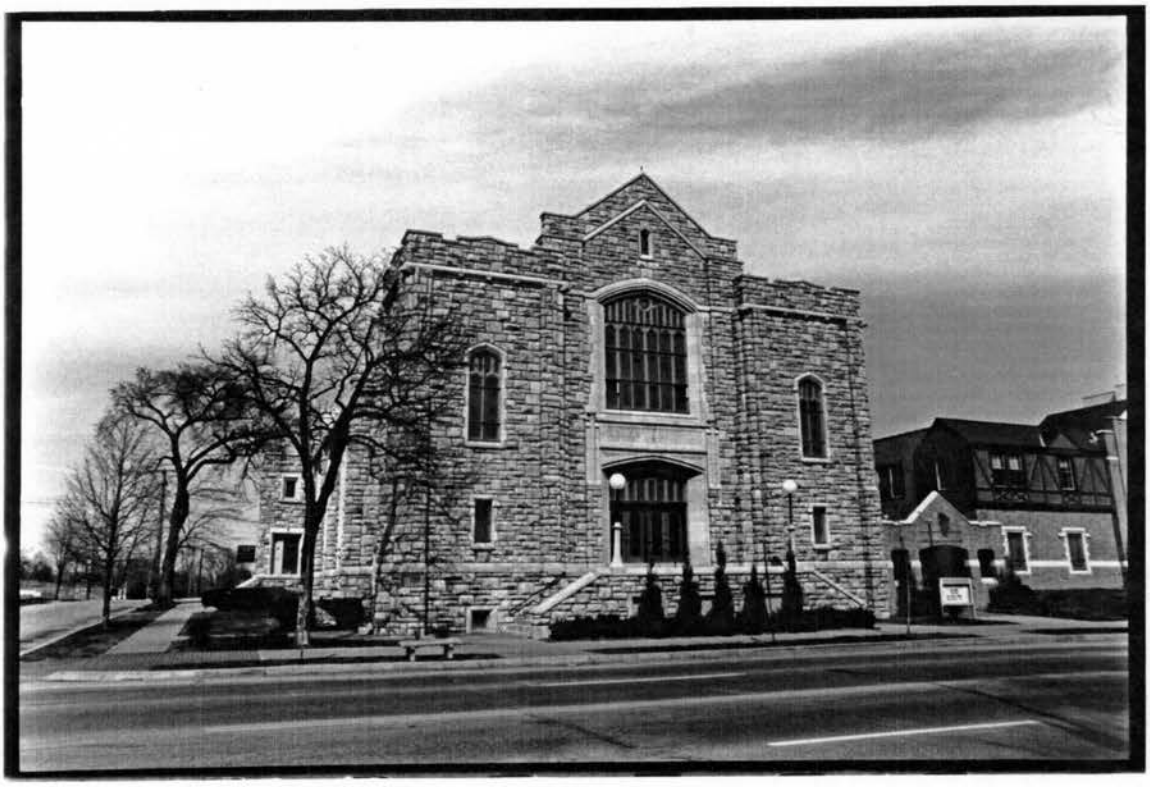


Photo No. 13: Linwood United Methodist Church, 2400-2404 E. Linwood Boulevard.

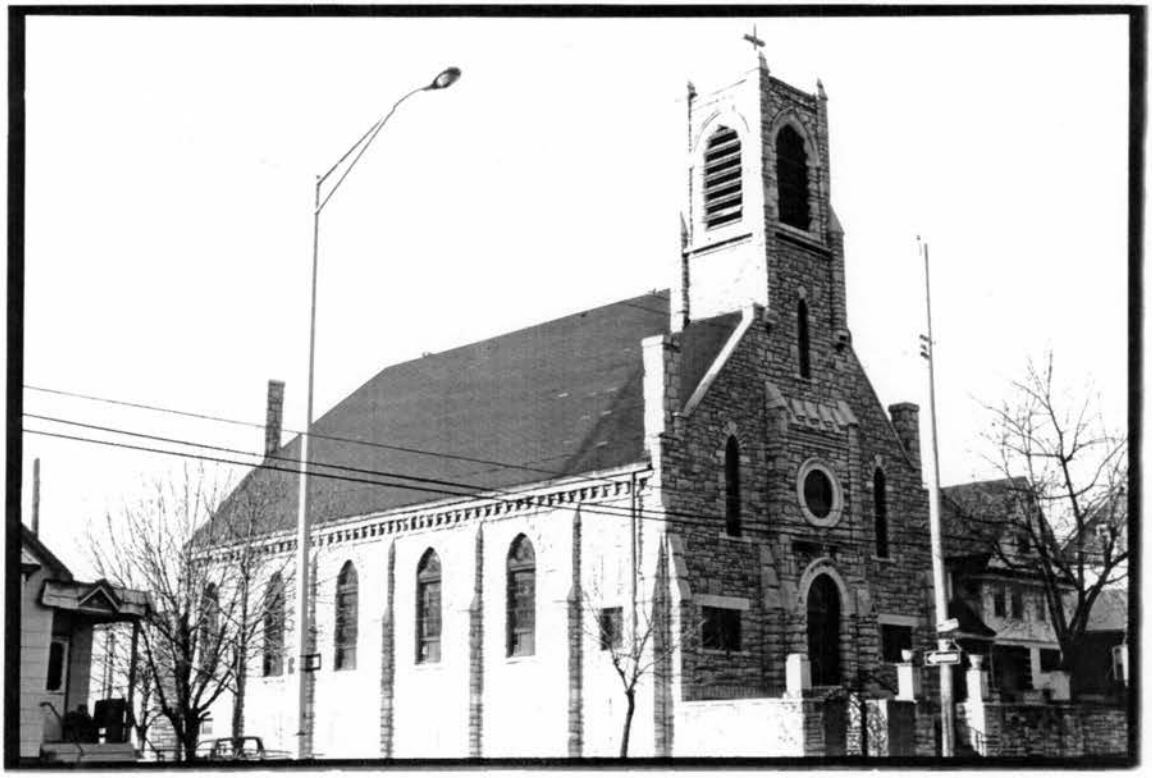


Photo No. 14: Evangelical Lutheran Immanuel Church, 901 W. 23rd Street.

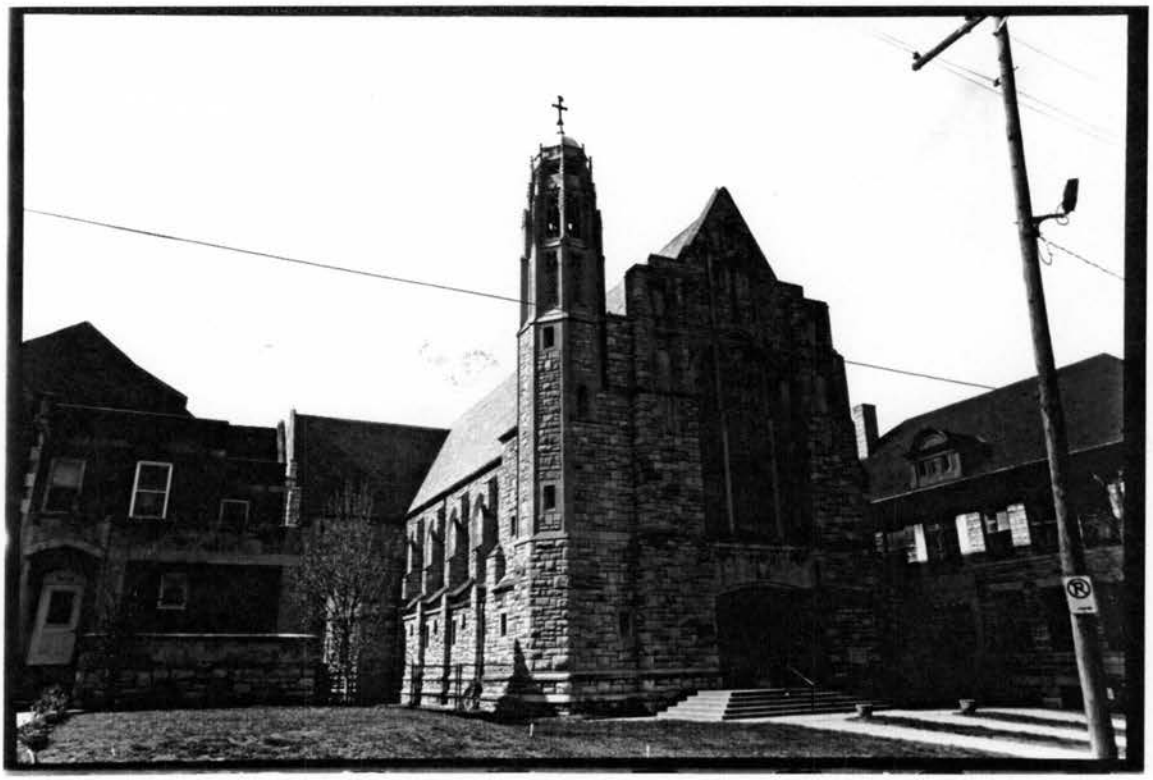


Photo No. 15: St. Vincent's Church, 3106 Flora Avenue.

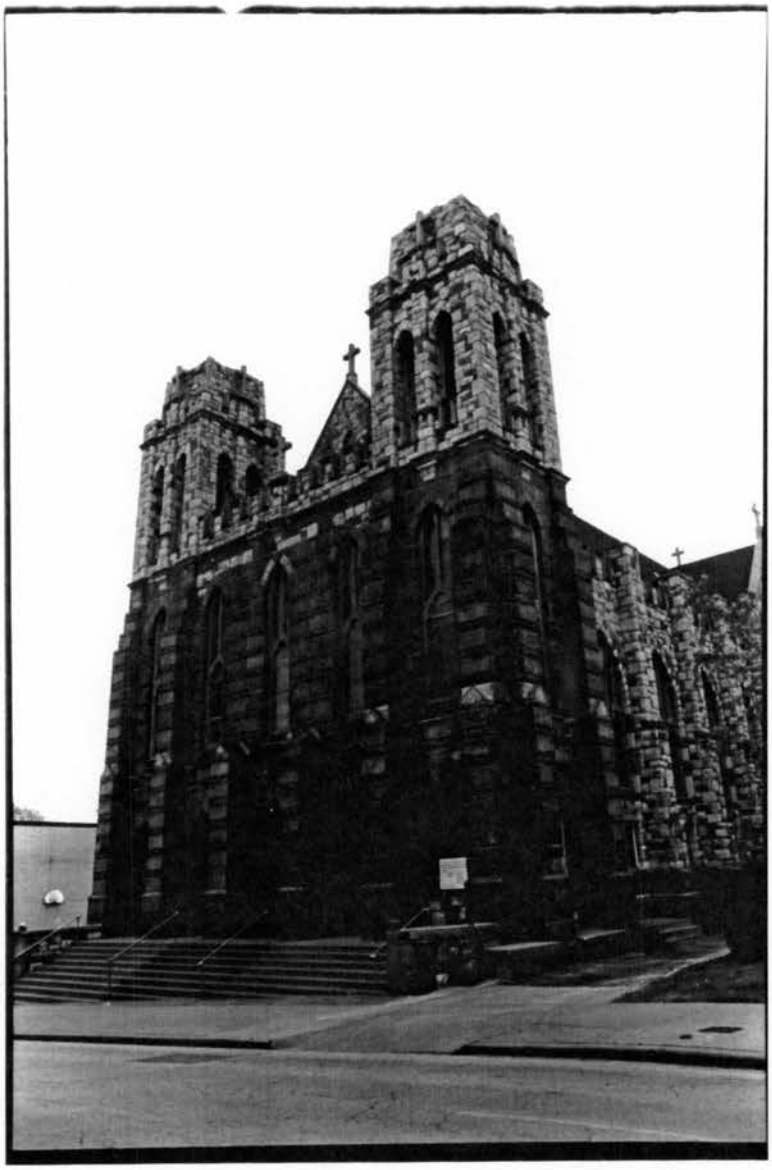


Photo No. 16: St. Stephen's Catholic Church, 1029 Bennington Avenue.

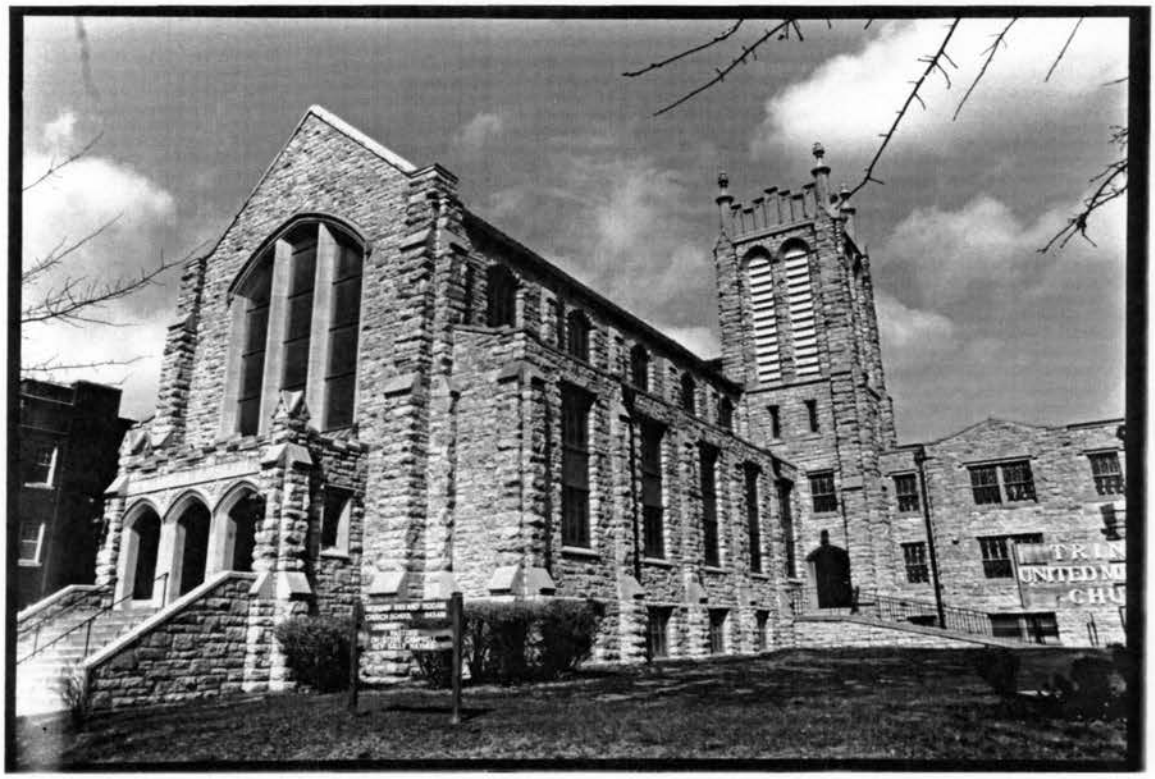


Photo No. 17: Trinity United Methodist Church, 620 E. Armour Boulevard.



Photo No. 18: Pleasant Green Baptist Church, 2910 E. 30th Street.

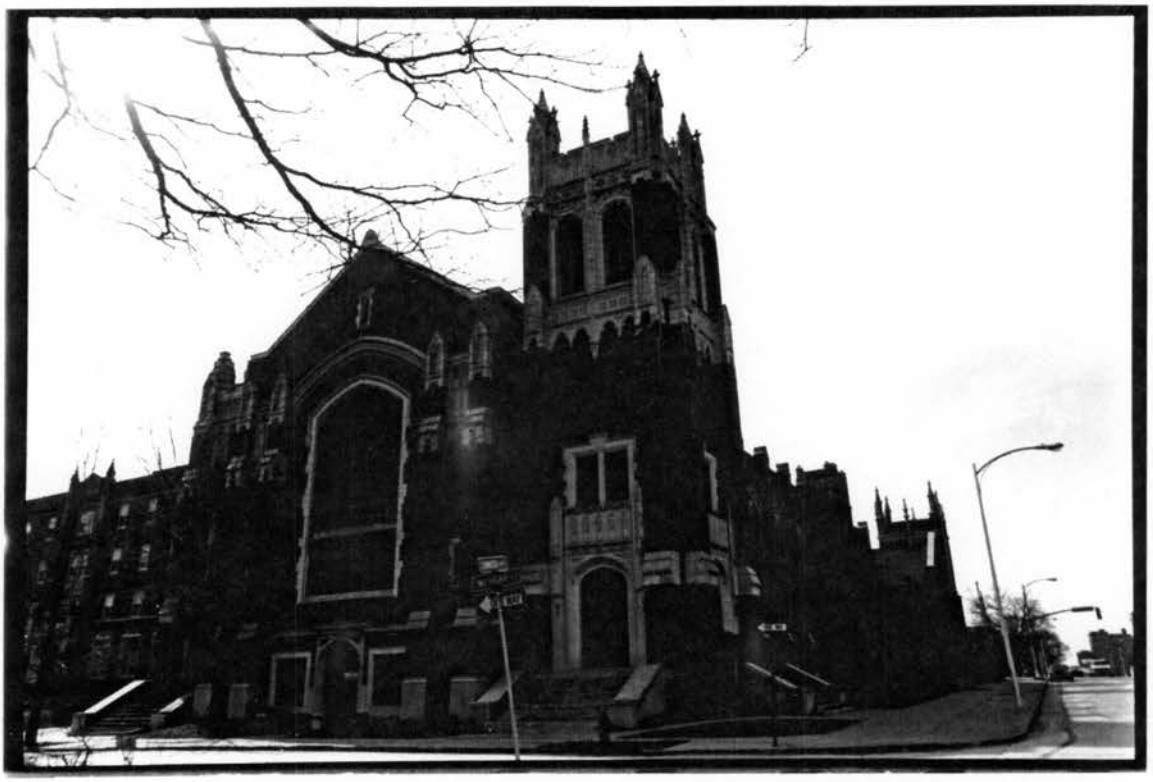


Photo No. 19: Linwood United Presbyterian Church, 1801 E. Linwood Boulevard.

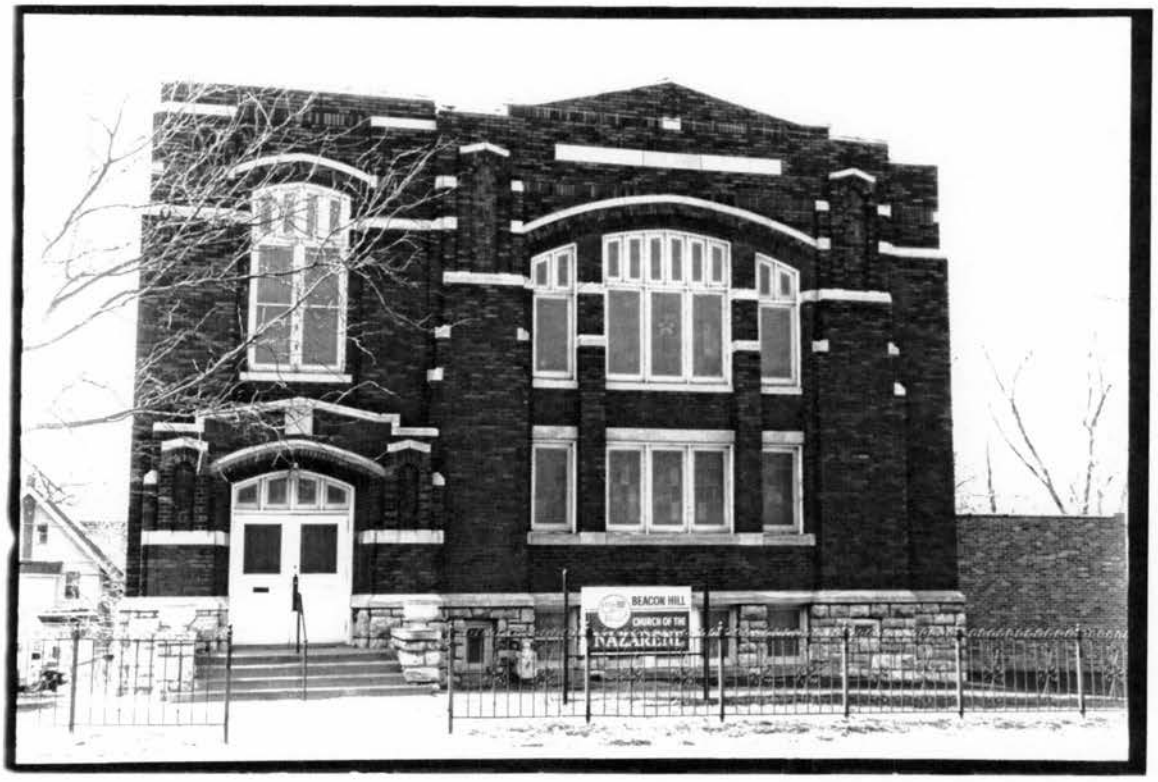


Photo No. 20: Beacon Hill Church of the Nazarene, 2814 Troost Avenue.



Photo No. 21: Swedish Evangelical Mission Church, 4200 Terrace Avenue.



Photo No. 22: Garland Avenue United Methodist Church, 726 N. Garland Avenue.

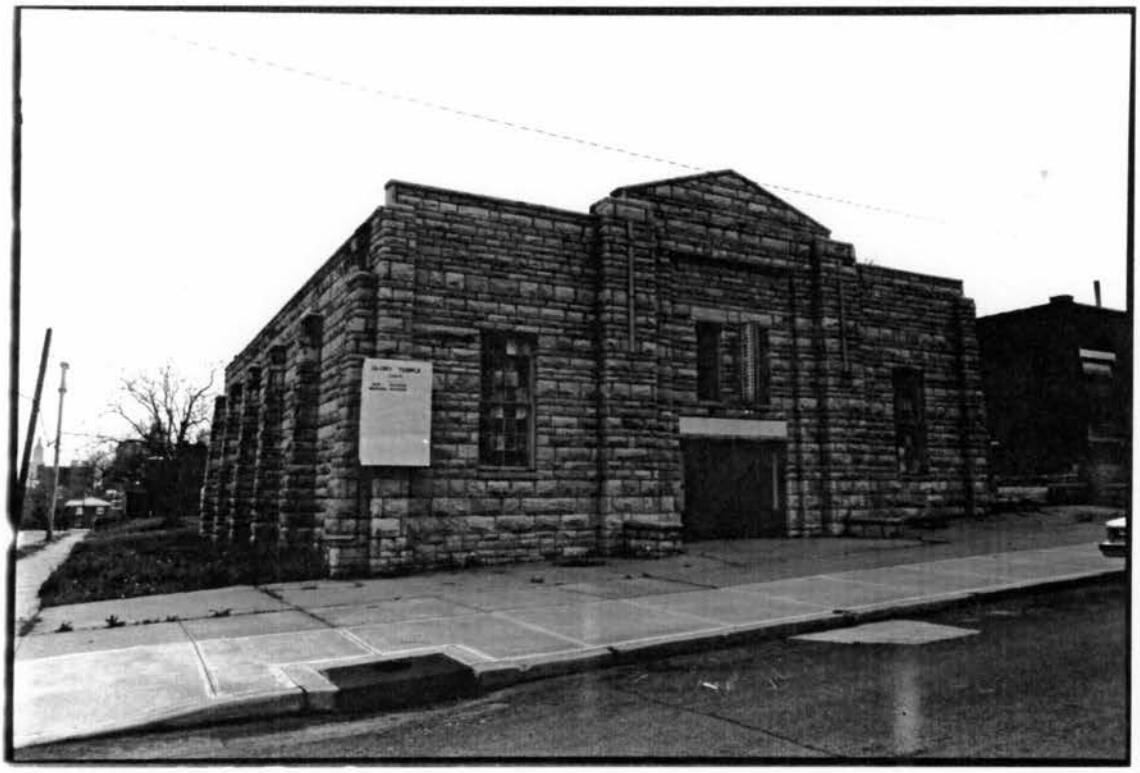


Photo No. 23: Glory Temple, 1226 Euclid Avenue.

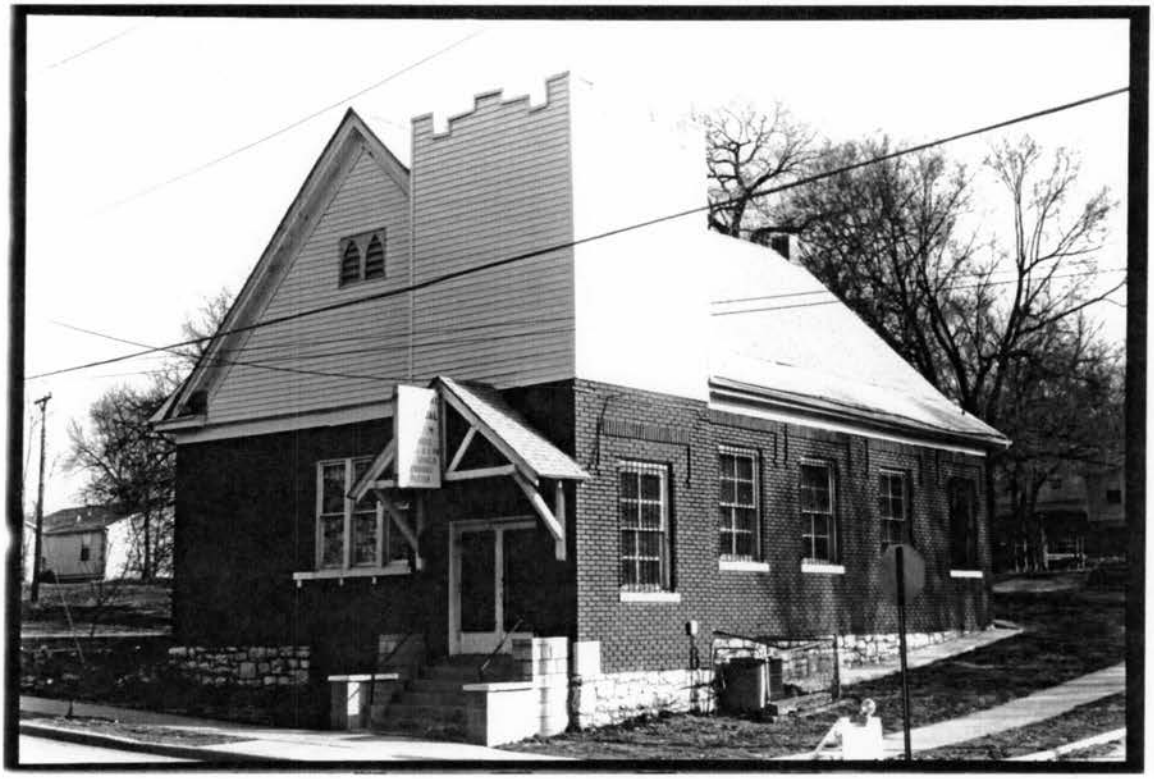


Photo No. 24: Second Christian Church, 1801 E. 24th Street.

Property	Location	Address	Date of Construction
Gothic Revival Churches (Stone)			
1. Grace and Holy Trinity Cathedral	CBD	415 W. 13th Street	1887-1890
2. Bethany Baptist Church	NE	5703 Scarrit Ave.	1909
3. Grace Pentecostal Tabernacle	NE	701 Prospect Ave.	1921
4. Holy Cross Catholic Church	NE	5100 St. John Ave.	1904
5. St. John's Episcopal Church	NE	517 Kensington Ave.	1903-06
6. Oakley Methodist Episcopal Church	NE	4600 Independence Blvd.	1902-03
7. Grace United Presbyterian Church	NE	811 Benton Blvd.	1907-08
8. St. Stephen's Catholic Church	NE	1029 Bennington Ave.	1916-1922
9. First Church of Christ Scientist	NE	1117 E. 9th Street	1897-1909
10. Melrose United Methodist Church	NE	200 N. Bales Ave.	1927
11. Glory Temple	NE	1226 Euclid Ave.	ca. 1935
12. St. Paul's United Church of Christ	NE	1417 Topping Ave.	1922
13. Evangelical Lutheran Immanuel Church	Westside	901 W. 23rd Street	1900-1913
14. Linwood United Methodist Church	E	2400-2404 E. Linwood Blvd.	1904
15. Tabernacle Baptist Church	E	2940 Holmes Ave.	1910
16. St. Vincent's Church	E	3106 Flora Ave.	1922
17. Linwood First Baptist Church	E	2300-2310 Linwood Blvd.	1909
18. Central Christian Church	E	3801 E. Linwood Blvd.	1946
19. St. Peter's Evangelical Church of Christ	E	3115 E. Linwood Blvd.	1924
20. Church of the Risen Christ	E	2814-2820 E. Linwood Blvd.	1903-1924
21. Wabash Avenue Church of God	E	3551 Wabash Ave.	1908-09
22. Forest Avenue Baptist Church	E	4300 Forest Ave.	1917
23. Immanuel Lutheran Church	E	4201-4207 Tracy Ave.	1924
24. Macedonia Baptist Church	E	2455 Benton Blvd.	1904-05
25. Holy Name Catholic Church	E	2201 Benton Blvd.	1924-28
26. St. Paul Missionary Baptist Church	E	1812-1814 Highland Ave.	1918-19
27. Church of God In Christ	E	1727-1729 Highland Ave.	1924
28. South Prospect Christian Church	E	2126 Prospect Ave.	1895
29. Morningview Baptist Church	E	3827 Flora Ave.	1912
30. Broadway Baptist Church	WPT	3931 Washington Ave.	1922
31. First English Lutheran Church	WPT	3800 Troost Ave.	1914
32. St. James Church	WPT	3901 Harrison Street	1911
33. Trinity United Methodist Church	WPT	620 E. Armour Blvd.	1923
34. Redemptorist Church	WPT	3333 Broadway	1908
35. Guardian Angel Church	WPT	4242 Mercier Ave.	1922
36. Roanoke Christian Church	WPT	4001 Wyoming Ave.	1907
37. Pilgrim Lutheran Church of the Deaf	WPT	3807 Gillham Road	1941
38. Westwood Methodist Episcopal Church	WPT	4651 Roanoke Parkway	1928
39. Westminster Congregational Church	WPT	3600 Walnut Street	1904
40. St. Paul's Episcopal Church	WPT	11 E. 40th Street	1905
41. Sixth Church of Christ Scientist	CC	400 W. 67th Street	1925
42. Central United Methodist Church	CC	314 E. 52nd Street	1938-39
43. Second Presbyterian Church	CC	318 E. 55th Street	1925
44. Country Club United Methodist Church	CC	400 W. 57th Street	1921
45. Country Club Christian Church	CC	6101 Ward Parkway	1921
46. Swope Park Christian Church	South	6140 Swope Parkway	1913
47. St. Peter's Prince of Apostles Church	South	715 E. Meyer Blvd.	1944
48. Covenant Presbyterian Church	South	5931 Swope Parkway	1914

Property	Location	Address	Date of Construction
Gothic Revival Churches (Frame and Brick)			
1. Holy Rosary Church	Riverfront	911 E. Missouri Ave.	1903-1904
2. St. Mary's Episcopal Church	CBD	1307 Holmes Street	1888
3. Swedish Evangelical Lutheran Church	CBD	1238 Pennsylvania Ave.	1885-1887
4. Centropolis Baptist Church	NE	1410 White Ave.	1949
5. Belmont Avenue Christian Church	NE	1208 Belmont Ave.	1924
6. New Hope Baptist Church	NE	1332 Michigan Ave.	1909
7. Metropolitan Spiritual Church of Christ	NE	1231 Garfield Ave.	1919
8. Greater Holy Temple	NE	2300 E. 10th Street	1911
9. Olive Street Baptist Church	NE	905 Olive Ave.	1885
10. Garland Avenue United Methodist Church	NE	726 N. Garland Ave.	1887-1888
11. Northeast Presbyterian Church	NE	301 S. Van Brunt Blvd.	1914
12. Lutheran Church of Our Redeemer	NE	711 Benton Blvd.	1922
13. Tiphereth Israel	NE	Admiral Blvd. and Tracy Ave.	1920
14. Greenwood Baptist Church	Westside	1750 Belleview Ave.	1927
15. Fourth Presbyterian Church	Westside	1747 Belleview	1882
16. Galilee Missionary Baptist Church	E	1833 Askew Ave.	1918
17. Kensington Avenue Baptist Church	E	2400 Kensington Ave.	1912
18. Van Brunt Presbyterian Church	E	5205 E. 23rd Street	1932
19. Van Brunt Church of Christ	E	2422 S. Van Brunt Blvd.	1930
20. First United Christian Church	E	2425 S. Van Brunt Blvd.	1925
21. Beacon Hill Church of the Nazarene	E	2814 Troost Ave.	1918
22. Linwood United Presbyterian Church	E	1801 E. Linwood Blvd.	1904-1922
23. Pleasant Green Baptist Church	E	2910 E. 30th Street	1924
24. Bethel A.M.E. Church	E	2329 Flora Ave.	1920
25. Second Christian Church	E	1801 E. 24th Street	1914
26. St. Paul's Lutheran Church	E	2908 Indiana Ave.	1925
27. Mersington Heights Evangelical Church	E	2500 Mersington Ave.	1912
28. First Assembly of God	E	3100 E. 31st Street	1941
29. Beth Hamidrosh Hagodol Synagogue	E	1701 E. Linwood Ave.	1935
30. Greendale Baptist Church	E	5445 E. 29th Street	1924
31. Oakhurst Methodist Episcopal Church	E	4300 E. 18th Street	1904-1905
32. Paseo Baptist Church	E	2501 The Paseo	1927
33. Grace Baptist Church	WPT	4400 Wyoming Ave.	1930
34. Roanoke Presbyterian Church	WPT	1617 W. 42nd Street	1930
35. Grace Assembly of God Church	WPT	4101 Harrison Street	1909
36. United Brethren Church	WPT	4000 Harrison Street	1907
37. Swedish Evangelical Mission Church	WPT	4200 Terrace Ave.	1912
38. Westport Presbyterian Church	WPT	201 Westport Road	1903
39. Gospel Assembly Church	WPT	3933 Genessee Ave.	1902
40. South Park Christian Church	South	5541 Forest Ave.	1923
41. Paseo Methodist Church	South	E. 56th and The Paseo	1948
42. Christ Evangelical Lutheran Church	South	2200 E. 53rd Street	1927
43. Trinity Evangelical United Brethren Church	South	6408 Rockhill Road	1930

d. BAROQUE/SPANISH REVIVAL

The Renaissance of the fifteenth century led to a new interest in classical art and architecture. Renaissance architecture evolved into Baroque and by the early seventeenth century into classicism. Renaissance churches differed from Gothic churches in their symmetrical composition, use of classical orders, and employment of round arches. The main facades of these churches were designed with classical columns, pilasters, and other details adapted freely from Greek and Roman temples. St. Peter's in Rome is one of the landmarks of Renaissance church architecture.

Churches which evolved out of the Renaissance were also influenced by the Reformation of the sixteenth century. Protestants rejected religious imagery and symbols, and placed their emphasis on the written word rather than sacraments. Churches, therefore, were to be plain and unostentatious, lacking in ornate designs or images. The Catholic religion, in contrast, emphasized the adoration of saints, the holiness of relics, and exalted religious imagery. Catholicism embraced the Baroque movement and its highly ornate and detailed decorative designs.

The Baroque churches of the seventeenth and eighteenth centuries were characterized by the use of classical orders, use of oval or curved spaces, and extensive decoration, sculpture, and color. Interiors were often designed with combinations of frescoes and statuary to create illusions and false perspective. Concave and convex forms were used for interiors and attached chapels and niches.

The Baroque style was carried to the New World by the Spanish and twin towered churches were common forms. This Baroque tradition was used in the mission churches of Texas, Arizona, and California. These churches were built in a distinctive form with curvilinear gables, towers with bell shaped roofs, and wall niches with statuary. The Baroque churches of the southwest were the inspiration for similar designed churches in the Spanish Revival movement of the late 19th and early 20th centuries.

In Kansas City, the Baroque tradition of the Spanish Mission style was used only to a limited degree in the early 20th century. Only four churches were identified as reflecting the Spanish Mission style in this study, the most prominent of which is the Visitation Church at 5137 Main Street (Photo No. 25). The Visitation Church is a fine example of this style and features twin bell towers, a central curvilinear gable, a central quatrefoil window, and red tile roof. This church was built in 1915 and has not been significantly altered. The Bowers Memorial Christian Methodist Church built 1906-1907 at 2456 Park Avenue is an eclectic blend of architectural styles but its curvilinear gables and domed bell tower is Spanish in origin. During the early 20th century the Westside neighborhood became the home of the city's Hispanic community and two modest Spanish Mission churches were built in the area. The First Mexican Baptist Church at 801 W. 23rd Street was built in 1931 and has a white stucco exterior and central curvilinear gable (Photo No. 26). The Alta Vista Christian Church at 1201 W. 23rd Street was constructed in 1945 also has a white stucco exterior and has a small bell gable at the roofline.

The limited use of the Spanish Revival style for religious properties is surprising given the extensive use of this style for dwellings and commercial buildings in the city. Two of the churches, or half of those identified, are located in the Westside Neighborhood which has been the center of the city's Hispanic community since the early 20th century.

Property	Location	Address	Date of Construction
Spanish Mission			
1. First Mexican Baptist Church	Westside	801 W. 23rd Street	1931
2. Alta Vista Christian Church	Westside	1201 W. 23rd Street	1945
3. Bowers Memorial C.M.E. Church	E	2456 Park Ave.	1906-1907
4. Visitation Church	CC	5137 Main Street	1915



Photo No. 25: Visitation Church, 5137 Main Street.

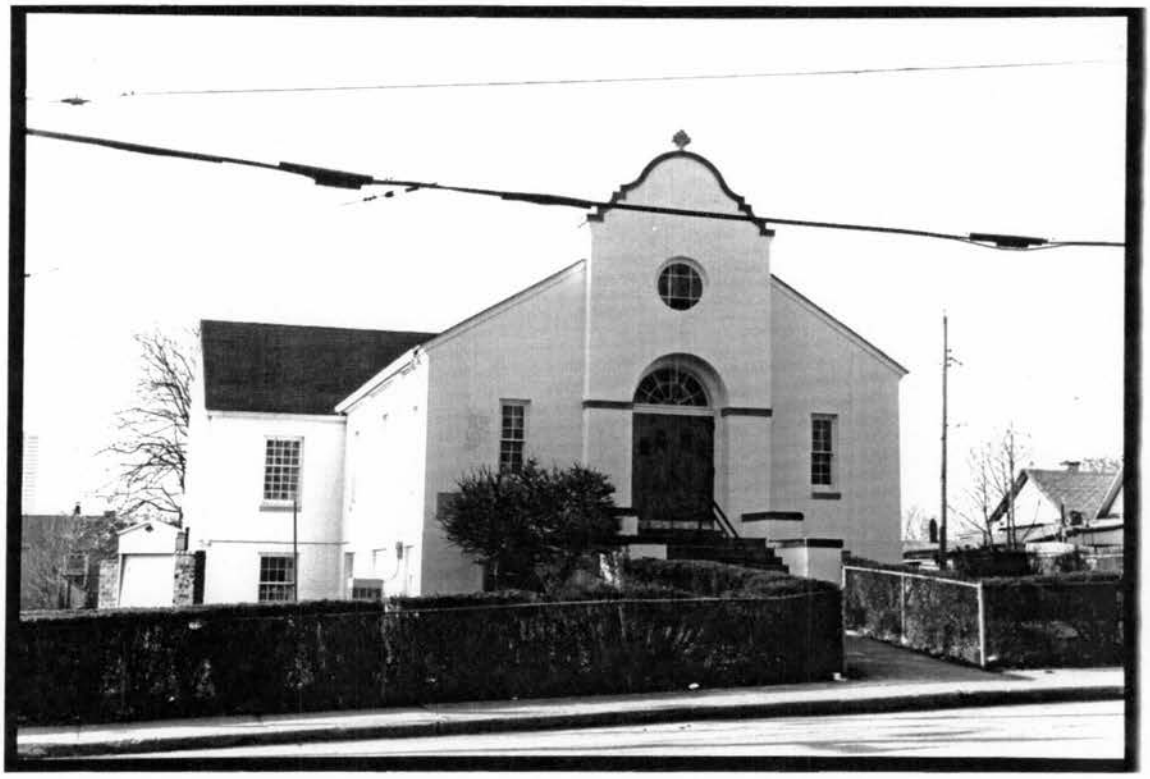


Photo No. 26: First Mexican Baptist Church, 801 W. 23rd Street.

e. NEO-CLASSICAL AND NEO-CLASSICAL REVIVAL

Concurrent with the Baroque movement was a return to the ancient ideals of classical forms. This interest was especially pronounced in England and France and became known as Neo-classicism. The Neo-classic movement drew not only upon Roman architecture but also that of Greece. Architects carefully studied ancient temples to design new buildings to accurately depict their form and detailing. Complete temple fronts in Doric, Ionic, and Corinthian orders were used for public buildings and churches as well.

The Neo-classical movement marked a return to simplicity and austerity in church design. English architects such as Christopher Wren and James Gibbs designed churches in temple front forms with square bell towers and spires located at the roof of the main facade. These church designs became widely popular for Anglican churches in London and other English cities. Dissenting Protestant denominations in England preferred even simpler designs for their meeting houses, a tradition carried to New England by the Pilgrims.

Neo-classicism has been called the "first really Protestant church style." The typical pattern for this church is a square-shaped classical box with a pedimented front and a tower with a steeple. Chancels and apses became very shallow and later were simply left out of the building design. The square or rectangular nature of these churches were designed to facilitate preaching from the pulpit and allow all to hear, rather than have space set aside for ritual. Large galleries were constructed to accommodate those wishing to hear the sermon. The limited decoration on the interiors was in marked contrast to the busy and ornate Baroque churches of the period.

The Neo-classical style has been traditionally used for church designs to the present. Many of the churches built in America during the 18th and early 19th century were designed in this style including landmarks such as Christ Church in Boston and St. Michael's in Charleston. The revival of Neo-classicism in the early 20th century also resulted in the construction of many new churches. The popularity of this style has continued to the present with many churches continuing to follow these traditional historical designs.

Neo-classical churches in Kansas City are the second most common church style in the city after Gothic Revival with a total of twenty churches inventoried in this study. These churches are rectangular in form and feature some type of classical portico on the primary facade. Typical details include rectangular or arched windows, pedimented entrances, brick or stone quoins, eave dentils and modillion blocks, and wall pilasters. Columns and pilasters generally display Doric or Ionic orders but some churches have very simplified Corinthian designs. Of the nineteen Neo-classical churches identified, four are of stone construction, one is of frame construction, and the remainder have brick facades.

Five of the churches were built with both porticos and bell towers on the main facade and reflect the historical traditions of the English Wren and Gibbs designs. Our Lady of Good Counsel Church at 3932 Washington Avenue is the only example of twin towered Neo-classical design in the city. It was built in 1906 and has two square bell towers decorated with quoins, wall pilasters, and domed roofs. Entrances to the church are pedimented and the gable on the main facade has large modillion blocks. The other towered churches have gabled porticos with Doric or Ionic columns and central bell towers. The Country Club Congregational Church at 205 W. 65th Street built 1925-1926 has an Ionic portico and open bell tower with a domed roof (Photo No. 27). The Wornall Road Baptist Church, erected in 1929 at 400 W. Meyer Boulevard, has a Corinthian portico, square bell tower, and spire (Photo No. 28).

The majority of the city's Neo-classical churches were built in rectangular plans with large porticos or pilasters on the main facade. A good example of this style is the Central Presbyterian Church constructed in 1923 at 901 E. Armour Boulevard which has a large Ionic portico on the primary facade and pedimented entrances (Photo No. 29). A similar design can be seen at the Budd Park Christian Church built in 1907 at 4925 St. John Avenue which features a Doric portico and three pedimented entrances (Photo No. 30). Churches in this style were also built with large wall pilasters or engaged columns on the main facade instead of extended porticos. The Roanoke Baptist Church at 3950 Wyoming Avenue was built in 1923 and is an example of this design and features a central entrance and flanking windows on the main facade separated by four concrete Corinthian pilasters (Photo No. 31). The Unity Temple at 913 Tracy Avenue, erected in 1906-1907 has a central entrance flanked by engaged

Doric columns (Photo No. 32).

Neo-classical style churches were built in all sections of the city and by all of the city's major denominations (Catholic, Baptist, Episcopal, Methodist, Presbyterian, Christian).

Property	Location	Address	Date of Construction
Neo-classical/Towered			
1. Anna E. Kresge Chapel	E	5123 E. Truman Road	1949
2. Our Lady of Good Counsel Church	WPT	3932 Washington Ave.	1906
3. Country Club Congregational Church	CC	205 W. 65th Street	1925-1926
4. Wornall Road Baptist Church	CC	400 W. Meyer Blvd.	1929
5. St. John's Methodist Church	CC	6900 Ward Parkway	1949
Neo-classical/Temple Front			
1. Grand Avenue Temple	CBD	205 E. 9th Street	1909-1912
2. Summit Street Methodist Episcopal Church	Westside	1622 Summit Street	1881
3. St. Paul Monument of Faith	NE	131 S. Van Brunt Blvd.	1926
4. Independence Avenue Baptist Church	NE	522 Jackson Ave.	1911
5. Independence Boulevard Christian Church	NE	2905 Independence Blvd.	1905-1910
6. Wesley United Methodist Church	NE	6030 Perry Ave.	1919-1921
7. Budd Park Christian Church	NE	4925 St. John Ave.	1907
8. Unity Temple (913 Tracy Avenue)	NE	913 Tracy Ave.	1906-1907
9. Jamison Temple C.M.E. Church	E	1813-15 The Paseo	1917-1926
10. St. Paul's Presbyterian Church	E	2910 Victor Ave.	1925
11. Centennial Methodist Church	E	1834 Woodland Ave.	1927-1928
12. Central Presbyterian Church	WPT	901 E. Armour Blvd.	1923
13. Epworth Methodist Episcopal Church	WPT	1605 W. 45th Street	1921-1928
14. Third Church of Christ Scientist	WPT	3953 Walnut Ave.	1913
15. Roanoke Baptist Church	WPT	3950 Wyoming Ave.	1923
16. Saint Louis Church	South	5934 Swope Parkway	1923

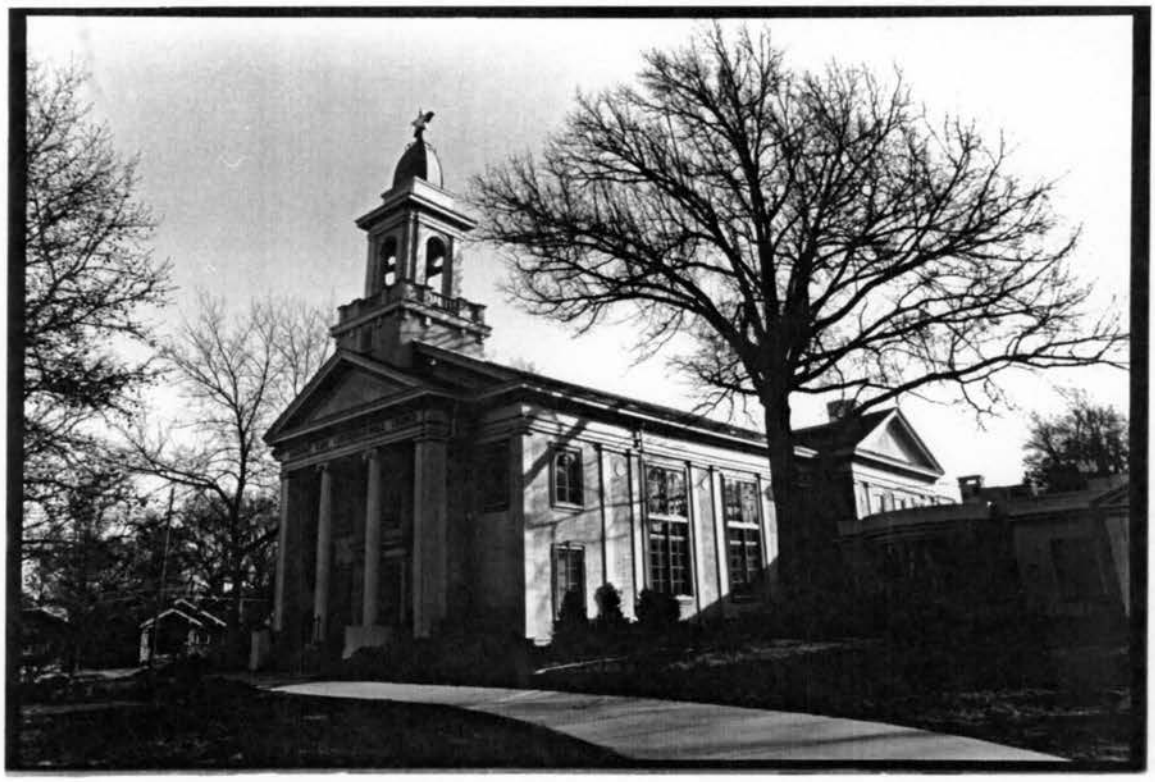


Photo No. 27: Country Club Congregational Church, 205 W. 65th Street.

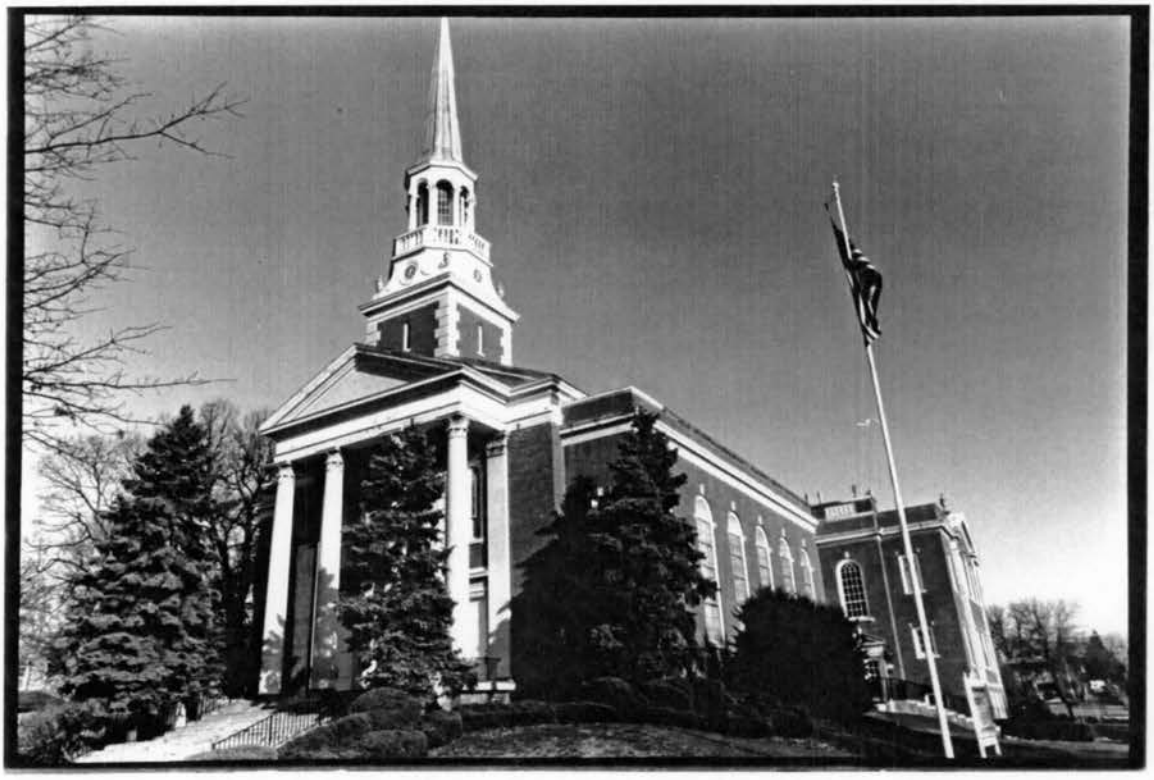


Photo No. 28: Wornall Road Baptist Church, 400 W. Meyer Boulevard.

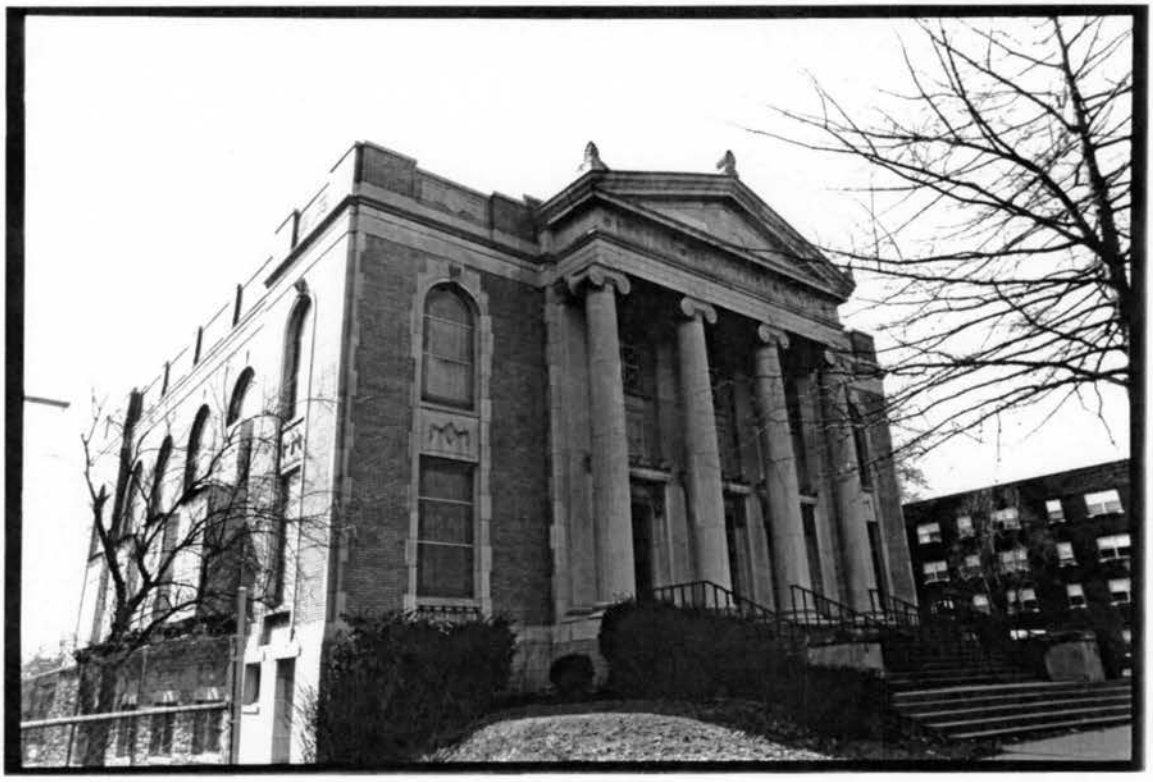


Photo No. 29: Central Presbyterian Church, 901 E. Armour Boulevard.



Photo No. 30: Budd Park Christian Church, 4925 St. John Avenue.

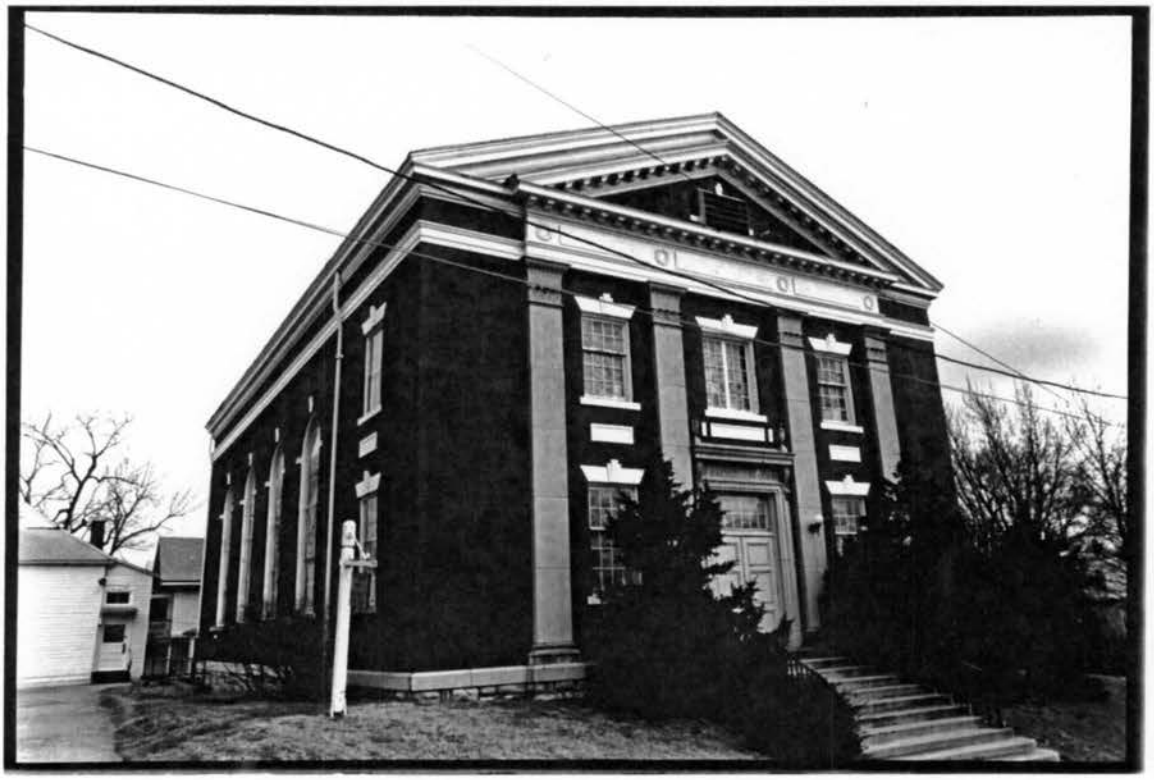


Photo No. 31: Roanoke Baptist Church, 3950 Wyoming Avenue.

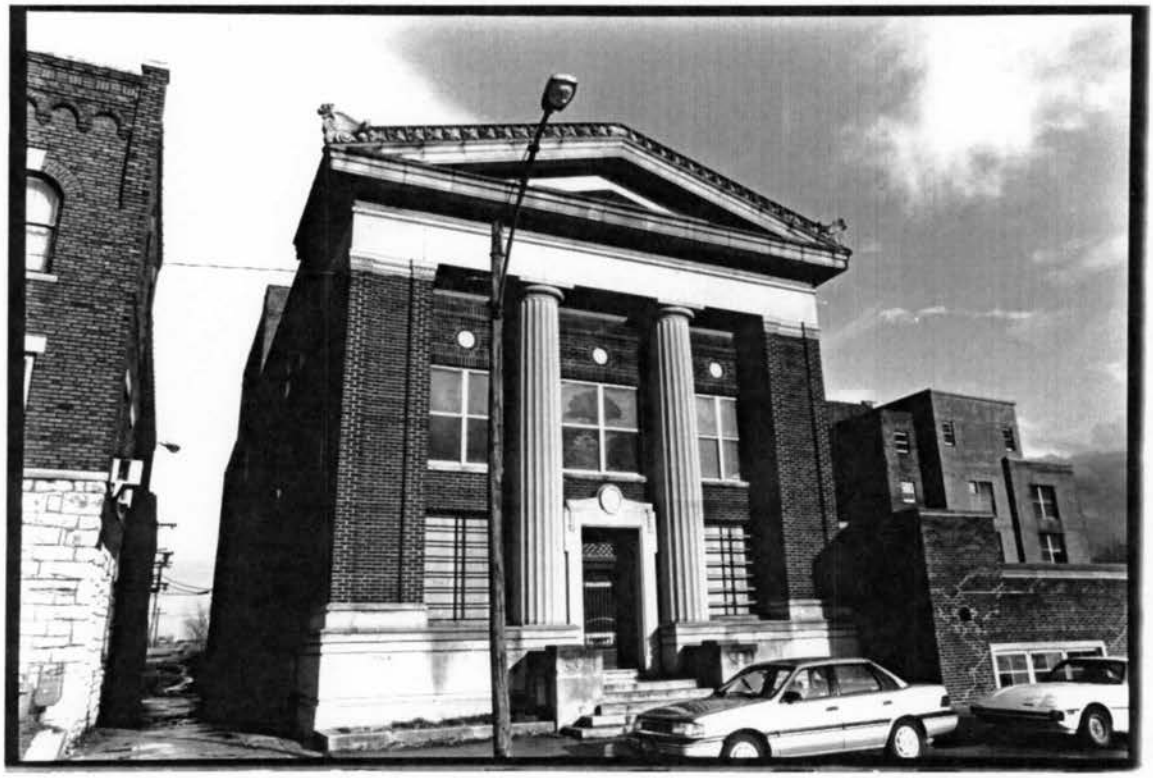


Photo No. 32: Unity Temple, 913 Tracy Avenue.

f. GREEK REVIVAL

The settlement of Kansas City in the 1850s and 1860s coincided with the Greek Revival movement of the mid-century. The Greek Revival style grew from Neo-classicism but differed in its broad proportions, horizontal appearance, and adherence to Greek temple orders. Churches designed in this style were rectangular in form and lacked transepts or apses. Exterior decoration was generally restrained and expressed through a portico on the main facade and columns or pilasters in the Doric, Ionic, or Corinthian orders.

No formal Greek Revival church from the 19th century has survived to the present in Kansas City. The only existing example is the Doric temple built as the B'Nai Jehudah Temple at 1511 E. Linwood in 1908. This design is an excellent example of the Greek Revival style and features a full height Doric portico on the main facade (Photo No. 33). Entrances have pediments and windows are rectangular in form. At the roofline are concrete floral ornaments known as acroterions. The B'Nai Jehudah Temple is the city's finest example of Greek Revival religious architecture.

In addition to the formal Greek Revival churches of the mid-19th century, there were also vernacular forms which reflected this style. Rural churches were often built in essentially stripped down versions of the Greek Revival style with decoration confined to gable returns. Referred to as Gable-End or Gable Front churches, these designs were built in Kansas City in the mid- to-late 19th century. A significant example of this style is the Antioch Church in Platte County built in 1859 (Photo No. 34). This one-story building has two entrances on the main facade and transoms over the doors. With the exception of gable returns at the eaves, the building is devoid of ornamentation.

Gable-End or Gable Front designs continued to be built throughout the late 19th and early 20th centuries. Although altered, the St. Luke's A.M.E. Church at 4620 Roanoke Road, built 1882-1883 is another example of this type of church. Two other plain Gable-End or Gable Front churches were identified during the course of this study and it is likely that others have survived in the rural sections of the city.

Property	Location	Address	Date of Construction
Greek Revival			
1. B'Nai Jehudah Temple	E	1511 E. Linwood Blvd.	1908
Gable End/Gable Front			
1. Antioch Church	KC North	4805 NE Antioch Road	1859
2. Jackson Memorial Freewill Baptist Church	E	3109 E. 19th Street	ca. 1920
3. Ethelaine Chapel	WPT	4317 State Line Road	1915
4. St. Luke's A.M.E. Church	WPT	4620 Roanoke Road	1882-1883

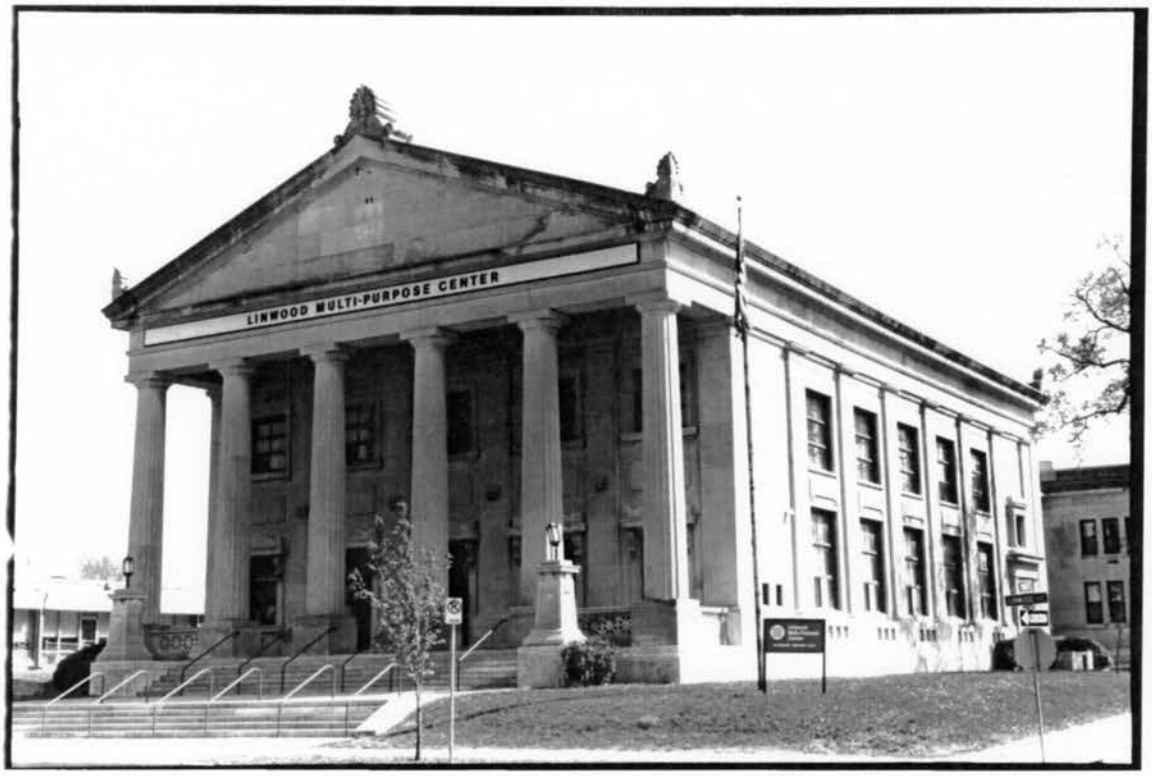


Photo No. 33: B'Nai Jehudah Temple, 1511 E. Linwood Boulevard.

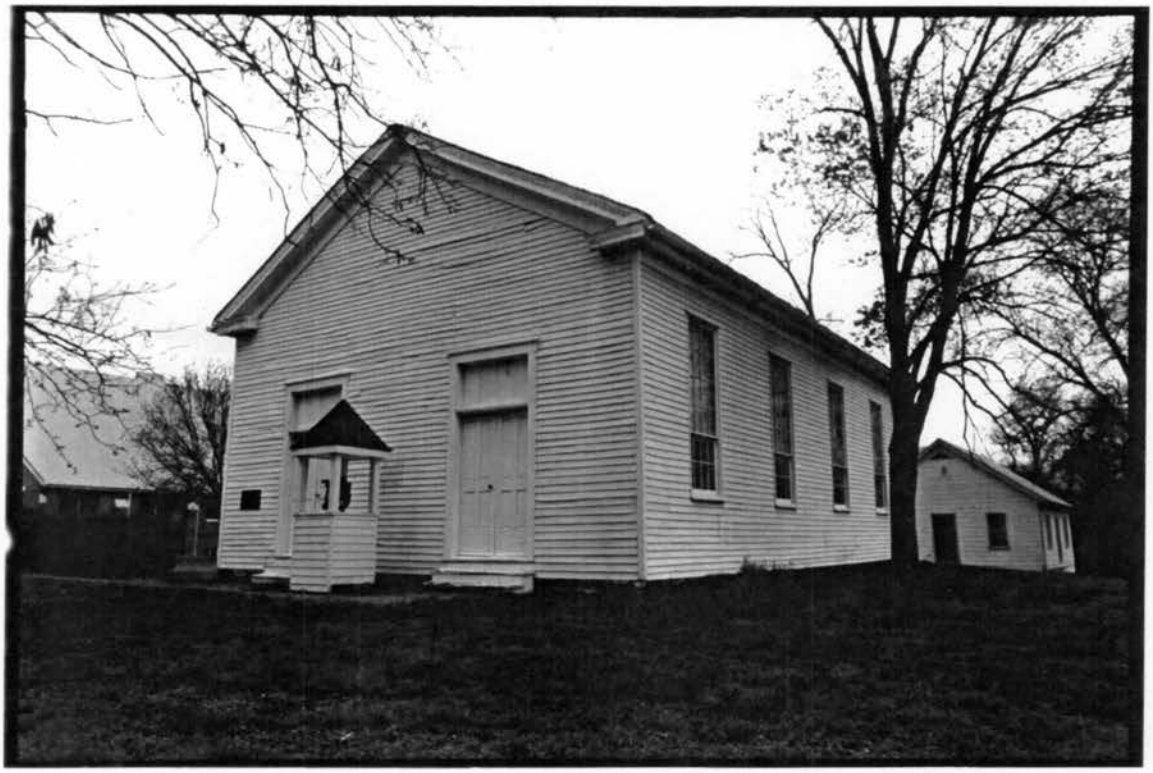


Photo No. 34: Antioch Church, 4805 NE Antioch Road.

g. ITALIANATE

The Italianate style was used primarily for dwellings, public buildings, and commercial buildings during the late 19th century. This style was based upon the architecture of the Italian Renaissance and interest in this style was revived during the mid-19th century. The Italianate style emphasized arched windows, bold quoining at corners, divisions between floors, and wide bracketed eaves.

The use of this style for religious buildings was limited and Italianate churches in Kansas City are rare. This style was popular during the 1870s and 1880s and both surviving examples are located in the Central Business District: Old St. Patrick's Church completed in 1875 at 800 Cherry Street (Photo No. 35); and the Cathedral of the Immaculate Conception completed in 1884 at 407 W. 11th Street (Photo No. 36). Both churches have rounded arched windows with hood molding and central entrances located beneath gabled pediments. Old St. Patrick's features twin bell towers with domed roofs, wide bracketed eaves, and stone quoins. The Cathedral of the Immaculate Conception has a large central bell tower with a domed roof and Doric and Corinthian wall pilasters. Both churches have been listed on the National Register for their architectural significance.

Property	Location	Address	Date of Construction
Italianate			
1. Old St. Patrick's Church	CBD	800 Cherry Street	1875
2. Cathedral of the Immaculate Conception	CBD	407 W. 11th Street	1882-1884

h. Colonial Revival

The Colonial Revival style was widely used after 1890 for the construction of dwellings, public buildings, and schools. This style is similar to that of the Neo-classical style in its symmetry and references to Colonial era architecture. It differs from the Neo-Classical style in its lack of a monumental portico on the main facade. Common details for churches built in this style are rectangular plans, gable roofs, both rectangular and arched windows, pedimented entrances, and decorative details such as quoins and urns. The most representative example of this style is the Friend's Congregational Church at 3508 E. 30th Street (Photo No. 37). This church features a large Palladian window on its main facade and a pediment over the entrance. This frame church has a stone foundation and was built in 1910. The First Church of God Gospel Tabernacle built in 1925 at 5801 E. Truman Road also reflects the Colonial Revival style in its multi-light arched windows with keystones and entrances with decorative surrounds. A late example is the South Side First Baptist Church at 5000 Garfield Avenue built in 1950 (Photo No. 38).

Colonial Revival designs have been popular throughout the 20th century and continue to be used for church construction.

Property	Location	Address	Date of Construction
Colonial Revival			
1. Bales Baptist Church	NE	5816 E. 13th Street	1915
2. First Church of God Gospel Tabernacle	NE	5801 E. Truman Road	1925
3. Friends Congregational Church	E	3508 E. 30th Street	1910
4. South Side First Baptist Church	South	5000 Garfield Ave.	1950

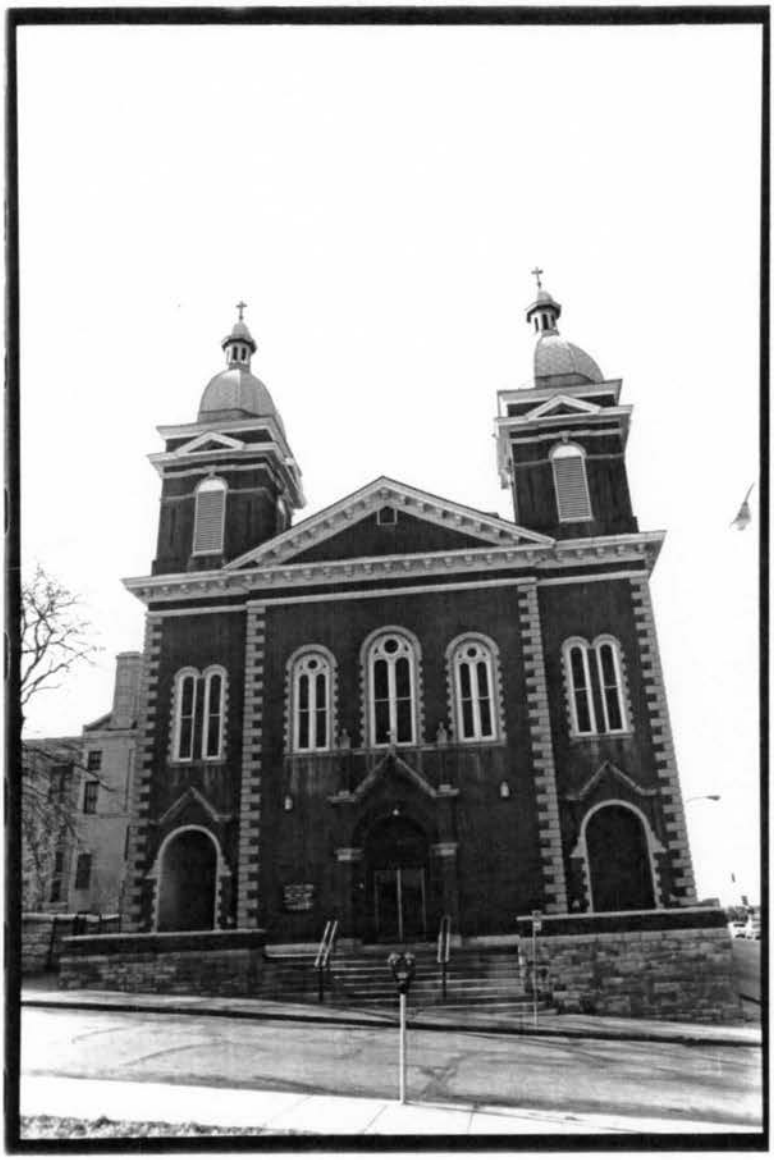


Photo No. 35: Old St. Patrick's Church, 800 Cherry Street.

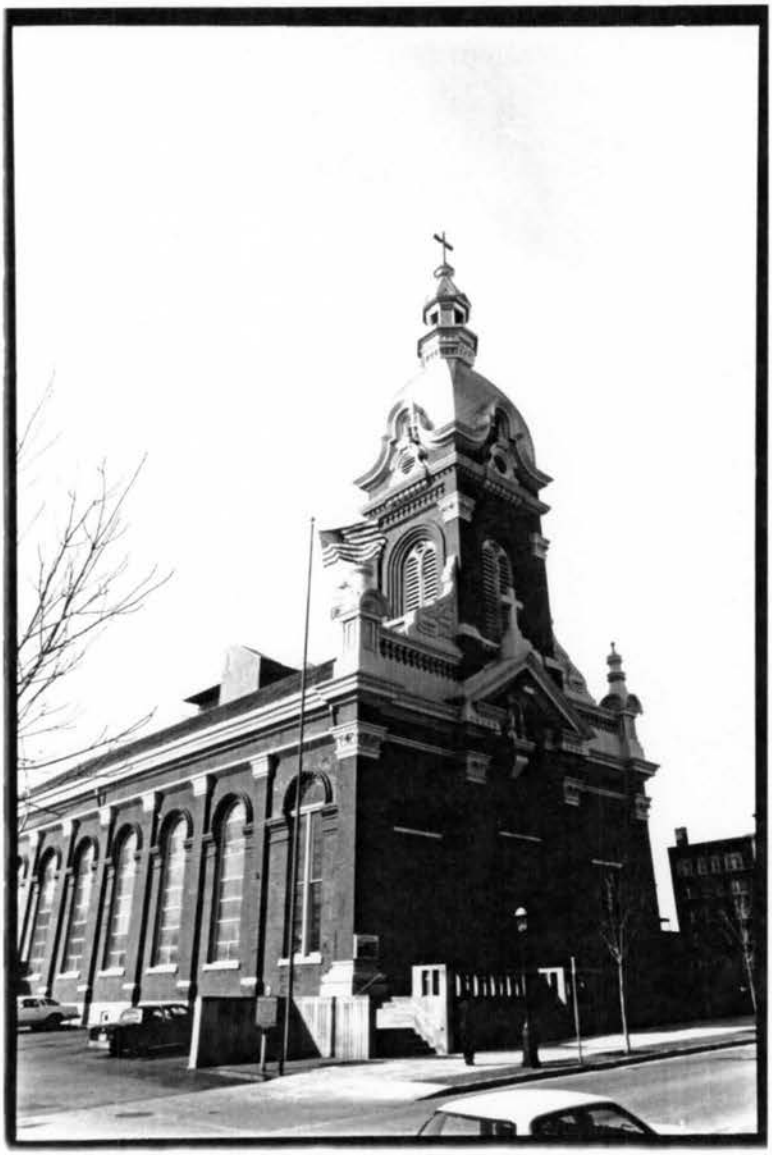


Photo No. 36: Cathedral of the Immaculate Conception, 407 W. 11th Street.



Photo No. 37: Friends Congregational Church, 3805 E. 30th Street.

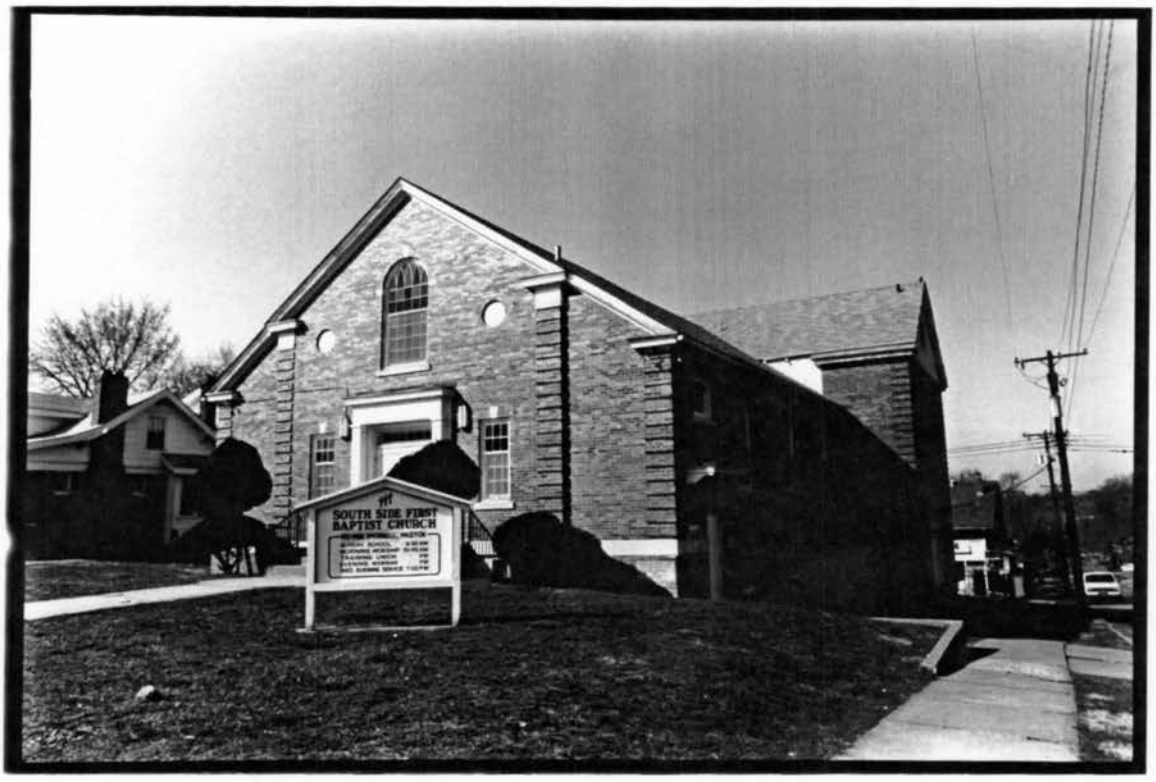


Photo No. 38: South Side First Baptist Church, 5000 Garfield Avenue.

i. CRAFTSMAN/BUNGALOW

The Craftsman or Bungalow style of the early 20th century was one of the most popular and widespread residential styles constructed in Kansas City. This style employed low pitched roof forms, horizontal massing, and wide eaves. Facades often mixed a variety of building materials such as stone, stucco, brick, wood siding, and wood shingles. The popularity of this style overlapped into church construction, particularly during the decade of the 1920s.

Churches constructed in this style are generally modest in plan and closely resemble Craftsman and Bungalow dwellings. The St. John Missionary Baptist Church built in 1921 at 5906 Kenwood Avenue is a good example of this type of church and has a projecting entrance bay, wide eaves with knee brace brackets, and a wood and stucco exterior (Photo No. 39). Willis Chapel at 2820 E. 54th Street resembles a dwelling except for the central tower on the main facade. Churches were built in this style until the early 1940s.

Property	Location	Address	Date of Construction
Craftsman/Bungalow			
1. Friendly Assembly of God	NE	1235 College Ave.	1910
2. White Avenue United Methodist Church	NE	6002 Anderson Ave.	1911
3. Roanoke United Methodist Church	WPT	1717 W. 41st Street	1921
4. Willis Chapel	South	2820 E. 54th Street	1924
5. St. John Missionary Baptist Church	South	5906 Kenwood Ave.	1921



Photo No. 39: St. John Missionary Baptist Church, 5906 Kenwood Avenue.

j. MODERN MOVEMENTS

During the early 20th century, ecclesiastical architecture remained faithful to the past and no significant movements occurred in church design and construction. Innovative architects such as Frank Lloyd Wright and his followers experimented with new designs for church architecture but their impact was limited. Wright's design for the Unity Temple in Chicago was revolutionary in 1906 with its flat roof, horizontal mass, and vertical windows. His design of Kansas City's Community Christian Church in 1940 at 4601 Main Street continued this approach with its horizontal lines and non-traditional layout (Photo No. 40).

Experimentation with the Art Deco/Moderne and International styles of the 1920s and 1930s was also rare for church buildings. The influence of these styles can be seen to a limited degree in the simplification of some church designs and detailing. A good example of this influence is the Starlight Missionary Baptist Church built in 1930 at 2844 Askew Avenue with a smooth exterior surface of stucco, zig zag banding at the roofline, and vertical bands in the entrance bay (Photo No. 41).

Despite these movements of the early 20th century, historical styles dominated church architecture in these years. Gothic and Neo-classical variations remained the norm and variations consisted primarily of mixing styles in eclectic designs. World War II, however, marked a drastic change in church architecture and design. The Modern Movement of the mid-20th century broke with historical traditions of the past and new designs and interior arrangement became common in church designs. The use of reinforced concrete, aluminum, glass curtain walls, and other modern innovations have also allowed greater flexibility in designs. Churches built after 1945 increasingly turned away from historic church forms and embraced new designs. In his book, The Modern Church, published in 1956, Edward Mills argued that "...the church of today must be designed in the contemporary idiom." He stressed that modern architecture must be used for churches to be relevant to their times. This philosophy was embraced by many architects and a wide variety of designs were utilized in the late 1940s and 1950s.

One of the most notable churches built in Kansas City in the years after World War II is St. Francis Xavier Catholic Church at 1001 E. 52nd Street (Photo No. 42). This church was designed by noted architect Barry Byrne of Chicago who utilized the shape of a fish, an early Christian symbol, in the overall plan. The church was completed in 1950 and is has been described as blending an "understanding of religious feeling with the potential flexibility of new materials and modern design." This innovative design is regarded as one of the most significant post-war churches in America.

In addition to the modern movements of the post-war years there was also a simplification of traditional church designs. These designs took traditional forms and plans and stripped them down with minimal detailing and decoration. This approach to church design can be seen in the restrained design for St. Theresa's Church built in 1948 at 5809 Michigan Avenue. This church is of stone construction and only a simple entrance and attached statuary are on the primary facade. The Church of Christ at 2425 Oakley Avenue built in 1950 is even more modest with decoration confined only to the small spire at the roofline (Photo No. 43). These types of simple church designs have remained popular for congregations to the present.

Property	Location	Address	Date of Construction
Modern Movement			
1. St. Stephen Baptist Church	NE	1414 E. Truman Road	1945-1947
2. Park Memorial 7th Day Adventist Church	NE	500 Chelsea Ave.	1948
3. Church of Christ	E	2425 Oakley Ave.	1950
4. Starlight Missionary Baptist Church	E	2844 Askew Ave.	1930
5. Prospect Avenue Presbyterian Church	E	4238 Prospect Ave.	1916
6. Community Christian Church	WPT	4601 Main Street	1940
7. St. Francis Xavier Church	CC	1001 E. 52nd Street	1947
8. St. Theresa's Church	South	5809 Michigan Ave.	1948



Photo No. 40: Community Christian Church, 4601 Main Street.



Photo No. 41: Starlight Missionary Baptist Church, 2844 Askew Avenue.

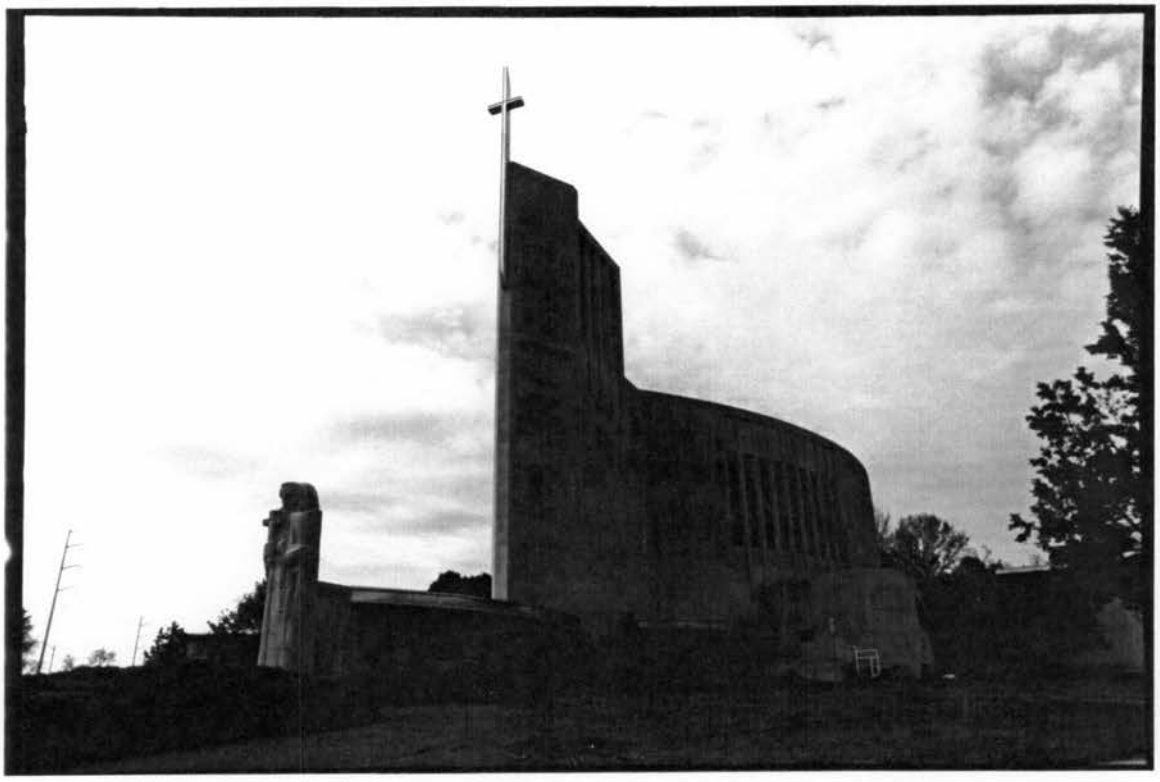


Photo No. 42: St. Francis Xavier Church, 1001 E. 52nd Street.

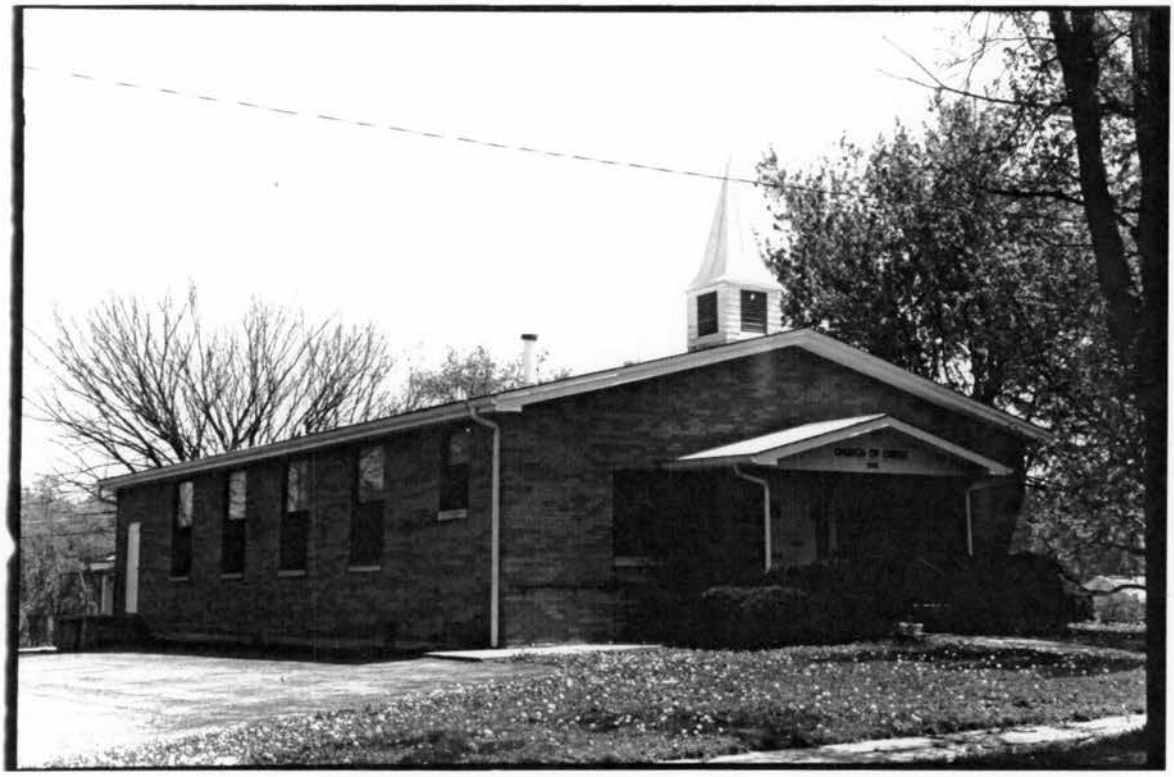


Photo No. 43. Church of Christ, 2425 Oakley Avenue.

CHURCHES - ADAPTED BUILDINGS

INTRODUCTION

Adapted buildings are those which are presently used for a religious purpose but were originally built for a different use. Most forms of religious worship require open floor space for their services and some buildings with this interior arrangement have been converted into religious use. Commercial buildings are the most common building type adapted for religious use identified in this study. The first floors of commercial buildings were often built with open floor space and few permanent partitions which facilitated their adaptation for worship services. Other buildings such as lodges, theaters, and utility buildings have also been utilized for religious use due to their auditorium or open floor space arrangements. Dwellings have also been adapted for religious use, however, both identified properties are used for church offices or meeting space rather than worship services.

To be included in this property type, a building must have been used for religious purposes prior to 1950. This date has been established as the estimate of the time needed to develop historical perspective and to evaluate significance. Adapted buildings must demonstrate continual use as a religious property since their conversion. Occupation by the same congregation or denomination is not required as long as the continual use provision is maintained. Adapted buildings which would generally not be included in this property type are those which had only an episodic religious use prior to 1950. This would include commercial buildings occupied for a brief period by a congregation and then converted back to commercial or to another use. The only exceptions to this restriction would be properties which were of exceptional significance and retain integrity from their period of significance. Adapted buildings may also be significant as a context and property type for their original use rather than as a religious property.

Properties which have been identified as adapted buildings are those which have been identified through field verification and/or information on file at the Landmarks Commission. No extensive historical research has been completed on any of the properties listing in this chapter and further research will be required to determine if they meet property type requirements.

a. STOREFRONT CHURCHES

Storefront churches are defined as buildings originally constructed for commercial use which have been converted or adapted for religious purposes. The flexible open floor space of commercial buildings allowed for the installation of seating areas and pulpits for worship services. Storefront churches are often associated with small fundamentalist congregations.

Buildings identified as Storefront Churches are one-to two-stories in height, of masonry construction, and display upper facade details typical of their period of construction. The original storefronts on these buildings have generally been removed, remodeled, or concealed for their conversion to church use. A building which may meet property type requirements is the Columbus Park Baptist Church at 546 Harrison Street (Photo No. 44). Alterations include the addition of new doors in the entrance, enclosing the storefront with brick, and the addition of a glass cross on the first floor of the main facade. Another example may be God's Full Gospel Church at 2401 Jackson Avenue. This one-story commercial building has had its storefront concealed behind added wood panels.

Property	Location	Address	Date of Construction
Storefront Churches which may meet Property Type definition.			
1. Columbus Park Baptist Church	Riverfront	546 Harrison Street	1900
2. Friendly Assembly Fellowship Hall	NE	1232 College Ave.	ca. 1910
3. Rescue Baptist Church	E	2847 Indiana Ave.	1912
4. God's Full Gospel Church	E	2401 Jackson Ave.	ca. 1915
5. Mt. Olive Baptist Church	E	1927 Waldrond Road	ca. 1910
6. Bahai Center	E	5601 E. 16th Terrace	Remodeled 1958



Photo No. 44: Columbus Park Baptist Church, 546 Harrison Street.

b. RESIDENTIAL CONVERSIONS

When congregations formed or purchased a lot for the construction of a church, existing dwellings were sometimes incorporated into the church design. The new church buildings were then constructed in front or to the side of the original dwelling. This property type is rare in the city but can be seen in the present appearance of the West Paseo Christian Church (Photo No. 45). The dwelling at this location was built in 1895 and the sanctuary was constructed in 1946. The Metropolitan Spiritual Church of Christ also combines an early 20th century dwelling and later sanctuary.

Future survey efforts may also locate congregations which continue to meet in dwellings.

Property	Location	Address	Date of Construction
Residential Conversions			
1. Metropolitan Spiritual Church of Christ	NE	1231 Garfield Ave.	1919
2. West Paseo Christian Church	E	2454 W. Paseo	1895
3. St. Paul Missionary Church	E	3238 The Paseo	Remodeled in 1941



Photo No. 45: W. Paseo Baptist Church, 2454 W. Paseo.

c. THEATER CONVERSIONS

Many theater buildings were closed or abandoned in Kansas City during recent decades. Such buildings are conducive for conversions to churches because of their existing seating arrangements and stage areas which can be converted to altars. At least one theater building, the Alladin at 6044 E. Truman Road built ca. 1929, is presently used for worship (Photo No. 46). This conversion has resulted in the alteration of the storefront with added wood and aluminum panels and a modern door. The upper facade of the theater has not been altered. The date of conversion for this building is unknown.

Property	Location	Address	Date of Construction
Theater Conversions			
1. Alladin Theater	E	6044 E. Truman Road	ca. 1929



Photo No. 46: Alladin Theater at 6044 E. Truman Road.

d. LODGE HALL CONVERSIONS

Social or lodge halls in Kansas City have been adapted for church use. These halls were originally built as Masonic Temples or as meeting halls for fraternal groups such as the Oddfellows. These buildings were generally constructed with large meeting rooms or auditoriums which could be adapted for church use. One converted lodge hall building was identified in this study: the Evangelistic Center Church at 1024 E. Truman Road. The Evangelistic Center Church was constructed in 1903 in the Gothic Revival style as the M W Grand Lodge (Photo No. 47). This building has been converted to a church without substantial alterations to the exterior of the building. The date of this conversion is unknown.

Property	Location	Address	Date of Construction
Lodge Hall Conversions			
1. Evangelistic Center Church	NE	1024 E. Truman Road	1903



Photo No. 47: Evangelistic Center Church, 1024 E. Truman Road.

e. OTHER

Other types of buildings constructed with open floor arrangements have also been converted for church use. An example of this property type includes the Kansas City Railway power station, now the home of the Bethlehem Antioch Missionary Church at 3032-34 Montgall Avenue. At 7100 Main Street is the New Reform Temple which originally housed a telephone exchange (Photo No. 48). The dates of the building conversions are not known. Other buildings of this type may also be located during future survey efforts.

Property	Location	Address	Date of Construction
Converted Buildings			
1. Bethlehem Antioch Missionary Church.	E	3032-3034 Montgall Ave.	1917
2. New Reform Temple	CC	7100 Main Street	1913

Three churches were identified during this study which no longer resemble their original design. Because of the alterations and changes which have occurred to these churches they cannot be placed into a particular architectural category. These churches are:

Property	Location	Address	Date of Construction
1. St. Stanislaus Catholic Church	E	6808 E. 18th Street	1913-14
2. Bennington Heights M.E. Church	NE	927 Newton Avenue	1901
3. St. James Baptist Church	WPT	508 W. 43rd Street	1939



Photo No. 48: New Reform Temple, 7100 Main Street.

CHURCHES - ANCILLARY BUILDINGS

a. RECTORIES/MANSES/PARSONAGES

This property type includes buildings used primarily as dwellings by the church clergy. A Rectory is generally defined as the house in which a Protestant Episcopal minister lives or the dwelling of a priest in charge of a seminary or college. Manses are defined as the dwellings of Presbyterian ministers. A Parsonage is simply the dwelling provided by a church for the use of its parson or minister. This term is used by a wide variety of religious denominations.

These ancillary buildings were sometimes constructed at the same time of the church and often reflect the church's architectural style. St. Vincent's Rectory at 3110 Flora Avenue was designed in the Gothic Revival style and built in 1922 to complement the adjacent St. Vincent's Church (Photo No. 49). Other designs were built in the prevailing residential styles of the period and do not have share similar designs with their adjacent churches. The rectory for the Gothic Revival St. Stephen's Catholic Church (Photo No. 50) is a 1916 American Foursquare design as is the rectory for the Romanesque Revival Holy Trinity Catholic Church. The Sacred Heart Church rectory, built in 1887, has been listed on the National Register as part of the Sacred Heart Church complex.

Property	Location	Address	Date of Construction
Rectories/Manses/Parsonages			
1. Holy Trinity Catholic Church Rectory	NE	934 Norton Ave.	1926
2. St. Stephen's Catholic Church Rectory	NE	1029 Bennington Ave.	1916
3. Holy Cross Catholic Church Rectory	NE	5106 St. John Ave.	1907
4. Sacred Heart Church Rectory	Westside	2540 Madison Street	1887
5. St. Vincent's Rectory	E	3110 Flora Ave.	1922
6. St. Stanislaus Church Parsonage	E	6808 E. 18th Street	1925
7. Guardian Angels Church Rectory	WPT	1310 Westport Road	1917
8. Saint Louis Rectory	South	5930 Swope Parkway	1919



Photo No. 49: St. Vincent's Rectory, 3110 Flora Avenue.

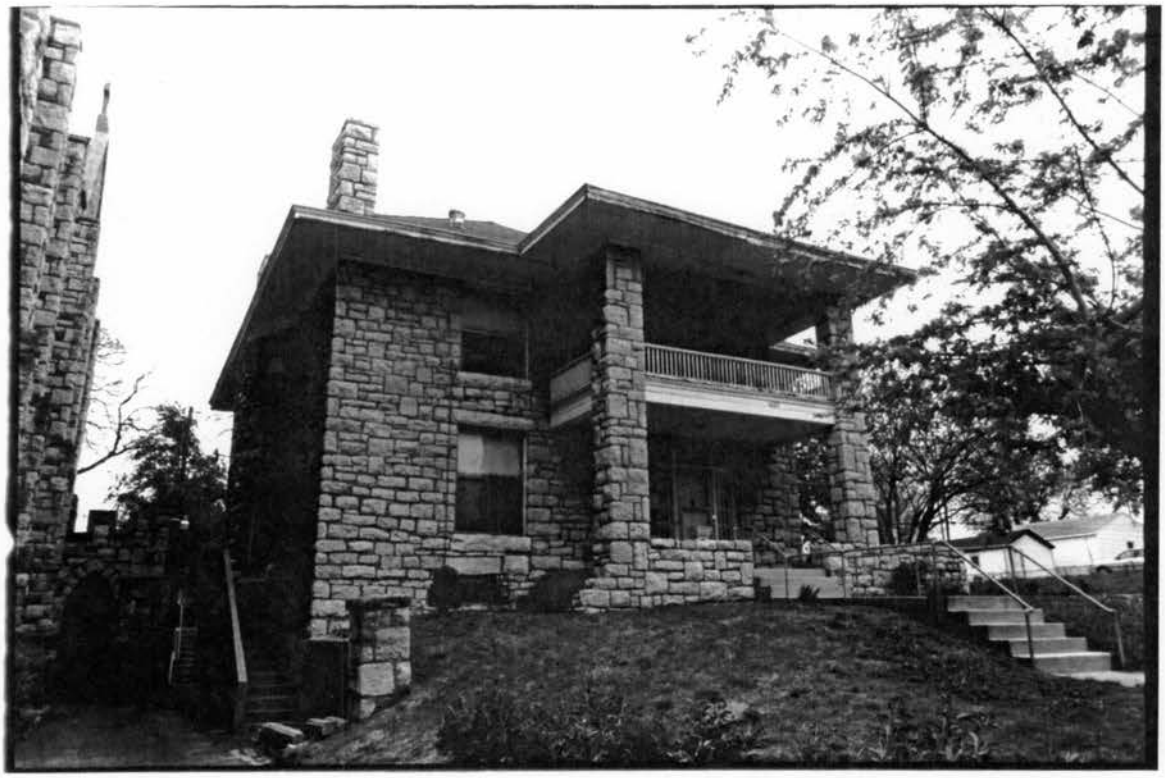


Photo No. 50: St. Stephen's Catholic Church Rectory, 1029 Bennington Avenue.

b. PARISH HOUSES/PARISH HALLS

Parish houses serve as both dwellings and as a center of church functions such as social gatherings, meetings, and church classes. Parish houses are generally associated with the Catholic Church although the use of the term has also historically been associated with Anglican churches. Parish halls are associated with Catholic churches in the city and are used for social functions, classrooms, and meeting halls for the congregation. The buildings generally have a large meeting hall or auditorium and are located adjacent to the main church building.

As in the case with rectories and parsonages, Parish houses and parish halls were often designed in imitation or to complement the adjacent church. St. Peter's Parish House at 6415 Holmes Street built in 1944 (Photo No. 51) is a two-story stone, Gothic Revival building constructed in a similar style as the adjacent St. Peter's Church. The St. James Parish House at 3909 Harrison Street, constructed in 1911, was also built with Gothic Revival detailing to complement the design of St. James Church. Other designs for parish houses were built in keeping with popular styles of the period rather than in direct imitation of the church. The Holy Rosary Church Parish House at 533 Campbell Street was constructed in 1940 without any references to the Gothic Revival Holy Rosary Church.

Property	Location	Address	Date of Construction
1. St. John Bosco Hall	Riverfront	528 Campbell Street	1940
2. Holy Rosary Parish House	Riverfront	533 Campbell Street	1940
3. Sacred Heart Parish Hall	Westside	814 W. 26th Street	ca. 1920
4. St. George's Parish House	E	2917 Tracy Avenue	1909
5. St. James Parish House	WPT	3909 Harrison Street	1911
6. Visitation Church Parish House	CC	5137 Main Street	1915
7. St. George's Parish House	South	1600 E. 58th Street	1904
8. St. Peter's Parish House	South	6415 Holmes Street	1944



Photo No. 51: St. Peter's Parish House, 6415 Holmes Street.

c. CONVENTS/CLOISTERS

Convents or Cloisters were built to house nuns or priests of particular religious orders of the Catholic faith. The buildings were essentially designed as dormitories with separate apartments, kitchen and dining areas, libraries, and chapels for worship. Several convents were built in Kansas City but few survive to the present. Nuns of the Order of St. Joseph built St. Theresa's Convent and Academy in 1866 on Washington Street (now demolished). Built 1902, St. Agnes Convent was located at the corner of Hardesty and Scarritt Avenues (now demolished). An existing convent building is the Redemptorist Convent facing Linwood Boulevard built in 1930 (Photo No. 52). The Benedictine Sanctuary of Perpetual Adoration also houses a community of Catholic nuns. This building was constructed in 1947-49 and the nuns are members of the order of Benedictine Sisters of Perpetual Adoration.

Property	Location	Address	Date of Construction
1. Redemptorist Convent	WPT	207 W. Linwood Blvd.	1930
2. Benedictine Sanctuary of Perpetual Adoration	South	1409 Meyer Boulevard	1947-49



Photo No. 52: Redemptorist Convent, 207 W. Linwood Boulevard.

d. RELIGIOUS SCHOOL BUILDINGS

These buildings were constructed by various congregations to provide additional classroom space for Sunday School and other religious education functions. Although a few are detached, the majority of these buildings are connected in some fashion to the main church building. The size and scale of these buildings vary but they are generally of a smaller scale than the original church building. Sunday School or classroom buildings constructed concurrently with the main church are often of the same design and architectural style. An example of this is the Sunday School building at St. John's Methodist Church built in 1949, also designed with Neo-classical detailing (Photo No. 53).

The construction of these buildings at a later point in time than the original church structure was also common. As congregations expanded it was sometimes necessary to construct a rear or lateral wing to the main church building. The design of these wings vary greatly with some reflecting the architecture of the main church while others were built in contemporary plans.

Property	Location	Address	Date of Construction
1. St. John's Methodist Church	CC	6900 Ward Parkway	1949

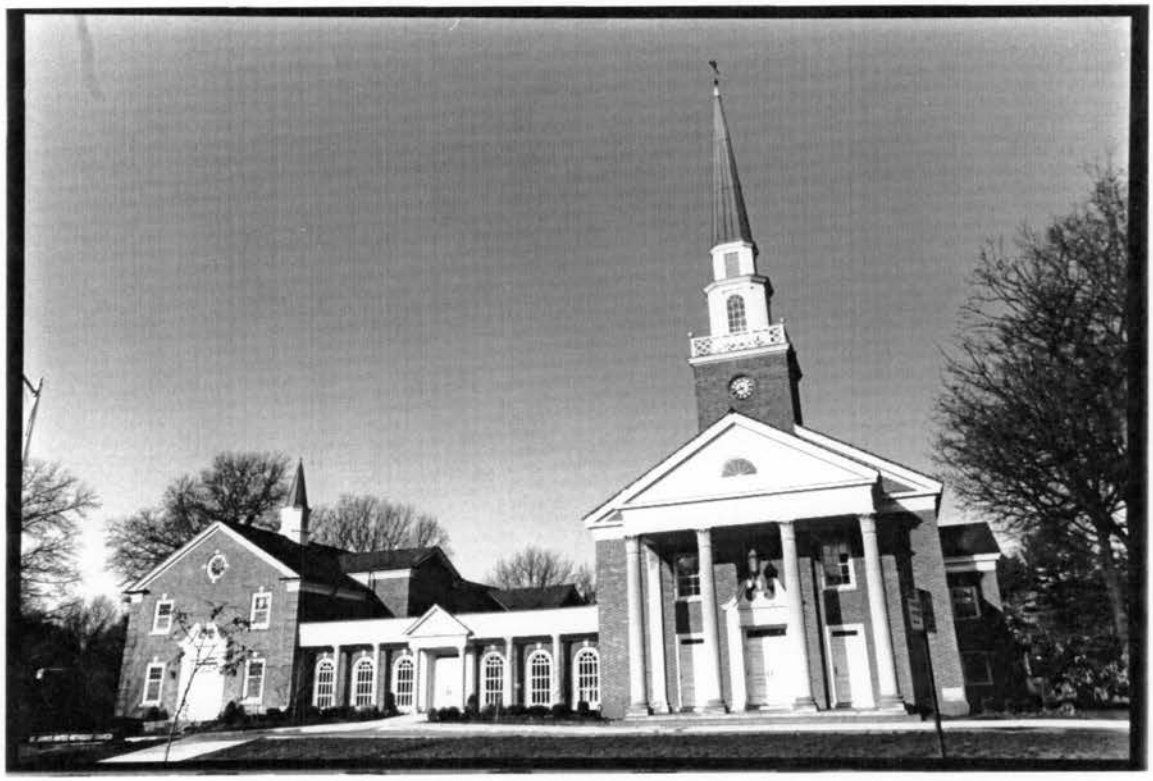


Photo No. 53: Adjacent Sunday School Building, St. John's Methodist Church, 6900 Ward Parkway.

RELIGIOUS EDUCATIONAL INSTITUTIONS

a. ELEMENTARY, MIDDLE AND HIGH SCHOOLS

Private religious schools have existed in Kansas City since the mid-19th century. These schools were often built adjacent to churches and were intended to serve specific denominations. The Catholic Church has been the most conspicuous builder of grade and high schools in the city and many of these original buildings remain. Examples of religious schools include St. Vincent's Academy built in , Sacred Heart School, and St. Peter's Prince of Apostles School. Many of the existing religious school buildings were constructed in association with the adjacent church.

The architectural design of these schools was often imitative of the main church building. The Gothic Revival style is used for the Redemptorist School at 211 W. Linwood Boulevard (Photo No. 54) and St. Peter's Prince of Apostles School. Both were constructed adjacent to Gothic Revival churches. Schools constructed at a later date than the church were often less imitative such as the Holy Rosary School which was built devoid of Gothic Revival detailing.

The Sacred Heart School is listed on the National Register as part of the Sacred Heart Church complex.

Property	Location	Address	Date of Construction
Elementary, Middle and High Schools			
1. Holy Rosary School	Riverfront	529 Campbell Street	1910
2. Holy Cross School	NE	5108 St. John Ave.	1923
3. Sacred Heart School	Westside	910 W. 26th Street	1887-1888
4. St. Vincent's Academy	E	3100 Flora Ave.	1922
5. Redemptorist School	WPT	211 W. Linwood Blvd.	1924
6. St. Peter's Prince of Apostles School	South	715 E. Meyer Blvd.	1944

b. ACADEMIES AND COLLEGES

In addition to the construction of grade and high schools, church denominations also funded the construction of academies and colleges. The Catholic Church was prominent in promoting private religious institutions such as St. Theresa's Academy and Rockhurst College. Both of their present campuses were developed in the early 1900s and they retain numerous buildings constructed prior to 1950. Buildings constructed on the campuses include dormitories, administration buildings, and classrooms. The most prominent architectural styles used for these buildings are Gothic Revival, Colonial Revival, and Neo-classical.

The Methodist Church constructed a series of buildings as part of their Deaconess Training School in the early 20th century on Truman Road. This complex is presently known as the St. Paul School of Theology and several pre-1950 buildings remain on the campus. The Kansas Building constructed in 1922 has not been altered and continues to serve as an administrative and classroom center for the campus (Photo No. 55).

Property	Location	Address	Date of Construction
Academies and Colleges			
1. Schoellkopf Hall, St. Paul School of Theology	E	5123 E. Truman Road	1910
2. Kansas Building, St. Paul School of Theology	E	5123 E. Truman Road	1922
3. Music and Art Building, St. Theresa's Academy	CC	E. 57th and Main Streets	1909

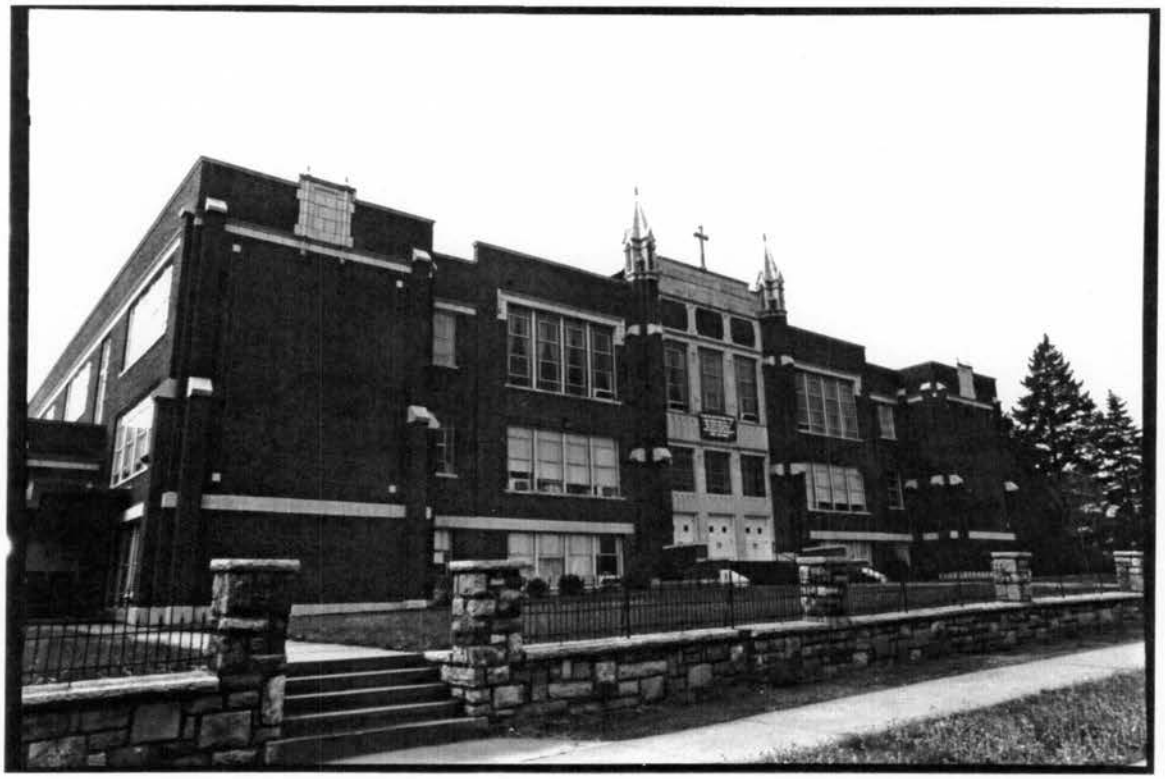


Photo No. 54: Redemptorist School, 211 W. Linwood Boulevard.



Photo No. 55: Kansas Building, St. Paul School of Theology, 5123 E. Truman Road.

RELIGIOUS ADMINISTRATIVE BUILDINGS

Administrative and operations buildings were constructed by a few of the larger congregations in Kansas City. These buildings housed local or regional offices of a denomination and supplied services to area congregations. An example of this type of building is the high-rise structure built at 903 Grand Avenue to house the offices of the Methodist Church. The headquarters of the Unity faith on Tracy Avenue is also an example of this type of religious administrative building (Photo No. 56).

Property	Location	Address	Date of Construction
1. Methodist Church Office Building	CBD	903 Grand Ave.	1909-1911
2. Unity Village	NE	913 Tracy Ave.	1906-1907

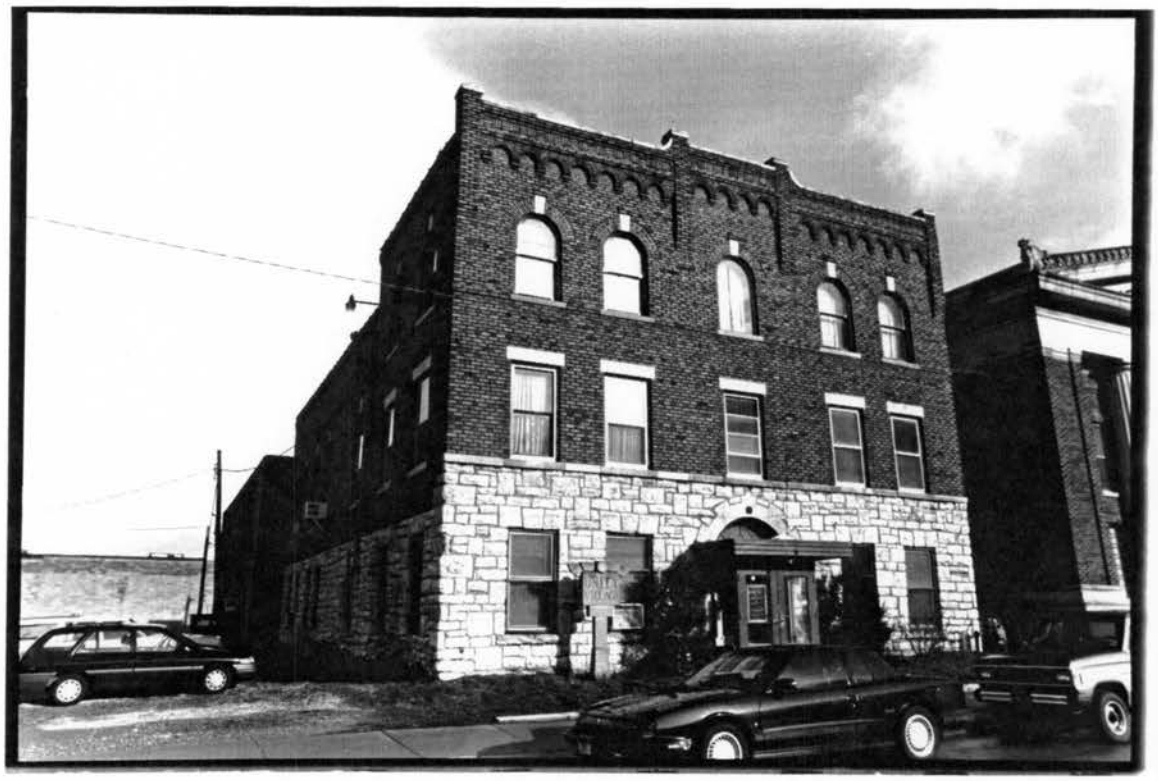


Photo No. 56: Unity Village, 913 Tracy Avenue.

RELIGIOUS OUTREACH/MISSION BUILDINGS

Since the 19th century, various religious organizations have promoted outreach and proselytizing missions to communities. These groups include the Salvation Army and the Young Men's Christian Association. Although these groups provide social services, they differ from other social agencies through their evangelical and religious tenets. Buildings constructed by these religious organizations had various functions such as providing shelter and food for the needy, chapels for worship, and offices for administrative functions. The YMCA and YWCA also emphasized physical fitness and their buildings were constructed with gymnasiums and swimming pools.

The YMCA building at 404 E. 10th Street built in 1907-1909 (Photo No. 57) and the Paseo YMCA are both examples of this type of religious building. Another example is St. Monica's Mission Church at 1400-02 E. 17th Street which was built as both a church and mission building.

Property	Location	Address	Date of Construction
1. YMCA	CBD	404 E. 10th Street	1907-1909
2. Paseo YMCA	E	1824 The Paseo	1914
3. St. Monica's Mission Church	E	1400-02 E. 17th Street	1913



Photo No. 57: YMCA Building, 404 E. 10th Street.

RELIGIOUS SITES

Within Kansas City may be sites associated with the Native American religious activities or ceremonies. There may also be sites associated with early Anglo-American religious activities such as camp meeting sites. This study was designed to focus on above-ground religious properties and no analysis was conducted of surface and below surface archaeological sites.

IV. REGISTRATION REQUIREMENTS

INTRODUCTION

The identification of property types and historic contexts leads to evaluative criteria for determining significance. The criteria for evaluating significance are based upon standards set forth by the National Register of Historic Places. These standards are applied by state and local agencies across the country and are used to determine significance by the Landmarks Commission of Kansas City. This criteria has been applied to the approximately 200 properties identified in this study which represents the majority of pre-1950 religious properties existing in the city. Time and budget constraints did not allow a comprehensive inventory of all historic religious properties. These registration requirements should be applied to additional religious properties identified in future survey efforts.

NATIONAL REGISTER CRITERIA

Religious properties in Kansas City were assessed in accordance with National Register criteria. The National Register of Historic Places is the nation's official list of buildings, structures, districts, and objects significant in American history, architecture, archaeology, engineering, and culture. Properties listed on the National Register must possess integrity of location, design, setting, materials, workmanship, feeling, and association; and:

A. That are associated with events that have made a significant contribution to the broad patterns of our history; or

B. That are associated with the lives of persons significant in our past; or

C. That embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or

D. That have yielded, or may likely to yield, information important in prehistory or history.

Certain kinds of properties are not usually considered for listing in the National Register: **religious properties**, moved properties, birthplaces and graves, cemeteries, reconstructed properties, commemorative properties, and properties achieving significance within the past fifty years. These properties *can* be eligible for listing, however, if they meet special requirements called Criteria Considerations, in addition to meeting the regular requirements listed above. Religious properties are specifically addressed in National Register Criteria Consideration A.

NATIONAL REGISTER CRITERIA CONSIDERATION A - RELIGIOUS PROPERTIES

Evaluating the significance of religious properties for National Register listing is outlined in Criteria Consideration A and National Register Bulletin #15. This criteria states that " A religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance." Ordinarily, properties owned by religious institutions or used for religious purposes are not considered eligible for the National Register. To avoid any appearance of judgement about the validity of any religion or belief, the National Register requires justification for listing through architectural, artistic, or historic significance. The construction and continued use of a church does not, in itself, constitute sufficient significance to warrant listing. A religious property must clearly have historical significance beyond that of serving a local congregation or have architectural or artistic merit of particular significance to the community. A religious property's significance under criterion A, B, or C, or D must be judged in purely secular terms.

Criteria Consideration for Religious Properties applies:

❑ If the resource was constructed by a religious institution.

❑ If the resource is presently owned by a religious institution or is used for religious purposes.

❑ If the resource was owned by a religious institution or used for religious purposes during its Period of Significance.

❑ If Religion is selected as an Area of Significance.

Criterion A:

Listing on the National Register under Criterion A is for properties that are associated with events that have made a significant contribution to the broad patterns of our history. A religious property can be eligible under this criterion for any of the following reasons:

Eligibility for Historic Events

- The property is significant under a theme in the history of religion having secularly scholarly recognition;
- The property is significant under another historical theme, such as exploration, settlement, social philanthropy, or education;
- The property is significantly associated with traditional cultural values such as a Native Indian site.

Eligibility for Religious History

- A religious property can be eligible if it is directly associated with either a specific event or a broad pattern in the history of religion.

Other Historical Themes

- A religious property can be eligible if it is directly associated with either a specific event or a broad pattern that is significant in another historic context. A religious property would also qualify if it were significant for its associations that illustrate the importance of a particular religious group in the social, cultural, economic, or political history of the area. Eligibility will depend on the importance of the event or broad pattern and the role of the specific property.

Traditional Cultural Values

- A property or natural feature important to a traditional culture's religion and mythology is eligible if its importance has been ethnohistorically documented and if the site can be clearly defined.

Examples of religious properties in Kansas City which may be potentially eligible under criterion A include:

1. Churches which remain from the city's settlement period of the mid-19th century. Antioch Church is an example of a church listed on the National Register for its significance in exploration/settlement.

2. Churches which were important to religious history on a state or national level. The formation of the Unity Church occurred in Kansas City and the Unity Temple and Unity Headquarters on Tracy Avenue may be potentially eligible for religious significance.

3. A building constructed by a religious organization which was of major social importance to the community.

4. Churches which were prominent in ethnic social history. St. Stephen Baptist Church on Truman Road may be potentially eligible for its role in the Kansas City Civil Rights movement of the 1950s and 1960s.

CRITERION B

Listing on the National Register under Criterion B is for properties that are associated with the lives of persons significant in our past. A religious property can be significant under criterion B for its association with a person important in religious history, if that significance has scholarly, secular recognition or is important in other historic contexts. This would include individuals who formed or significantly influenced an important religious institution or movement, or were important in the social, economic, or political history of the area.

Examples of religious properties in Kansas City which may meet National Register criterion B include:

1. Properties associated with Rev. Nathan B. Scarritt. Scarritt was a prominent Methodist minister who was also influential in the development of Kansas City. His dwelling at 4038 Central Avenue in Westport was listed on the National Register in 1978. Other religious properties associated with Scarritt may also be eligible.

CRITERION C

Listing on the National Register under Criterion C is for properties that embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction. A religious property significant for its architectural design or construction should be evaluated as are other properties under Criterion C.

Religious Properties in Kansas City which may meet eligibility under criterion C may include the following:

1. A church which displays a unique architectural design or innovative interior arrangement; Westminster Congregational Church was listed on the National Register largely for its interior "Akron Plan" arrangement.

2. A church which embodies the characteristics of a particular architectural style or period; Keneseth Israel, Old St. Patrick's Church, and St. Mary's Episcopal Church were listed on the National Register primarily because of their architectural styles and characteristics.

3. A church, or grouping of churches, which was designed by a notable architect or architectural firm; Over sixty architects and/or architectural firms are known to have designed churches in Kansas City.

4. A grouping of religious properties which individually may not be eligible but are eligible as a contiguous complex; The Sacred Heart Church, School, and Rectory were listed on the National Register as a significant complex of religious buildings.

The majority of religious properties listed on the National Register in Kansas City have significance through criterion C for their architectural or artistic distinction.

INTEGRITY AND ELIGIBILITY

In addition to meeting National Register Criteria a property must also possess its original historic and architectural integrity. Integrity must be evident through the property's location, design, setting, materials, workmanship, feeling, and association. The integrity of a religious property's original design and historic additions will be a major factor in determining eligibility. Additions and alterations to church buildings was commonplace as congregations grew and evolved. In many cases these additions were sensitive to the original church's architectural design. However, others have been altered to the extent that the original design is no longer evident or that modern additions overwhelm the appearance of the building. Evaluations of integrity must focus not only on exterior changes and alterations, but also changes to the church's interior arrangements. In order to be eligible a religious property must retain sufficient integrity to convey its sense of time and place. Specific criteria for religious properties include:

1. Religious properties should retain original exterior materials and details such as weatherboard siding; brick and stone veneers; original window sash and stained glass; decorative details; window and door surrounds; and roof materials.

2. Religious properties should retain their original form and plan such as roof forms; exterior walls on the primary and readily visible secondary facades; and fenestration;

3. Primary and readily visible secondary facades must not be obscured or concealed through post-1950 additions or added materials;

4. Interiors of religious properties must retain their original design, detailing, and floor plan sufficient to convey the historic appearance of the building. An interior must have the original floor plan and layout intact. Interiors which have been extensively subdivided or otherwise partitioned will not retain integrity. Interiors must retain the majority of their original detailing and this detailing must not be concealed or obscured. Interiors must not have been remodeled or rebuilt after 1950 to the extent that the historic character of the property is no longer conveyed.

5. Additions built prior to 1950 must be assessed as to their architectural design and significance in their own right along with the original church building;

6. Post-1950 additions must be evaluated as to their impact on the integrity of the original design. Large lateral additions would be expected to reduce integrity as opposed to rear or side rear additions. The design and of the post-1950 addition must also be evaluated concerning its impact on the overall integrity of the building.

7. Complexes or groupings of buildings must retain a high degree of integrity with minimal post-1950 intrusions.

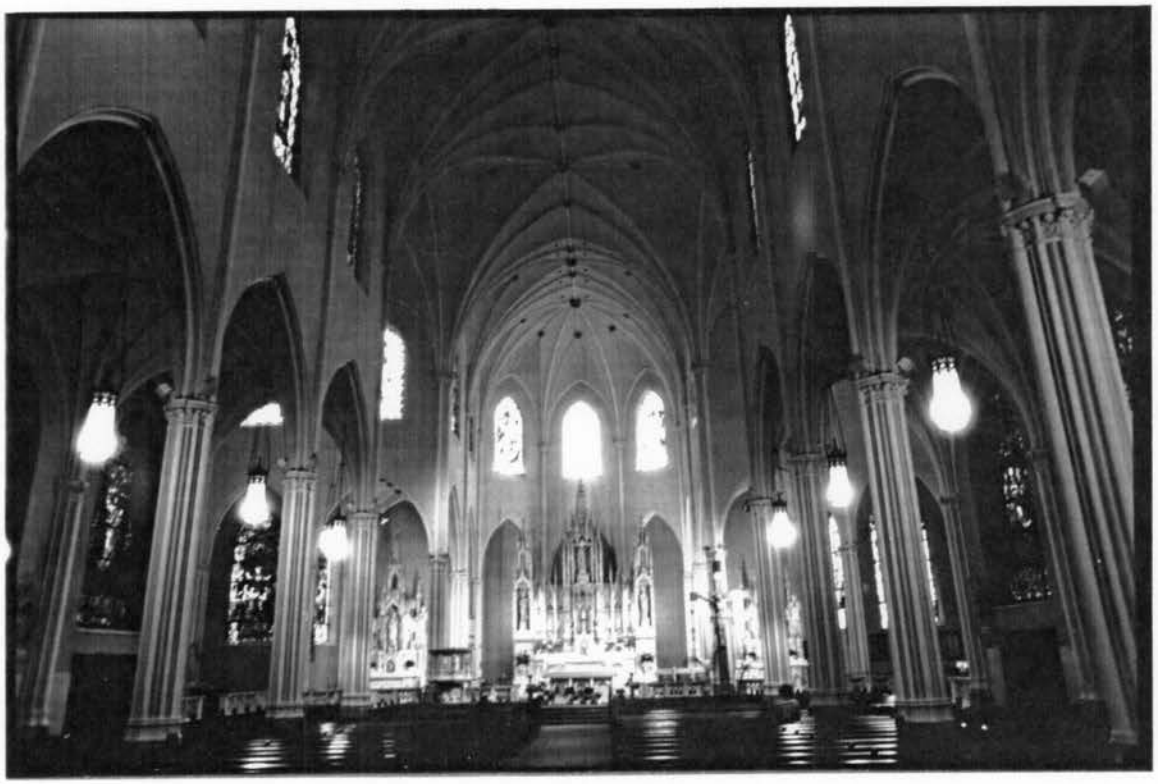


Photo No. 58: The interior of the Redemptorist Church retains its original design and detailing.



Photo No. 59: Additions and alterations have resulted in the loss of integrity for the Swedish Evangelical Lutheran Church at 1238 Pennsylvania Avenue.

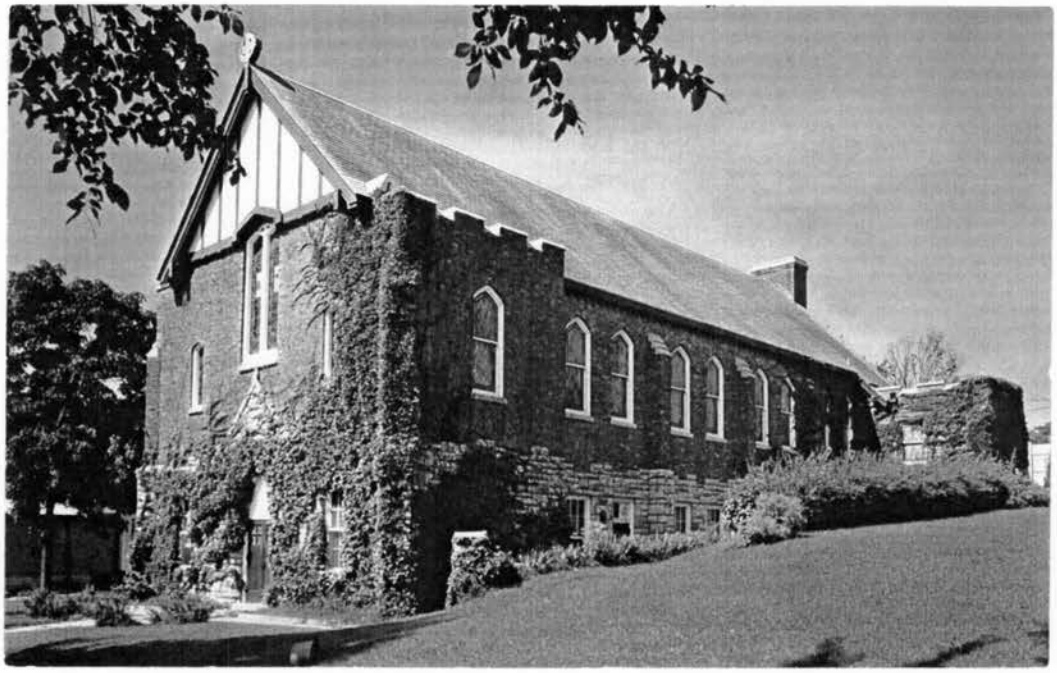


Photo No. 60: Original appearance of the Trinity Evangelical United Brethren Church built in 1930 at 6408 Rockhill Road.



Photo No. 61: Integrity was lost when the church was joined to the Meyer Boulevard United Methodist Church in the early 1960s.

V. NATIONAL REGISTER AND KANSAS CITY REGISTER RECOMMENDATIONS

INTRODUCTION

The registration requirements were applied to the approximately 200 religious properties identified in this study. Registration requirements were not applied to properties presently listed on the National Register (see Appendix A). Time and budget constraints did not permit the identification or evaluation of religious properties beyond those included in this study.

The following properties may meet criteria for listing in the National Register and/or Kansas City Register of Historic Places **if** the property meets integrity standards as detailed in Chapter 4. The scope of this study did not permit an examination of the interior of each religious property. It is recommended that future survey activities include not only an exterior evaluation but an interior evaluation of integrity as well. This is especially important to firmly establish the eligibility of properties which have been identified as potentially eligible under Criterion C.

The National Register Criteria for Evaluation excludes properties that have achieved significance within the last fifty years unless they are of exceptional importance. Fifty years is a general estimate of the time needed to develop historical perspective and to evaluate significance. Religious properties which appear to meet the criteria for exceptional importance are listed under Criteria Consideration G.

The properties which have been deemed potentially eligible are based upon the historic contexts, property types, and registration requirements identified in this study. This list of potentially eligible properties is based upon information available at the time of the study. Future historical research and evaluative efforts may identify additional properties meeting National Register criteria.

Agreement with these recommendations should be received from the National Register Coordinator of the Department of Natural Resources prior to the initiation of National Register nominations.

RELIGIOUS PROPERTIES POTENTIALLY ELIGIBLE UNDER CRITERION A

1. **Pilgrim Lutheran Church of the Deaf**, 3807 Gillham Road: This church is the only pre-1950 religious property known to have been built to serve the physically handicapped. When it was dedicated in 1941 it was one of eleven such Lutheran churches built for the deaf in the country. It appears significant under Criterion A for Social History.

2. **Holy Rosary Church Historic District**: This historic district would include the Holy Rosary Church, Parish House, St. John Bosco Center, and Holy Rosary School at the corner of Missouri Avenue and Campbell Street. This complex of buildings is significant in Ethnic History under Criterion A for its association with the city's Italian community. The Columbus Park area was settled by Italian immigrants during the late 19th century and the construction of this church was significant in their religious and social history. The church was the religious and social center of the city's Italian community during much of the 20th century.

3. **Deaconess Training School**, 5123 E. Truman Road: Presently the St. Paul School of Theology, this campus includes a number of historic buildings including the Anna Kresge Chapel, Schoellkopf Hall, and Kansas Building. This campus is significant under Criterion A for its role in Methodist Church history and education. The Deaconess Training School was established to train Methodist women in religious

thought and graduates from the school served congregations throughout the country.

4. **Rockhurst College**: A number of buildings on this campus appear to meet Criterion A for their significance in education. Further research is recommended to ascertain significance in religion.

5. **Unity Temple/Unity Village**, 913 Tracy Avenue: The Unity Temple and Unity Village are associated with the founding and development of the Unity School of Christianity. This faith has spread throughout America and other countries. These buildings are significant under Criterion A for their association with the Unity Church. These properties are listed on the Kansas City Register.

6. **YMCA**, 404 E. 10th Street: The downtown YMCA is significant under Criterion A for its significance as a Social/Humanitarian association as well as a religious outreach institution.

RELIGIOUS PROPERTIES POTENTIALLY ELIGIBLE UNDER CRITERION B

The story of religion in Kansas City is as much as story of individuals as it is of entire denominations. Several people were pioneers in the area of religion, and its affiliated institutions (such as charitable organizations, educational institutions, and hospitals). The homes, offices, and related buildings might potentially be eligible for listing in the National Register of Historic Places for their associations with key individuals. These buildings may not, at first glance, appear to be significant and/or associated with religion. However, the individual significance of numerous Kansas Citians should not be overlooked.

The scope of this project did not permit in-depth analysis of specific individuals for criterion B consideration. Many individuals were identified from various sources as having the potential to be significant in the city's religious history. One of the primary sources was a newspaper article from 1950 which lists those thought to be key to the previous 100 years of religion in Kansas City. That article, and its list, are as follows:

"Steady Growth of Churches Shows Response to Religion." Kansas City Star, 4 June 1950.

William Volker, T.M. James, R.A. Long, Mrs. George B. Longan, the Kemper family, S.B. Armour, Bishop William A. Quayle, Col. W.H. Harris, Bishop Edward Robert Atwill, Frank Drotts, Dr. Benjamin Otto, C.G. Hutchinson, W.W. Meriweather, Fred and Della O. Lamb, Bishop Eugene R. Hendrix, Francois Chouteau, John Joseph, Cardinal Glennon, Bishop Sidney Catlin Partridge, Dr. Henry Hopkins, August Johnson, Axel Hawkinson, J.A. Johanson, John Wagner, the Keck family, L.A. Goodman, George Briant, Mrs. Julie G. Hurt, Rev. Thomas P. Haley, Rev. George W. Longan, Louis Hammerslough, Judge and Mrs. E.E. Porterfield, Rev. Nathan Scarritt, J. Crawford James, Senator G.W. Humphrey, Dr. C.P. Jones, Harman Ganz, Sigmund Harzfeld, Pierre Menard Chouteau, Jo Zach Miller, Fletcher Cowherd, Ernest E. Elliot, Dr. W.A. Armour, Dr. Robert T. Sloan, Thomas Porter, E.J. Penfield, Dr. Timothy Hill, Paul Linn, J.B. Swinney, L.F. Shook, Rev. J. O.B. Lowry, John B. Wornall, Judge J.L. Peak, F.P. Neal, Louis Ehrlich, William J. Berkowitz, Dr. David Benjamin, Dr. L.J. Curran, Dr. George P. Baaed, James B. Welsh, L.S. Mohr, Joseph Porter, sr., Rev. and Mrs. Frank L. Bowen, Monte D. Stevenson, Arno L. Roach, Mrs. Ralph Latshaw, J. Newton Daniels, Dr. Harry C. Rogers, Leslie J. Lyons, Rev. Charlie Bayard Mitchell, Rev. J.E. Chamliss, J. A. Carpenter, Jacob Billikopf, Alfred Benjamin, Dr. Harry Mayer, Ben Terte, James S. Donaldson, J.W. Perry, H. Carter Tucker, James Hickman, James Saulter, Dr. Burris A. Jenkins, Dr. George Hamilton Combs, Dr. Russell B. Briney, Alexander Waskey, Rev. I.M. Hargett, I.B. Nordyke, J.B. Reynolds, Jacob Lorie, Max Bretton, Dr. Samuel S. Mayerberg.

Other potentially significant individuals:

Dr. D.A. Holmes, first black Baptist Pastor in Kansas City to build a modern church, Paseo Baptist, from the ground up. 1929, President of the Missouri Baptist State Convention at Fulton.

RELIGIOUS PROPERTIES POTENTIALLY ELIGIBLE UNDER CRITERION C

Kansas City possesses a significant collection of religious properties constructed prior to 1950. During the late 19th and early 20th century, the city experienced enormous population growth and economic wealth. This prosperity was illustrated not only in the large numbers of churches which were built in these years but in the quality of their construction. The legacy of these decades is a large grouping of religious properties which are significant for their architectural design and high artistic values. The following religious properties appear to meet Registration Requirements for their architectural significance.

CBD

1. Old St. Patrick's Church, 800 Cherry Street, 1875: Significant for its Italianate design, this church retains its original exterior integrity.

NORTHEAST

1. Melrose United Methodist Church, 200 N. Bales Avenue, 1892-1927: This church is composed of two separate buildings; the first constructed in 1892 and the second in 1927. The first church displays the Romanesque style while the second was built with Gothic detailing. Both buildings retain integrity and combine to illustrate two important architectural styles of the 19th and 20th century.

2. St. Francis Seraph, 807 N. Agnes Avenue, 1924: Built in the Northeast Industrial District, this church is significant for its Romanesque architectural design. The building does not appear to have been substantially altered and retains exterior integrity.

3. Eastminster Presbyterian Church, 217 Benton Boulevard, 1907: Eastminster Presbyterian Church is a significant example of the Richardsonian Romanesque style and retains its exterior integrity.

4. First Church of Christ Scientist, 1117 E. 9th Street, 1897, 1909: This church is architecturally significant for its Gothic Revival design. The church is of stone construction and retains its exterior integrity.

5. St. Anthony Catholic Church, 309 Benton Boulevard, 1922-1927: St. Anthony Catholic Church is significant for its Romanesque design and it retains its exterior integrity.

6. Wesley United Methodist Church, 6030 Perry Avenue, 1919-21: This church is notable for its Neo-classical design and central dome. The building retains its exterior integrity.

7. St. Stephen's Catholic Church/Rectory, 1029 Bennington Avenue, 1916-1922: St. Stephen's Catholic Church is a significant example of the Gothic Revival style and retains its exterior integrity. The church's rectory was built in 1916 and also retains exterior integrity.

8. Grace United Presbyterian Church, 811 Benton Boulevard, 1907-1908: Built in the Gothic Revival style, this church retains its exterior integrity and is significant for its architectural design.

9. Independence Boulevard Christian Church, 2905 Independence Boulevard, 1905-06, 1910: One of the largest churches constructed in the city, this church is notable for its Neo-classical design. The exterior retains its integrity and is architecturally significant.

10. Oakley Methodist Episcopal Church, 4600 Independence Boulevard, 1902-03: This church was designed in the Gothic Revival style and retains its exterior integrity. The stone church features a corner tower and is architecturally significant.

11. St. John's Episcopal Church, 517 Kensington Avenue, 1903-1906: St. John's Episcopal Church is a significant example of the Gothic Revival style. The church is of stone construction and retains its exterior integrity.

12. Holy Trinity Catholic Church/Rectory, 930-34 Norton Avenue, 1926: The Holy Trinity Catholic Church is a notable example of the Romanesque style. It was built with twin towers on the main facade and retains its exterior integrity. The adjacent rectory was built in the American Foursquare design, has not been significantly altered and contributes to the character of the property.

13. Greater Holy Temple, 2300 E. 10th Street, 1911: The Greater Holy Temple is a significant example of the Gothic Revival style and retains its original character and exterior integrity.

14. Northeast Presbyterian Church, 301 S. Van Brunt Boulevard, 1914: This church combines Craftsman and Gothic detailing into a significant design of the early 20th century. The church retains its exterior integrity and is architecturally significant.

15. St. Paul Monument of Faith, 121 S. Van Brunt, 1926: Significant for its unaltered Neo-classical style, the church retains its exterior integrity.

16. Holy Cross Catholic Church, Rectory, and School, 5100 St. John Avenue: This complex is composed of the stone Gothic Revival church built in 1904; the rectory built in 1907, and the school built in 1923. Both the church and the school have Gothic Revival detailing and retain their original exterior design and integrity. The church is a fine example of the Gothic Revival style and the rectory and school contribute to the property.

17. Grace Pentecostal Tabernacle, 701 Prospect Avenue, 1921: Stone Gothic Revival church which retains its original exterior integrity. The church has an unusual raised gable roof with clerestory windows. The building appears to possess sufficient architectural significance to meet National Register criteria.

18. Lutheran Church of Our Redeemer, 711 Benton Boulevard, 1922: Significant for its Gothic Revival design. At the rear is a lateral addition but this is set back far enough that original integrity is maintained.

19. Belmont Avenue Christian Church, 1208 Belmont Avenue, 1924: The church is architecturally significant for its Gothic Revival design and it retains its exterior integrity.

EAST

1. Bowers Memorial Christian Methodist Church, 2456 Park Avenue, 1906-07: Architecturally significant for its eclectic design combining Romanesque and Spanish Mission detailing. The exterior retains its original integrity.

2. Bethel A.M.E. Church, 2329 Flora Avenue, 1920: Significant for its Gothic Revival design. The church retains its original exterior integrity.

3. Paseo Baptist Church, 2501 The Paseo, 1927, 1942: The Paseo Baptist Church is a significant example of the Gothic Revival style and retains its original exterior integrity.

4. Paseo Methodist Church, E. 56th and The Paseo, 1927, 1942: Significant for its Gothic Revival design. The exterior retains its original integrity.

5. Holy Name Catholic Church, 2201 Benton Boulevard, 1924-28: Significant example of the Gothic Revival style and has a prominent corner tower. The exterior retains its original integrity.

6. Macedonia Baptist Church, 2455 Benton Boulevard, 1904-05: Significant example of a twin towered Gothic Revival church. The building retains its original exterior character.

7. Pleasant Green Baptist Church, 2910 E. 30th Street, 1924: Significant example of an unaltered brick Gothic Revival church.

8. Friends Congregational Church, 3508 E. 30th Street, 1910: This building is the most significant example of a Colonial Revival design church identified in this study. The building retains its exterior integrity.

9. Mersington Heights Evangelical Church, 2500 Mersington Avenue, 1912: Significant example of a corner tower Gothic Revival church. The exterior retains its original design and integrity.

10. Tabernacle Baptist Church, 2940 Holmes Avenue, 1910: Stone Gothic Revival church significant for its architectural design. The exterior retains its original integrity.

11. Blessed Sacrament Church, 3901-3905 Agnes Avenue, 1927: Notable example of a towered Romanesque church. The church features a large wheel window and retains its original exterior integrity. The church's design meets National Register criteria.

12. Immanuel Lutheran Church, 4201-4207 Tracy Avenue, 1924: Significant example of the Gothic Revival style and retains its exterior integrity.

13. Wabash Avenue Church of God, 3551 Wabash Avenue, 1908-1909: Significant example of a towered Gothic Revival design church which retains its exterior integrity.

14. Church of the Risen Christ, 2814-2820 E. Linwood Boulevard, 2814-2820 E. Linwood Boulevard, 1903-1924: This church was built in the Gothic Revival style and retains its exterior integrity. The church's design appears to meet National Register significance.

15. St. Peter's Evangelical Church of Christ, 3115 E. Linwood Boulevard, 1924: Significant example of the Gothic Revival style which retains its exterior integrity of design.

16. Central Christian Church, 3801 E. Linwood Boulevard, 1946: Late example of the Gothic Revival style. The church's towered design appears to meet National Register criteria.

17. Linwood United Methodist Church, 2400-2404 E. Linwood Boulevard, 1904: Significant example of an early 20th century Gothic Revival church which retains its original exterior integrity.

18. Linwood First Baptist Church, 2300-2310 E. Linwood Boulevard, 1909, 1925, 1953: This church is a significant example of the Gothic Revival style. The design of the church appears to meet National Register eligibility.

19. Linwood United Presbyterian Church, 1801 E. Linwood Boulevard, 1904, 1909, 1922: Significant example of the Gothic Revival style which has retained its original character. The church's design meets National Register criteria.

20. St. Vincent's Church/Rectory/Academy, 3100-3110 Flora Avenue, 1922: This complex was built in the Gothic Revival style. The church is a significant example of the towered Gothic Revival style and the rectory and academy contribute to the property's character.

21. St. George's Parish House, 2917 Tracy Avenue, 1909: The Parish House was designed with Gothic Revival detailing and appears to meet National Register criteria for architectural significance.

22. B'Nai Jehudah Temple, 1511 E. Linwood Boulevard, 1908: The B'nai Jehudah Temple is the city's finest example of a Greek Revival church identified in this study and meets National Register criteria.

23. Kensington Avenue Baptist Church, 2400 Kensington Avenue, 1912: Significant example of a Gothic Revival style church which retains its exterior integrity.

MIDTOWN

1. Church of Our Lady of Sorrows, 2544 Gillham Road, 1922-23: Significant for its towered Romanesque design, this church appears to meet National Register criteria for architectural significance.

WESTSIDE

1. Evangelical Lutheran Immanuel Church, 901 W. 23rd Street, 1900-1913: Significant for its Gothic Revival central tower design, this church retains its original exterior integrity.

WESTPORT

1. Guardian Angel Church and Rectory, 4242 Mercier Avenue, 1922: Significant for its Gothic Revival design, the church retains its exterior integrity. The adjacent rectory is an American Foursquare dwelling built in 1917 which would contribute to the property.

2. St. Paul's Episcopal Church, 11 E. 40th Street, 1905: This church was built in the Gothic Revival styles and has a tower recessed from the main facade. The church is significant for its architectural design and retains its exterior integrity.

3. Our Lady of Good Counsel Church, 3932 Washington Avenue, 1906: Our Lady of Good Counsel is the city's only known example of a twin-towered Neo-classical design church. The exterior retains its original integrity and the design of the church is architecturally significant.

4. Broadway Baptist Church, 3931 Washington Avenue, 1922: Significant for its Gothic Revival design, this church retains its exterior integrity.

5. Community Christian Church, 4601 Main Street, 1940: This modernistic church broke with traditional church design in the city and is unique through its horizontal appearance and interior arrangement. The church was designed by famed architect Frank Lloyd Wright.

6. First Cavalry Baptist Church, 3921 Baltimore Avenue, 1890: Significant for its Gothic Revival design, this church retains its original exterior detailing. At the rear of the church is a modern two-story addition but its placement and scale does not appear to result in the loss of overall integrity for the church.

7. Grace Baptist Church, 4400 Wyoming Avenue, 1930: Significant for its corner tower Gothic Revival design and Craftsman influences. The church retains its exterior integrity.

8. Roanoke Baptist Church, 3950 Wyoming Avenue, 1923: This church retains its notable Neo-classical design and exterior integrity.

9. Swedish Evangelical Mission Church, 4200 Terrace Avenue, 1912: Combining Craftsman and Gothic Revival details this architecturally significant church retains its original exterior integrity.

10. Redemptorist Church, Rectory, School, and Convent, Broadway and E. Linwood Boulevard, 1908, 1924, 1930: This complex of buildings is centered around the Gothic Revival Redemptorist Church. The school, rectory, and convent were all built in the Gothic Revival style and the entire complex appears to meet National Register criteria.

11. Westport United Methodist Church, 500 W. 40th Street, 1897: Westport United Methodist Church is a significant example of the corner tower Romanesque style. Its unusual design combines stone and wood shingles for exterior detailing. The church retains its exterior integrity.

12. Third Church of Christ Scientist, 3953 Walnut Avenue, 1913: Significant for its Neo-classical design, this church retains its exterior integrity.

13. Trinity United Methodist Church, 620 E. Armour Boulevard, 1923: This church is significant for its stone Gothic Revival design and retains its exterior integrity.

14. Central Presbyterian Church, 901 E. Armour Boulevard, 1923: This church is significant for its Neo-classical design. It retains its original integrity and meets National Register criteria for architectural significance.

15. St. James Church and Parish House, 3901 Harrison Street, 1911: The St. James Church was built in the Gothic Revival style and is significant for its design. The church retains its exterior integrity. Adjacent to the church is the Gothic Revival design Parish House which contributes to the character of the property.

16. Immanuel Presbyterian Church, 4101 Harrison Street, 1909: This church is significant for its architectural design and retains its exterior integrity. It was built in the Gothic Revival style.

17. Unity Temple, 707 W. 47th Street, 1946: The Unity Temple was built in the Romanesque style and retains its original integrity. The church is significant for its towered architectural design.

18. Seventh Church of Christian Science, 604 W. 47th Street, 1941: This church was built in the Romanesque style and retains its original integrity. The church is significant for its towered architectural design.

19. First English Lutheran Church, 3800 Troost Avenue, 1914: The First English Lutheran Church is a significant example of the Gothic Revival style. The church retains its exterior integrity.

20. Roanoke Presbyterian Church, 1617 W. 42nd Street, 1930: The Roanoke Presbyterian Church is a significant example of the Gothic Revival style. The church retains its exterior integrity.

SOUTH

1. South Park Christian Church, 5541 Forest Avenue, 1923: Significant for its Gothic Revival design and exterior integrity. The church appears to meet National Register criteria.

2. Saint Louis Church and Rectory, 5930-34 Swope Parkway, 1925: The Saint Louis Church was built in the Neo-classical style and retains its original character. The adjacent Rectory contributes to the character of the property.

3. St. Peter's Prince of Apostles Church, Parish House, and School, 715 E. Meyer Boulevard, 1944: This complex was built in the Gothic Revival style and retains original integrity. The school and parish House contribute to the character of the property and also retain integrity.

4. St. George's Church and Parish House, 1600 E. 58th Street, 1904: Both the church and Parish House were built in the Romanesque style and retain their original exterior integrity. The church and Parish House appear to meet National Register criteria for architectural significance.

COUNTRY CLUB

1. Country Club Christian Church, 6101 Ward Parkway, 1921: The Country Club Christian Church is a significant example of the Gothic Revival style and retains its exterior integrity.

2. Country Club United Methodist Church, 400 W. 57th Street, 1921: This church is a significant example of the Gothic Revival style and appears to meet National Register criteria.

3. Second Presbyterian Church, 318 E. 55th Street, 1925: The Second Presbyterian Church is a significant example of the towered Gothic Revival style and retains original integrity.

4. Central United Methodist Church, 314 E. 52nd Street, 1938-1939: Stone Gothic Revival church built with a corner tower. The church is a significant example of this style and retains exterior integrity.

5. Visitation Church and Parish House, 5137 Main Street, 1915: The Visitation Church is the city's finest example of a Spanish Mission style church identified in this survey. On the main facade is a post-1950 cloister which connects the Parish House. This cloister does not appear to be of a size and scale to diminish the overall integrity of the church. The Parish House contributes to the character of the property.

6. Sixth Church of Christ Scientist, 400 W. 67th Street, 1925: Significant for its Gothic Revival design, this church retains its original exterior integrity.

7. Wornall Road Baptist Church, 400 W. Meyer Boulevard, 1929: The Wornall Road Baptist Church is a notable example of the Neo-classical style and retains its original architectural design and integrity.

8. Country Club Congregational Church, 205 W. 65th Street, 1925-26: This church was built in the Neo-classical style and appears to meet National Register criteria for architectural significance.

CRITERIA CONSIDERATION G

Criteria Consideration G is for properties which have achieved significance within the past fifty years. Three religious properties appear to meet this criteria.

1. St. Francis Xavier Church, 1001 E. 52nd Street: Built in 1947, this church has been praised in a number of national publications for its unusual architectural design. Constructed in the shape of a fish, this design is architecturally significant and appears to meet Criterion C and Criteria Consideration G.

2. St. Stephen Baptist Church, 1414 E. Truman Road: This church was built 1945-1947 and is significant as one of the centers of the city's Civil Rights movement of the 1950s and 1960s. The church appears eligible under Criterion A for its Social History and Criteria Consideration G.

3. Benedictine Sanctuary of Perpetual Adoration, 1409 E. Meyer Boulevard, 1947-49: Significant for its towered Romanesque style, this church and convent retains its original exterior integrity.

PROPERTIES PRESENTLY NOT MEETING NATIONAL REGISTER CRITERIA

Religious properties which did not meet Registration Requirements did so for a variety of reasons. The most common of which was:

1. The design of the property lacked architectural distinction or significance;

2. Additions or alterations to the property have resulted in a loss of the property's integrity;

3. The property has been moved or the site substantially altered;

4. The property is less than fifty years old and lacks exceptional significance;

5. The property has been used as a church only since 1950 which is not within the period of significance necessary for National Register consideration.

RIVERFRONT

1. Columbus Park Baptist Church, 546 Harrison Street, 1900: This Storefront Church is located in a corner commercial building in Columbus Park. Its inventory form indicates that the religious use of this property has occurred since 1950. The first floor has been substantially altered. Further research on the religious use of this property is recommended.

CENTRAL BUSINESS DISTRICT

1. Cavalry Baptist Church, 821 Harrison Street, 1888, 1949: Although this church retains significant detailing of its Victorian Romanesque design, alterations to the building following its 1949 fire have compromised its integrity. These alterations include the removal of the original roof, replacement windows and doors, and interior design and detailing. Because of these changes the building no longer retains integrity.

NORTHEAST

1. Garland Avenue United Methodist Church, 726 N. Garland Avenue, 1887-1888: Presently abandoned, this late 19th century frame church has been extensively altered through the application of artificial siding and replacement doors and windows. The building does not appear to retain integrity.

2. Italian Christian Church, 415 Prospect Avenue, 1931: This modest church building does not possess architectural significance.

3. Tiphereth Israel, Admiral Boulevard and Tracy Avenue, 1920: This building combines restrained elements of the Romanesque style but does not appear to possess sufficient architectural or historical significance to meet National Register criteria.

4. Budd Park Christian Church, 4925 St. John Avenue, 1907, 1914: The significance of the church's Neo-classical design has been compromised by the construction of a large modern addition on its west facade. Due to the size, scale, and location of the addition, the building no longer retains integrity to meet National Register criteria.

5. Independence Avenue Baptist Church, 522 Jackson Avenue, 1911: A major addition was added to the north facade of this church in recent decades and it no longer retains integrity of design.

6. Olive Street Baptist Church, 905 Olive Avenue, 1885: Built with Gothic Revival detailing, this church has been altered through changes to its corner tower and alterations to its windows and doors. The building no longer retains sufficient integrity to meet National Register criteria.

7. Bales Baptist Church, 5816 E. 13th Street, 1915: This church was built with restrained Gothic detailing and does not appear to possess sufficient architectural significance to meet National Register criteria.

8. Friendly Assembly of God, 1235 College Avenue, 1910: This church has been extensively altered through the enclosure of original windows and replacement doors. The building no longer retains integrity.

9. Friendly Assembly Fellowship Hall, 1232 College Avenue, ca. 1910: Constructed as a commercial building, this building was converted to religious purposes in 1959 and does not fall within the period of significance for this study.

10. White Avenue United Methodist Church, 6002 Anderson Avenue, 1911: This church is an example of the Craftsman style of the early 20th century and retains its original exterior integrity. Although representative of this style, the church does not appear possess sufficient architectural significance to meet National Register criteria.

11. Park Memorial 7th Day Adventist Church, 500 Chelsea Avenue, 1948, remodeled 1953: This church was built with minimal architectural detailing and has been altered through the enclosure of the original windows. The church does not possess sufficient architectural significance to meet National Register criteria.

12. Christ Presbyterian Church, Independence Boulevard and Wabash Avenue, 1949: Built in 1949, this church has minimal detailing reflective of the Romanesque style. The building does not appear to possess sufficient architectural significance to meet National Register criteria.

13. Glory Temple, 1226 Euclid Avenue, ca. 1935: Stone church with minimal Gothic Revival detailing which does not possess sufficient architectural significance to meet National Register criteria.

14. Metropolitan Spiritual Church of Christ, 1231 Garfield Avenue, 1919: Brick church with Gothic Revival detailing attached to a residence now used as church offices. Neither building possesses sufficient architectural significant to meet National Register criteria.

15. New Hope Baptist Church, 1332 Michigan Avenue, 1909: Originally built in the Gothic Revival style, this church has been extensively altered with replacement doors and enclosed windows. The building no longer retains integrity.

16. First Church of God Gospel Tabernacle, 5801 E. Truman Road, 1925: This church displays the influence of the Colonial Revival style. The church's design does not appear to meet National Register criteria.

17. St. Paul's United Church of Christ, 1417 Topping Avenue, 1922: Stone and frame church with minimal detailing and added artificial siding on the upper story. The church does not possess sufficient architectural significance to meet National Register criteria.

18. Bennington Heights M.E. Church, 927 Newton Avenue, 1901: This church was remodeled into a lodge hall in 1921 and has been extensively altered. The building no longer retains integrity.

19. Alladin Theater, 6044 E. Truman Road, ca. 1929: The date of the conversion of this building into religious use is unknown and requires further research. If the property is not eligible for its religious use it may possibly be eligible for its architectural design in the context of entertainment and recreation.

20. Centropolis Baptist Church, 1410 White Avenue, 1949: Mid-20th century church with Gothic Revival influences. The church does not appear to possess sufficient architectural significance to meet National Register criteria.

21. Evangelistic Center Church (M W Lodge), 1024 E. Truman Road, 1903: The exact date of the conversion of this building to religious use is unknown and requires further research. The building retains its exterior integrity and if not found to be eligible for religious use it may be eligible for the National Register in the context of Social History.

22. Bethany Baptist Church, 5703 Scarritt Avenue, 1909, 1949: The original church has Gothic Revival detailing and a new church building was attached to the original in 1949. This addition has restrained Neo-classical detailing. The combined significance of the two buildings does not appear to meet National Register criteria.

EAST

1. W. Paseo Baptist Church, 2454 The Paseo, 1895, 1946: Neither the 1895 residence or the 1946 sanctuary appear to possess sufficient architectural significance to meet National Register criteria.

2. Church of God in Christ, 1727-1729 Highland Avenue, 1924: This stone church was built with minimal detailing and does not appear to possess sufficient architectural significance to meet National Register criteria.

3. South Prospect Christian Church, 2126 Prospect Avenue, 1895: Stone and frame church built with restrained Queen Anne detailing. The church does not appear to possess sufficient architectural significance to meet National Register criteria.

4. Starlight Missionary Baptist Church, 2844 Askew Avenue, 1930: This church was built with minimal Art Deco detailing and does not appear to possess sufficient architectural significance to meet National Register criteria.

5. St. Paul's Lutheran Church, 2908 Indiana Avenue, 1925: Gothic Revival church significantly altered through the enclosure of window openings.

6. St. Paul's Presbyterian Church, 2910 Victor Avenue, 1925: This church was built with restrained Neo-classical detailing and does not appear to possess sufficient architectural significance to meet National Register criteria.

7. Beth Hamidrosh Hagodol Synagogue, 1701 E. Linwood Avenue, 1935: Constructed with restrained Gothic Revival detailing, this church does not appear to possess sufficient architectural significance to meet National Register criteria.

8. First Assembly of God, 3100 E. 31st Street, 1941: This church was built with restrained Gothic Revival detailing and does not meet National Register criteria.

9. Second Christian Church, 1801 E. 24th Street, 1914: Brick and frame church with restrained Gothic Revival detailing. The church does not appear to meet National Register significance for architectural design.

10. Third Presbyterian Church, 3027 Walnut Avenue, 1888, 1898, 1929: Brick and frame church extensively altered with enclosed windows and replacement doors. The building no longer retains integrity.

11. Prospect Avenue Presbyterian Church, 4238 Prospect Avenue, 1916: Brick church built with minimal Art Deco detailing. The church does not possess sufficient architectural significance to meet National Register criteria.

12. Forest Avenue Baptist Church, 4300 Forest Avenue, 1917: This church was built in the Gothic Revival style. The lateral addition was constructed since 1950 and designed to complement the church. The size and scale of this addition appears to compromise the church's original integrity.

13. Morningview Baptist Church, 3827 Flora Avenue, 1912: Built with restrained Gothic Revival influences, the church does not appear to possess sufficient architectural significance to meet National Register criteria.

14. St. Paul Missionary Church, 3238 The Paseo, 1941: This church has minimal detailing and does not appear to meet National Register significance for architecture.

15. Beacon Hill Church of the Nazarene, 2814 Troost Avenue, 1918: This church was built with Gothic Revival detailing but does not appear to possess sufficient architectural significance to meet National Register criteria.

16. St. Monica's Mission Church, 1400-02 E. 17th Street, 1913: Brick church and mission building which does not possess architectural significance. This building may be possibly be eligible under the context of Social History.

17. St. Stanislaus Church and Parsonage, 6808 E. 18th Street, 1913-14, 1925: St. Stanislaus Church was not completed according to its original design and has been altered in recent years. The parsonage is a Bungalow built in 1925. Neither property meets National Register criteria.

18. Oakhurst Methodist Episcopal Church, 4300 E. 18th Street, 1904-05: frame and stone Gothic Revival church with added artificial siding. The church does not possess sufficient architectural significance or integrity to meet National Register criteria.

19. Pentecostal Church of God, 5601 E. 16th Terrace, remodeled 1958: This building was remodeled into a religious use in 1958 and is not within the period of significance of this study.

20. Church of Christ, 2425 Oakley Avenue, 1950: Brick church building constructed with minimal detailing. The church does not meet National Register criteria for architectural significance.

21. Greendale Baptist Church, 5445 E. 29th Street, 1924, 1961: This Gothic Revival influenced church was built in 1924 and has a major lateral addition completed in 1961. The church no longer retains integrity due to the size, scale, and design of this addition.

22. First United Christian Church, 2429 S. Van Brunt Blvd., 1925: Restrained example of the Gothic Revival style which does not possess architectural significance to meet National register criteria.

23. Van Brunt Church of Christ, 2422 S. Van Brunt Blvd., 1930: Restrained example of the Gothic Revival style which does not possess architectural significance to meet National Register criteria. Integrity has been compromised through enclosure of windows and modern lateral addition.

24. Van Brunt Presbyterian Church, 5205 E. 23rd Street, 1932: The restrained Gothic Revival design of this church does not appear to meet National Register criteria.

25. God's Full Gospel Church, 2401 Jackson Avenue, ca. 1915: Storefront church whose date of conversion is unknown. Further research is required to identify when the religious use of the building began.

26. Galilee Missionary Baptist Church, 1833 Askew Avenue, 1918: This Gothic Revival church has been altered through the enclosure of original window and door openings on the main facade. The building no longer retains integrity.

27. Jackson Memorial Tabernacle, 3109 E. 19th Street, ca. 1920: This frame church does not possess sufficient architectural significance to meet National Register criteria.

28. Mt. Olive Baptist Church, 1927 Waldrond Road, ca. 1910: The exact date of the conversion of this commercial building to religious use is unknown. Further research is recommended to identify the date the religious use commenced.

WESTSIDE

1. Summit Street Methodist Episcopal Church, 1622 Summit Street, 1881: This church was designed with Neo-classical detailing and is of stone and frame construction. The exterior has added artificial siding, replacement windows and doors, and no longer retains integrity.

2. West Side Christian Church, 700-706 W. Pennway, 1889: Built in the Romanesque style, this church was altered in the 20th century with the remodeling of the corner tower into a Spanish Mission design. This change has altered the church's original design and it no longer appears to retain integrity.

3. Alta Vista Christian Church, 1201 W. 23rd Street, 1945: This church was built with minimal Spanish influenced detailing and its design does not appear to possess sufficient architectural significance to meet National Register criteria.

4. First Mexican Baptist Church, 801 W. 23rd Street, 1931: Restrained example of the Spanish Mission style which does not appear to possess sufficient architectural significance to meet National Register criteria.

5. Greenwood Baptist Church, 1750 Belleview Avenue, 1927, 1945: Gothic Revival influenced church which does not appear to possess architectural significance to meet National Register criteria.

6. Fourth Presbyterian Church, 1747 Belleview Avenue, 1882: The original Gothic Revival design of this frame church has been compromised through the addition or artificial siding and replacement doors on the main facade. Due to these alterations the church no longer retains integrity.

7. Sacred Heart Parish Hall, 814 W. 26th Street, ca. 1920: This building has been altered through the enclosure of window openings and replacement doors on the main facade. The building no longer retains integrity.

WESTPORT

1. Gospel Assembly Church, 3933 Genessee Avenue, 1902: Restrained example of the Gothic Revival style, this church does not appear to possess sufficient architectural significance to meet National Register criteria.

2. Westwood Methodist Episcopal Church, 4651 Roanoke Parkway, 1928: This small church was built with Gothic Revival influences but does not appear to meet National Register criteria for architectural significance.

3. St. James Baptist Church, 508 W. 43rd Street, 1939: In recent years this church has been extensively remodeled with new siding and windows and no longer retains integrity.

4. Roanoke United Methodist Church, 1717 W. 41st Street, 1921: Modest church building with Gothic Revival and Craftsman influences. The architectural design does not appear to meet National Register criteria.

5. Westport Presbyterian Church, 201 Westport Road, 1903: The historic integrity of this Gothic Revival church has been compromised by the construction of a post-1950 lateral addition on the main facade. The church no longer retains integrity due to the placement and scale of this addition.

6. Roanoke Christian Church, 4001 Wyoming Avenue, 1907, 1954: This church was built with restrained Gothic Revival detailing. The church does not appear to possess sufficient architectural significance to meet National Register criteria.

7. St. Luke's A.M.E. Church, 4620 Roanoke Road, 1882-83: Although important in ethnic history, the church no longer retains integrity due to the addition of artificial siding, and replacement windows and doors. The church no longer reflects its period of significance.

8. United Brethren Church, 4000 Harrison Street, 1911: Restrained example of the Gothic Revival style, this church does not appear to possess sufficient architectural significance to meet National Register criteria.

9. Epworth Methodist Episcopal Church, 4503 Genessee Avenue, 1921, 1925-28: This church was built in the Neo-classical style and retains its original portico on the main facade. Windows in the church have recently been replaced and on the main facade is a post-1950 two-story lateral addition. The scale and placement of this addition and window replacement in the original building has resulted in the loss of overall integrity for this church.

10. Trinity Nazarene Church, 4317 State Line Road, 1915: Gable front frame church which lacks architectural significance to meet National Register criteria.

SOUTH

1. Trinity Evangelical United Brethren Church, 6408 Rockhill Road, 1930: The original design of this church was altered through its joining with the Meyer Boulevard United Methodist Church in the early 1960s. The church no longer retains its integrity.

2. St. John Missionary Baptist Church, 5906 Kenwood Avenue, 1921: This church was built in the Craftsman style and its architectural design does not appear to meet National Register criteria.

3. South Side First Baptist Church, 5000 Garfield Avenue, 1950: Built in the Colonial Revival style, this church does not appear to possess sufficient architectural significance to meet National register criteria.

4. Christ Evangelical Lutheran Church, 2200 E. 53rd Street, 1927: This Gothic Revival influenced church has had a post-1950 addition constructed on the main facade and it no longer retains integrity.

5. Paseo Methodist Church, E. 56th and the Paseo, 1948: Built with Gothic Revival detailing, this church does not appear to possess sufficient architectural significance to meet National Register criteria.

6. St. Therese's Church, 5809 Michigan Avenue, 1948: This church was built with minimal detailing and Gothic revival influences. The church does not appear to possess sufficient architectural significance to meet National Register criteria.

7. Swope Park Christian Church, 6140 Swope Parkway, 1913: The Swope Park Christian Church was built with Gothic Revival detailing. In 1958 a two-story lateral addition was added to the church resulting in the loss of historic integrity.

8. Covenant Presbyterian Church, 5931 Swope Parkway, 1914, 1928, 1956: This church was built in the Gothic Revival style and the original sections appears to retain integrity. A lateral addition was added in 1956 which affects the historical integrity of the church. Due to the size and placement of this addition the church does not appear to meet National Register criteria.

9. Willis Chapel, 2820 E. 54th Street, 1924: Frame church with Craftsman detailing. This church was moved to its present location in 1958 and the exterior has artificial siding. The building no longer retains integrity.

COUNTRY CLUB

1. St. John's Methodist Church, 6900 Ward Parkway, 1949: The St. John's Church was built in 1949 in the Neo-classical style. The church is less than fifty years of age and its design does not appear to be of exceptional significance to meet Criterion Consideration G.

2. New Reform Temple, 7100 Main Street, 1913: The exact date of the conversion of this building from a telephone exchange to religious use is unknown and requires further research. If the property is not found to have

significance for its religious use it may possibly be eligible for the National Register in the context of Communication.

3. St. Theresa's Academy, Music and Art Building, E. 57th and Main Street: This building does not appear to possess sufficient architectural significance to meet National Register criteria. Although associated with religious use, the historic buildings at this campus may be eligible for the National Register in the context of Education.

VI. FUTURE SURVEY RECOMMENDATIONS

This study identified and field verified the location of over 200 religious properties located within the city limits of Kansas City. Although this effort identified the majority of religious properties in the city, additional survey efforts and analysis is recommended.

A Comprehensive Survey of Religious Properties.

1. Research Design

Overview

A comprehensive survey of the city's religious properties is recommended as the primary survey priority. Past survey efforts and the efforts of this study have resulted in the identification of over 200 religious properties. Information and documentation of these properties varies widely. A number of properties have been studied and evaluated in sufficient detail to result in their listing on the National Register and/or Kansas City Register. Many other properties have been identified simply through on-site analysis with no information available concerning their history or interior features. A comprehensive survey of the city's religious properties would provide uniform information concerning the property's history, integrity, significance, and eligibility for listing on the National or Kansas City Registers.

This survey should be intensive in its scope and identify all properties constructed prior to 1950 in the present city limits. Using the 1950 Kansas City Directory and USGS quad maps, all potential locations for religious properties should be field verified. Properties which pre-date 1950 and retain integrity should be inventoried in accordance with Missouri SHPO standards. This would include the completion of survey forms, historic research, and photography. Photography in 4"x 6" format rather than 5"x 7" format is recommended in order to lower project costs.

The survey of religious properties in the city should include an examination (where possible) of interiors since integrity of original plan, arrangement and materials is integral to National Register criteria evaluation. Churches in Kansas City follow five basic floor plans used for church buildings across America before 1950. These five are: basilican plan; centralized plan; cruciform plan; longitudinal plan; and auditorium/Akron plan. The majority of the 200 properties identified in this study appear to have been built in longitudinal and cruciform plans although the other three forms were also evident. The Westminster Congregational Church was listed in the National Register in 1980 as a fine example of an auditorium/Akron plan church. The evaluation of the interior of a religious property should be completed during the building survey. It should be noted that religious property survey may need to occur on Sundays or Wednesday evenings before or after worship services. Many of the identified religious properties are closed and not accessible at other times.

The completion of the comprehensive survey will result in a more complete listing of properties which meet National or local Register criteria than those identified in this study. National or local Register listing for religious properties may be based upon an architectural style or form such as Gothic Revival churches; associations with ethnic history such as properties significant in black history; or churches significant through their association with the exploration and settlement of the city. Along with this study, the comprehensive survey and survey report will establish the significance of the city's religious properties and identify those worthy of National or local Register listing.

Religious Properties to be Included in the Survey

This study identified and field verified approximately 200 religious properties (see Appendix B). Some 130 properties had been previously documented by the Landmarks Commission. This documentation varies widely with some properties identified only by name and address while others are surveyed in detail on Missouri inventory forms. All religious properties on file at the Landmarks Commission were field verified. In addition to these properties, an additional 70 religious properties were identified and field verified during this study. Many of these approximately 200 religious properties have been surveyed and evaluated to the extent that no further research or survey efforts are recommended. These properties are:

1. Westminster Congregational Church, 3600 Walnut Street, NR 2/28/80
2. Sacred Heart Church, School, and Rectory, 2544 Madison Street, NR 11/14/78
3. Keneseth Israel - Beth Shalom Synagogue, 3400 The Paseo, NR 9/9/82
4. St. Mary's Episcopal Church, 1307 Holmes Street, NR 11/7/78
5. Antioch Christian Church, 4805 NE Antioch Road, NR 4/2/79
6. Rev. Nathan Scarritt House, 4038 Central St., NR 5/8/78
7. Grand Avenue Temple and Office Building, 205 E. 9th Street and 903 Grand Avenue, NR 5/8/85
8. Swedish Evangelical Lutheran Church, 1238 Pennsylvania Avenue, Quality Hill Historic District, NR 7/7/78.
9. Cathedral of the Immaculate Conception, 407 W. 11th Street, Quality Hill Historic District, NR 7/7/78.
10. Grace and Holy Trinity Cathedral, 415 W. 13th Street, Quality Hill Historic District, NR 7/7/78.
11. Rescue Baptist Church, 2847 Indiana Avenue, Sante Fe Historic District, NR 5/30/86.
12. Bethlehem Antioch Missionary Baptist Church, 3032-34 Montgall Avenue, Sante Fe Historic District, NR 5/30/86.
13. Centennial United Methodist Church, 1834 Woodland Avenue, 18th and Vine Historic District, NR 9/5/91 (also listed on the Kansas City Register).
14. St. Paul Missionary Baptist Church, 1814-16 Highland Avenue, 18th and Vine Historic District, NR 9/5/91 (also listed on the Kansas City Register).
15. Jamison Temple C.M.E. Church, 1813-1815 The Paseo, 18th and Vine Historic District, NR 9/5/91 (also listed on the Kansas City Register).

Missouri Inventory Forms have been completed in extensive detail for a number of additional religious properties. These forms contain sufficient historical and architectural information to establish their significance with the exception of information on interior layout and integrity. No additional survey efforts are recommended for the following religious properties with the exception of a brief analysis of interior design and both exterior and interior integrity.

1. Linwood United Presbyterian Church, 1801 E. Linwood Boulevard.
2. First Baptist Church, 2300-2310 E. Linwood Boulevard
3. St. Peter's Evangelical Church of Christ, 3115 E. Linwood Boulevard.
4. Church of the Risen Christ, 2814-2820 E. Linwood Boulevard.
5. Saint Paul's Presbyterian Church, 2910 Victor Avenue.
6. Pleasant Green Baptist Church, 2910 E. 30th Street.
7. West Paseo Christian Church, 2454 W. Paseo.
8. Independence Boulevard Christian Church, 2905 Independence Boulevard.
9. Holy Rosary Church, Corner Missouri and Campbell.
10. Calvary Baptist Church, 3921 Baltimore Avenue.
11. St. Luke's A.M.E. Church, 4260 Roanoke Road.
12. Westport Methodist Church, 500 W. 40th Street.

As a result of this review, the completion of Missouri Inventory forms are recommended for approximately 173 of the 200 religious properties identified in this study. Interior documentation is also recommended for the twelve identified above.

No more than 100 properties may be identified in addition to the 200 previously documented. The 1950 Kansas City Directory lists approximately 450 churches within the city limits. This number includes churches, storefront churches, and other buildings converted for church use. Not included in this number are schools, rectories, parish houses, religious colleges, and religious social agencies. Of the approximately 450 properties listed in 1950, many are expected to have since been demolished by urban renewal projects, highway construction, and other factors. It is also anticipated that many properties listed in 1950 are storefront churches which may now be used for other purposes. Based on this estimate of it is unlikely that more than 50 additional religious properties may exist within the pre-1950 city limits.

The field verification for this study included the use of the "Kansas City, MO" USGS quadrangle completed in 1964 and updated in 1970 and 1975. Church buildings on these maps are identified with a cross symbol. All buildings identified as churches were examined and field verified as part of this study. The area examined is bounded on the north by the Missouri River, on the east by the Blue River and Winchester Avenue, on the west by State Line Road, and on the south by 70th Street. No identification of resources in Kansas City North took place with the exception of the NR listed Antioch Christian Church. No identification of resources took place south of 70th Street. Approximately twenty-five pre-1950 religious buildings may exist in Kansas City North and south of 70th Street - areas that were not included in this study. Adding these properties to the 50 estimated to exist within the pre-1950 city limits results in approximately 75 additional religious properties to identify, field verify, and survey. This would place the total number of religious properties to be intensively surveyed at approximately 250 with an additional twelve properties requiring interior documentation.

Project Cost

The completion of the comprehensive survey could be accomplished in one year. The maximum number of properties to be surveyed is estimated at approximately 250. Given the wide range of architectural complexity and availability of historical information for religious properties some inventories will be completed much faster than others. The project cost is estimated as follows:

Labor:

Between six and ten inventory forms could be completed each day by a team of two surveyors. Labor costs would range from $25 per hour $35 per hour per surveyor. Approximately 32 days would be required to complete the on-site analysis and completion of forms resulting in labor costs of $12,800 to $18,000. An additional 15 days for the survey team would be required to gather research, type forms, and prepare the survey report. This would add an additional $6,000 to $8,400 to the project.

Expenses:

Photography - The number of photographs for the project should not exceed 1,000. Three to four views may be required for some religious properties given their size and architectural complexity. Other properties may only require one or two views. Film and film processing ($500) and 4x6 black and white prints for 2,000 photographs (1,000 x 2 copies x .50 per print) would add $1,500 to the project cost.

Mileage - Between 2,000 and 3,000 miles of driving distance may be required for the survey. At 0.25 per mile this would add and additional $500 to $750 to the project.

Total Project Cost

$20,800 to $28,650

Religious Properties and Survey Criteria

The study of Religious Properties has been recommended to occur within the next five years in the Kansas City Survey Plan. This recommendation is based upon the survey criteria outlined in the plan. This criteria is as follows:

Description: Within the city limits of Kansas City are over 200 properties associated with various church denominations or religious use. These resources are found throughout the city. Religious properties include churches, religious educational institutions, convents, rectories, and other property types.

Historic Contexts: Historic contexts expected in this thematic survey include:
Architecture - Many religious properties were designed by noted architects and the city contains fine examples of architectural styles such as Gothic Revival and Neo-Classical.
Religion - Many churches are significant in local, state, and national religious history.
Education - Schools formed by Catholic congregations have been influential in Kansas City history.

Property Types: Property types expected in this thematic survey include:
Educational Buildings;
Religious Buildings and Sites.

Opportunity: Many congregations have published church histories which can be used to assess historic significance. Some congregations have members who would volunteer to assist research efforts.

Significance: Religious properties are significant in the architectural, religious, social, and educational history of the city. This study has identified many properties which appear to meet National Register criteria.

Integrity: The integrity of the majority of the known and identified resources is high. Some buildings are presently vacant and others are threatened due to abandonment by congregations.

Themes: Religious properties in Kansas City.

Incentives: Many of the churches surveyed in this study appear to meet National Register criteria. If religious use is discontinued, such properties may be enhanced for adaptive reuse projects through the Investment Tax Credit.

Threats: A number of religious properties identified in this study have been abandoned as congregations disband or move to other areas of the city. Deterioration by neglect or financial hardship has also been noted for many religious buildings.

2. Research Questions for the Religious Property Survey

Were there any sites associated with the Indian mission period in Kansas City, Missouri (most if not all, were in Kansas)? Do any of these remain in any form? If not, are there extant resources associated with the men who were significant to the mission period?

Where were the camp meeting sites in Kansas City that were used on a regular basis? Do these retain any integrity from the historic period? Were they later developed into church sites?

What is the history and development of each of the religious denominations represented in Kansas City?

> Where were the first buildings of each denomination located? Do any of these earliest religious structures remain? (Particularly difficult to document may be the earliest ethnic churches, which were often in homes or storefronts).
>
> Were the denominations associated with any particular section of town? How did they affect the development of the surrounding neighborhood?
>
> How did this particular denomination affect various aspects of Kansas City's social history? (more specifically, explore the associations with education, social history, health/medicine, communications, ethnic heritage, and civil rights).
>
> By the same token, how did the development of Kansas City affect this denomination?
>
> Although their relevance to the story of religion in Kansas City is relatively minimal, explore the role of denominations other than the major Judaeo-Christian religions.

Who were the prominent individuals in religion in Kansas City? Were they significant in the area of religion, social history, health/medicine, etc.? How did their religious beliefs affect their actions in these areas? Are there any extant resources (church, residence, offices for charitable organizations), associated for the period of their life for which they are significant?

More specifically than presented herein, how did the financial difficulties of the 1930s (local agricultural depression, Dust Bowl, and national Depression) affect the growth and development of Kansas City's churches? Which denominations were hardest hit? What individual congregations experienced the greatest change?

What was the typical arrangement of built resources surrounding historic churches. How have the needs of expanding congregations impacted their neighborhoods?

Other than church buildings, what other structures are associated with religion in Kansas City? (ex.: residences of individuals significant in religion, commercial buildings used by charitable organizations, etc.)?

Which architects specialized in religious property design? How significant were these architects in influencing religious property design in the city?

Were any architectural styles or interior floor plans favored by one denomination over another?

Why were the Gothic Revival and Neo-classical styles so popular for church construction? Did this simply mirror national trends or were there any local influences?

Are there any storefront churches used in 1950 which are still used for religious purposes today? Were any of the existing storefront churches actually built for religious use?

How has the changing residential patterns of Kansas City directly affected the preservation of historic religious

buildings? Which ones are in most danger?

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APPENDIX A

RELIGIOUS PROPERTIES LISTED ON THE NATIONAL AND KANSAS CITY REGISTERS

Individual Listings

1. **Rev. Nathan Scarritt House**, 4038 Central St., NR 5/8/78

   Significant as the dwelling of prominent Methodist Minister Nathan Scarritt.

2. **St. Mary's Episcopal Church**, 1307 Holmes Street, NR 11/7/78, also listed on Kansas City Register

   Significant under architecture, art, and religion criteria. Referred to as "Late Gothic Revival style".

3. **Sacred Heart Church, School, and Rectory**, 2544 Madison Street, NR 11/14/78

   Significant under architecture, education, religion, and social/humanitarian criteria. Nominated as a contiguous complex of religious buildings.

4. **Antioch Christian Church**, 4805 NE Antioch Road, NR 4/2/79

   Significant under architecture, exploration/settlement, religion, and social/humanitarian themes. Associated with prominent minister Moses E. Lard.

5. **Westminster Congregational Church**, 3600 Walnut Street, NR 2/28/80, also listed on the Kansas City Register

   Significant under architecture, religion, and social/humanitarian criteria. Listed as an early example of an "Akron Plan" church. Akron Plan originated in church architecture after the Civil War and was first used in the First Methodist Episcopal Church of Akron, Ohio. This plan consisted of a hall with a horseshoe gallery. Both ground floor and gallery could be divided into classrooms by sliding partitions. The main concept of the Akron Plan was to provide a setting for Sunday School in which opening exercises of the entire congregation could be conducted and then separate classes could be held. In its most common form the Akron Plan included a pulpit platform wedged into a corner of the building. The Akron Plan had an enormous impact on church architecture, however, in the past fifty years Sunday School classes have been placed in separate rooms or in separate buildings.

6. **Keneseth Israel - Beth Shalom Synagogue**, 3400 The Paseo, NR 9/9/82

   Significant under architecture, religion, and social/humanitarian criteria. Significant as one of the city's most representative examples of Byzantine (nomination states Byzanto-Romanesque) ecclesiastical architecture in Kansas City.

7. **Grand Avenue Temple and Office Building**, 205 E. 9th Street and 903 Grand Avenue, NR 5/8/85

   Significant through association with the Methodist Church in Kansas City.

Properties listed within National Register Historic Districts:

Quality Hill Historic District, NR 7/7/78

1. Swedish Evangelical Lutheran Church, 1238 Pennsylvania Avenue.
2. Cathedral of the Immaculate Conception, 407 W. 11th Street.
3. Grace and Holy Trinity Cathedral, 415 W. 13th Street.

Sante Fe Historic District, NR 5/30/86

1. Rescue Baptist Church, 2847 Indiana Avenue.
2. Bethlehem Antioch Missionary Baptist Church, 3032-34 Montgall Avenue.

18th and Vine Historic District, NR 9/5/91, also listed on the Kansas City Register

1. Centennial United Methodist Church, Centennial Methodist Church.
2. St. Paul Missionary Baptist Church, 1814-16 Highland Avenue.
3. Jamison Temple C.M.E. Church, 1813-1815 The Paseo.

APPENDIX B - IDENTIFIED RELIGIOUS PROPERTIES AND ARCHITECTS

KANSAS CITY NORTH

1. HISTORIC NAME: Antioch Church
   PRESENT NAME: N/A
   ADDRESS: 4805 NE Antioch Road
   DATE OF CONSTRUCTION: 1859

RIVERFRONT

1. HISTORIC NAME: Holy Rosary Church
   PRESENT NAME: N/A
   ADDRESS: 911 E. Missouri Avenue
   DATE OF CONSTRUCTION: 1903-04

2. HISTORIC NAME: Holy Rosary School
   PRESENT NAME: N/A
   ADDRESS: 529 Campbell Street
   DATE OF CONSTRUCTION: 1910, Remodeled 1941

3. HISTORIC NAME: Holy Rosary Parish House
   PRESENT NAME: N/A
   ADDRESS: 533 Campbell Street
   DATE OF CONSTRUCTION: 1940

4. HISTORIC NAME: St. John Bosco Center
   PRESENT NAME: N/A
   ADDRESS: 528 Campbell Street
   DATE OF CONSTRUCTION: 1940

5. HISTORIC NAME: Columbus Park Baptist Church
   PRESENT NAME: Full Faith Church
   ADDRESS: 546 Harrison Street
   DATE OF CONSTRUCTION: 1900

CBD

1. HISTORIC NAME: Methodist Church Office Building
   PRESENT NAME: N/A
   ADDRESS: 903 Grand Avenue
   DATE OF CONSTRUCTION: 1909-1911

2. HISTORIC NAME: Swedish Evangelical Lutheran Church
   PRESENT NAME: N/A
   ADDRESS: 1238 Pennsylvania Avenue
   DATE OF CONSTRUCTION: 1885-87

3. HISTORIC NAME: Old St. Patrick's Church
PRESENT NAME: N/A
ADDRESS: 800 Cherry Street
DATE OF CONSTRUCTION: 1875

4. HISTORIC NAME: St. Mary's Episcopal Church
PRESENT NAME: N/A
ADDRESS: 1307 Holmes Street
DATE OF CONSTRUCTION: 1888

5. HISTORIC NAME: Grand Avenue Temple
PRESENT NAME: N/A
ADDRESS: 205 E. 9th Street
DATE OF CONSTRUCTION: 1909-1912

6. HISTORIC NAME: Grace and Holy Trinity Cathedral
PRESENT NAME: N/A
ADDRESS: 415 W. 13th Street
DATE OF CONSTRUCTION: 1887-1890

7. HISTORIC NAME: Cathedral of the Immaculate Conception
PRESENT NAME: N/A
ADDRESS: 407 W. 11th Street
DATE OF CONSTRUCTION: 1882-1884

8. HISTORIC NAME: Cavalry Baptist
PRESENT NAME: Convenant Baptist Church
ADDRESS: 821 Harrison Street
DATE OF CONSTRUCTION: 1888, 1949

9. HISTORIC NAME: YMCA
PRESENT NAME: N/A
ADDRESS: 404 E. 10th Street
DATE OF CONSTRUCTION: 1907-1909

NORTHEAST

1. HISTORIC NAME: Melrose United Methodist Church
PRESENT NAME: N/A
ADDRESS: 200 N. Bales Avenue
DATE OF CONSTRUCTION: 1892-1927

2. HISTORIC NAME: St. Francis Seraph Church
PRESENT NAME: N/A
ADDRESS: 807 N. Agnes
DATE OF CONSTRUCTION: 1924

3. HISTORIC NAME: Garland Avenue United Methodist Church
PRESENT NAME: N/A
ADDRESS: 726 N. Garland Avenue
DATE OF CONSTRUCTION: 1887-1888

4. HISTORIC NAME: Eastminster Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 217 Benton Boulevard
DATE OF CONSTRUCTION: 1907

5. HISTORIC NAME: Italian Christian Church
PRESENT NAME: SPL # 64
ADDRESS: 415 Prospect Avenue
DATE OF CONSTRUCTION: 1931

6. HISTORIC NAME: St. Stephen Baptist Church
PRESENT NAME: N/A
ADDRESS: 1414 E. Truman Road
DATE OF CONSTRUCTION: 1945-1947

7. HISTORIC NAME: Unity Village
PRESENT NAME: N/A
ADDRESS: 913 Tracy Avenue
DATE OF CONSTRUCTION: 1906-07, 1915

8. HISTORIC NAME: Unity Temple
PRESENT NAME: N/A
ADDRESS: 913 Tracy Avenue
DATE OF CONSTRUCTION: 1906-07, 1915

9. HISTORIC NAME: Tiphereth Israel
PRESENT NAME: N/A
ADDRESS: Admiral Boulevard and Tracy Avenue
DATE OF CONSTRUCTION: 1920

10. HISTORIC NAME: First Church of Christ Scientist
PRESENT NAME: N/A
ADDRESS: 1117 E. 9th Street
DATE OF CONSTRUCTION: 1897, 1909

11. HISTORIC NAME: Assumption Church
PRESENT NAME: St. Anthony Catholic Church
ADDRESS: 309 Benton Boulevard
DATE OF CONSTRUCTION: 1922-27

12. HISTORIC NAME: Budd Park Christian Church
PRESENT NAME: N/A
ADDRESS: 4925 St. John Avenue
DATE OF CONSTRUCTION: 1907, 1914

13. HISTORIC NAME: Wesley United Methodist Church
PRESENT NAME: N/A
ADDRESS: 6030 Perry Avenue
DATE OF CONSTRUCTION: 1919-1921

14. HISTORIC NAME: St. Stephen's Catholic Church
PRESENT NAME: N/A
ADDRESS: 1029 Bennington Avenue
DATE OF CONSTRUCTION: 1916-1922

15. HISTORIC NAME: St. Stephen's Catholic Church Rectory
PRESENT NAME: N/A
ADDRESS: 1029 Bennington Avenue
DATE OF CONSTRUCTION: 1916

16. HISTORIC NAME: Grace United Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 811 Benton Boulevard
DATE OF CONSTRUCTION: 1907-08

17. HISTORIC NAME: Independence Boulevard Christian Church
PRESENT NAME: N/A
ADDRESS: 2905 Independence Boulevard
DATE OF CONSTRUCTION: 1905-06, 1910

18. HISTORIC NAME: Oakley Methodist Episcopal Church
PRESENT NAME: N/A
ADDRESS: 4600 Independence Boulevard
DATE OF CONSTRUCTION: 1902-03

19. HISTORIC NAME: Independence Avenue Baptist Church
PRESENT NAME: N/A
ADDRESS: 522 Jackson Avenue
DATE OF CONSTRUCTION: 1911

20. HISTORIC NAME: St. John's Episcopal Church
PRESENT NAME: N/A
ADDRESS: 517 Kensington Avenue
DATE OF CONSTRUCTION: 1903-06

21. HISTORIC NAME: Holy Trinity Catholic Church
PRESENT NAME: N/A
ADDRESS: 930 Norton Avenue
DATE OF CONSTRUCTION: 1926

22. HISTORIC NAME: Holy Trinity Catholic Church Rectory
PRESENT NAME: N/A
ADDRESS: 934 Norton Avenue
DATE OF CONSTRUCTION: 1926

23. HISTORIC NAME: Olive Street Baptist Church
PRESENT NAME: Martin Temple Church of God in Christ
ADDRESS: 905 Olive Avenue
DATE OF CONSTRUCTION: 1885

24. HISTORIC NAME: Greater Holy Temple
PRESENT NAME: N/A
ADDRESS: 2300 E. 10th Street
DATE OF CONSTRUCTION: 1911

25. HISTORIC NAME: Bales Baptist Church
PRESENT NAME: N/A
ADDRESS: 5816 E. 13th Street
DATE OF CONSTRUCTION: 1915

26. HISTORIC NAME: First German Baptist Church
PRESENT NAME: Friendly Assembly Fellowship Hall
ADDRESS: 1235 College Avenue
DATE OF CONSTRUCTION: 1910

27. HISTORIC NAME: N/A
PRESENT NAME: Friendly Assembly Fellowship Hall
ADDRESS: 1232 College Avenue
DATE OF CONSTRUCTION: ca. 1910, remodeled to church in 1959.

28. HISTORIC NAME: White Avenue United Methodist Church
PRESENT NAME: N/A
ADDRESS: 6002 Anderson Avenue
DATE OF CONSTRUCTION: 1911

29. HISTORIC NAME: Park Memorial 7th Day Adventist Church
PRESENT NAME: N/A
ADDRESS: 500 Chelsea Avenue
DATE OF CONSTRUCTION: 1948, remodeled 1953

30. HISTORIC NAME: Northeast Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 301 S. Van Brunt Boulevard
DATE OF CONSTRUCTION: 1914

31. HISTORIC NAME: Fourth Christian Science Church
PRESENT NAME: St. Paul Monument of Faith Church
ADDRESS: 131 S. Van Brunt
DATE OF CONSTRUCTION: 1926

32. HISTORIC NAME: Holy Cross Catholic Church
PRESENT NAME: N/A
ADDRESS: 5100 St. John Avenue
DATE OF CONSTRUCTION: 1904

33. HISTORIC NAME: Holy Cross Catholic Church Rectory
PRESENT NAME: N/A
ADDRESS: 5106 St. John Avenue
DATE OF CONSTRUCTION: 1907

34. HISTORIC NAME: Holy Cross Catholic Church School
PRESENT NAME: N/A
ADDRESS: 5108 St. John Avenue
DATE OF CONSTRUCTION: 1923

35. HISTORIC NAME: Christ Presbyterian Church
PRESENT NAME: N/A
ADDRESS: Independence Boulevard and Wabash Avenue
DATE OF CONSTRUCTION: 1949

36. HISTORIC NAME: Grace Pentecostal Tabernacle
PRESENT NAME: Glad Tidings Chapel
ADDRESS: 701 Prospect Avenue
DATE OF CONSTRUCTION: 1921

37. HISTORIC NAME: Lutheran Church of Our Redeemer
PRESENT NAME: N/A
ADDRESS: 711 Benton Boulevard
DATE OF CONSTRUCTION: 1922

38. HISTORIC NAME: Beacon Light Seventh Day Adventist Church
PRESENT NAME: Glory Temple
ADDRESS: 1226 Euclid Ave.
DATE OF CONSTRUCTION: ca. 1935

39. HISTORIC NAME: Metropolitan Spiritual Church of Christ
PRESENT NAME: N/A
ADDRESS: 1231 Garfield Avenue
DATE OF CONSTRUCTION: 1919

40. HISTORIC NAME: New Hope Baptist Church
PRESENT NAME: House of Refuge Pentecostal Church
ADDRESS: 1332 Michigan Avenue
DATE OF CONSTRUCTION: 1909

41. HISTORIC NAME: Kansas City Granite and Monument Co.
PRESENT NAME: N/A
ADDRESS: 4801 E. Truman Road
DATE OF CONSTRUCTION: remodeled in 1961

42. HISTORIC NAME: First Church of God Gospel Tabernacle
PRESENT NAME: Full Gospel Tabernacle
ADDRESS: 5801 E. Truman Road
DATE OF CONSTRUCTION: 1925

43. HISTORIC NAME: St. Paul's Evangelical and Reformed Church
PRESENT NAME: St. Paul's United Church of Christ
ADDRESS: 1417 Topping Avenue
DATE OF CONSTRUCTION: 1922

44. HISTORIC NAME: Belmont Avenue Christian Church
PRESENT NAME: N/A
ADDRESS: 1208 Belmont
DATE OF CONSTRUCTION: 1924

45. HISTORIC NAME: Bennington Heights M.E. Church
PRESENT NAME: IOOF Hall
ADDRESS: 927 Newton Avenue
DATE OF CONSTRUCTION: 1901, remodeled into IOOF Hall in 1921

46. HISTORIC NAME: Alladin Theater
PRESENT NAME: Prayer of Faith Temple
ADDRESS: 6044 E. Truman Road.
DATE OF CONSTRUCTION: ca. 1929

47. HISTORIC NAME: Centropolis Baptist Church
PRESENT NAME: N/A
ADDRESS: 1410 White Avenue
DATE OF CONSTRUCTION: 1949

48. HISTORIC NAME: Evangelistic Center Church
PRESENT NAME: M W Grand Lodge
ADDRESS: 1024 E. Truman Road
DATE OF CONSTRUCTION: 1903

49. HISTORIC NAME: Bethany Baptist Church
PRESENT NAME: N/A
ADDRESS: 5703 Scarrit Avenue
DATE OF CONSTRUCTION: 1909 - 1949

EAST

1. HISTORIC NAME: Bowers Memorial Christian Methodist Church
PRESENT NAME: N/A
ADDRESS: 2456 Park Avenue
DATE OF CONSTRUCTION: 1906-07

2. HISTORIC NAME: Bethel A.M. E. Church
PRESENT NAME: N/A
ADDRESS: 2329 Flora Avenue
DATE OF CONSTRUCTION: 1920

3. HISTORIC NAME: Paseo Baptist Church
PRESENT NAME: N/A
ADDRESS: 2501 The Paseo
DATE OF CONSTRUCTION: 1927-1942

4. HISTORIC NAME: W. Paseo Baptist Church
PRESENT NAME: N/A
ADDRESS: 2454 W. Paseo
DATE OF CONSTRUCTION: 1895

5. HISTORIC NAME: Jamison Temple C.M.E. Church
PRESENT NAME: N/A
ADDRESS: 1813-15 The Paseo
DATE OF CONSTRUCTION: 1917-1926

6. HISTORIC NAME: St. Paul Missionary Baptist Church
PRESENT NAME: Grace Temple
ADDRESS: 1812-14 Highland Avenue
DATE OF CONSTRUCTION: 1918-19

7. HISTORIC NAME: Church of God in Christ
PRESENT NAME: N/A
ADDRESS: 1727-1729 Highland Avenue
DATE OF CONSTRUCTION: 1924

8. HISTORIC NAME: Centennial Methodist Church
PRESENT NAME: N/A
ADDRESS: 1834 Woodland Avenue
DATE OF CONSTRUCTION: 1927-1928

9. HISTORIC NAME: South Prospect Christian Church
PRESENT NAME: Ward Chapel A.M.E. Church
ADDRESS: 2126 Prospect Avenue
DATE OF CONSTRUCTION: 1895

10. HISTORIC NAME: Holy Name Catholic Church
PRESENT NAME: N/A
ADDRESS: 2201 Benton Boulevard
DATE OF CONSTRUCTION: 1924-1928

11. HISTORIC NAME: Macedonia Baptist Church
PRESENT NAME: N/A
ADDRESS: 2455 Benton Boulevard
DATE OF CONSTRUCTION: 1904-1905

12. HISTORIC NAME: Pleasant Green Baptist Church
PRESENT NAME: N/A
ADDRESS: 2910 E. 30th Street
DATE OF CONSTRUCTION: 1924

13. HISTORIC NAME: Friends Congregational Church
PRESENT NAME: Progressive Baptist Church
ADDRESS: 3508 E. 30th Street
DATE OF CONSTRUCTION: 1910

14. HISTORIC NAME: Starlight Missionary Baptist Church
PRESENT NAME: N/A
ADDRESS: 2844 Askew Avenue
DATE OF CONSTRUCTION: 1930

15. HISTORIC NAME: St. Paul's Lutheran Church
PRESENT NAME: Rosser Simpson M.E. Church
ADDRESS: 2908 Indiana Avenue
DATE OF CONSTRUCTION: 1925

16. HISTORIC NAME: Rescue Baptist Church
PRESENT NAME: N/A
ADDRESS: 2847 Indiana Avenue
DATE OF CONSTRUCTION: 1912

17. HISTORIC NAME: St. Paul's Presbyterian Church
PRESENT NAME:
ADDRESS: 2910 Victor Avenue
DATE OF CONSTRUCTION: 1925

18. HISTORIC NAME: Mersington Heights Evangelical Church
PRESENT NAME: Wright Temple
ADDRESS: 2500 Mersington Avenue
DATE OF CONSTRUCTION: 1912

19. HISTORIC NAME: Bethlehem Antioch Missionary Baptist Church
PRESENT NAME: N/A
ADDRESS: 3032-3034 Montgall Avenue
DATE OF CONSTRUCTION: 1917

20. HISTORIC NAME: Beth Hamidrosh Hagodol Synagogue
PRESENT NAME: Cain-Grant A.M.E. Church
ADDRESS: 1701 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1935

21. HISTORIC NAME: First Assembly of God
PRESENT NAME: Corinthian Missionary Baptist Church
ADDRESS: 3100 E. 31st Street
DATE OF CONSTRUCTION: 1941

22. HISTORIC NAME: Second Christian Church
PRESENT NAME: Starlight Spiritual Church
ADDRESS: 1801 E. 24th Street
DATE OF CONSTRUCTION: 1914

23. HISTORIC NAME: Tabernacle Baptist Church
PRESENT NAME: N/A
ADDRESS: 2940 Holmes Avenue
DATE OF CONSTRUCTION: 1910

24. HISTORIC NAME: Third Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 3027 Walnut Avenue
DATE OF CONSTRUCTION: 1888, 1898, 1929

25. HISTORIC NAME: Prospect Avenue Presbyterian Church
PRESENT NAME: Prince of Peace Missionary Baptist Church
ADDRESS: 4238 Prospect Avenue
DATE OF CONSTRUCTION: 1916

26. HISTORIC NAME: Blessed Sacrement Church
PRESENT NAME: N/A
ADDRESS: 3901-3905 Agnes Avenue
DATE OF CONSTRUCTION: 1927

27. HISTORIC NAME: Immanuel Lutheran Church
PRESENT NAME: N/A
ADDRESS: 4201-4207 Tracy Avenue
DATE OF CONSTRUCTION: 1924

28. HISTORIC NAME: Forest Avenue Baptist Church
PRESENT NAME: N/A
ADDRESS: 4300 Forest Avenue
DATE OF CONSTRUCTION: 1917

29. HISTORIC NAME: Morningview Baptist Church
PRESENT NAME: N/A
ADDRESS: 3827 Flora Avenue
DATE OF CONSTRUCTION: 1912

30. HISTORIC NAME: Wabash Avenue Church of God
PRESENT NAME: N/A
ADDRESS: 3551 Wabash Avenue
DATE OF CONSTRUCTION: 1908-1909

31. HISTORIC NAME: Church of the Risen Christ
PRESENT NAME: N/A
ADDRESS: 2814-2820 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1903-1924

32. HISTORIC NAME: St. Peter's Evangelical Church of Christ
PRESENT NAME: N/A
ADDRESS: 3115 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1924

33. HISTORIC NAME: Central Christian Church
PRESENT NAME: N/A
ADDRESS: 3801 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1946

34. HISTORIC NAME: Linwood United Methodist Church
PRESENT NAME: N/A
ADDRESS: 2400-2404 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1904

35. HISTORIC NAME: Linwood First Baptist Church
PRESENT NAME: N/A
ADDRESS: 2300-2310 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1909, 1925, 1953

36. HISTORIC NAME: Linwood United Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 1801 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1904, 1909, 1922

37. HISTORIC NAME: St. Vincent's Church
PRESENT NAME: N/A
ADDRESS: 3106 Flora Avenue
DATE OF CONSTRUCTION: 1922

38. HISTORIC NAME: St. Vincent's Rectory
PRESENT NAME: N/A
ADDRESS: 3110 Flora Avenue
DATE OF CONSTRUCTION: 1922

39. HISTORIC NAME: Keneseth Israel Beth Shalom Synagogue
PRESENT NAME: Christ Pentecostal Temple Church
ADDRESS: 3400 The Paseo
DATE OF CONSTRUCTION: 1926-1927

40. HISTORIC NAME: Assembly of God
PRESENT NAME: St. Paul Missionary Church
ADDRESS: 3238 The Paseo
DATE OF CONSTRUCTION: 1941, residence remodeled to church

41. HISTORIC NAME: St. George's Parish House
PRESENT NAME: N/A
ADDRESS: 2917 Tracy Avenue
DATE OF CONSTRUCTION: 1909

42. HISTORIC NAME: Beacon Hill Church of the Nazarene
PRESENT NAME: N/A
ADDRESS: 2814 Troost Avenue
DATE OF CONSTRUCTION: 1918

43. HISTORIC NAME: Anna E. Kresge Chapel
PRESENT NAME: N/A
ADDRESS: 5123 Truman Road
DATE OF CONSTRUCTION: 1949

44. HISTORIC NAME: Schoellkopf Hall, St. Paul School of Theology
PRESENT NAME: N/A
ADDRESS: 5123 Truman Road
DATE OF CONSTRUCTION: 1910

45. HISTORIC NAME: Kansas Building, St. Paul School of Theology
PRESENT NAME: N/A
ADDRESS: 5123 Truman Road
DATE OF CONSTRUCTION: 1922

46. HISTORIC NAME: St. Monica's Mission Church
PRESENT NAME: N/A
ADDRESS: 1400-02 E. 17th Street
DATE OF CONSTRUCTION: 1913

47. HISTORIC NAME: St. Stanislaus Church Parsonage
PRESENT NAME: N/A
ADDRESS: 6808 E. 18th Street
DATE OF CONSTRUCTION: 1925

48. HISTORIC NAME: Oakhurst Methodist Episcopal Church
PRESENT NAME: Bethel Baptist Church
ADDRESS: 4300 E. 18th Street
DATE OF CONSTRUCTION: 1904-05

49. HISTORIC NAME: St. Stanislaus Catholic Church
PRESENT NAME: N/A
ADDRESS: 6808 E. 18th Street
DATE OF CONSTRUCTION: 1913-14

50. HISTORIC NAME: B'Nai Jehudah Temple
PRESENT NAME: N/A
ADDRESS: 1511 E. Linwood Boulevard
DATE OF CONSTRUCTION: 1908

51. HISTORIC NAME: Pentecostal Church of God
PRESENT NAME: Bahai Center
ADDRESS: 5601 E. 16th Terrace
DATE OF CONSTRUCTION: 1958, remodeled from commercial building

52. HISTORIC NAME: Church of Christ
PRESENT NAME: N/A
ADDRESS: 2425 Oakley Ave.
DATE OF CONSTRUCTION: 1950

53. HISTORIC NAME: Greendale Baptist Church
PRESENT NAME: N/A
ADDRESS: 5445 E. 29th
DATE OF CONSTRUCTION: 1924, addition 1961

54. HISTORIC NAME: First United Christian Church
PRESENT NAME: First Church of Christ Holiness
ADDRESS: 2429 S. Van Brunt
DATE OF CONSTRUCTION: 1925

55. HISTORIC NAME: Van Brunt Church of Christ
PRESENT NAME: Ebenezer Missionary Baptist Church
ADDRESS: 2422 S. Van Brunt
DATE OF CONSTRUCTION: 1930

56. HISTORIC NAME: Van Brunt Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 5205 E. 23rd St.
DATE OF CONSTRUCTION: 1932

57. HISTORIC NAME: Kensington Avenue Baptist Church
PRESENT NAME: N/A
ADDRESS: 2400 Kensington Ave.
DATE OF CONSTRUCTION: 1912

58. HISTORIC NAME:
PRESENT NAME: God's Full Gospel Church
ADDRESS: 2401 Jackson Avenue
DATE OF CONSTRUCTION: ca. 1915

59. HISTORIC NAME: Galilee Missionary Baptist Church
PRESENT NAME: N/A
ADDRESS: 1833 Askew Avenue
DATE OF CONSTRUCTION: 1918

60. HISTORIC NAME: Jackson Memorial Tabernacle
PRESENT NAME: Jackson Memorial Freewill Baptist Church
ADDRESS: 3109 E. 19th Street
DATE OF CONSTRUCTION: ca. 1920

61. HISTORIC NAME:
PRESENT NAME: Mt. Olive Baptist Church
ADDRESS: 1927 Waldrond Road
DATE OF CONSTRUCTION: ca. 1910

62. HISTORIC NAME: St. Vincent's Academy
PRESENT NAME: N/A
ADDRESS: 3100 Flora Avenue
DATE OF CONSTRUCTION: 1922

63. HISTORIC NAME: Paseo YMCA
PRESENT NAME: N/A
ADDRESS: 1824 The Paseo
DATE OF CONSTRUCTION: 1914

MIDTOWN

1. HISTORIC NAME: Church of Our Lady of Sorrows
   PRESENT NAME: N/A
   ADDRESS: 2554 Gillham Road
   DATE OF CONSTRUCTION: 1922-23

WESTSIDE

1. HISTORIC NAME: Summit Street Methodist Episcopal Church
   PRESENT NAME: N/A
   ADDRESS: 1622 Summit Street
   DATE OF CONSTRUCTION: 1881

2. HISTORIC NAME: West Side Christian Church
   PRESENT NAME: N/A
   ADDRESS: 700-706 West Pennway
   DATE OF CONSTRUCTION: 1889

3. HISTORIC NAME: Alta Vista Christian Church
   PRESENT NAME:
   ADDRESS: 1201 W. 23rd Street
   DATE OF CONSTRUCTION: 1945

4. HISTORIC NAME: Evangelical Lutheran Immanuel Church
   PRESENT NAME: Guadalupe Catholic Church
   ADDRESS: 901 W. 23rd Street
   DATE OF CONSTRUCTION: 1900-1913

5. HISTORIC NAME: First Mexican Baptist Church
   PRESENT NAME: N/A
   ADDRESS: 801 W. 23rd Street
   DATE OF CONSTRUCTION: 1931

6. HISTORIC NAME: Greenwood Baptist Church
   PRESENT NAME: N/A
   ADDRESS: 1750 Belleview Avenue
   DATE OF CONSTRUCTION: 1927, 1945

7. HISTORIC NAME: Fourth Presbyterian Church
   PRESENT NAME: St. John A.M.E. Church
   ADDRESS: 1747 Belleview
   DATE OF CONSTRUCTION: 1882

8. HISTORIC NAME: Sacred Heart Parish Hall
   PRESENT NAME: N/A
   ADDRESS: 814 W. 26th Street
   DATE OF CONSTRUCTION: ca. 1920

9. HISTORIC NAME: Sacred Heart Church
PRESENT NAME: N/A
ADDRESS: 2544 Madison Street
DATE OF CONSTRUCTION: 1896

10. HISTORIC NAME: Sacred Heart Church Rectory
PRESENT NAME: N/A
ADDRESS: 2540 Madison Street
DATE OF CONSTRUCTION: 1887

11. HISTORIC NAME: Sacred Heart School
PRESENT NAME: N/A
ADDRESS: 910 W. 26th Street
DATE OF CONSTRUCTION: 1887-1888

WESTPORT

1. HISTORIC NAME: Guardian Angels Church Rectory
PRESENT NAME: N/A
ADDRESS: 1310 Westport Road
DATE OF CONSTRUCTION: 1917

2. HISTORIC NAME: St. Paul's Episcopal Church
PRESENT NAME: N/A
ADDRESS: 11 East 40th Street
DATE OF CONSTRUCTION: 1905

3. HISTORIC NAME: Our Lady of Good Counsel Church
PRESENT NAME: N/A
ADDRESS: 3932 Washington Avenue
DATE OF CONSTRUCTION: 1906

4. HISTORIC NAME: Broadway Baptist Church
PRESENT NAME: N/A
ADDRESS: 3931 Washington Avenue
DATE OF CONSTRUCTION: 1922

5. HISTORIC NAME: Westminster Congregational Church
PRESENT NAME: N/A
ADDRESS: 3600 Walnut Street
DATE OF CONSTRUCTION: 1904

6. HISTORIC NAME: Gospel Assembly Church
PRESENT NAME: N/A
ADDRESS: 3933 Genessee Avenue
DATE OF CONSTRUCTION: 1902

7. HISTORIC NAME: Westwood Methodist Episcopal Church
PRESENT NAME: Junior League
ADDRESS: 4651 Roanoke Parkway
DATE OF CONSTRUCTION: 1928

8. HISTORIC NAME: Community Christian Church
PRESENT NAME: N/A
ADDRESS: 4601 Main Street
DATE OF CONSTRUCTION: 1940

9. HISTORIC NAME: St. James Baptist Church
PRESENT NAME: N/A
ADDRESS: 508 W. 43rd Street
DATE OF CONSTRUCTION: 1939

10. HISTORIC NAME: Roanoke United Methodist Church
PRESENT NAME: N/A
ADDRESS: 1717 W. 41st Street
DATE OF CONSTRUCTION: 1921

11. HISTORIC NAME: Pilgrim Lutheran Church for the Deaf
PRESENT NAME: N/A
ADDRESS: 3807 Gillham Road
DATE OF CONSTRUCTION: 1941

12. HISTORIC NAME: First Cavalry Baptist Church
PRESENT NAME: N/A
ADDRESS: 3921 Baltimore Avenue
DATE OF CONSTRUCTION: 1890

13. HISTORIC NAME: Westport Presbyterian Church
PRESENT NAME: Immanuel Lutheran Church
ADDRESS: 201 Westport Road
DATE OF CONSTRUCTION: 1903

14. HISTORIC NAME: Grace Baptist Church
PRESENT NAME: St. James Anglican Church
ADDRESS: 4400 Wyoming Avenue
DATE OF CONSTRUCTION: 1930

15. HISTORIC NAME: Roanoke Baptist Church
PRESENT NAME: N/A
ADDRESS: 3950 Wyoming Avenue
DATE OF CONSTRUCTION: 1923

16. HISTORIC NAME: Roanoke Christian Church
PRESENT NAME: N/A
ADDRESS: 4001 Wyoming Avenue
DATE OF CONSTRUCTION: 1907, 1954

17. HISTORIC NAME: Swedish Evangelical Mission Church
PRESENT NAME: First Covenant Church
ADDRESS: 4200 Terrace Avenue
DATE OF CONSTRUCTION: 1912

18. HISTORIC NAME: Guardian Angel Church
PRESENT NAME: N/A
ADDRESS: 4242 Mercier Avenue
DATE OF CONSTRUCTION: 1922

19. HISTORIC NAME: St. Luke's A.M.E. Church
PRESENT NAME: N/A
ADDRESS: 4620 Roanoke Road
DATE OF CONSTRUCTION: 1882-1883

20. HISTORIC NAME: Redemptorist Church, Our Lady of Perpetual Help
PRESENT NAME: N/A
ADDRESS: 3333 Broadway
DATE OF CONSTRUCTION: 1908

21. HISTORIC NAME: Redemptorist School
PRESENT NAME: N/A
ADDRESS: 211 W. Linwood Boulevard
DATE OF CONSTRUCTION: 1924

22. HISTORIC NAME: Redemptorist Convent
PRESENT NAME: N/A
ADDRESS: 207 W. Linwood Boulevard
DATE OF CONSTRUCTION: 1930

23. HISTORIC NAME: Westport United Methodist Church
PRESENT NAME: N/A
ADDRESS: 500 W. 40th Street
DATE OF CONSTRUCTION: 1897

24. HISTORIC NAME: Third Church of Christ Scientist
PRESENT NAME: N/A
ADDRESS: 3953 Walnut Avenue
DATE OF CONSTRUCTION: 1913

25. HISTORIC NAME: Trinity United Methodist Church
PRESENT NAME: N/A
ADDRESS: 620 E. Armour Boulevard
DATE OF CONSTRUCTION: 1923

26. HISTORIC NAME: Central Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 901 E. Armour Boulevard
DATE OF CONSTRUCTION: 1923

27. HISTORIC NAME: United Brethren Church
PRESENT NAME: Mt. Olive Missionary Church
ADDRESS: 4000 Harrison Street
DATE OF CONSTRUCTION: 1907

28. HISTORIC NAME: St. James Church
PRESENT NAME: N/A
ADDRESS: 3901 Harrison Street
DATE OF CONSTRUCTION: 1911

29. HISTORIC NAME: St. James Parish House
PRESENT NAME: N/A
ADDRESS: 3909 Harrison Street
DATE OF CONSTRUCTION: 1911

30. HISTORIC NAME: Immanuel Presbyterian Church
PRESENT NAME: Grace Assembly of God Church
ADDRESS: 4101 Harrison Street
DATE OF CONSTRUCTION: 1909

31. HISTORIC NAME: Unity Temple
PRESENT NAME: N/A
ADDRESS: 707 W. 47th Street
DATE OF CONSTRUCTION: 1946

32. HISTORIC NAME: Seventh Church of Christian Scientist
PRESENT NAME: N/A
ADDRESS: 604 W. 47th Street
DATE OF CONSTRUCTION: 1941

33. HISTORIC NAME: First English Lutheran Church
PRESENT NAME: St. Mark's Lutheran Church
ADDRESS: 3800 Troost Avenue
DATE OF CONSTRUCTION: 1914

34. HISTORIC NAME: Roanoke Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 1617 W. 42nd Street
DATE OF CONSTRUCTION: 1930

35. HISTORIC NAME: Epworth Methodist Episcopal Church
PRESENT NAME: N/A
ADDRESS: 1605 W. 45th Street
DATE OF CONSTRUCTION: 1921, 1925-28

36. HISTORIC NAME: Trinity Nazarene Church
PRESENT NAME: Ethelaine Chapel
ADDRESS: 4317 State Line Road
DATE OF CONSTRUCTION: 1915

SOUTH

1. HISTORIC NAME: Trinity Evangelical United Brethren Church
PRESENT NAME: E. Meyer Methodist Church
ADDRESS: 6408 Rockhill Road
DATE OF CONSTRUCTION: 1930

2. HISTORIC NAME: Rockhill Methodist Episcopal Church
PRESENT NAME: St. John Missionary Baptist Church
ADDRESS: 5906 Kenwood Avenue
DATE OF CONSTRUCTION: 1921

3. HISTORIC NAME: South Side First Baptist Church
PRESENT NAME: N/A
ADDRESS: 5000 Garfield Avenue
DATE OF CONSTRUCTION: 1950

4. HISTORIC NAME: Christ Evangelical Lutheran Church
PRESENT NAME: N/A
ADDRESS: 2200 E. 53rd Street
DATE OF CONSTRUCTION: 1927

5. HISTORIC NAME: Paseo Methodist Church
PRESENT NAME: St. James - Paseo Methodist Church
ADDRESS: E. 56th and The Paseo
DATE OF CONSTRUCTION: 1948

6. HISTORIC NAME: South Park Christian Church
PRESENT NAME: University Heights Christian Church
ADDRESS: 5541 Forest Avenue
DATE OF CONSTRUCTION: 1923

7. HISTORIC NAME: St. Therese's Church
PRESENT NAME: N/A
ADDRESS: 5809 Michigan Avenue
DATE OF CONSTRUCTION: 1948

8. HISTORIC NAME: Swope Park Christian Church
PRESENT NAME: N/A
ADDRESS: 6140 Swope Parkway
DATE OF CONSTRUCTION: 1913

9. HISTORIC NAME: Saint Louis Rectory
PRESENT NAME: N/A
ADDRESS: 5930 Swope Parkway
DATE OF CONSTRUCTION: 1919

10. HISTORIC NAME: Saint Louis Church
PRESENT NAME: N/A
ADDRESS: 5934 Swope Parkway
DATE OF CONSTRUCTION: 1925

11. HISTORIC NAME: Covenant Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 5931 Swope Parkway
DATE OF CONSTRUCTION: 1914, additions 1928, 1956

12. HISTORIC NAME: Willis Chapel
PRESENT NAME: N/A
ADDRESS: 2820 E. 54th Street
DATE OF CONSTRUCTION: 1924 - Moved in 1958

13. HISTORIC NAME: St. Peter's Prince of Apostles
PRESENT NAME: N/A
ADDRESS: 715 E. Meyer Boulevard
DATE OF CONSTRUCTION: 1944

14. HISTORIC NAME: St. Peter's Parish House
PRESENT NAME: N/A
ADDRESS: 6415 Holmes Street
DATE OF CONSTRUCTION: 1944

15. HISTORIC NAME: Benedictine Sanctuary of Perpetual Adoration
PRESENT NAME: N/A
ADDRESS: 1409 Meyer Boulevard
DATE OF CONSTRUCTION: 1947-49

16. HISTORIC NAME: St. George's Church
PRESENT NAME: Paradise Baptist Church
ADDRESS: 1600 E. 58th Street
DATE OF CONSTRUCTION: 1904

17. HISTORIC NAME: St. George's Parish House
PRESENT NAME: N/A
ADDRESS: 1600 E. 58th Street
DATE OF CONSTRUCTION: 1904

18. HISTORIC NAME: St. Peter's Prince of Apostles School
PRESENT NAME: N/A
ADDRESS: 715 E. Meyer Boulevard
DATE OF CONSTRUCTION: 1944

COUNTRY CLUB

1. HISTORIC NAME: Country Club Christian Church
PRESENT NAME: N/A
ADDRESS: 6101 Ward Parkway
DATE OF CONSTRUCTION: 1921

2. HISTORIC NAME: Country Club United Methodist Church
PRESENT NAME: N/A
ADDRESS: 400 W. 57th Street
DATE OF CONSTRUCTION: 1921

3. HISTORIC NAME: Second Presbyterian Church
PRESENT NAME: N/A
ADDRESS: 318 E. 55th Street
DATE OF CONSTRUCTION: 1925

4. HISTORIC NAME: Central United Methodist Church
PRESENT NAME: N/A
ADDRESS: 314 E. 52nd Street
DATE OF CONSTRUCTION: 1938-1939

5. HISTORIC NAME: Visitation Church Parish House
PRESENT NAME: N/A
ADDRESS: 5137 Main Street
DATE OF CONSTRUCTION: 1915

6. HISTORIC NAME: Visitation Church
PRESENT NAME: N/A
ADDRESS: 5137 Main Street
DATE OF CONSTRUCTION: 1915

7. HISTORIC NAME: St. John's Methodist Church
PRESENT NAME: N/A
ADDRESS: 6900 Ward Parkway
DATE OF CONSTRUCTION: 1949

8. HISTORIC NAME: Sixth Church of Christ Scientist
PRESENT NAME: N/A
ADDRESS: 400 W. 67th Street
DATE OF CONSTRUCTION: 1925

9. HISTORIC NAME: Wornall Road Baptist Church
PRESENT NAME: N/A
ADDRESS: 400 W. Meyer Boulevard
DATE OF CONSTRUCTION: 1929

10. HISTORIC NAME: Country Club Congregational Church
PRESENT NAME: N/A
ADDRESS: 205 W. 65th Street
DATE OF CONSTRUCTION: 1925-26

11. HISTORIC NAME: New Reform Temple
PRESENT NAME: N/A
ADDRESS: 7100 Main Street
DATE OF CONSTRUCTION: 1913

12. HISTORIC NAME: St. Francis Xavier Church
PRESENT NAME: N/A
ADDRESS: 1001 E. 52nd Street
DATE OF CONSTRUCTION: 1947

13. HISTORIC NAME: St. Teresa's Academy, Music and Art Building
PRESENT NAME: N/A
ADDRESS: E. 57th and Main Street
DATE OF CONSTRUCTION: 1909

ARCHITECTS AND ARCHITECTURAL FIRMS

The design of churches and other religious properties in Kansas City was not dominated by any one architect or architectural firm. At least 66 architects and architectural firms are known to have designed churches and other religious properties in the city. While most of these individuals and firms were located in Kansas City, churches were also designed by architects from Chicago, New Orleans, Indianapolis, and New York. No single architectural firm or architect was identified in this study as demonstrating exceptional significance in their ecclesiastical designs in sufficient numbers to warrant a separate thematic or multiple property nomination for their work. Future research and analysis may identify such architects or architectural firms.

The most prolific architects or architectural firms who designed religious properties in Kansas City are as follows:

1. **H.W. Brinkman of Emporia, Kansas:**

Brinkman designed three of the city's most notable Catholic churches in the early 20th century. The Holy Name Catholic Church is a significant example of the Gothic Revival style and is recommended for National Register/Kansas City Register listing. Both the Holy Trinity Catholic Church and Church of Our Lady of Sorrows are significant examples of the Romanesque Revival style and are also recommended for listing. His firm, Brinkman and Steele, also designed the NR/KC Register recommended St. Francis Seraph Church.

2. **Ernest O. Brostrom, Kansas City:**

Brostrom designed at least six churches, primarily Gothic Revival and Neo-classical designs. Two of his churches, Bethel A.M.E. Church, and Swedish Evangelical Mission Church are recommended for NR/KC Register listing.

3. **Root and Siemens, Kansas City:**

This architectural firm designed a number of notable churches in the Westport and Country Club area. The Second Presbyterian Church and Country Club Christian Church are excellent examples of the Gothic Revival style and are recommended for NR/KC Register listing. Other designs included the Westport United Methodist Church and the Country Club Congregational Church.

4. **Shepard and Farrar, Kansas City:**

This firm designed at least two churches in Kansas City. The Tabernacle Baptist Church and Oakley Methodist Episcopal Church are both stone Gothic Revival churches which have been recommended for NR/KC Register listing.

ARCHITECTS, ARCHITECTURAL FIRMS AND THEIR CHURCHES

Archer and Gloyd:

1. Blessed Sacrament Church, 3901-3905 Agnes Avenue.

Elmer Boillot:

2. Unity Village and Temple, 913 Tracy Avenue.

H.W. Brinkman (Emporia, Kansas):

1. Holy Trinity Catholic Church, 930 Norton Avenue
2. Holy Name Catholic Church, 2201 Benton Boulevard.
3. Church of Our Lady of Sorrows, 2455 Gillham Road.

Brinkman and Steele (Emporia, KS):

1. St. Francis Seraph, 807 Agnes Avenue.

Benjamin Brooks:

1. Melrose United Methodist Church, (1892), 200 N. Bales Avenue.

Barry Byrne (Chicago):

1. St. Francis Xavier Church, 1001 E. 52nd Street.

Ernest O. Brostrom:

1. Guardian Angels Church Rectory, 1310 Westport Road.
2. Swedish Evangelical Mission Church, 4200 Terrace Avenue.
3. Bethel A.M.E. Church, 2329 Flora Avenue.
4. Epworth Methodist Episcopal Church South, 4503 Genessee Avenue.
5. Grace Baptist Church, 4400 Wyoming Avenue.
6. Beacon Hill Church of the Nazarene, 2814 Troost Avenue.

William E. Brown:

1. St. Stephens Catholic Church, 1029 Bennington Avenue.

M. Carroll:

1. St. Vincent's Rectory, 3110 Flora Avenue.

Carroll and Dean:

1. St. Peter's Prince of Apostles Church, 715 E. Meyer Boulevard.

Asa Beebe Cross:

1. Old Saint Patrick's Church, 800 Cherry Street.

Chester E. Dean:
1. St. Anthony Catholic Church, 309 Benton Boulevard.

Victor J. Defoe:

1. Westwood Methodist Episcopal Church, 4651 Roanoke Parkway.

Diboll and Owen (New Orleans):

1. Westminster Congregational Church, 3600 Walnut Street

Phillip T. Drotts:

1. Broadway Baptist Church, 3931 Washington Avenue,
2. Immanuel Lutheran Church, 4201-4207 Tracy Avenue.

Edwards and Sunderland:

1. Macedonia Baptist Church, 2455 Benton Boulevard.

William B. Fall:

1. St. Paul's Episcopal Church, 11 E. 40th Street.

J.H. Felt:

1. Paseo Baptist Church, 2501 The Paseo.

Felt, Dunham, and Krien:

1. Wornall Road Baptist Church, 400 W. Meyer Boulevard.
2. First Mexican Baptist Church, 801 W. 23rd Street.

G. Wilbur Foster (Indianapolis):

1. Seventh Church of Christian Scientist, 604 W. 47th Street.

George B. Franklin and Frank Lloyd Lang:

1. St. Peter's Evangelical Church of Christ, 3115 E. Linwood Boulevard.

George F. Green:

1. Trinity United Methodist Church, 620 E. Armour Boulevard.

Greenbaum, Hardy, and Schumacher:

1. Keneseth Israel, 3400 The Paseo.
2. Linwood United Presbyterian Church, 1801 E. Linwood Boulevard.

F.C. Gunn:

1. Church of the Risen Christ, 2814-2820 E. Linwood Boulevard.

Gunn and Curtis:

1. West Paseo Baptist Church, 2454 W. Paseo.
2. Sacred Heart Church, 2544 Madison Street (attributed).

Hardy and Schumacher:

1. Central United Methodist Church, 314 E. 52nd Street.

Frederick E. Hill:

1. Ward Chapel A.M.E. Church, 2126 Prospect Avenue.

James Oliver Hogg:

1. Prospect Avenue Presbyterian Church, 4238 Prospect Avenue.

Keene and Simpson:

1. Third Church of Christ Scientist, 3953 Walnut Avenue.

Horace La Pierre:

1. St. Monica's Mission Church, 1400-1402 E. 17th Street.

Howe and Hoit:

1. St. George's Parish House, 2917 Tracy Avenue.

Howe, Hoit, and Cutler:

1. B'Nai Jehudah Temple, 1511 E. Linwood Avenue.
2. Independence Boulevard Christian Church, 2905 Independence Boulevard.

Lowe and Bollenbacher, (Chicago):

1. Country Club United Methodist Church, 400 W. 57th Street.

Rudolph Markgraf:

1. Bowers Memorial Christian Methodist Church, 2456 Park Avenue.

George Mathews:

1. First Church of Christ Scientist, 1117 E. 9th Street.

John W. McKecknie:

1. Friends Congregational Church, 3508 E. 30th Street.

Leon Grant Middaugh:

1. Centennial United Methodist Church, 1834 Woodland Avenue.
2. Eastminster Presbyterian Church, 217 Benton Boulevard.

M. J. O'Conner:

1. Holy Trinity Catholic Church, 930 Norton Avenue.

Owen, Sayler, and Payson:

1. Roanoke Christian Church, 4001 Wyoming Avenue.

Owen and Payson:

1. Visitation Church, 5137 Main Street.
2. First English Lutheran Church, 3800 Troost Avenue.

Willis Polk, J.W. Radotinksy, Stephen Kinney:

1. First Calvary Baptist Church, 3921 Baltimore Avenue.

Root and Siemens:

1. Country Club Christian Church, 6101 Ward Parkway.
2. Westport United Methodist Church, 500 W. 40th Street.
3. Country Club Congregational Church, 205 W. 65th Street.
4. Second Presbyterian Church, 318 E. 55th Street.

Sanneman and Van Trump:

1. St. James Church, 3901 Harrison Street.

C.P. Schmidt:

1. Third Presbyterian Church, 3027 Walnut Avenue.

Joseph B. Shaughnessy, Sr.:

1. Benedictine Sanctuary of Perpetual Adoration, 1409 Meyer Boulevard.

F.A. Sherrill:

1. Wabash Avenue Church of God, 3551 Wabash Avenue.

Shepard, Farrar, and Wiser:

1. Westport Presbyterian Church, 201 Westport Road.
2. Bales Baptist Church, 5816 E. 13th Street.

Shepard and Farrar:

1. Tabernacle Baptist Church, 2940 Holmes Avenue.
2. Oakley Methodist Episcopal Church, 4600 Independence Boulevard.

Clifton Sloan:

1. St. Paul's Lutheran Church, 2908 Indiana Avenue.

Charles A. Smith:

1. Grace United Presbyterian Church, 811 Benton Boulevard.
2. Unity Temple, 707 W. 47th Street.

Smith, Rea and Lovitt:

1. Linwood United Methodist Church, 2400-2404 E. Linwood Boulevard.

Samuel Tarbet:

1. Budd Park Christian Church, 4925 St. John Avenue.
2. Swope Park Christian Church, 6140 Swope Parkway.

Waverly Thomas:

1. Greenwood Baptist Church, 1750 Belleview Avenue.

T.R. Tinsley:

1. Cathedral of the Immaculate Conception, 407 W. 11th Street.

Adriance Van Brunt/ Frederick E. Hill (Nave, 1893-94) Wight and Wight (Tower, 1938):

1. Grace and Holy Trinity Cathedral, 415 W. 13th Street.

Van Brunt and Howe:

1. Evangelical Lutheran Immanuel Church, 901 W. 23rd Street.

F.L. Webber (Boston):

1. Pilgrim Lutheran Church for the Deaf, 3807 Gillham Road.

Wight and Wight:

1. Melrose United Methodist Church, (1927-29), 200 N. Bales Avenue.

Wilder and Wight:

1. Redemptorist Church

Charles M. Williams:

1. Jamison Temple, 1813-1815 The Paseo.

William Hasley Wood (New York):

1. St. Mary's Episcopal Church, 1307 Holmes Street.

Frank Lloyd Wright (Chicago):

1. Community Christian Church, 4601 Main Street.