

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

Historic name First Swedish Baptist Church

Other names/site number Broadway Baptist Church

Name of related Multiple Property Listing N/A

2. Location

Street & number 3931 Washington Street

N/A	not for publication
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City or town Kansas City

N/A	vicinity
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State Missouri Code MO County Jackson Code 095 Zip code 64111

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria: A B C D


Signature of certifying official/Title JP

Date 03/26/18

Missouri Department of Natural Resources
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register determined eligible for the National Register

determined not eligible for the National Register removed from the National Register

other (explain:) _____

Signature of the Keeper _____

Date of Action _____

First Swedish Baptist Church
Name of Property

Jackson County, Missouri
County and State

5. Classification

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

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

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

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

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

Contributing	Noncontributing	
1	0	buildings
		sites
		structures
		objects
1	0	Total

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

RELIGION/Religious Facility

RELIGION/Religious Facility

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH AND EARLY 20TH CENTURY
REVIVAL/Late Gothic Revival

LATE 19TH AND EARLY 20TH CENTURY
REVIVAL/Tudor Revival

Materials

(Enter categories from instructions.)

foundation: STONE

walls: STONE

roof: CLAY TILE

other: STUCCO

WOOD

NARRATIVE DESCRIPTION ON CONTINUATION PAGES

First Swedish Baptist Church
Name of Property

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8. Statement of Significance

Applicable National Register Criteria

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

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

Areas of Significance

ETHNIC HISTORY/European

Period of Significance

1921-1949

Significant Dates

N/A

Criteria Considerations

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

Property is:

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

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Drotts, Phillip (Architect)

Johnson, Swan E. (Builder)

STATEMENT OF SIGNIFICANCE ON CONTINUATION PAGES

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

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

Name of repository: Missouri Valley Special Collections
Kansas City Public Library

Historic Resources Survey Number (if assigned): N/A

First Swedish Baptist Church
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10. Geographical Data

Acreeage of Property Less than one acre

Latitude/Longitude Coordinates

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

1 39.05566 -94.59125 3 _____
Latitude: Longitude: Latitude: Longitude:

2 _____ 4 _____
Latitude: Longitude: Latitude: Longitude:

UTM References

(Place additional UTM references on a continuation sheet.)

_____ NAD 1927 or _____ NAD 1983

1 _____
Zone Easting Northing

3 _____
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

Verbal Boundary Description (On continuation sheet)

Boundary Justification (On continuation sheet)

11. Form Prepared By

name/title Rachel Nugent, Sr. Historic Preservation Specialist

organization Rosin Preservation, LLC date March 2018

street & number 1712 Holmes telephone 816-472-4950

city or town Kansas City state MO zip code 64108

e-mail rachel@rosinpreservation.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:**
 - A **USGS map** (7.5 or 15 minute series) indicating the property's location.
 - A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Photographs**
- **Owner Name and Contact Information**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

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

First Swedish Baptist Church

Name of Property

Jackson County, Missouri

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Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log:

Name of Property: First Swedish Baptist Church

City or Vicinity: Kansas City

County: Jackson County State: Missouri

Photographer: Brad Finch, f-stop Photography

Date

Photographed: September 2017

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

- 1 of 12: East elevation, view west
- 2 of 12: North elevation, view south
- 3 of 12: Northwest corner, view southeast
- 4 of 12: West elevation, view east
- 5 of 12: Southwest corner, view northeast
- 6 of 12: Interior Sanctuary, view west
- 7 of 12: Interior Sanctuary, view east
- 8 of 12: Interior Balcony, view northeast
- 9 of 12: Interior Balcony, view west
- 10 of 12: Interior classroom, view southwest
- 11 of 12: Interior classroom, view north
- 12 of 12: Interior basement, view southeast

Figure Log:

Include figures on continuation pages at the end of the nomination.

Figure 1. Context Map. Source: Google Maps, 2017.

Figure 2. Site Map. Source: Google Maps, 2017.

Figure 3. Photo map, First floor plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation

Figure 4. Photo map, Second floor plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation

Figure 5. Photo map, Third floor plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation

Figure 6. Photo map, Basement plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation

Figure 7. Historic renderings of First Swedish Baptist Churches. Source: *The Story of Our Church Home*.

Figure 8. Historic Photo, c. 1923. Broadway Baptist Church Archives.

Figure 9. Historic Photo: Mr. and Mrs. Johan Drotts, parents of Church architect Phillip Drotts. n.d. Broadway Baptist Church Archives.

Figure 10. Stone fireplace in first-floor office. Source: Brad Finch, f-stop Photography, 2017.

Figure 11. Site Plan with dates of construction for the Church and the adjacent commercial building. Source: Google Maps, annotated by Rosin Preservation.

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- Figure 12.** Broadway Boulevard, view southwest. Source: Brad Finch, f-stop Photography, December 2017.
- Figure 13.** Kansas City 1940 Tax Assessor Photograph of 1929 Commercial Building at 3917 Washington Street. Source: Missouri Valley Special Collections, Kansas City Public Library.
- Figure 14.** Historic Aerial Photograph from 1922. Source: Kansas City Historic Preservation Office, annotated by Rosin Preservation.
- Figure 15.** Historic photograph of Paul Edward Johnson & Hilda Elizabeth Lind, May 16, 1921. Source: Broadway Baptist Church Archives.
- Figure 16.** The Nytt, Noje och Enighet (NN&E) Lodge at 2139 Summit Street, constructed in 1900 . Source: Google Street View, 2017.
- Figure 17.** Former Swedish Evangelical Lutheran Church, now Our Lady of Guadalupe Catholic Church. Source: Google Street View, 2017.
- Figure 18.** Former Swedish Evangelical Lutheran Church, 30th Street and Benton Boulevard. Source: Google Street View, 2017.
- Figure 19.** Clipping from newspaper. "Swedish Baptists Announce a Series of Meetings for Week," *The Kansas City Kansan*, October 8, 1922, page 7. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.
- Figure 20.** Clipping from newspaper. "Overland Park," *The Olathe Mirror*, April 3, 1924, page 10. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.
- Figure 21.** Clipping from newspaper. "Holy Family Day," *The Kansas City Times*, December 25, 1953, page 30. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.
- Figure 22.** Clipping from newspaper. "Broadway Baptist," advertisement, *The Kansas City Times*, December 23, 1967, page 48. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

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First Swedish Baptist Church
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N/A
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SUMMARY

The First Swedish Baptist Church (Church) occupies the corner lot at 3931 Washington Street, Kansas City, Jackson County, Missouri. Prominent local architect Phillip Drotts, a member of the Church, designed the building in 1920, while Swan E. Johnson, also a member, served as contractor. The Church basement, completed in 1921, was opened up for services until the sanctuary and upper stories were completed in 1923 (*Figure 14*). The Late Gothic Revival church has a raised basement with a tall two-story sanctuary and an area west of the sanctuary that has three shorter stories. The walls are limestone ashlar while the front-gable roof has asphalt shingles. The upper two stories at the west end of the building have Tudor Revival elements expressed through stone and stucco with faux half-timbering. The Church expresses the Gothic Revival style through the large pointed-arch art glass windows with stone frames and tracery. Smaller windows in the sanctuary have stone tracery while stone buttresses with steeply gabled caps flank the segmental arched entrance. Smaller wood and aluminum windows pierce the stone and stucco portions of the walls at the rear (west) end of the building. The interior retains its historic configuration and finishes. The large open sanctuary has a curved balcony and an altar with a baptistery. Offices and classrooms fill the three-story section at the rear of the building. A small three-story addition was constructed in 1949 at the southwest corner of the education block to provide additional classroom facilities (*Figure 11*). The building retains excellent integrity to convey its associations with the community for which it was built as the First Swedish Baptist Church.

ELABORATION

Setting

The First Swedish Baptist Church (Church) occupies a prominent corner near the heart of Westport in the Midtown area of Kansas City. Westport, which developed as a separate town annexed by Kansas City, is located roughly three miles south of downtown Kansas City (*Figure 1*). The commercial core of Westport is about four blocks southwest of the nominated property. The Church fills the lot on the south side of West 39th Terrace that spans from Broadway Boulevard on the east to Washington Street on the west (*Figure 2*). Twentieth-century commercial buildings fill the rest of the blocks along Broadway Boulevard. Religious properties for two unaffiliated congregations occupy the block on the west side of Washington Street across from the nominated property.

The Church fronts Broadway Boulevard and is set atop a slight hill which requires two sets of concrete and stone steps to reach the entrance. Large bushes fill a small landscaped area at the top of the hill abutting the front of the building. Non-historic concrete masonry units form a retaining wall around the landscaped area. Small trees, large shrubs, and small landscaped beds ornament the minimal grounds that immediately surround the building. The site levels off

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to flat at the west end. The block slopes downward from north to south so that the first floor of the adjacent building to the south is roughly level with the basement of the Church (*Figure 12*).

A one-story commercial building that abuts the south property line of the Church. This building was constructed in 1929 as an income property for the Church on a separate legal parcel (*Figure 12*). The one-story commercial building occupies the full lot; a small portion at the west end of the adjacent building is two stories, although due to the change in grade between Broadway and Washington Street, the second story is at grade and the first story is below grade. The 1929 commercial building looked like a typical commercial building from the 1920s with large plate glass display windows (*Figure 13*). It was altered in 1966 when a new stone façade was erected and a narrow connector was constructed. The connector between the basement of the Church and the first floor of the commercial building provided access to Sunday School classrooms beginning in 1966, after the end of the period of significance for the nominated property. The commercial building currently occupies a separate legal parcel, as it did originally, and thus this internal connection and an internal connection at the southeast corner of the first floor of the 1949 addition of the Church have been severed with the construction of drywall infill. This building did not have a significant relationship with the Church, neither when it was constructed nor throughout the period of significance, as significant activities associated with Criterion A: Ethnic Heritage did not take place in the building. The building currently occupies a separate legal parcel with a separate owner and is therefore not included in the boundary for the Church.

Exterior

The façade of the First Swedish Baptist Church clearly communicates the Late Gothic Revival style through pointed arch of the windows and the cut stone tracery visible on three elevations (*Photo 1*). Each elevation has a raised basement clad in rough-cut random ashlar limestone with a limestone water table. The façade above the water table is rough-cut random ashlar stone as well. The stone rises to the gabled roofline. Windows of various sizes pierce each elevation with limestone sills and lintels. Regardless of their shape, all windows into the sanctuary have historic stone tracery and art glass. The three-story section that spans the west end of the building expresses Tudor Revival stylistic elements, such as the stucco and wood false half-timbering that clad the upper two stories and gable ends of the cross-gable clay tile roof (*Photo 3*). Unless otherwise noted, all windows and doors are historic.

East Elevation

Stone knee-walls with wide stone coping flank the wide concrete stairs that rise from the public sidewalk to the front (east) entrance to the Church (*Photo 1*). The front (east) elevation is symmetrical around the primary entrance. The entrance vestibule projects forward from the main plane of the façade and is clad in stone. Stone buttresses flank the segmental arched opening. Steep gabled caps with stone tracery cap the buttresses. Stone piers divide the

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arched area into three openings. The center opening has double-leaf wood doors with narrow pointed arched windows with leaded glass. Similar single-leaf doors flank the center pair. The cut stone arch that spans the opening is inscribed "Enter Into His Gates With Thanksgiving and Into His Courts With Praise". The stone parapet that rises above the arch has a center stone cross with a crown of thorns carved in relief. Two small square panels carved with a nautical star and a sun ornament the parapet as it rises adjacent to the gabled buttress caps. The stone façade rises up to the gable roof and contains the building's largest art glass window with elaborate Gothic stone tracery. Cut stone pilasters flank the window. A cut stone niche with tracery pierces the wall at the top of the gable. Buttresses flank this center portion of the front façade as it steps back at the outer bays. The outer bays each contain a single window at each story. The first-story windows have flat arches while the second-story windows have a shallow segmental arch. Buttresses flank the window bays. The stone walls have cut stone coping.

North Elevation

The north elevation has three distinct sections (*Photo 2*). The east section, associated with the sanctuary, has three bays. Stone buttresses separate the bays. The basement has two single one-over-one windows in each bay. The tall windows above have shallow pointed arched openings with stone tracery and art glass. Painted solid panels fill the tracery where the interior second-story balcony intersects the windows. Three small gabled dormers with attic vents rise from the roofline above the windows. The middle section steps forwards slightly and contains an entrance and a stairwell. Stone buttresses flank the center entrance in this section. The entrance has a double-leaf non-historic metal door with narrow rectangular lights. The wood transom that fills the shallow pointed arched opening has leaded glass windows with diamond patterns. A small rectangular window with stone tracery pierces the wall above the entrance. A shed-roofed dormer with three small six-light wood fixed or casement windows rises from the tile roof. The west section of the building steps back from center entrance and has three stories that rise from the raised basement. The basement and first story are clad in stone, similar to the rest of the sanctuary. The second and third stories are clad in stucco with wood false half-timbering. Brackets support the cross-gable roof at the eaves. This section has bays with single windows at each story. The basement has non-historic one-over-one aluminum windows. The upper stories have non-historic nine-over-one aluminum windows with applied internal muntin grids.

West Elevation

The west elevation is comprised of two sections (*Photo 4*). The northern three-quarters of the façade was constructed in 1921-1923. The southern quarter of the façade was constructed in 1949. These two facades have similar but distinct architectural treatment. The west façade has irregular bays. The raised basement and the first story are stone with a cut stone water table. The upper stories are clad in stucco with wood false half-timbering, similar to the north facade. The main roofline is gabled while cross-gables extend north and south. A pair of gabled

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sections at the second and third stories project outward slightly from the main façade, supported by wood brackets. The projecting sections each have a group of three windows at each story. The remaining bays have single windows. The openings have non-historic nine-over-one aluminum windows with applied internal muntin grids. The southwest corner of the 1921-1923 building contains an entrance to a stairwell. The entrance has a pointed arched opening with stone voussoirs. This stairwell is adjacent to the 1949 addition. The 1949 addition is stone at the raised basement and first story, each with three windows, and unadorned stucco at the upper stories, each with two bays. This section has a flat roof.¹

South Elevation

The south elevation is partially obstructed by the adjacent one- to two-story building to the south (*Photo 5*). The stucco-clad upper two stories of the 1949 addition are visible at the west end of the elevation and have four regular windows at each story. The sanctuary comprises the east end of the elevation. Three tall pointed arched windows with elaborate stone tracery pierce the south elevation. Three small gabled dormers with attic vents rise from the roofline above the windows.

Interior

The interior of the First Swedish Baptist Church is divided into three distinct sections based on function. The primary space within the building is the sanctuary, with the balcony, baptistery, and narthex (*Figure 3*).² The three-story west end of the building has offices, classrooms, and restrooms on each floor. The basement contains multiple gathering spaces, a kitchen, and a caretaker's living quarters (*Figure 6*). There are two stairwells that access all floors in the west end while the stairs in the narthex access the balcony, the main floor of the sanctuary, and the basement. The stairwells lead directly to exits.

The primary (east) entrance opens to a shallow narthex with terrazzo floors, plaster walls and ceilings, and stairs leading up to the sanctuary. Historic wood railings with Gothic tracery and newel posts with steep gabled caps match the ornament on the exterior. A split staircase with carved wood railings leads to the balcony access. Two sets of double-leaf wood doors in the narthex lead to the main level of the sanctuary. Two small rooms, former "study rooms" occupy the northeast and southeast corners of the building attached to the sanctuary (*Photo 7*). The southeast corner of the first story is accessible from both the narthex and from within the sanctuary. This room retains its historic configuration; non-historic wood folding doors with paneling that matches the rest of the wood paneling help the space retain its openness to the sanctuary while a providing temporary enclosure. A non-historic drywall partition with ribbon

¹ The brick chimney at the southwest corner is part of the adjacent building to the south.

² The photos are keyed to architectural plans from 1966. These plans reflect current configuration of the building.

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windows fills the historic opening from the sanctuary to the northeast room. This room retains its historic configuration as an open room and is accessibly only from the narthex.

The sanctuary has non-historic carpeted floors and historic plaster walls, and plaster ceilings with ornate plaster ribs and Gothic tracery (*Photos 6 and 7*). The gold painted ribs reference the vaulted ceiling that is characteristic of Gothic design. The ribs form a ten-pointed star that frames the center medallion above the large historic bronze chandelier. Rows of historic wooden pews, arranged to form two aisles fill the sloped floor as it descends to the low stage and altar at the center of the west end of the room. Low wood walls with shallow peaked panels frame the stage. The canted northwest and southwest corner of the altar have wood panel doors that lead out of the sanctuary while the art glass fills the shallow segmental arched openings above. The screens for the pipe organ have Gothic tracery that ornaments the walls above the art glass. A black curtain that spans the west end of the altar conceals the baptistery, which was upgraded in the 1960s. The balcony forms a continuous curved shape around the second story (*Photos 8 and 9, Figure 4*). Wood walls with shallow peaked panels form the railing. The balcony has composite tile floors, plaster walls and ceilings. The historic wood auditorium chairs are extant. The baptistery, which contains a non-historic fiberglass tank installed in the historic location of the baptistery, is accessible from the second story. The sanctuary retains its historic configuration and finishes, except for the carpet, which has been replaced several times, and the enclosure of the northeast study room. The raked floor, the curved semi-circular balcony, and the altar all retain their historic configuration.

Narrow doorways at the northwest and southwest corners of the both floors of the sanctuary provide access to the three-story section. These floors retain most of their historic configuration of corridors and small rooms historically used for offices and Sunday School classrooms. These rooms currently function primarily as offices or storage. U-shaped double-loaded corridors run north-south just west of the sanctuary on each floor above the basement. The corridors provide access to the stair towers. Wide rectangular rooms line the west side of the corridors while irregularly-shaped bathrooms and storage closets fill the space between the curved west wall of the sanctuary and the corridor. The first floor has five classrooms and offices; the second floor has six rooms (*Photo 10*) and access to the baptismal font; the third floor has three large classrooms, although two of these rooms have historic partitions that divide them into small rooms (*Photo 11*). The offices are located in the northwest corner. The office at the northwest corner of the first story, historically designated as the main office, has a stone fireplace (*Figure 10*). The classrooms and offices on each floor have carpeted floors, wood baseboards and trim, plaster walls, and acoustical tile ceilings (*Figure 5*). Some of the classrooms have non-historic blackboards. Several rooms have non-historic wood veneer paneling. The rooms in the 1949 addition at the southwest corner of the building have carpet, plaster walls, and acoustical tile ceilings. The 1949 addition does not have wood trim on the walls or at the windows.

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N/A

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The basement has a large open space beneath the sanctuary, accessible from two stairwells in the narthex (*Photo 12, Figure 6*). This large space was historically and currently used as a fellowship hall or gathering spaces for activities both related and unrelated to religious services. The fellowship hall retains its historic open configuration except for a non-historic partition erected to create a small room at the northeast corner of the basement. Bathrooms are in their historic location in the alcove between and beneath the stairs from the narthex; the narrow men's and women's lounges attached to the bathrooms are not historic. Non-historic accordion partitions on ceiling tracks can subdivide the space temporarily while retaining the historic openness of the room. A large commercial kitchen attaches to the southwest corner of the fellowship hall, illustrating the importance of food at social gatherings that took place in the basement. A long narrow room with a brick fireplace and built-in wood shelves occupies the northwest corner of the basement. A small apartment for a caretaker occupies the basement of the 1949 addition at the southwest corner of the building. The kitchen has non-historic sheet vinyl floors and non-historic counter tops and cabinets. The apartment has plaster walls with wood trim, concrete subfloor, and dropped ceilings with acoustical tile grids. While the finishes in the basement are not historic, including the carpeted floors and dropped ceilings with acoustical tile grids, the configuration and function of the historic spaces are intact, as are many of the historic plaster walls.

There are two short corridors, one in the basement at the southeast corner of the building and the other on the first floor at the southwest corner of the sanctuary. In 1966, the basement corridor was constructed and the first-floor corridor was created within the 1949 addition to access the adjacent commercial building to the south, which had been purchased and converted to a Sunday School facility. The previous owner sold the adjacent building in 2017 and closed off both corridors by infilling the masonry openings with drywall and plywood partitions.

Integrity

The First Swedish Baptist Church retains excellent integrity and clearly communicates its historic function and the era of construction. The building stands at its original location at the corner of Broadway Boulevard and West 39th Terrace, within its historic setting of commercial resources along Broadway Boulevard and more residential and institutional resources along Washington Street. The Church retains excellent integrity of design, materials, and workmanship. The historic design, including the primary sanctuary space and the basement fellowship hall, are intact with a few minor changes to the secondary spaces. The sanctuary retains its historic open first floor, curved balcony, and altar; mall rooms on the east side of the sanctuary are retained, although non-historic partitions fully separate them from the sanctuary. While finishes in the basement have been updated since the period of significance, the openness of the historic gathering space and its access to the large kitchen are retained. The offices and classrooms in the three-story west end of the building retain their general

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configuration on the west side of the double-loaded corridor. These rooms housed a variety of functions, specifically offices, Sunday School classrooms, and storage. The high quality of workmanship is evidenced in construction of the stone walls, the carved stone inscriptions, and the stone tracery in the windows. The Late Gothic Revival style and the openness of the sanctuary communicate the historic ecclesiastical function of the building. The building has not changed in any substantive way since it was constructed for the congregation of the First Swedish Baptist Church in 1921-1923, and clearly conveys feelings about and associations with the area of significance for which the building is nominated.

The 1949 addition is deferential to the original building in location and massing at the southwest corner. The materials of the addition are compatible with the stone base and the stucco upper stories. Although the history of the building to the south briefly overlapped with Church, the buildings are once again two separate parcels and functions. The physical connection between the two buildings has been severed. This connection was minimal in two locations and did not impact the integrity of the Church. This building did not have a significant relationship with the Church, as significant activities associated with Criterion A: Ethnic Heritage did not take place in the building. The building currently occupies a separate legal parcel with a separate owner and is therefore not included in the boundary for the Church.

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N/A
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SUMMARY

The First Swedish Baptist Church at 3931 Broadway Boulevard is locally significant under Criterion A in the area of ETHNIC HISTORY/European for its associations with the Swedish community in Kansas City. It is the earliest extant resource that illustrates the movement of Swedish immigrants through Kansas City and was an important community resource. Swedish immigrants began arriving in the Midwest in the late 1850s and early 1860s in search of better economic opportunities, most destined for newly settled agrarian communities in Territorial Kansas. Those who stopped in Kansas City, Missouri, whether by choice or because their funds could take them no further, established communities and organizations to perpetuate their traditions and language while assimilating into the local culture. Eighteen men and women established the First Swedish Baptist Church congregation in 1872 as a way to practice religion in their own language. As the congregation grew, it constructed larger and more permanent buildings, culminating in the construction of the nominated building. The siting of the churches paralleled the southern migration of the loose-knit Swedish community as it grew more established within Kansas City. When the Swedish community moved out of "Swede Hill," in the northwest section of the city, to the Westport/Midtown area of Kansas City, the religious orders constructed new buildings to accommodate their relocated parishioners. Local architect Phillip Drotts, a life-long member of the First Swedish Baptist Church and son of two founding members, designed the nominated building. Construction began in 1921 and finished in 1923. Services were held in Swedish until 1924. More than a place to hold religious services, the First Swedish Baptist Church, particularly the basement, provided a community gathering space for traditional Swedish events, both religious and secular. The period of significance begins in 1921 with the initial completion of the basement, where services and gatherings were held for a year until the sanctuary was finished, and ends in 1949 when the congregation changed the name of the church from the First Swedish Baptist Church of Kansas City, Missouri to the Broadway Baptist Church of Kansas City, Missouri. While the congregation continued to have members of Swedish descent and continued to practice some traditional Swedish customs, particularly celebratory events, the name change acknowledged that the building was no longer a community resource designed to appeal to Swedish people. Criteria Consideration A applies to the First Swedish Baptist Church, as it was constructed for and continues to function as a religious facility. However, the First Swedish Baptist Church still qualifies for listing in the National Register of Historic Places because its significance is derived from its association with a specific ethnic history rather than its association with religious doctrine. The First Swedish Baptist Church retains excellent integrity and clearly conveys its significance.

ELABORATION

SWEDISH COMMUNITY IN KANSAS CITY

Like many other cities across the country, Kansas City was home to many different immigrant groups. Swedish immigrants arrived in small numbers prior to the Civil War. Although they were

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identified as part of a larger trend of Scandinavian settlers, Swedish immigrants represented the majority of Scandinavians. While they were not necessarily escaping traumatic situations, most Swedish settlers were searching for better economic opportunities than farming in Sweden would allow. Many settlers who were farmers in Sweden sought out rural Midwestern farms, having brought with them sufficient capital to purchase property and establish a farming operation.³ Small towns in Kansas, Nebraska, and Iowa grew from the agricultural community established by Scandinavian farmers. Individuals representing many nationalities stopped in Kansas City on their way west; some continued on the journey while others decided to stay and find opportunities in Kansas City.

The first wave of Swedish immigrants, fifty families, came to Kansas City in 1868-1869.⁴ Among them was a man named August "Kansas" Johnson, who quickly established himself as a resource for newly-arriving Swedish immigrants. Kansas Johnson helped new Swedish families find lodging and employment.⁵ Lodging houses in the West Bottoms or just south of the established Original Town commercial core provided housing near the packing houses where many found work initially (*Figure 1*).⁶ Over the next few years, Swedes transitioned from the packing houses to other forms of employment more closely related to the skills many Swedes brought with them as artisans, specifically masons and carpenters.

The Swedish population in Kansas City followed the southward and eastward pattern of population expansion in the city. Within a few years of immigrating, the majority of the Swedish population had moved out of the West Bottoms to a neighborhood on the bluffs of Kansas City, between 16th and 25th streets, west of Main Street known to some as "Swede Hill."⁷ The Swedish population in Kansas City remained small, but was growing steadily. By 1880, there were 362 Swedes, up from fifty a decade earlier.⁸ Families purchased lots and constructed their own houses among other European immigrant groups, such as Irish and German. By 1910, the Swedish population had increased nearly seven-fold to 2,158; by 1920, there were 3,640 Swedes in Kansas City.⁹ Again the demographics shifted as Mexican Americans moved into the west side neighborhood, and again, the Swedish population moved out in a southward direction. The Mexican immigrant community established religious orders in existing churches and commercial businesses, illustrating how it became the dominant, rather than competing,

³ Sherry Lamb Schirmer, "Historical Overview of the Ethnic Communities in Kansas City: Scandinavians," (Kansas City, MO: The Pan-Educational Institute, 1976) 2.

⁴ Niel M. Johnson, "Swedes in Kansas City: Selected Highlights of Their History," *Swedish-American Historical Quarterly* (North Park University), January 1992 43:1, 19. Available online: http://collections.carli.illinois.edu/cdm/ref/collection/npu_sahq/id/4303 (accessed October 2, 2017).

⁵ Schirmer, 5.

⁶ Schirmer, 2.

⁷ Johnson, 22. The Johnson and Schirmer texts differ about the location of "Swede Hill." Johnson identifies Swede Hill as the west side neighborhood between 16th and 25th streets while Schirmer describes it as the residential neighborhood at 39th and Bell streets. It is possible that these descriptions differ by time period. The west side neighborhood was "Swede Hill" until the 1920s when it moved south to 39th and Bell.

⁸ Schirmer, 2.

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ethnic group in the area.¹⁰ When the Swedish community moved south, it abandoned the old “Swede Hill” and established a new “Swede Hill” that was centered around 39th and Bell streets but extended south and east into residential neighborhoods in the Westport area no more than a mile of the nominated property (*See Figure 1 “Swede Hill (Schirmer)”*).¹¹ Commercial and residential buildings with Swedish owners were interspersed with similar resources associated with other nationalities.¹² While Swedish immigrants often assimilated quickly by learning English and living in neighborhoods with other nationalities, like any other group, they had traditions they wanted to preserve. Community resources, such as churches and social clubs were the most prominent places to preserve aspects of a particular culture. Constructing a church, specifically a large masonry church, was a monumental statement about the establishment of the community in a given area.

With more stability, community identity flourished. Swedish merchants established stores to sell specialty foods and other items linked to cultural traditions.¹³ As the population moved southward, so too did the stores and services that depended on Swedish customers, such as Swanson Grocery which moved from 21st Street and Belleview Avenue to Westport Road in the 1910s. Swedish Protestants who had joined English-language established churches upon arrival determined that founding their own Swedish-language organization attracted more Swedes and unified the community, a common practice among non-English-speaking immigrant groups. The Swedish Evangelical Lutheran Church, established in 1870, constructed a small frame building at 416 West 5th Street.¹⁴ The First Swedish Baptist Church followed shortly thereafter in 1872. In the Swedish community, Baptists were second only to Lutherans in membership size.

In addition to religious organizations, social clubs provided additional opportunities for community gathering. Social clubs, such as the *Nytta, Noje och Enighet* Lodge (usefulness, enjoyment, and unity) constructed a three-story building at 2139 Summit in the heart of what was the first Swede Hill.¹⁵ Retail space occupied the first floor while the lodge occupied the upper floors. Although the extant building continued to host lodge meetings for several decades after the Swedish residents had moved out of the area to the new “Swede Hill” to the south, the basement of the First Swedish Baptist Church provided a location for social gatherings that was much closer to the concentration of Swedish residents who had migrated south to the Midtown/Westport area. While the First Swedish Baptist Church is not the first Swedish

⁹ Schirmer, 2.

¹⁰ *Polk's Kansas City Missouri City Directory*, Kansas City, MO: Gate City Directory Co., 1925 and 1928. www.ancestry.com (accessed December 1, 2017).

¹¹ Schirmer, 3.

¹² Schirmer, 1. A cursory review of the 1920 and 1930 Federal Decennial census indicates that Swedish households were not concentrated on one street, but within a small area, they were scattered among residents of other nationalities.

¹³ Johnson, 22.

¹⁴ Schirmer, 7. This building is no longer extant.

¹⁵ Johnson, 21. This building is extant.

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congregation founded in Kansas City, the nominated building is the first church constructed for the Swedish community in the area it last migrated to before dispersing into the city at large in the mid-twentieth century. The only church built for the Swedish community that predates First Swedish Baptist Church is located within the old "Swede Hill" at 901 West 23rd Street Trafficway (*Figure 17*). This building constructed as the Swedish Evangelical Lutheran Church in 1900 was converted to a Catholic church for the Our Lady of Guadalupe Parish in 1919 for the Mexican immigrant community that had moved into the area.¹⁶ In the decades following World War II, European ethnic communities had blended into the cultural fabric of Kansas City and no longer maintained distinct areas.

FIRST SWEDISH BAPTIST CHURCH

A small group of Swedish immigrants gathered together in 1871 to discuss forming a church to try to reach more of their countrymen by using their native language.¹⁷ On January 21, 1872, eighteen individuals formally organized the First Swedish Baptist Church.¹⁸ The ten men and eight women served their community as tailors, policemen, carpenters, cabinetmakers, housewives, and domestic workers.¹⁹ Having counseled many of these individuals upon their arrival in Kansas City, August "Kansas" Johnson advised the group and became the first elder and reverend of the new church.²⁰ The larger Third Baptist Church, comprised of congregants of all nationalities, recognized the fledgling Swedish congregation and provided space in the basement of its church at 11th Street and Grand Avenue for eleven years.²¹

In 1883, the congregation of the First Swedish Baptist Church had grown to forty-seven, enough to warrant the construction its own building.²² Local builder, George L. Brown, received the \$3,600 contract to construct the new building.²³ Carpenters and masons from the congregation worked together to construct the small brick church at 416 West 14th Street on the west side of Broadway Boulevard (*Figure 7*).²⁴ The new church was an advertisement for the stability of the congregation and membership rose to 129 by the start of 1890.²⁵ By the turn of

¹⁶ Architectural and Art Historical Research, *An Architectural/Historic Survey of Religious Properties in Kansas City, Missouri*, June 1994. Missouri Historic Building Inventory Form JA-AS-032-011, Swedish Evangelical Lutheran Church/Our Lady of Guadalupe Shrine.

¹⁷ "Organizing the Church," *Broadway Baptist Broadcaster*, July 1, 1934. Broadway Baptist Church Archives. The building that housed the First Baptist Church stood at the corner of 8th and May streets. This building is no longer extant.

¹⁸ The overwhelming majority of Swedish immigrants were either Baptist or Lutheran.

¹⁹ Conwell Carlson, "A Church Built by Singing Swedes," *The Kansas City Times*, December 23, 1972, Vol. 5, No. 92. Broadway Baptist Church Archives.

²⁰ Conwell Carlson, "Churches – Baptist, Broadway Baptist Church – Anniversary, 75th," May 24, 1947. Mounted Clippings, Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

²¹ Churches – Baptist, Broadway Baptist Church, *Kansas City Star*, January 23, 1942. Mounted Clippings, Microfilm, Missouri Valley Special Collections, Kansas City Public Library. This building is no longer extant.

²² *Broadway Baptist Broadcaster*, 2.

²³ Conwell Carlson, "The Past Speaks." *The Story of Our Church Home, 75th Anniversary Booklet*, May 25, 1947. Broadway Baptist Church Archives.

²⁴ *Broadway Baptist Broadcaster*, 3. This building is no longer extant.

²⁵ *Broadway Baptist Broadcaster*, 3.

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the next century, membership had grown to 151, which parallels the growth of the entire Swedish community. By 1901, the congregation had outgrown the small building and began planning for an addition. Construction began in 1904 to build a new auditorium or sanctuary as an addition to the 1883 church (*Figure 7*). The 1883 church building was repurposed for Sunday school classrooms.²⁶ As the Swedish population grew, so did the membership. The new auditorium could accommodate the 204 members.²⁷ Within fifteen years, the demographics of the area surrounding the 1883/1904 church had changed. The majority of church members no longer lived in the vicinity.

The leaders of the First Swedish Baptist Church orchestrated a deal to sell the property on which the 1883/1904 church stood to the Kansas City Board of Education for \$12,000 in 1919.²⁸ That same year, they purchased the lot on which the nominated resource now stands for \$12,500. Prior to constructing a wooden tabernacle on the undeveloped lot at Broadway and 39th Terrace, the Church held services at the Masonic building at 39th Street and Broadway.²⁹ In keeping with past traditions, the Church enlisted one of its own to design the new building. Prominent local architect Phillip Drotts was a deacon with the church and the son of two founding members (*Figure 9*). With the basement complete in 1921, the Church could begin holding services and secular gatherings in the new building (*Figure 14*). One of the first documented events to take place in the basement of the new building was the wedding of Paul Edward Johnson and Hilda Elizabeth Lind on May 16, 1921 (*Figure 15*).³⁰ Groups such as the M. and M. Club, local organizations of Swedish business owners, groups organized to promote Swedish pride and customs, and the Ladies' Circle all published notices in *The Kansas City Kansan* to attract members from across the region and held meetings in the new church (*Figures 19 and 20*).³¹ It took another year to complete the upper part of the building, which included the six-hundred-seat auditorium (sanctuary) and three-story portion of the building with offices and classrooms, which was dedicated on December 20, 1923.³² The cornerstone from the 1904 church was incorporated into the wall of the entrance portico. The total cost for the new building was \$70,000.³³ Drotts designed the new First Swedish Baptist Church in the Gothic Revival style, which was popular for institutional architecture (churches and colleges) across the country (*Figure 8*).

²⁶ "The Past Speaks." Neither the 1883 church nor the 1904 auditorium addition are extant.

²⁷ *Broadway Baptist Broadcaster*, 3.

²⁸ "The Past Speaks."

²⁹ "Churches – Baptist – Broadway Baptist Church," *Kansas City Star*, December 28, 1923. Mounted Clippings, Microfilm, Missouri Valley Special Collections, Kansas City Public Library. "The Past Speaks." The Masonic building is no longer extant.

³⁰ Paul Edward Johnson & Hilda Elizabeth Lind, May 16, 1921. Historic Photograph, Broadway Baptist Church Archives.

³¹ "Church News," *The Kansas City Kansan*, December 24, 1922, page 14, "Swedish Baptists Announce a Series of Meetings for Week," *The Kansas City Kansan*, October 8, 1922, page 7, and "Overland Park," *The Olathe Mirror*, April 3, 1924, page 10. Microfilm, Missouri Valley Special Collections, Kansas City Public Library. The "M. and M. Club" was a local social club. More details of their history and purpose have not been identified.

³² "The Past Speaks."

³³ "The Past Speaks."

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With the new building complete, the First Swedish Baptist Church resumed full services in the sanctuary. The basement continued to serve as the community gathering space for religious and secular groups. Food was an important part of these gatherings. Celebratory events were accompanied by a Smorgasbord, the Swedish word for buffet with an array of hot and cold dishes.³⁴ In 1924, Dr. Oster, the reverend whose tenure spanned the construction of the new building, ended the practice of conducting the sermon in Swedish. This decision mirrors the positive attitude Swedish held toward assimilation and was not unique to the First Swedish Baptist Church. Other Swedish churches stopped conducting services in Swedish in the early 1920s.³⁵ Swedish was retained for special occasions while English became the preferred language for regular interactions. Following this major change, the Church entered a period of steadfast service where there were not any changes to the design, function, or operation of the building.³⁶ Celebratory gatherings for anniversaries of the founding of the Church included services as well as feasts in the basement fellowship hall that utilized the large open space and adjacent kitchen.³⁷ The Julotta Service, the traditional Swedish Christmas service which included specific songs and rituals, as well as a subsequent feast, was performed well after the period of significance (*Figures 21 and 22*).³⁸ Pastors came and went while membership grew steadily from 337 when the new building opened, to nearly 500 at the start of the 1940s. The congregation paid down the debt incurred for the new building, until it was completely paid off in 1943, the celebration of which included the burning of the mortgage.³⁹ Beginning in the 1940s, non-Swedes comprised an increasingly larger portion of the membership and they began taking on leadership roles within the Church.⁴⁰

Following with the construction of the new building, the First Swedish Baptist Church embarked on a commercial venture to attempt to offset the cost of the mortgage for the new construction. The Church purchased the lot immediately south of the church lot in 1929 and authorized the construction of a one-story commercial building, which was leased to a furniture store (*Figure 13*). The commercial building, which housed a furniture store for many years, was never intended to be physically connected to or affiliated with the Church. Services or gatherings that relate to the nominated building's significance under Criterion A: Ethnic History were not held in this commercial building during the period of significance. The Church sold the commercial

³⁴ Schirmer, 10-12.

³⁵ Johnson, 26.

³⁶ Hartley D. Larson, "Thus Far: A Resume of 80 years given Sunday morning," April 27, 1952, 2. Broadway Baptist Church Archives.

³⁷ "Church Centennial," *The Kansas City Star*, January 22, 1972. Mounted Clippings, Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

³⁸ Yvonne Guzman, "Swedish rite recalls old country," *The Kansas City Star*, n.d., Broadway Baptist Church Archives. "Holy Family Day," *The Kansas City Times*, December 25, 1953, page 30, and "Broadway Baptist," advertisement, *The Kansas City Times*, December 23, 1967, page 48. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

³⁹ *Thanksgiving Day Program*, November 25, 1943. Broadway Baptist Church Archives.

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property in the early 1940s to pay off the debt incurred for the construction of the church.⁴¹ Some of the proceeds were placed in a fund to finance a building campaign to improve the Sunday School classrooms. The Church then used those funds in 1949 to construct a small addition to the southeast corner of the building to connect to the existing classrooms and offices. Phillip Drotts designed this three-story addition that measured eighteen feet wide by thirty-four feet long.⁴² The exterior cladding materials match the rest of the west façade, except without the faux half-timbering. The interior included classrooms at each floor. This was the last project to affect the footprint of the building.

As the Swedish immigrants assimilated into American culture, there was less of a need for distinctly Swedish organizations. Swedish immigrants and their first-generation families lived in neighborhoods throughout the city, among many different nationalities. The Church continued to perform traditional Swedish ceremonies, such as the Julotta Service at Christmas. The official change of name from First Swedish Baptist Church to Broadway Baptist Church in 1949 signals the end of its deliberate association with the Swedish community.⁴³

With membership near 700 in 1966, the Church initiated a \$125,000 improvement project, which included updating and refreshing the finishes in the sanctuary and in the offices, as well as purchasing the commercial building to the south and converting it into classrooms to provide additional Sunday School facilities.⁴⁴ The storefront was altered by replacing the entire façade, including the large display windows, with stone veneer and narrow, high windows. The interior was converted to multiple classrooms. Two internal connection points to the Church were created at this time, neither of which is visible on the exterior. The alterations to the commercial building do not affect the integrity or function of the Church. The interior connections were severed in 2017 and the commercial building was sold as a separate parcel. The historic setback of the church and the lack of setback of the commercial building was maintained during this renovation.

Comparable Properties

In addition to First Swedish Baptist Church, there are only three extant properties that convey associations with the Swedish immigrant community in Kansas City. The Nytta, Noje och Enighet (NN&E) Lodge at 2139 Summit Street is the earliest building that reflects associations

⁴⁰ "The Past speaks." The research does not indicate how many non-Swedes were members of the church, just that they were included in the membership.

⁴¹ Larson, 2.

⁴² "A New Addition Ready," *Kansas City Star*, January 28, 1950. Mounted Clippings, Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

⁴³ Missouri Secretary of State, "Pro Forma Amended Decree Changing the Name of First Swedish Baptist Church, of Kansas City, Missouri to Broadway Baptist Church, of Kansas City, Missouri." August 27, 1949. Broadway Baptist Church Archives.

⁴⁴ "Baptist Church Remodeling on Public View," *Kansas City Times*, April 22, 1967. Mounted Clippings, Microfilm, Missouri Valley Special Collections, Kansas City Public Library. The commercial building is the same property the church constructed in 1929 and sold in the early 1940s.

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with the early Swedish community when it was concentrated in the Swede Hill neighborhood between 14th and 25th streets. This building served as the lodge hall into the late 1960s. This building looks like a typical two-part commercial block building with first-floor retail space and upper stories that could have housed residential, office, or social functions (*Figure 16*).

The construction history of the Swedish Evangelical Lutheran Church, the second extant building associated with the Swedish immigrant community, parallels the migration of the Swedish community southward, similar to the First Swedish Baptist Church. The first church the Swedish Evangelical Lutheran congregation constructed is no longer extant. The extant church building was constructed at 23rd Street (Avenida Cesar E. Chavez) and Madison Avenue, in the heart of the area formerly known as "Swede Hill" and less than two blocks east of the NN&E Lodge (*See Figure 1 "Swede Hill (Johnson)"*). Completed in 1900, this building was converted to a Catholic church in 1919. While this building has a longer association with the Mexican-American community versus the Swedish-American community, it may be eligible for one or both of these communities under Criterion A: Ethnic History. When the Swedish congregation sold the Lutheran Church building in 1919, they moved south and east to follow the Swedish residents. However, the Swedish Evangelical Lutheran Church moved three miles north and east of the largest concentration of Swedish residents, to the corner of 30th Street and Benton Boulevard (*Figure 18*).⁴⁵ In comparison, the nominated property stood less than a mile from most Swedish residents when it was constructed. The Swedish Evangelical Lutheran Church, constructed c.1924, also discontinued the use of Swedish for services during the 1920s, much like the First Swedish Baptist Church. The Swedish congregation sold the building at 30th and Benton to an African American Baptist congregation in 1955. All Swedish customs ceased at this location with the sale of the building.⁴⁶

ARCHITECT

Phillip Drotts, Architect

Phillip Drotts began working as an architect in Kansas City in 1904 following his graduation from Columbia University. Drotts worked with two other prominent local architects, John McKecknie (1907-1910, 1914-1915, and 1917-1918) and Ernest Brostrom (1920-1923). In addition to designing the First Swedish Baptist Church in 1920, he also designed the 1921 Newbern Apartments (523 E. Armour Boulevard, NR Listed 1980), the 1924 Immanuel Lutheran Church (4205 Tracy Avenue), and the 1925 Aladin Hotel (1213 Wyandotte Street, NR Listed 1983).⁴⁷ Phillip Drotts' parents, Mr. and Mrs. Johan Drotts, were two of the eighteen founding members of the First Swedish Baptist Church.⁴⁸ Drotts grew up in the church and was an active member, serving as deacon. Drotts designed both the original building and the 1949 addition.

⁴⁵ The Gothic Revival building at the northeast corner of 30th Street and Benton Boulevard is extant.

⁴⁶ Johnson, 27.

⁴⁷ Sherry Piland, "Drotts, Phillip: A Kansas City Architect," Landmarks Commission, *Historic Kansas City Foundation Gazette*, July/August 1983.

⁴⁸ "The Past Speaks."

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He retired from architecture in the 1950s and died in 1960.⁴⁹ The builder, Swan E. Johnson, was a carpenter who was also a life-long member of the First Swedish Baptist Church.

CONCLUSION

The First Swedish Baptist Church is significant for its associations with the Swedish community in Kansas City, a distinct ethnic group that arrived in the mid- to late-1800s. As the population increased the Swedish community relocated in a southward direction. The nominated building, used as a community resource and source of pride, was constructed in the area where Swedish residents moved following the migration from the early west-side neighborhood where they first settled. The First Swedish Baptist Church, especially the basement, served as a gathering place for religious and secular activities. Swedish congregants formed groups that met in the church basement and classrooms. Celebratory events featured large feasts known as Smorgasbords, highlighting the importance of the large open space of the fellowship hall and the adjacent kitchen. The architect was a son of Swedish immigrants who founded the Church. Criteria Consideration A applies to the First Swedish Baptist Church, as it was constructed for and continues to function as a religious facility. However, the First Swedish Baptist Church still qualifies for listing in the National Register of Historic Places because its significance is derived from its association a specific ethnic history rather than its association with religious doctrine. The nominated building retains excellent integrity to clearly convey its historic function and the area of significance.

⁴⁹ Piland.

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Historic Photo: First Swedish Baptist Church, c. 1923. Broadway Baptist Church Archives.

Historic Photo: Mr. and Mrs. Johan Drotts, parents of Church architect Phillip Drotts. n.d.
Broadway Baptist Church Archives.

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Paul Edward Johnson & Hilda Elizabeth Lind, May 16, 1921. Historic Photograph. Broadway Baptist Church Archives.

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Thanksgiving Day Program. November 25, 1943. Broadway Baptist Church Archives.

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Verbal Boundary Description (On continuation sheet)

The boundary is the current legal parcel of the 1921-1923 First Swedish Baptist Church and the 1949 addition, specifically the west 130.5 feet of the north 22 feet of Lot 3 and the west 130.5 feet of Lot 4 of Louis Vogel's First Addition in Kansas City, Jackson County, Missouri.

Boundary Justification (On continuation sheet)

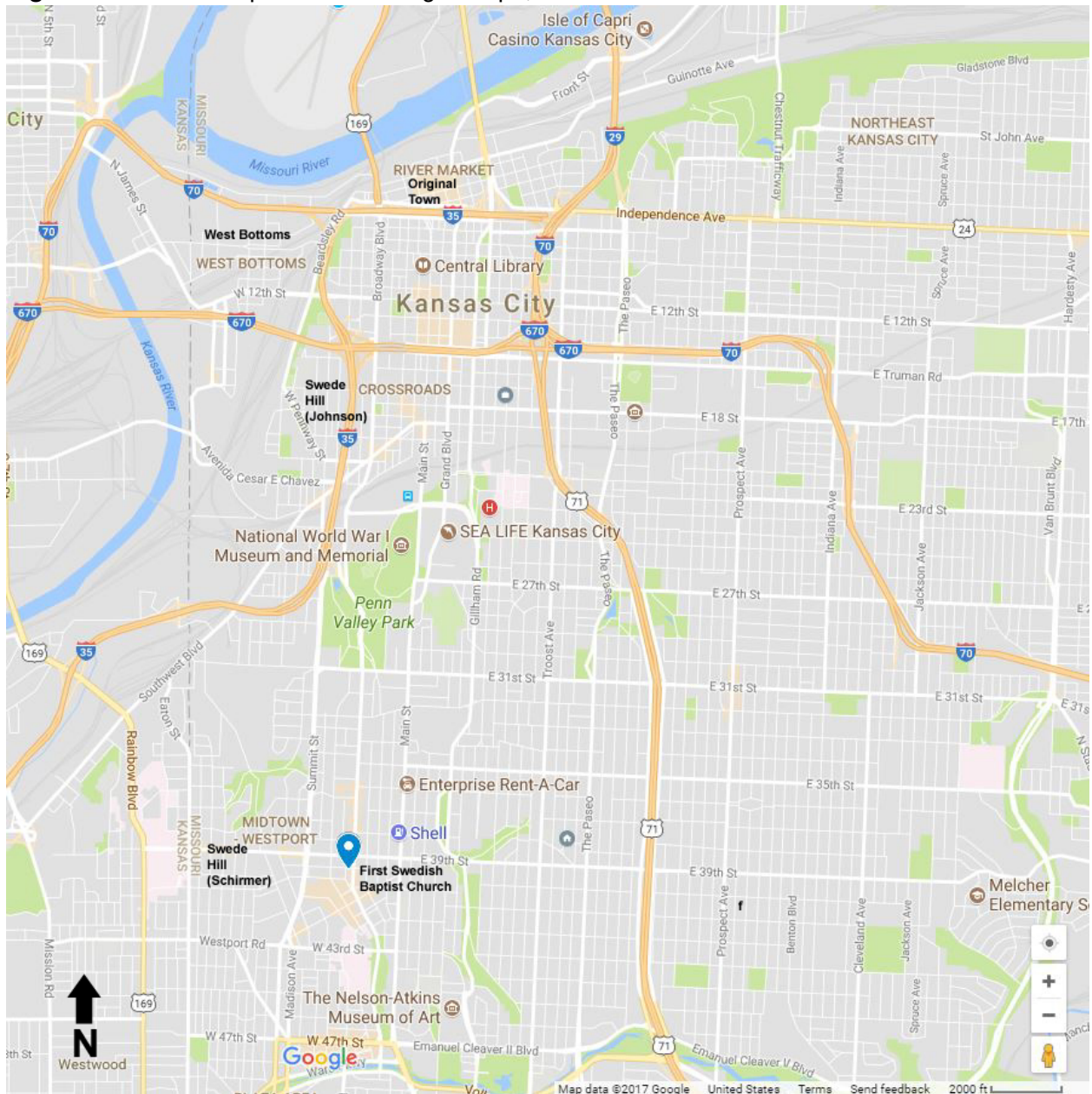
The boundary includes the parcel historically associated with the nominated property. The one-story commercial building to the south was constructed in 1929 for the purpose of income for the church, not to house any activities or gatherings associated with the church. This building did not have a significant relationship with the nominated property, neither when it was constructed nor throughout the period of significance, as significant activities associated with Criterion A: Ethnic Heritage did not take place in the building. The building currently occupies a separate legal parcel with a separate owner and is therefore not included in the boundary for the Church.

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Figure 1. Context Map. Source: Google Maps, 2017.



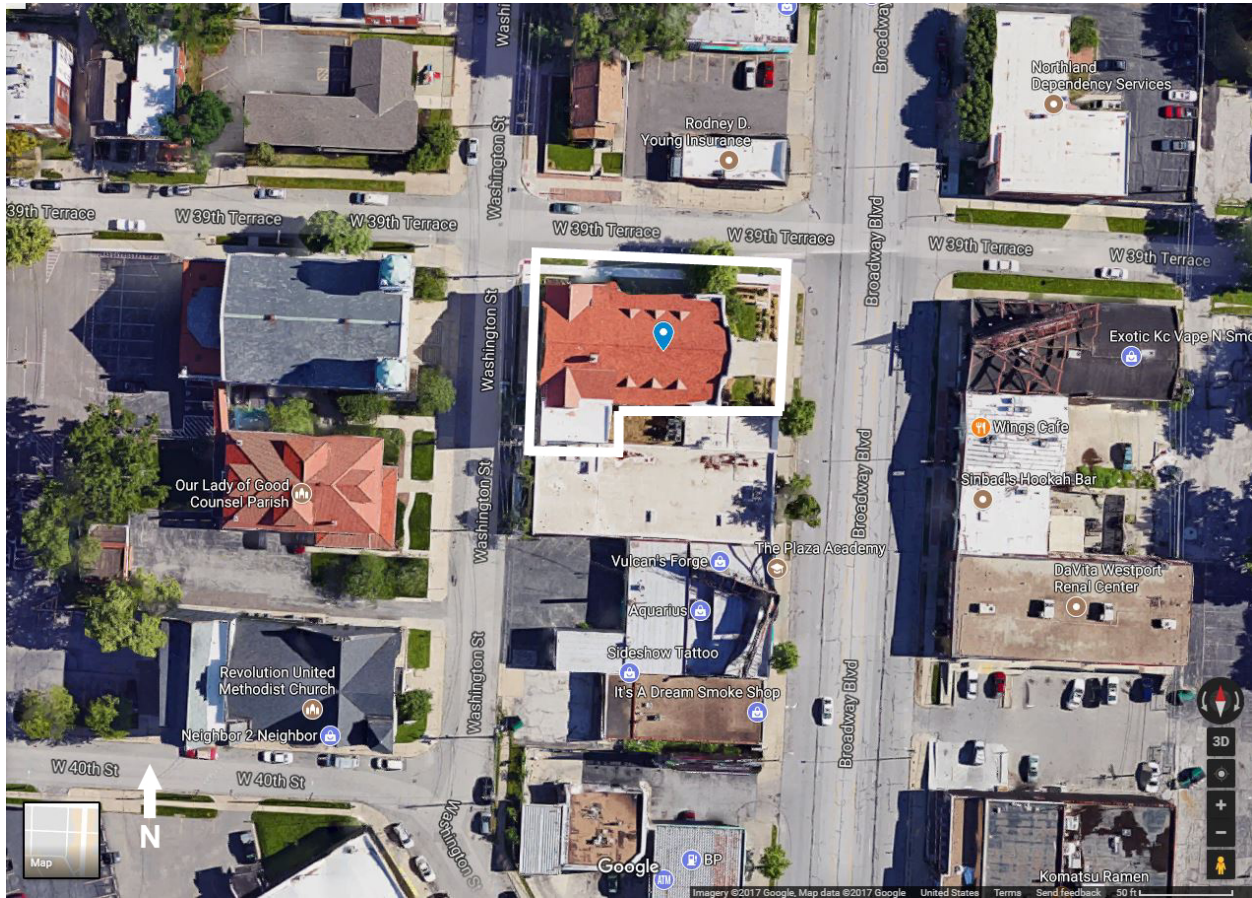
First Swedish Baptist Church
3931 Washington Street, Kansas City, Missouri
39.05566
-94.59125

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Jackson County, Missouri
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Figure 2. Site Map. Source: Google Maps, 2017.



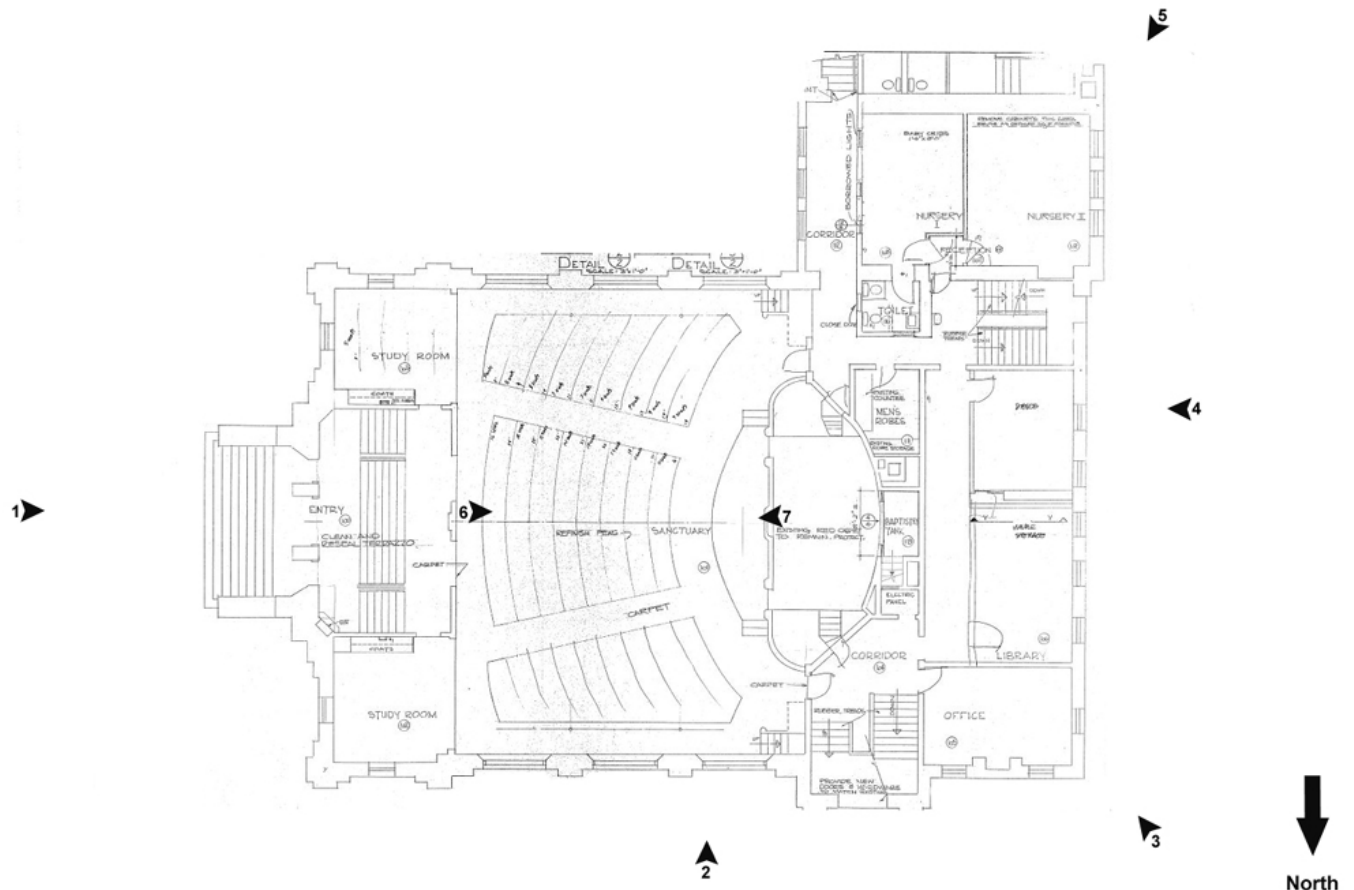
First Swedish Baptist Church
3931 Washington Street, Kansas City, Missouri
39.05566
-94.59125

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N/A
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Figure 3. Photo map, First floor plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation. These plans reflect the current configuration of the building.

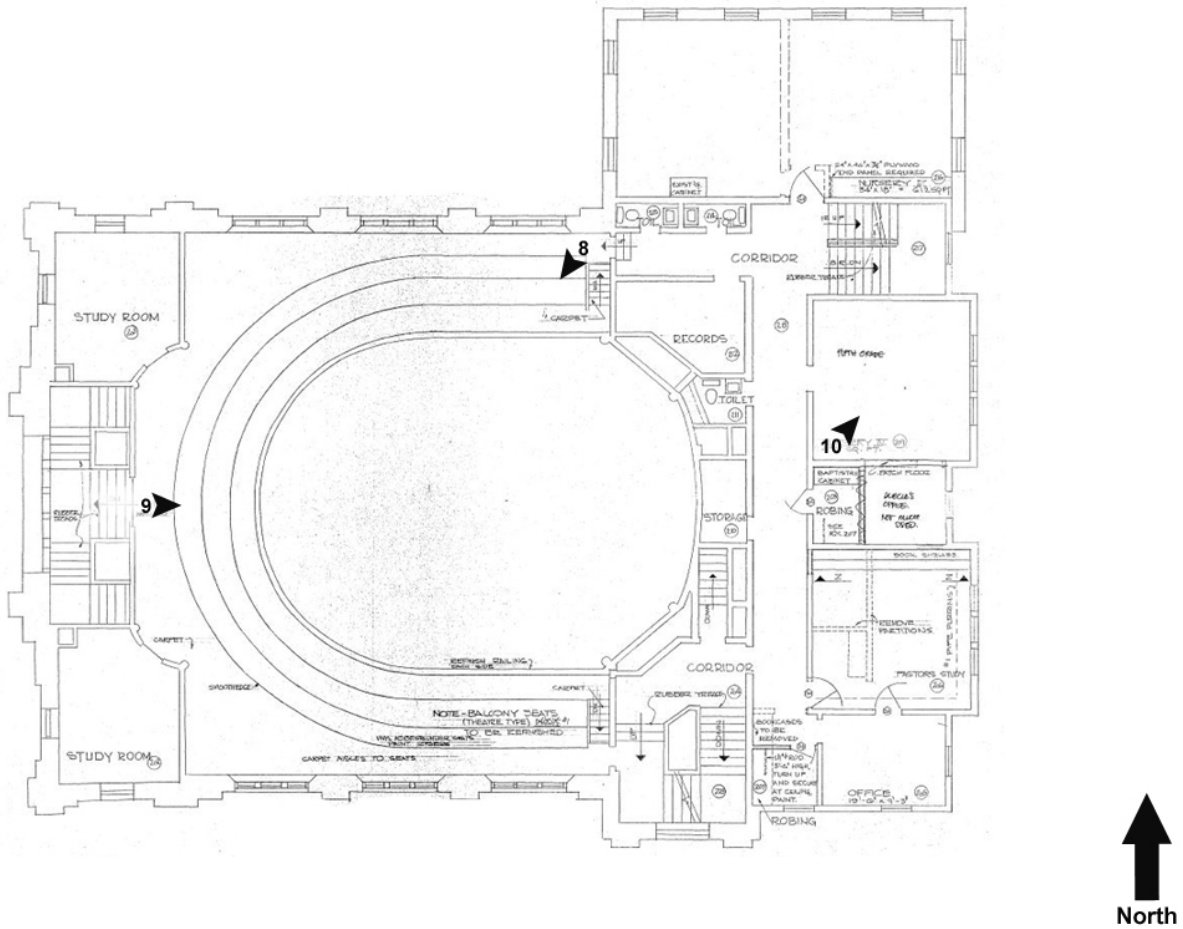


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Figure 4. Photo map, Second floor plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation. These plans reflect the current configuration of the building.

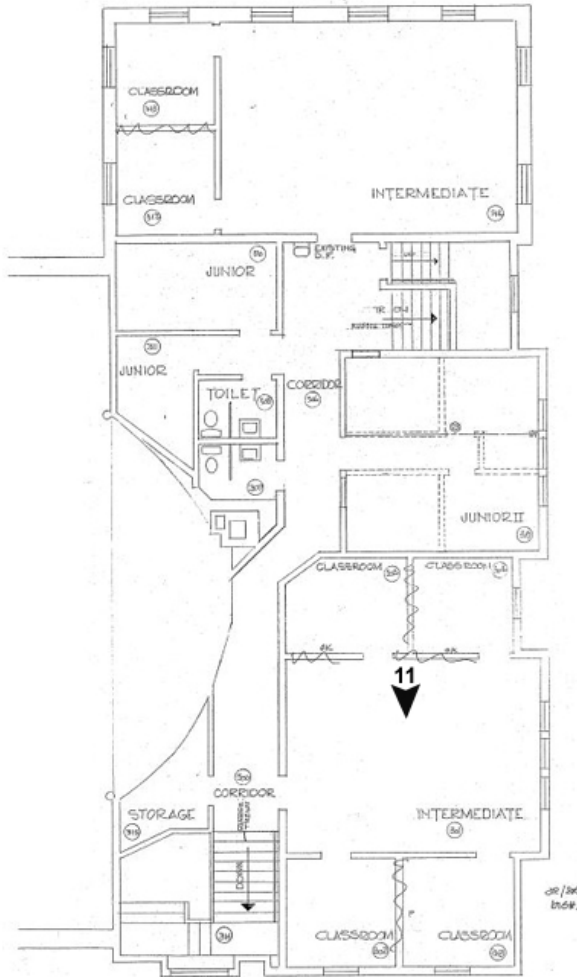


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Figure 5. Photo map, Third floor plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation. These plans reflect the current configuration of the building.

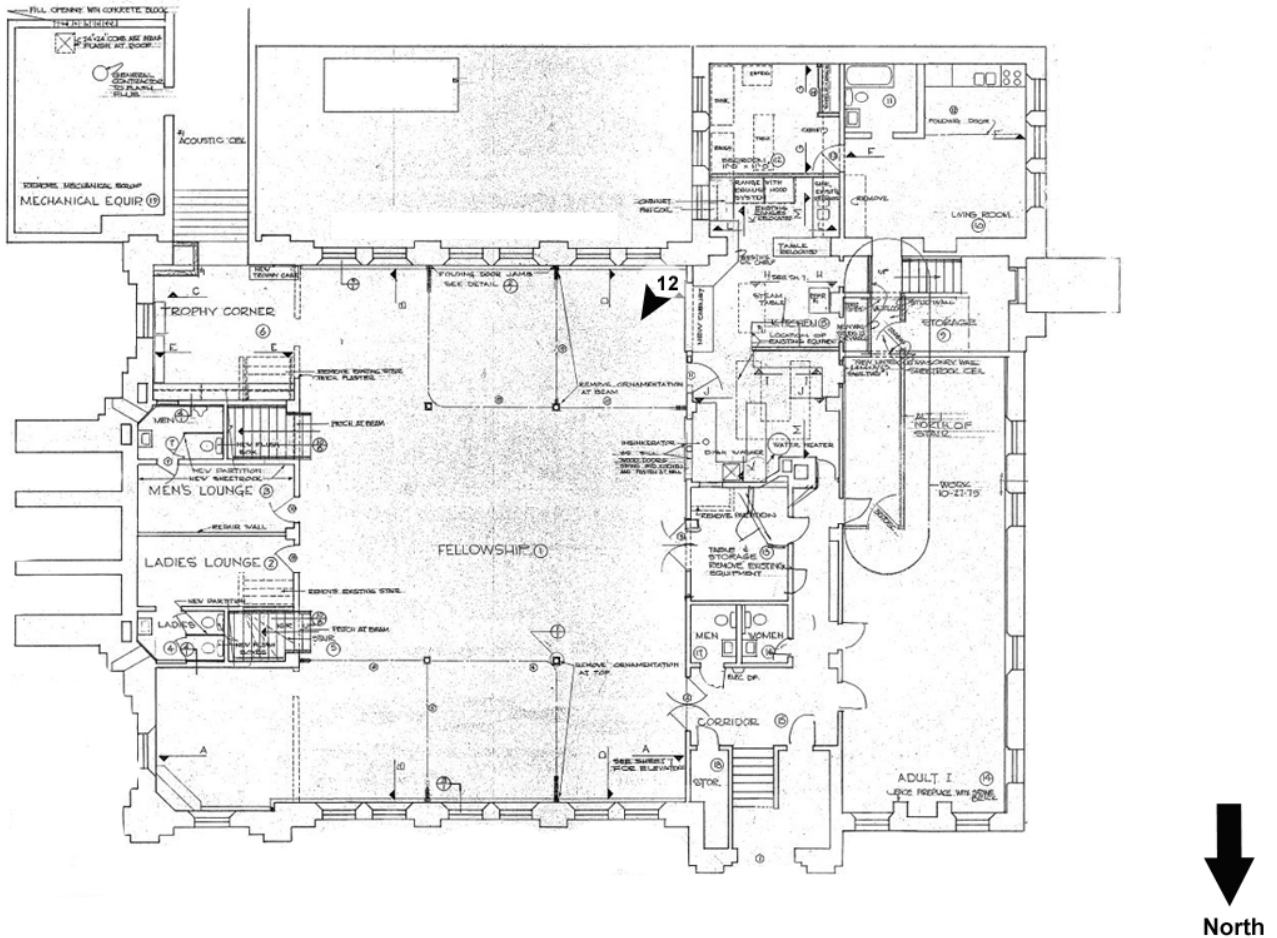


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N/A
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Figure 6. Photo map, Basement plan. Source: Robert Champlin Architects, 1966, amended by Rosin Preservation. These plans reflect the current configuration of the building.

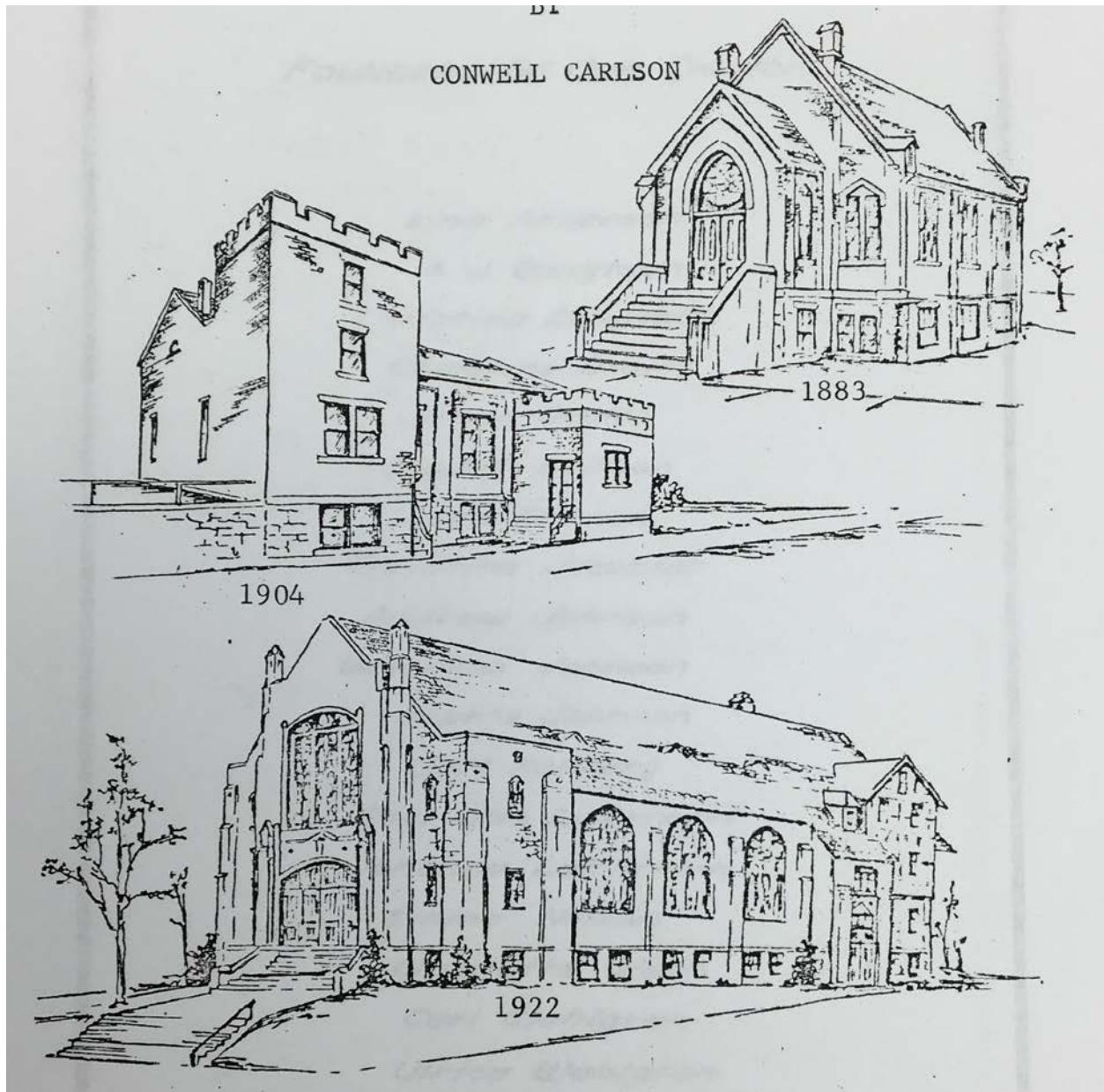


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Figure 7. Historic renderings of First Swedish Baptist Churches. Source: *The Story of Our Church Home.*



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Figure 8. Historic Photo, c. 1923. Broadway Baptist Church Archives.



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Figure 9. Historic Photo: Mr. and Mrs. Johan Drotts, parents of Church architect Phillip Drotts.
n.d. Broadway Baptist Church Archives.



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Figure 10. Stone fireplace in first-floor office. Source: Brad Finch, f-stop Photography, 2017.



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Figure 11. Site Plan with dates of construction for the Church and the adjacent commercial building. Source: Google Maps, annotated by Rosin Preservation.



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Figure 12. Broadway Boulevard, view southwest. Source: Brad Finch, f-stop Photography, December 2017.



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Figure 13. Kansas City 1940 Tax Assessor Photograph of 1929 Commercial Building at 3917 Washington Street. Source: Missouri Valley Special Collections, Kansas City Public Library.



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Figure 14. Historic Aerial Photograph from 1922. Source: Kansas City Historic Preservation Office, annotated by Rosin Preservation.



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Figure 15. Historic photograph of Paul Edward Johnson & Hilda Elizabeth Lind, May 16, 1921.
Source: Broadway Baptist Church Archives.



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Figure 16. The Nytta, Noje och Enighet (NN&E) Lodge at 2139 Summit Street, constructed in 1900 . Source: Google Street View, 2017.



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Figure 17. Former Swedish Evangelical Lutheran Church, now Our Lady of Guadalupe Catholic Church. Source: Google Street View, 2017.



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Figure 18. Former Swedish Evangelical Lutheran Church, 30th Street and Benton Boulevard.
Source: Google Street View, 2017.



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Figure 19. Clipping from newspaper. "Swedish Baptists Announce a Series of Meetings for Week," *The Kansas City Kansan*, October 8, 1922, page 7. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.



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N/A
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Figure 20. Clipping from newspaper. "Overland Park," *The Olathe Mirror*, April 3, 1924, page 10. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.



Figure 21. Clipping from newspaper. "Holy Family Day," *The Kansas City Times*, December 25, 1953, page 30. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

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Figure 22. Clipping from newspaper. "Broadway Baptist," advertisement, *The Kansas City Times*, December 23, 1967, page 48. Microfilm, Missouri Valley Special Collections, Kansas City Public Library.

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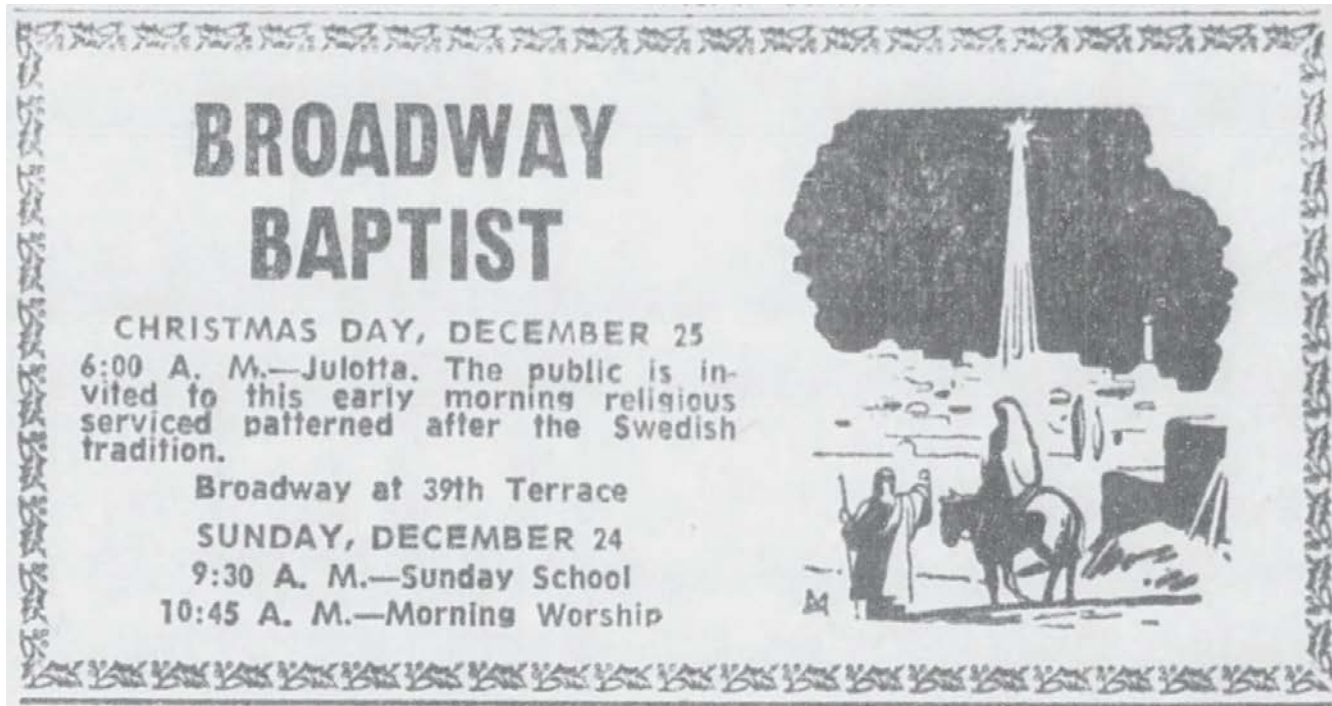
First Swedish Baptist Church

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County and State

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Handicap parking

Handicap parking

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The
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