

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 Saint Paul African Union Methodist Church

other names/site number \_\_\_\_\_

## 2. Location

street & number 401 I Street, SE

☐

not for publication

city or town Washington

☐

vicinity

state DC

code DC

county \_\_\_\_\_

code 001

zip code \_\_\_\_\_

## 3. State/Federal Agency Certification

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

I hereby certify that this X 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 X meets    does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

   national

   statewide

X local

Signature of certifying official/Title

Date

District of Columbia Historic Preservation Office

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

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## 5. Classification

### Ownership of Property

(Check as many boxes as apply.)

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

### Category of Property

(Check only **one** box.)

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

### Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing
1	buildings
	district
	site
	structure
	object
1	<b>Total</b>

### Name of related multiple property listing

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

N/A

### Number of contributing resources previously listed in the National Register

0

## 6. Function or Use

### Historic Functions

(Enter categories from instructions.)

RELIGION/Church

### Current Functions

(Enter categories from instructions.)

RELIGION/Church

## 7. Description

### Architectural Classification

(Enter categories from instructions.)

OTHER: Vernacular Gothic

### Materials

(Enter categories from instructions.)

foundation: Concrete and Brick

walls: Brick

roof: Asbestos

other:

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### Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

#### Summary Paragraph

Located at the corner of Fourth and I Streets in southeast Washington, D.C., Saint Paul African Union Methodist (AUMP) Church is a modest-scaled basilican plan church building with a front-facing gable and a two-story corner tower. Constructed in 1924, Saint Paul AUMP Church was designed by African-American architect, Romulus C. Archer for a working-class African American congregation. It is constructed of a tapestry-type buff brick and is designed in a vernacular Gothic Revival-style, characterized by asymmetrical massing, a corner tower with crenellation, pointed arches and buttressing. The building faces north to I Street and extends 66 feet long along Fourth Street.

When Saint Paul was built in 1924, it adjoined a block of two-story rowhouses to the east. The row houses were later replaced by three-story apartment houses. Today, the church is one of the few remaining historic buildings in a neighborhood of newly constructed and still-developing townhouses and high-rise condominiums. The recently constructed townhouses to the east of the church are modestly scaled, in keeping with the historic buildings formerly on the site.

Despite notable alterations, namely replacement of the original double-lancet tracery windows, St. Paul AUMP Church retains its original form and massing with no significant additions, its original materials, quality workmanship, feeling and association.

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### Narrative Description

The main facade of St. Paul AUMP Church consists of three principal parts: a central gable flanked by a projecting corner tower with a crenellated cap to the west and an end pier with a crenellated parapet wall to the east. The corner tower, which projects in front of the plane of the building and rises above the roofline, commands the intersection of Fourth and I Streets, SE. The principal entrance to the church is located in the corner tower on the center of the first floor of the tower wall facing I Street. It is raised slightly above ground level, is reached by a set of brick replacement steps and features a Gothic Revival-style pointed arch opening with a the brick arch springing from limestone imposts. A pair of plywood replacement doors within the opening is topped by a pointed-arch transom filled with weatherboard siding (not original). A small light fixture sits at the apex of the arch in lieu of a central keystone. In the second story, above the primary entrance and also on-center of the tower wall, is a single, long and narrow pointed-arch lancet window. Like the door arch, the arch of this lancet window is formed by soldier course bricks springing from limestone imposts. Within the lancet opening, the window features a wooden fleur-de-lis sash head and original diamond-shaped, leaded glass panes in a variety of colors (yellow, red)

The tower continues to rise above the lancet window, culminating with a crenellated cornice. Between the lancet window and cornice there is a row of soldier-course brick forming a stringcourse, and above this, a frieze consisting of a series of small, square panels formed by rubbed, red bricks recessed into the buff brick façade.

The front-facing central gable of the church is slightly recessed from the corner tower and is one-bay wide. The gable features a single, pointed arch opening on-center of the wall with a decorative, bas-relief panel above it in the attic level of the gable. The arched opening is broad and pointed, formed by soldier course bricks springing from limestone imposts and set upon a concrete sill. The lower level of the arch is filled with a set of three, aluminum replacement windows, while the tympanum area is filled with a smooth stucco finish.

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The bas-relief panel above the window features a raised, red terra cotta panel with embossed vegetal motifs including ferns with unfurling fronds and sun flowers. The panel measures approximately 24" x 18" and is slightly recessed into the brick wall. Above the panel are a series of smaller, white limestone decorative blocks, arranged in the form of a pyramid mimicking the triangular shape of the gable end and perhaps symbolizing the Trinity.

A single-bay end wing is located to the west of the central gable, along the same wall plan. This end bay features a pointed-arch opening that is smaller than that of the main gable, but emanates from the same sill line. Like the other arches, this arch is formed by soldier course bricks springing from limestone imposts. The lower half of the opening has a pair of sliding aluminum replacement windows, while the upper half is coated with a smooth stucco finish. A stringcourse formed of soldier-course bricks rises above the pointed arch, while a row of four, brick-filled, square panels rises in turn surmounts the stringcourse. A crenellated parapet wall culminates at the roofline of the bay. The square panels, similar to those in the tower, are filled with five, unglazed bricks laid in a pattern with a header and stretcher brick on top of three soldier-course stretcher bricks.

A limestone cornerstone is located at the northwest corner of the building in this end bay. The cornerstone reads: ST. PAUL AUMP CHURCH BUILT MAY 11 1924 AD.

The west side wall of the church building extends four bays deep along 4th Street, SE, including the bay of the tower and three bays along the wall of the nave. This side wall is set back about ten feet from the 4<sup>th</sup> Street sidewalk with a wooden handicapped ramp providing access into the church building. The front bay—the west side wall of the tower—features two lancet windows at each of the two stories of the tower. The lancet windows are set upon limestone sills and have narrow pointed arch openings where the arch springs from limestone imposts. The first story lancet is slightly smaller than the second story one and has a double-hung replacement window filling the opening. The second-story lancet retains its original wooden tracery sash and diamond-shaped leaded stained glass window. The tympanum is filled with a stucco finish (not original).

The three bays of the nave are defined and separated by modest brick buttresses with rounded tops. Each bay consists of three, pointed-arch openings, including an entrance door on-center and windows to either side. The center entrance contains double wooden replacement with stucco infill in the tympanum of the pointed arch. This central bay is topped by a raised parapet wall emphasizing this side the entrance. The pointed arch windows to either side are similarly sized with the apex of the arches and the imposts on the same line as those of the door. The window openings have replacement sash in the lower levels with stucco infill in the tympanums. A row of soldier-course brick caps the top of the wall at the cornice line.

When Saint Paul was built in 1924, it was separated from a block of two-story rowhouses to the east by a narrow passage. Thus, the east wall of the building consists of an un-fenestrated wall laid in common red brick for about three quarters of its length, with a tall, pointed arched window opening at the upper level of the wall towards the rear of the building. The window opening has been partially filled in with stucco surrounding a rectangular aluminum sliding replacement window. Two small air conditioners have been mounted in the blank section of wall.

The rear wall of the church, which faces south, was originally separated from a row of houses by a small shed that contained a toilet. The gable end wall is laid with common red brick, rather than having the buff-colored face brick of the two primary elevations. A rose window whose circumference is formed of brick and whose sash is wooden survives in the upper level of the gable end. A basement-level door with a segmental arch and other segmental arched openings, now infilled with brick, make up this rear elevation. In addition, a brick chimney rises from ground level to above the level of the roof ridge.

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Interior:

The interior of Saint Paul church consists of an entry vestibule, a sanctuary, and a second-story balcony-cum-storage area. The main entrance to the church, located in the tower bay, opens into an entry vestibule with a stair against the back wall leading to the balcony and a door to the left leading into the nave. The interior doors, located behind the plywood exterior doors and set within the Gothic arch surround, consist of a pair of wood and glass doors with recessed wood panels in the lower level and four, square panes of glass in the upper level. The vestibule is carpeted and has stuccoed walls above wood-veneer wainscoting, all replacement materials. The stair is original and features a quarter-turn, closed stringer wood stair with a square-edged newel post and square balusters. At the upstairs landing, a newel post makes the transition between the stair railing and an enclosed balustrade wall.

From the first floor, the entry vestibule leads through a pair of swinging replacement doors into a narthex, located below the enclosed balcony. The narthex opens directly into the sanctuary. The sanctuary offers a center aisle plan with pews to either side and a raised chancel at the end. A pulpit is located on-center of the chancel, while the choir is off to the left. The choir has the only three original pews in the church. The sanctuary is fully carpeted and the walls are clad in stucco over a wood veneer wainscoting. The chancel wall has been furred out and stuccoed, obscuring the original rose window that decorated this end wall.

At the rear of the chancel, a straight-flight stair leads down to restrooms.

The second floor balcony, reached from the stairs in the entry vestibule has been enclosed and converted to storage. The original tin ceiling survives.

## **INTEGRITY**

Despite certain significant changes, most notably window replacements, Saint Paul AUMP Church retains its integrity. It is located at Fourth and I Streets, S.E. at the site where it was built in 1924. The church is no longer part of a working-class African American neighborhood with modest residences, but is instead one of the few surviving historic resources in a newly developing area of town houses and condominiums. The church building retains its original form and massing with no major additions. The most significant alteration consists of the removal of the original tracery windows and their replacement with inappropriate metal sliders; however, despite this loss, the pointed-arch openings survive intact as does the building's decorative ornament. As a still functioning and active African American church, Saint Paul Church retains its integrity of association and feeling.

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## 8. Statement of Significance

### Applicable National Register Criteria

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

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

### Criteria Considerations

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

Property is:

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

### Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: Black

### Period of Significance

1924-1961

### Significant Dates

1924

### Significant Person

(Complete only if Criterion B is marked above.)

### Cultural Affiliation

African American

### Architect/Builder

R. C. Archer, Jr.

### Period of Significance (justification)

The Period of Significance of Saint Paul AUMP Church extends from 1924, the year the building was constructed, until 1961, a point fifty years from the present.

### Criteria Considerations (explanation, if necessary)

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**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance and applicable criteria.)

### **Summary Statement of Significance:**

Located at 401 I Street SE, Saint Paul African Union Methodist Protestant Church is the only church in the District of Columbia evolved from what is considered the oldest incorporated independent African American denomination in the country. The African Union Methodist Protestant (AUMP) Church, founded in 1805 by the formerly enslaved Peter Spencer, was incorporated in 1813, some three years before the better known and larger African Methodist Episcopal Church. Like the AME Church, the denomination was an offshoot of the Methodist Church, formed as a result of racial discrimination. The Washington congregation of the AUMP Church that became Saint Paul began worshipping as a prayer group in 1900.

The AUMP denomination is also noted for having initiated America's oldest continuously celebrated, African-American religious festival, the Big Quarterly, or "August Quarterly," founded in 1814. The AUMP denomination's Big Quarterly served as the annual church conference, quarterly business meeting and as a revival. It has been held annually since in Wilmington on the last Sunday of August. It provided a rare opportunity for enslaved people to worship God in community with one another and in the emotional, unrestrained manner carried over from West Africa that many preferred and for which they were shunned by the white congregations. The gathering, which also had a street fair atmosphere, became an interfaith celebration. At its peak in 1879, attendance was 20,000.

In addition, Saint Paul church is significant as a modest place of worship in a working-class, African-American community located in the industrial area between Capitol Hill and the Washington Navy Yard. The church survived two substantial community razing and redevelopment projects—one in the 1940s that resulted in the erection of over 700 units of public housing, and the more recent HOPE VI mixed-income townhomes, leaving the church one of the few historic buildings of this neighborhood.

Saint Paul was designed by Romulus C. Archer, Jr., Washington's second licensed African-American architect. Archer's long career was most distinguished for his church designs. Saint Paul was both his first important commission and his first church design in Washington.

Saint Paul AUMP Church meets National Register Criteria A and C at the local level of significance with Architecture and Ethnic Heritage as the Areas of Significance. The church meets Criterion A because it is associated with events that have made a significant contribution to the broad pattern of Washington, D.C.'s history: Saint Paul AUMP Church is the only extant Washington, DC church representing the oldest independent African American denomination in the country; and Saint Paul's is the last surviving church in the Navy Yard area of Washington, an area that experienced two periods of widespread demolition and rebuilding since its construction.

Saint Paul AUMP Church meets Criterion C because it provides an excellent example of a modest-scaled church designed by and for a working-class African American congregation and is the design product of Washington's second-licensed African American architect.

The Period of Significance for Saint Paul's AUMP Church extends from 1924, when the church was erected, to a point fifty years from the present.

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**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

**Architecture:** Saint Paul AUMP Church is an outstanding example of an African-American house of worship erected by its working class congregation and designed by an African American architect. Its modest scale reflects the circumstances of its creation and its surrounding neighborhood, while its ecclesiastical design, including pointed arched windows and bell tower, reflects the congregation's pride in its house of worship. Saint Paul's building retains a high degree of integrity and is the most intact church of its type and era erected by an African-American congregation in the southeast quadrant west of the Anacostia River.

**Ethnic Heritage:** Saint Paul AUMP Church is the only church in the District of Columbia evolved from what is considered the oldest incorporated, independent African-American denomination in the country.

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**Developmental history/additional historic context information** (if appropriate)

The Growth of the African Union Methodist Protestant (AUMP) Denomination

Today's African Union Methodist Protestant (AUMP) Church is the direct descendent of the first incorporated church organized and controlled by African Americans. The primary founder of the AUMP church was Peter Spencer (1779-1843), born a slave in Kent County, Maryland during the American Revolution. Freed at the death of his master, Spencer moved to Wilmington, Delaware, where he worked as a mechanic.<sup>1</sup> There he became active in the Asbury Methodist Episcopal Church, but quickly discovered that, in the words of Bishop Daniel J. Russell's history, "the old sainted mothers and fathers who were touched by the Holy Spirit and felt to express their joy and praises to God in words aloud were made quickly to understand that they were to be seen but not heard."<sup>2</sup>

Spencer espoused the rights of African Americans within the Methodist church and, in 1805, successfully petitioned to establish an African-American congregation in Wilmington after they were denied church rites because of their race.<sup>3</sup> Spencer and his fellow worshippers spent years battling to make decisions about their separate congregation's affairs until the white Methodist governing body told them "they must submit willingly or give up the church." In June 1813, they established the "African Union Church" or the "Union Church of African Members," incorporating in Wilmington.<sup>4</sup>

In 1814, Spencer founded the "Big Quarterly" as the annual church conference and revival. Held in Wilmington on the last Sunday of every August, it provided a rare opportunity for enslaved people to worship God in community with one another and in the emotional, unrestrained manner carried over from West Africa that many preferred and for which they were shunned by the white congregations. From the beginning the event was the responsibility of the women of the church who could also be licensed to preach. The atmosphere was one of a street fair with religious praising and fellowship amidst food vendors and singing groups strolling up and down amidst a scene of general gaiety. Storytelling, costume parades and faith healing were all a part of the day's activities. A setting where scores of enslaved blacks were able to mingle with free people of color, it was also said to be the starting point for escapes to freedom by people in bondage, hence the noted presence of Underground Railroad conductors and slave catchers on the sidelines.<sup>5</sup> Not only did the event offer a safe social outlet for people of color, it encouraged ecumenism among black church people of various denominations well into the twentieth century.

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<sup>1</sup> Right Rev. Daniel James Russell, *History of the African Union Methodist Protestant Church*, (Philadelphia: Union Star Book and Job Printing and Publishing House, 1920), p. 5.

<sup>2</sup> Russell, p. 6.

<sup>3</sup> Russell, p. 7; Wardell J. Payne, ed. *Directory of African American Religious Bodies: A compendium by the Howard University School of Divinity*, (Washington, D.C.: Howard University Press, 1991), pp. 54-55.

<sup>4</sup> Russell, p. 9. See also Lewis V. Baldwin, *"Invisible" Strands In African Methodism: A History of the African Union Methodist Protestant and Union American Methodist Episcopal Churches, 1805-1980*, ATLA Monograph Series 19, (Metuchen, New Jersey: Scarecrow Press, 1983), pp.130-131.

<sup>5</sup> Baldwin, p. 131.



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The Big Quarterly, or "August Quarterly," as it is sometimes known, is still conducted today and is considered the oldest continuously celebrated African-American religious street festival in the nation. In August 2002, Senator Joe Biden of Delaware issued a statement from the floor of the United States Senate recognizing the importance of the Big Quarterly as a festival that honors the visionary leadership of Peter Spencer and that "combines worship with a cultural celebration and a spirit of reunion, of renewing ties with family, friends and with a history of activism that continues to inspire us all."<sup>6</sup>

During the remaining years of his life, Bishop Spencer traveled widely, establishing more than 30 new churches and aligning small congregations in New York and Pennsylvania with the Union Church. Spencer was also active in anti-slavery efforts, participating in the escape of several slaves from Delaware, a slave-holding state until the Civil War.<sup>7</sup>

In 1866, the African Union Church united with the First Colored Methodist Protestant Church to form the African Union First Colored Methodist Protestant Church of the United States of America or African Union Methodist Protestant Church. While the Quarterly attendance after this date soared to the thousands – an estimated 20,000 in 1879 – an 1891 survey of Methodism calculated that the AUMP Church had about 3,400 members nationally, less than one percent the size of the African Methodist Episcopal Church's estimated 452,000 members.<sup>8</sup> The last reported membership figures, in 1957, listed 5,000 persons and 35 churches. Most AUMP congregations were in the Wilmington area, Northern Maryland, or Southern New Jersey, with large churches in Philadelphia and Camden, as well as a congregation in Ontario.<sup>9</sup> Although the AUMP Church was well established in Baltimore, city directories do not show any AUMP congregations in Washington, D.C. prior to the twentieth century.

In comparison, the African Methodist Episcopal Church was founded in Philadelphia in April 1787 similarly as a result of discrimination against black members of Saint George's Methodist Episcopal Church. Led by Richard Allen, Absalom Jones and others, members founded the Free African Society as a beneficial and mutual aid society, which then planned a nondenominational church in 1791. Bethel Church was formalized in Philadelphia in July 1794. However, the official denomination, the African Methodist Episcopal (AME) Church, with Allen as its first bishop, was not officially established until April 1816, some three years after the incorporation of the AUMP Church! Although Peter Spencer was present at the 1816 meeting to organize the AME Church, he chose not to unite with Allen's followers.<sup>10</sup>

### The Formation of Saint Paul's Congregation and Its Relationship to City Development Patterns

According to oral history, the genesis of Saint Paul's congregation was an informal prayer group that formed about 1900. The group called itself "The Union Band" because its members included both Methodists and Baptists, and by 1906 it had become formalized enough to elect leaders.<sup>11</sup> The "First Captain" of the Union

<sup>6</sup> "Floor Statement: The Big Quarterly" in *Congressional Record*, August 1, 2002 (Senate), p. S7885; Underground Railroad Legacy, <http://www.whispersofangels.com/legacy.html>. See also Lewis V. Baldwin, "Festivity and Celebration: A Profile of Wilmington's Big Quarterly," *Delaware History* 19 (Fall-Spring 1981), pp. 197-206.

<sup>7</sup> The Doctrine & Discipline of the African Union First Colored Methodist Protestant Church, of the United States of America, or Elsewhere, 2<sup>nd</sup> Edition, 1871, electronic edition <http://docsouth.unc.edu/church/aump/aump.html>, pp. 3,4,6,8 and 9. See also William H. Williams, *Slavery and Freedom in Delaware: 1639-1865*, (Wilmington: SR Books, 1996).

<sup>8</sup> Lewis V. Baldwin, "Festivity and Celebration: A Profile of Wilmington's Big Quarterly," *Delaware History* 19 (Fall-Spring 1981): 197-206. William H. Williams, *Slavery and Freedom in Delaware: 1639-1865*, (Wilmington: SR Books, 1996). "Statistics of Churches." *Washington Post*, December 6, 1891, p. 6.

<sup>9</sup> Payne, p. 76.

<sup>10</sup> Payne, p. 54-55.

<sup>11</sup> Ida Manoke Hall, born in Maryland in 1897, reportedly wrote the first four pages of an unsigned, unpublished, five-page, typewritten history that traces the history of Saint Paul AUMP Church to 1985. Ms. Hall's section of the history traces the growth of the congregation to approximately 1960, and was likely transcribed from an earlier document. The history and a four-page legal order from 1955 are the only documents in the church archives. All references to the early history of the church is drawn from this document unless otherwise noted. The most detailed portion of her history begins with Hall's account of the circumstances surrounding the construction of the church building.

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Band was John Wesley Manokey, who became the key organizer and longtime minister of Saint Paul Church. Born in Anne Arundel County on March 1, 1881, Reverend Manokey lived in Washington and worked as a laborer at a variety of government agencies by the early 1900s. Fred Warren, elected the Union Band's "Second Captain," was also a laborer.<sup>12</sup>

During its early years, the Union Band met at the home of Sadona Miles, its treasurer and the third major figure in the early growth of the congregation. City directories show her as a longtime District resident. By 1900, Mrs. Miles was living at 1308 Linden Court, NE where she permitted the church members to meet.<sup>13</sup> Eight years later, the group had outgrown Mrs. Miles' small home. In 1908, its first church was a small rented house at 817 Second Street SE, just off Virginia Avenue, in one of Washington's most industrial neighborhoods.

The neighborhood surrounding the Union Band's first church lay east of South Capitol Street, immediately south of Capitol Hill, and just north of the Washington Navy Yard. It had close economic ties to the Navy Yard, and developed separately from closer-in Capitol Hill in part because of railroads. In 1867, a major line of the Baltimore and Potomac (later part of the Pennsylvania) Railroad had crossed the Anacostia River near Congressional Cemetery. From there, the tracks headed southwest into a sandstone block tunnel that opened near the intersection of Twelfth Street and Virginia Avenue SE. The tracks emerged from underground near Sixth Street SE, and then ran west along K Street at grade level. At Second Street SE they angled north across I Street and then continued west toward the coal and freight yards on Virginia Avenue SE. No fewer than seven separate track-lines ran through the unit block of Virginia Avenue SE, which was labeled "Railroad Avenue" on the 1903-1916 Sanborn map series.<sup>14</sup> The tracks crossed South Capitol Street and continued into the southwest quadrant on Virginia Avenue before traversing the mall.<sup>15</sup> The Union Band's original Second Street SE church backed up to the Virginia Avenue tracks at an oblique angle.

In 1924, Washington Post columnist George Rothwell Brown reminisced, "While the railroads lay like monstrous iron giants across the southern stretches of the Capital, the development of that whole section was retarded."<sup>16</sup> The neighborhood south of Garfield Park at New Jersey and E Street SE, which contained the original church, was especially affected. Isolated by tracks as it had been by old canals, it was still sometimes known as "The Island." Brown called it "one of the most unattractive and backward sections of the city."

The congregation continued to grow in its new neighborhood, and by 1911 it had relocated a few blocks south to a larger building at Third and N Streets, S.E., just west of the Navy Yard and within two blocks of the lumber and brickyards on the bank of the Anacostia River.

During World War I, the Navy Yard expanded west to New Jersey Avenue, forcing the congregation, which now numbered 41 congregants officially and had adopted the name "Saint Paul AUMP Church," to move a few blocks north to a frame building at Third and I Streets, S.E.

In addition to providing low cost housing, the industrial neighborhood between Capitol Hill and the Navy Yard was undoubtedly a fertile source of the largely unskilled blue-collar jobs to which the Saint Paul congregation's members were limited by racial discrimination. Many early members of the Union Band appeared to be among these "poorer people [who] lived in an atmosphere of perpetual smoke and noise" around the railroad yards and industrial sites.<sup>17</sup>

<sup>12</sup> See District of Columbia Draft Card 495, Order Number 2795, September 12, 1918; United States Census Population Schedules for the District of Columbia, 1910, Enumeration District 101, Sheet 2B and 1920, Enumeration District 105, p. 12B.

<sup>13</sup> References to her addresses are drawn from the R.L. Polk & Co., *Boyd's District of Columbia Directory* for the cited years; United States Census Population Schedules for the District of Columbia, 1900, Enumeration District 186, Sheet 6A.

<sup>14</sup> Sanborn Insurance Maps for District of Columbia, 1903-1922, Volume 2, Sheet 222.

<sup>15</sup> "New Tunnel Finished," *Washington Post*, September 10, 1905, p. 10.

<sup>16</sup> George Rothwell Brown, "Capital Silhouettes," *Washington Post*, February 18, 1924, p. 4.

<sup>17</sup> Brown.

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Most likely the Union Band located its church in this area because leading members and congregants already lived there.<sup>18</sup> That the congregation lived or moved within an area just a few blocks square during its quest to establish a permanent home evidences its close ties to this neighborhood. In 1913, Reverend Manokey, who had been residing in the area for a few years, lived at 220 Third Street, S.E., just north of the first rented church's location.<sup>19</sup> Richard H. Jenkins, who was first listed as assistant pastor in 1911, was most likely living at 409 K Street, S.E. and 914 Third Street, S.E. during the 1910s.<sup>20</sup>

Among the active congregants in the 1920s, several resided in the immediate and nearby neighborhoods. Families with the surnames of prominent congregants, including Smiths, Butlers, Scotts, and three separate Gross households, were also enumerated in the twelve dwellings on the south side of the 600 block of Virginia Avenue SE. Reverend Eli Strange, a 34-year-old store porter, first listed as an assistant pastor in the 1910s, lived near the intersection of 6½ and M Streets, S.W.<sup>21</sup>

It was in this neighborhood that Saint Paul's congregation found its permanent home at 401 Street, S.E., just a block east of its last temporary location.

### The Saint Paul AUMP Congregation Finds Its Permanent Home

During the first two decades of the twentieth century, the I Street, S.E. corridor was a particularly uneasy mix of industrial sites and blue-collar residences. The square bounded by I, K, Half, and First Street S.E., was devoted to a Standard Oil tank farm and fuel depot served by a rail spur.<sup>22</sup> In addition to the oil depot, the blocks of I Street between South Capitol and Second Street, S.E. included the Pennsylvania Railroad yards, a municipal garbage plant and stables, and a large materials handling yard.<sup>23</sup> At Second Street, I Street was crossed by seven tracks connecting Virginia Avenue to the K Street tunnel approach.

Square 824, bounded by I, Fourth, Fifth, and K Streets SE, began to develop with the building of small rowhouses in the late 1880s. In 1891, a frame building at 401 I was the home of the family of a white carpenter named James Colliflower.<sup>24</sup> In June 1905, owner Henry Harding received a permit to replace a window with a door "for purpose of changing a dwelling into a store" at that address.<sup>25</sup> In 1910, 401 was the home of grocer John Gandy and his family.<sup>26</sup>

The 1910 census and contemporaneous maps show Square 824 to be typical of its working class neighborhood. Its small rowhouses backed onto a narrow alley with a single dwelling and a few stables as its only buildings. Only the 400 block of K Street, S.E., which still faced a railroad spur to the Navy Yard, and 920 Fourth Street, at the corner of K Street, had African-American residents. The Fourth, Fifth and I Street, S.E. frontages were lined with the homes of white Navy Yard employees, railroad workers, and tradesmen, who included carpenters and plasterers.<sup>27</sup>

<sup>18</sup> See *Boyd's District of Columbia Directory* for these years – two households of Scotts and one of Warren, Jenkins and Manokey, for example; United States Census Population Schedules for the District of Columbia, 1910, Enumeration District 89, Sheet 5B and 7A; Allen R. Sherman, *Sherman's Directory and Ready Reference of the Colored Population in the District of Columbia*, (Washington, D.C.: National Capital Press, 1913).

<sup>19</sup> United States Census Population Schedules for the District of Columbia, 1920, Enumeration District 98, Sheet 11B.

<sup>20</sup> United States Census Population Schedules for the District of Columbia, 1920, Enumeration District 111, Sheet 13A. See Boyd's and Sherman.

<sup>21</sup> United States Census Population Schedules for the District of Columbia, 1920, Enumeration District 23, Sheet 6B.

<sup>22</sup> See Sanborn Map Sheets 222, 236 and 237 from the 1903-1916 series for a panoramic view of the area, its railroad tracks, and industrial sites.

<sup>23</sup> See handwritten notes on page 12B of Enumeration District 105, US. Census (1920), District of Columbia.

<sup>24</sup> Boyd's, 1890-1891, online at <http://www.ancestry.com>. Colliflower's race was determined by his listings in the 1880 and 1910 censuses.

<sup>25</sup> "Application For..." and "Permit to Repair Or Reconstruct Buildings," #2768½, June 14, 1905 and June 16, 1905.

<sup>26</sup> Boyd's.

<sup>27</sup> See pages 7B, 8A, 9B, 10B, 13A, and 16B of Enumeration District 87, District of Columbia, United States Census 1910.

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In 1913, John H. Sears and his wife sold Lot 22 and its building, then occupied by Abe Friedman's grocery store, to Frank W. Vedder, a longtime Capitol Hill resident and businessman.<sup>28</sup> On February 11, 1918, Vedder sold the property to "the trustees of Saint Paul Colored M.E. Church," who secured a mortgage of \$1442 for thirteen months at six-percent interest from Loren and Joseph A. Herbert.<sup>29</sup> The relocation of the church to Square 824 was an early milestone in a demographic shift. While the 1920 census listed 401 K, occupied by Reverend Manokey and his family, as one of only two houses occupied by African Americans among on the block, the population of Square 824 became almost entirely African-American during the next decade.<sup>30</sup>

It seems likely that the Saint Paul congregation met in the storefront of 401 I Street while they accumulated funds to build a church. Reverend Manokey's wife Ida played a key role, "selling the ground by the foot and the brick by the piece" to raise \$1,500, in the words of her church history. Others made small cash contributions as they supported families, scrubbing floors, caring for other's children, hauling garbage, and stoking furnaces, while enduring the indignities of segregated schools, parks and other facilities. Their efforts consumed five years.

### Romulus C. Archer, Architect of Saint Paul Church

Saint Paul Church was an early work in the lengthy career of African-American architect Romulus Cornelius Archer, Jr., who was known professionally by the initials "R.C." Born at Norfolk, Virginia on March 11, 1890, Archer was the son of a building and plaster contractor.<sup>31</sup> He attended Norfolk Mission College from 1908 until 1910, when census records show him working as a carpenter in Norfolk.<sup>32</sup> He continued to study architecture through the International Correspondence School of Scranton, Pennsylvania. Although his obituary reported that he then attended New York University, Archer's entry in *African-American Architects: A Biographical Dictionary* states that he studied instead at Columbia University in 1913.

When he registered for the draft in 1917, Archer was already practicing as an architect in Norfolk.<sup>33</sup> In 1921 he moved to Washington, D.C. to become one of two black architects (with William Wilson Cooke) in the Office of the Supervising Architect, United States Treasury. After his brief Treasury appointment, Archer opened a solo practice in his home at 1759 U Street, N.W. in 1921. He later occupied offices at 1449 Florida Avenue, N.W.

During his early practice, Archer designed churches and church-related structures in both Virginia and Washington. His earliest Washington projects included a store at 1212 U Street, N.W. (permitted 1921), a dwelling at 4903 Jay Street, N.E.,<sup>34</sup> and alterations to the First Baptist Church at Sixth and G Streets, S.W. (1924), as well as Saint Paul Church.

On January 15, 1926, R.C. Archer became the city's second African-American registered architect,<sup>35</sup> the first having been John A. Lankford. At this time, he was one of about 60 African-American licensed architects in the United States.<sup>36</sup>

<sup>28</sup> Boyd's; "Real Estate Transfers," *Washington Post*, June 24, 1913, p.5. Harding's sale of the property to Sears was not recorded until 1919. See "Real Estate Transfers," *Washington Post*, May 3, 1919, p. 13.

<sup>29</sup> "Daily Legal Record," *Washington Post*, February 12, 1918, p. 5.

<sup>30</sup> United States Census Population Schedules for the District of Columbia, 1930, Enumeration District 134, pp. 1A, 1B, and 18A.

<sup>31</sup> Biographical information on Romulus Cornelius Archer is drawn from Dreck Spurlock Wilson, *African-American Architects: A Biographical Dictionary*, (New York: Routledge, 2004), pp. 12-14, unless otherwise noted.

<sup>32</sup> United States Census Population Schedules for the Virginia, 1910, Norfolk Enumeration District 76, p. 11A.

<sup>33</sup> Norfolk, Virginia Draft Card 787, June 15, 1917.

<sup>34</sup> See DC Building Permits Database online at Washingtoniana Room, Martin Luther King Library, Washington, DC. This database lists only new construction permits, so Archer's alteration and repair projects would not be listed.

<sup>35</sup> There has long been argument about whether Calvin Brent should be considered the first African-American architect in the District of Columbia. Although Brent passed the draftsman's civil service examination, the qualification system was vastly different in his era. See the exchange of letters to the editor of the *Washington Post* from John H. Paynter (October 10, 1909 --p. 12) and William Jennifer (October 15, 1909 -- p.5) for a very early airing of this dispute.

<sup>36</sup> Jackie Craven, <http://architecture.about.com/od/greatarchitects/tp/blackarchitects.htm>.

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During the late 1920s, Archer designed several small apartment houses, but his design for a store at 1904 Seventh Street, N.W. in 1930 marked the beginning of the most active phase of his four-decade career. From an office at 215 Florida Avenue, N.E., he designed a wide variety of residences, storefronts, and additions. The grim depression years 1935-1936 were particularly busy. His 1935 commissions included a row of two-story brick flats in the 400 block of V Street, N.E., a two-story combination store and apartment building at 7321-23 Georgia Avenue, N.W., a house at 1413 Hamlin Street, N.E., a rowhouse at 1415 Oak Street, N.W., and a brick bank branch at 1223 Good Hope Road, S.E., among many others.<sup>37</sup> In the late 1930s, Archer designed eleven houses for private clients in Brookland.<sup>38</sup>

After teaching drafting for the government during World War II, he began to receive larger commissions. These included an addition to the Marjorie Webster Junior College and a five-story, forty-room addition to a hotel in 1948. Archer continued to secure church projects, including the Macedonian Baptist Church at 2625 Stanton Road, S.E., additions to the Asbury Methodist Church at 1110 K Street, N.W. in 1950, and a new sanctuary for the Florida Avenue Baptist Church in 1962. Other noteworthy projects included one of the District's first motels, the Executive, which opened at 1635 New York Avenue, N.E. in 1957, and the remodeling for the Yenching Palace Restaurant on Connecticut Avenue, N.W. (1945).

In 1955, Archer's work on a house at 1027 Cecil Place, N.W. won the Residential Remodeling Certificate of Merit at the Washington Board of Trade's Biennial Architectural Competition. Judges for the competition included Charles M. Goodwin and Eero Saarinen.<sup>39</sup> In 1964, he received a YMCA award as "Citizen of the Year," in part for his mentorship of young African-American architects.<sup>40</sup> In retirement from active practice, he conducted the building condition survey for the Shaw School Urban Renewal area. R.C. Archer died in Northeast Washington on November 29, 1968.<sup>41</sup>

Although he was not fortunate enough to have created a particular "signature building," Archer practiced for 40 productive years and executed more than 100 commissions. In such designs as Saint Paul or in his houses in Brookland, he gracefully applied the vocabulary of classical styles to smaller structures. These buildings expressed the tastes and preferences of his clients while remaining pleasing to the eye and fully serviceable generations later. Saint Paul Church occupies a unique position among Archer's Washington work. It was both his first important local commission and first church design in a career noteworthy for its churches.

### The Construction of Saint Paul Church

The permanent home R.C. Archer designed for Saint Paul's congregation was a one-and-one-half-story brick church 35 feet wide and 66 feet deep, about the size of a large house. It was to have a pitched roof, brick and concrete foundation, and hot air heat, at an estimated total cost of \$13,500. It was erected by William J. Rusten, an African-American contractor of 2448 Nichols Avenue, S.E.<sup>42</sup>

The church history states that a groundbreaking and dedication ceremony took place in March 1922. It was not until October 19, 1923, however, that Reverend Manokey obtained a permit to remove the commercial building and a garage from Lot 22.<sup>43</sup> On April 18, 1924, the trustees secured a \$6,000 loan payable over three years at eight-percent interest.<sup>44</sup> On May 2 they received a permit to excavate for a new building, and, on May 7, 1924, another permit to erect "one brick church per plans."<sup>45</sup> According to the church history, the members themselves laid the foundation.

<sup>37</sup> Wilson, p. 14; *Washington Post* permit notices.

<sup>38</sup> Wilson, p. 13.

<sup>39</sup> "Trade Board Cites Outstanding Area Architecture," *Washington Post*, May 15, 1955, p. G1.

<sup>40</sup> "Today's Events," *Washington Post*, April 17, 1964, p. D12.

<sup>41</sup> "Romulus C. Archer, Jr. Dies," *Washington Evening Star*, December 1, 1968, p. B6.

<sup>42</sup> District of Columbia Building Permit #9446, April 24, 1923 (application) and May 7, 1924 (issue).

<sup>43</sup> District of Columbia Permit to Take Down Building #3563, October 19, 1923 (application) and October 24, 1923 (issue).

<sup>44</sup> "Daily Legal Record," *Washington Post*, April 19, 1924, p. 16.

<sup>45</sup> District of Columbia Permit to Excavate, #9241, May 2, 1923.

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After the demolition of their frame building, the Saint Paul congregation met in the church of Reverend Richard Gross, later a long-time member of the Saint Paul congregation, near First and H Streets, S.E. Reverend Manokey and his family lived at 405 I Street SE, a brick house that apparently served as the church parsonage. Construction of the church appears to have proceeded steadily during the summer of 1924. On Sunday, July 6, 1924, the cornerstone was laid at a ceremony directed by the Reverend S.C. Blackledge with the assistance of Reverend Manokey. Members of the Morning Star Elks Lodge Number 1 and Forest Temple Number 9 conducted ceremonial exercises, with performances by the Elks drill team and band.<sup>46</sup> Particular points of pride were the stained glass windows donated by the congregation's Home Missionary Society and the large study window contributed by its Daughters of the Conference Club.

### Saint Paul Church and Redevelopment in the Navy Yard District

In 1930, when Square 824 had almost entirely African-American residents, the 400 block of I Street contained six houses and a coal yard. By the late 1930s, the area around the Navy Yard was considered one of the most blighted in the city and had become a focus of New Deal efforts to eradicate "slum housing." London Court, which overlooked the Pennsylvania Railroad tracks in the shadows of gas tanks and coal bunkers between K, L, Twelfth, and Thirteenth Streets SE, had been called a "festering sin spot" by a government-housing official. In 1936, it became the District of Columbia Alley Dwelling Authority's first residential housing improvement project, a mix of rehabilitated and new buildings for African-American families named Hopkins Place.<sup>47</sup> In 1939, Navy Place, an alley near Sixth and I Streets SE, was demolished for what became Ellen Wilson Homes, the Alley Dwelling Authority's first large-scale housing project. Although the alley had had both white and African-American residents, Wilson Homes, which was north of Virginia Avenue SE, was described as a project for white residents. By 1940, Saint Paul was the only building standing in the 400 block of I Street, otherwise razed for the Carrollsburg Dwellings, a project for African-American families constructed in 1941 between Third, Fifth, I, and L Streets SE.<sup>48</sup>

After World War II, activity and employment levels at the Navy Yard fell precipitously, causing further decline in the neighborhood's employment base. By 1954, the church, which was also the home address of Pastor Walter C. Cleaver, had two multi-family structures as neighbors. That same year, plans were announced for the Arthur Capper Homes project, which was to eliminate seven remaining squares of "slums" in the area bounded by Virginia Avenue and M, Second, and Seventh Streets SE.<sup>49</sup> Unlike the Carrollsburg Dwellings, the Capper Homes project, first occupied in 1958, was intended for tenants of all races, with "low income families displaced by slum clearance receiving preference."<sup>50</sup> However, it soon had almost entirely African-American tenants.

Capper Homes and Carrollsburg Dwellings, as well as most of the neighborhood's surviving earlier buildings, were cleared in 2005-2007 as part of the large-scale redevelopment of the neighborhood between Capitol Hill and the Navy Yard for a mix of largely upscale office, retail, and residential development. These years were the second time that Saint Paul stood alone, the sole surviving building in the 400 block of I Street SE.<sup>51</sup> Today its neighbors to the east are large, new townhomes.

Boyd's city directory for 1925 listed sixteen Protestant churches in the section of the southeast quadrant west of the Anacostia River. The directory listed seven of these churches as "colored," although not every building was built by an African-American congregation. "Near Southeast's" only other surviving African-American

<sup>46</sup> "New St. Paul Church Will Lay Cornerstone," *The Evening Star*, July 5, 1923, p. 6.

<sup>47</sup> "Alley Authority to Press Cheap Home Projects," *Washington Post*, February 27, 1936, p. 1; "A Newer, Righter Dawn Breaks Over London Court," *Washington Post*, September 10, 1936, p. X17; James Cullinane, "Low-Rent Alley Homes Dedicated As Tribute Is Paid to Mrs. Hopkins," *Washington Post*, October 21, 1936, pg. X1.

<sup>48</sup> "\$183,732,695 in New Building Is Metropolitan Area Record," *Washington Post*, January 2, 1941, p. 2.

<sup>49</sup> "Group Sifts Extension Of Survey," *Washington Post*, November 6, 1954, p. 21.

<sup>50</sup> "Project Named After Capper" *Washington Post*, October 7, 1954, p. 19. The public housing authority had announced that projects constructed after September 1951 would be integrated and had begun gradually integrating all older projects in 1953.

<sup>51</sup> The Fifth Street SE face of the square contains an intact row of late nineteenth-century, two-story, working-class rowhouses, as does the east side of the 400 block of K Street SE.



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church buildings from the 1925 Boyd's directory list are Mount Jezreel Baptist (now Pleasant Lane Baptist) Church at 501 E Street SE and Ebenezer United Methodist Church at Fourth and D Streets NW.<sup>52</sup> But both of these are located on the north side of the line created first by the railroad tracks and now by the Southwest-Southeast Freeway and are homes to much older and larger congregations. Saint Paul is the only remaining historic African-American church in the community locally known as Navy Yard.<sup>53</sup>

Saint Paul AUMP Church was constructed as both the home of a newly-formed working class congregation and as the first church of its denomination in the city. Saint Paul has remained the home of the same congregation for more than 85 years. It is important to note that for African Americans, the church has served not only as place of religious worship, but it has also provided mutual aid, education and a safe center of social activity since before Emancipation. For these reasons, churches were very important institutions in the black community, and most African Americans viewed their churches as central to their lives. Additionally, by and large, prior to the 1960s, churches were the most important institutions in black communities, and often the only ones that were controlled by African Americans themselves. Thus, most congregations, no matter how small, how limited their resources, wanted their own place, a safe haven where they could be themselves and have a modicum of control over their space in an otherwise hostile and unsupportive environment. The Saint Paul AUMP church building is just such a place.

It is a fine example of a vanishing particular type of African-American house of worship. Its modest scale is similar to many African American churches built the 1910s and 1920s around the city such as the Mount Moab Baptist (no longer extant) and Antioch Baptist or the first Matthews Memorial and Jones Memorial Methodist Episcopal Churches.<sup>54</sup> These houses of worship, mainly vernacular in design, represented the relative economic freedom and a growing sense of rootedness experienced post World War I by D.C.'s long-term African-American laboring classes, and newcomers brought in by the Great Migration. They are the fruits of collective attempts at self-determination. The homes for the fledgling church memberships, like Saint Paul, were in contrast to the homes of mature and well-established congregations like Ebenezer, Nineteenth Street and other black churches, reflecting the circumstances of their creation and surrounding neighborhoods. Though many of these "little" churches have either have lost integrity through renovations and additions, or have been razed and replaced by larger or different structures, Saint Paul retains its original façade with high degree of intactness. It embodies the distinctive characteristics of its era and building type as a house of worship for a modestly sized, smaller denomination working-class African-American congregation of the 1920s.

It is also one of very few surviving structures from a unique working class industrial and residential neighborhood and a reflection of the growth and patterns of settlement among Washington's African-American working-class population in the early twentieth century. Finally, it is the District's only church of the oldest incorporated African-American Protestant denomination in the United States, which also conducts the nation's oldest religious festival, and is thus eligible for designation under Criterion A.

<sup>52</sup> Mount Jezreel Church, which was erected by an African-American congregation in 1883, is much larger than Saint Paul. Its appearance was significantly altered when its original brick façade was re-faced with processed stone. See "Capitol Hill Historic District Brochure" online at <http://planning.dc.gov/planning/lib/planning/preservation/brochures/capitolhillbroch.hi.pdf>. Ebenezer United Methodist Church is a large red-brick structure that replaced the congregation's original frame structure in 1897. Ebenezer, founded in 1827, is the oldest independent African-American congregation on Capitol Hill. Its church, like Mount Jezreel, is considerably larger than Saint Paul, reflecting its status as the home of a larger congregation from a more widely-established denomination. See "Ebenezer United Methodist Church," [http://www.culturaltourismdc.org/info-url3948/info-url\\_show.htm?doc\\_id=211867&attrib\\_id=7965](http://www.culturaltourismdc.org/info-url3948/info-url_show.htm?doc_id=211867&attrib_id=7965).

<sup>53</sup> Saint Vincent de Paul Church at 1130 South Capitol Street, built in 1903, is the only other historic church in the area that could be considered in the Navy Yard neighborhood.

<sup>54</sup> Mount Moab – formerly 942 26<sup>th</sup> Street, NW, John A. Lankford, architect; Antioch Baptist – 935 Florida Avenue, NW, RC Archer, Jr.; the first Matthews Memorial – 2627 Martin Luther King, Jr., SE, JLT Turner; Jones Memorial, now Mt. Calvary Baptist – 4270 Benning Road, NE, Woodson & Vaughn. A similar "type" church is the Chiesa del Redentore (1921) at New York and Kirby, NW erected by the relatively new Italian immigrant community in the Truxton Circle area.

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## 9. Major Bibliographical References

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

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Underground Railroad Legacy. <http://www.whispersofangels.com/legacy.html>



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**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: \_\_\_\_\_

Historic Resources Survey Number (if assigned): \_\_\_\_\_

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**10. Geographical Data**

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**Acreage of Property** Less than one acre  
(Do not include previously listed resource acreage.)

**UTM References**

(Place additional UTM references on a continuation sheet.)

1	<u>18</u> Zone	<u>326458</u> Easting	<u>4305027</u> Northing	3	<u>                    </u> Zone	<u>                    </u> Easting	<u>                    </u> Northing
2	<u>                    </u> Zone	<u>                    </u> Easting	<u>                    </u> Northing	4	<u>                    </u> Zone	<u>                    </u> Easting	<u>                    </u> Northing

**Verbal Boundary Description** (Describe the boundaries of the property.)

Saint Paul Church presently and historically occupies Lot 22 of Square 824 in Washington, D.C.

**Boundary Justification** (Explain why the boundaries were selected.)

Saint Paul Church has occupied this square and lot since its construction on the site in 1924.

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**11. Form Prepared By**

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name/title D.P. Sefton (for D.C. Preservation League) & Patsy M. Fletcher (DCHPO)  
organization D.C. Preservation League date 9/15/10  
street & number 401 F Street NW Room 324 telephone \_\_\_\_\_  
city or town Washington state DC zip code 2001  
e-mail \_\_\_\_\_

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**Additional Documentation**

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Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

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A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

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**Photographs:**

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

**Name of Property:** Saint Paul AUMP Church

**City or Vicinity:** Washington, D.C.

**County:**

**State:**

**Photographer:** Kim Williams

**Date Photographed:** May 2011

**Description of Photograph(s) and number:** North and west elevations, view looking southeast  
1 of 9

**Description of Photograph(s) and number:** North Elevation  
2 of 9

**Description of Photograph(s) and number:** South Elevation  
3 of 9

**Description of Photograph(s) and number:** West elevation, view looking southeast  
4 of 9

**Description of Photograph(s) and number:** North elevation, view looking west  
5 of 9

**Description of Photograph(s) and number:** Detail of bas relief ornamentation in north elevation  
6 of 9

**Description of Photograph(s) and number:** Interior, Sanctuary looking south  
7 of 9

**Description of Photograph(s) and number:** Interior, Entry vestibule stair  
8 of 9

**Description of Photograph(s) and number:** Interior, Stair at rear of chancel  
9 of 9

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**Property Owner:** (Complete this item at the request of the SHPO or FPO.)

---

name Saint Paul AUMP Church (Rev. Karen T. Mills)

street & number 401 I Street, SE telephone \_\_\_\_\_

city or town Washington state DC zip code 20003

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

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 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.