NPS Form 10-900 OMB No. 1024-0018

United States Department of the Interior
National Park Service

943

National Register of Historic Places Registration Form

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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

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.

1. Name of Property

Historic name: St. Philip's Episcopal Church

Other names/site number: Lane Chapel CME Church/Jesus Christ Apostolic Church

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 502 N. 9th Street

City or town: Muskogee State: Oklahoma County: Muskogee

Not For Publication: ☐ Vicinity: ☐

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**

Applicable National Register Criteria:

X **A** ___**B** X **C** ___**D**

Oct 22, 2013

Signature of certifying official/Title: **Date**

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:) _____

Dan Edson D. Beall 12.18.13

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private: [X]

Public – Local [ ]

Public – State [ ]

Public – Federal [ ]

Category of Property

(Check only **one** box.)

Building(s) [X]

District [ ]

Site [ ]

Structure [ ]

Object [ ]

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

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	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.)
Religion/religious facility

Current Functions
(Enter categories from instructions.)
Religion/religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)
LATE NINETEENTH AND EARLY TWENTIETH CENTURY REVIVALS/Tudor Revival

Materials: (enter categories from instructions.)
Principal exterior materials of the property: brick, concrete

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

Summary Paragraph

St. Philip's Episcopal Church at 502 N. 9th Street in Muskogee, Oklahoma, was constructed in 1931 in Tudor Revival style. The setting is residential and remains as it was historically. The footprint is that of a traditional Anglican church, and the Tudor detailing on all four elevations is the building's most outstanding characteristic. The building is one story over a raised basement and has tall, pedimented front and rear gables, brick and concrete walls, metal casement windows, and one stained-glass window. Brick buttresses are an important detail, as are concrete copings, water table, label mouldings, and sills. The entire architectural effect is that of a small, but elegant, Tudor Revival-style building. There is great integrity of materials, design, workmanship, feeling and association, and the building is well able to convey information about its past. It is Muskogee's only fully articulated example of Tudor Revival architecture.

Description

St. Philip's Episcopal Church/Lane Chapel CME is situated at 502 N. 9th Street (sometimes given as 816 W. Emporia) in Muskogee, Oklahoma. The church faces west, fronting on 9th St., with its long axis (north-south) along Emporia. The main entrance and a secondary entrance (on the north) are accessed via 9th Street. A third entrance, accessing the basement, lies in a well on the rear of the south wall.

The setting remains as it was in 1930-31 when the church was constructed. The building is sited in a residential neighborhood with single and multi-family houses. There are a few churches nearby on Emporia Street, a funeral home sits next door to the east, and a school is placed cater-cornered across the street to the west.

In plan, St. Philip's is one story over a raised basement. The brick walls sit on concrete footings and stem walls. The basement forms the foundation, with poured concrete walls and floors. Irregularly rectangular in its footprint, the main floor of the building measures 66 feet west to east and 32' 8" north-south on the east side, including the rear of a small wing that extends about 8 feet out from the north wall. The main part of the church building, proper, has a main entry in a gabled vestibule that projects outward six feet further west.

In architectural style, St. Philip's falls into the "late Medieval/early Renaissance" category of nineteenth- and early twentieth-century revivals. Specifically, its exterior is the parapeted type of Tudor, with many typical stylistic elements. It is front gabled and has a steeply pitched roof (12:12 pitch) with multiple-level eaves and a very shallow rake all around. The gable ends on the main (west) and rear (east) elevations project above the roof. The Sanborn maps indicate that the walls proper are fifteen feet above the ground to the eave; the gable ends extend about another fifteen feet further up. The walls of the first story are red brick above a concrete water table that extends around three sides of the building. Below the water table the concrete walls of the raised basement are textured to look like rough stucco. There are regularly spaced brick pier buttresses in the north and south elevations, forming window bays. On the main elevation (the west side), each corner has a lateral buttress. The buttresses are "stepped" upward. Approximately thirty-three feet back from the main elevation, a concrete parapet rises out of the roof and extends across it eave to eave. A structural support element for the roof, this "interior" parapet joins with a lateral buttress in the south wall (inside the building, shallow concrete piers project from the walls at these points). There is no matching buttress on the north wall because a small wing extends eight feet outward to the north, providing support. All around, the windows are metal multi-light center-opening casements with concrete sills and brick headers.

The Tudor-style church is visually characterized by its decorative elements. These include cast-concrete coping on the parapets in front and rear and a water table. These are painted white, contrasting with the red brick. There are also concrete caps on the "steps" of the buttresses all around as well as a concrete water table on west, north, and south walls. Wide concrete tables top the low walls that embrace the entrance stairways. Concrete label moulds and complete door surrounds accentuate the two main entrances. The shingling material, dating pre-1970, resembles diamond-pattern slate. The entire effect of the Tudor detailing makes St. Philip's an elegant, yet modest, example of the style.

West elevation:

Viewed from the west, the building shows two entrances: a main entrance in a gabled projecting vestibule, and a secondary recessed entrance in a flat-roofed wing that extends out from the north wall. Each entrance is reached by a brick-walled set of concrete steps that lead upward to a shallow stoop that gives access to the doorway. The vestibule at the main entrance leads into the meeting area. The gable extends up into a pointed parapet topped with a cross. The door surround is a concrete "full-height " label moulding with a straight top, sides with quoin-like projections, and a broad arch, set around a double wood-slab door (with a new black mailbox on one panel). In the main wall, flanking the vestibule, are two 2x4 metal casement windows. Viewed from the front, the lateral buttresses at the corners direct the eye upward to the peak of the gable. Concrete steps lead up to a landing, and there is a (fairly new) metal handrail. This wall also has a concrete plaque stating that Amos Lane Chapel moved into the premises in

1972. The secondary entrance, in the small wing, leads into a vestibule accessing two small rooms, originally a study and a choir room. The wing has a flat roof, but the wall over the door projects far upward into a stepped and pointed parapet, with an opening that would appear to be capable of accommodating a bell (though none was ever present). Here again, the point is topped with a cross. The arched door surround mimics that of the main entrance, but with a single wood-slab door. The floors of the two stoops are at the level of the water table in this elevation. Metal guttering and downspouts drain the eaves. Concrete walkways lead from the sidewalk and street to the two entryways. Two "artifacts," that is, stones from an earlier church, have been decoratively placed outside the entry steps.

North elevation:

The north elevation characterized by simplicity, except for the buttresses that create three window bays with regularly spaced casement windows. The sills are concrete. The north wall of the vestibule has a small 2x3 casement. The north wall of the sanctuary has two window bays formed by the buttresses, with two 4x4s and one 2x4 unit. The extension wing has four 2x4s. The basement's casement windows are visible in this elevation at ground level, two 4x3 casements in sanctuary area and two 2x3 units at ground level below the study/choir area. Metal guttering drains the roof along the eave. In this elevation the eave rises above the flat roof of the extension and follows its line to the rear of the building.

East (rear) elevation:

The most prominent feature of the east wall is a large stained-glass window placed high up in the gable end. The window measures roughly eight feet high by four feet wide and comprises a two pointed-arch sections of stained glass under a four-part arched "transom." It has a concrete label mould and concrete sill. From this view, it is clear that the north wing, to the right of the main building, is one story, and it has one 4x4 casement on this floor. The basement level has two small windows, now boarded up, and a cast-iron furnace clean-out.

South elevation:

Facing Emporia Street, the south elevation is also simple. It has a door in the southeast end of the wall, inside a well, accessed by concrete steps downward. There are no windows in the first story on the southeast end. The west end has three window bays between buttresses, with three 4x4 casements in the first story over three boarded up window openings in the basement. The east end of the building has a three-foot setback, supported by a lateral buttress at the corner, and here the eave is several feet higher, as it is on the north side. A brick chimney rises out of the roof adjacent to the lateral buttress at the corner of the setback. The south eave is guttered, and there are three metal downspouts on the wall. In the second bay the wall has been pierced and an air conditioner installed in the opening. An air conditioner condenser sits on the ground outside the wall. A set of concrete steps leads up the slight slope from the Emporia Street sidewalk to the stairwell.

At the southwest corner of the building, a wooden sign offers the name of the current occupant, "Turning Point New Deliverance Church." (This is not the current owner.) The sign was placed there at some time between 1971 and 1998, as indicated by photographs, and has been repainted as occupancy has changed.

Interior description:

Historically, the church sanctuary was an "open cathedral," in Tudor style, with exposed beams. The sanctuary occupies the entire first floor except for the north wing. The layout is traditional. In the nave,

where the congregation sits, there are pews and other accoutrements of religious service. Shallow projecting walls divide the nave from the chancel (also called sanctuary, where the pulpit, lectern, choir, and altar are located). No known changes have occurred in the first floor arrangement of space; it is a large, open area. The north wing or extension has a small vestibule and two small rooms. The basement is also accessed via a stairway in the wing's vestibule as well as via the aforementioned door on the south side. Originally, the basement comprised a large "parish hall" area with a kitchen. Steel posts down the center support the first floor. In the basement the north wing originally had two small rooms and two restrooms. No known changes have occurred to the basement's arrangement.

Alterations:

Historic photographs of St. Philip's exterior and floor plans exist from a 1970 appraisal document. There are few discernible changes to the exterior, those being the boarding up of the basement windows and the installation of an air conditioner in the south wall. A Muskogee resident who was a lifelong member of the parish has indicated that to his knowledge no changes were ever made to anything inside or out. In sum, the building appears to be almost pristine. For its architectural integrity it is eligible for the National Register.

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.)

- [X] 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.
- [X] 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.)

- [X] 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
ARCHITECTURE

Period of Significance
1931-1963

Significant Dates
1931

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
N/A

Architect/Builder
Unknown

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

St. Philip's Episcopal Church (also known as Lane Chapel CME Church/Jesus Christ Apostolic Church), at 502 N. 9th Street in Muskogee, Oklahoma, is being nominated for the National Register for its local significance, 1931-1963, under Criterion A (Ethnic Heritage) for its social function for the history of African Americans in Muskogee, as one of a few historic church buildings remaining that represent community activities of Black Protestant churches. The period of significance ends at the fifty-year-past mark, coincidental with the decline of church membership. It is also being nominated under Criterion C (Architecture). Because it is the city's only example of full-scale application of Tudor Revival architectural form and detailing, it is eligible for the National Register, with the Criteria Consideration for religious buildings.

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

A major center of population, finance, and politics in the late nineteenth and early to mid-twentieth centuries, Muskogee, Oklahoma, was the second-largest town in the state of Oklahoma by 1910, when the population stood at 25,278. The town was, and is, characterized by a multi-ethnic population, with white, African Americans, and Native Americans forming large percentages of the residents. County seat of Muskogee County, Muskogee also boasted the headquarters of the federal district court for eastern Indian Territory as well as considerable manufacturing and transportation interests, and it was a regional trade center for farmers in the surrounding hundreds of miles.[1] As noted in a 1983 thematic nomination for Black Protestant Churches of Muskogee, "Muskogee's commercial and industrial growth continued to flourish. By 1910 there were six railroads with fourteen passenger trains daily[,] and Muskogee became division headquarters for the Katy [Missouri, Kansas and Texas], Missouri Southern, [and the] Muskogee Union, and [it was also a center for the] Pullman Company. Muskogee boasted of three cotton gins, a cotton compress, a vitrified brick plant, a concrete block plant, two daily newspapers, and four weekly papers."[2] The federal censuses reveal that by 1920 the city had gradually grown to 30,277 and by 1940, to 32,332.

African Americans were omnipresent around Muskogee, due to the region's historically mixed ethnic characteristics, including the Five Tribes (and others), slaves owned in the Indian Nations, a sizeable population of Freedmen after the Civil War, and All-Black Towns that developed nearby around the turn of the century in eastern Oklahoma. As the city of Muskogee continued its economic and commercial growth, opportunities arose for developing a strong African American community there. Of the city's 30,277 residents in 1920, 7,195, or 23.8 percent, were black. The percentage remained high throughout the ensuing decades and stood at 16 percent of more than 39,000 in 2010. Historians have devoted much

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[1] Wallace F. Waits, Jr., "Muskogee," *Encyclopedia of Oklahoma History and Culture*, ed. Dianna Everett et al (Oklahoma City: OHS, 2009), 995-96.
[2] George Carney et al., "Black Protestant Churches of Muskogee," Thematic Nomination, 1983, National Register Files, SHPO, OHS, Oklahoma City. The newspapers to which this refers were white; oddly, the preparers chose to ignore Muskogee's very influential African American newspaper, the *Muskogee Cimeter,* one of the state's three, the others being in Tulsa and Oklahoma City. There were also three other Black newspapers published in Muskogee.

attention to the development of Oklahoma City's Second Street, also called "Deep Deuce," and Tulsa's Greenwood District, sometimes called "The Black Wall Street." But Muskogee's Second Street rivaled them in importance to black residents. Muskogee's Second Street area was home to a variety of African American institutions, from commercial to financial to religious to fraternal to educational.[3] As historian Jimmie Franklin, in his seminal work *Journey Toward Hope: A History of Blacks in Oklahoma* (1982), explained, "behind the veil of segregation" lay a fully bloomed set of cultural institutions that paralleled its white counterpart. African Americans created and actively used theatres, banks, stores, schools, libraries, fraternal organizations, and church congregations to promote cohesiveness in the black community.[4] The African American population of Muskogee had significant influence throughout eastern Oklahoma.

Historic Black Churches of Muskogee

"The church" offered an important social and cultural outlet, as well as a religious experience, for Muskogee's black population. In Franklin's view, "in a few of Oklahoma's cities with large black populations, churches offered a range of wholesome and entertaining programs for their members. . . . Some of them provided music, athletics, club work, and reading hours for young and old."[5] The Black church was an all-purpose institution.

Muskogee has had an assortment of African American churches in the past hundred years. Over the first half of the twentieth century, as many as fourteen functioned at one time. The 1909 City Directory lists 10; the 1951 Sanborn Fire Insurance Map locates 14. Baptists and Methodists (both AME and CME) predominated, but there were also Church of Christ, Adventist, and Episcopal, and other denominations.[6]

In 1983, research was conducted for a thematic nomination on Black Protestant Churches of Muskogee. Several church buildings were investigated and evaluated, and three of them subsequently were listed in the National Register under Criterion A, for their historical ethnic significance. These included: First Baptist Church (6th and Denison, built 1903), Ward Chapel AME Church (319 N. 9th, built 1904), Central Baptist Church (515 N. 4th, built 1908; now razed). The preparers identified a fourth, Spencer Memorial Methodist Episcopal Church (543 N. 7th, built 1928), but apparently it was not deemed eligible. Two unnamed others were identified but were not investigated.[7]

As noted in the 1983 nomination, "These four churches in Muskogee represent the one social institution--religion--over which blacks had reasonable control. These churches, therefore, exerted powerful influence within the black community of Muskogee. They were the centers of community cohesiveness and served as focal points to which blacks could turn . . . for inspiration as well as to escape secular problems. They provided opportunities for self-expression, recognition, and leadership and proved to be a foundation for social and economic reform in a segregated society."[8] The nomination noted that the four properties under consideration had been continuously in operation for their entire existence; presumably, the preparers of the study meant to say that the nominated churches had been in operation *by the same denomination and*

[3] Cedric Johnson, Interview by Dianna Everett, 7 May 2013, Grace Episcopal Church; Muskogee, Oklahoma; *The Negro Motorist Green Book* (New York: Victor A. Green & Co., Publishers, 1949), 2.
[4] Jimmie Franklin, *Journey Toward Hope: A History of Blacks in Oklahoma* (Norman: University of Oklahoma Press, 1982), 153-84.
[5] Franklin, *Journey*, 159.
[6] R. L. Polk, *Muskogee City Directory, 1920-1963* (Various Places: R. L. Polk, various dates).
[7] Carney et al., "Black Protestant Churches of Muskogee," section 8, p. 2.
[8] Ibid.

under the same name, but this is unclear. Other church buildings, much like St. Philip's building, remained in use as by black Protestant groups.

St. Philip's as a Significant Black Ethnic Heritage Resource in Muskogee

The 1983 thematic nomination did not investigate St. Philip's Episcopal Church building, located at 502 N. 9th St.. During the decades around the turn of the century the Episcopal Church in general "endorsed a separate cultivation of black religious life throughout the nineteenth and early twentieth century with the result that newer black parishes rooted themselves in a legacy of Afro-Anglican liturgical and social traditions."[9] The church organized missions in surrounding states, and in 1910 sent Rev. Augustus C. Roker to Muskogee, where he established St. Philip's mission. The communicants first conducted their activities in the Prince Hall Masons building, and then afterward bought and met in a residential property on N. 6th Street and subsequently purchased a building on S. 3rd Street. For two decades Roker recruited upper-class families for the church and worked to build up a fund to erect a suitable building for the congregation's activities.[10] After Roker was called to Oklahoma City, subsequent vicars of St. Philip's parish continued his plan. In 1928 the Episcopal Church purchased a residential lot at 502 N. 9th for $1,500.[11] The surrounding part of town was mostly African American, with a school across the street and various other churches nearby. In 1930 construction began on a modest, brick, Tudor-style building. Completed at a cost of $7,800 in 1931, it is the subject of this nomination.[12]

St. Philip's Episcopal Church congregation numbered 78 families at its largest, in the late 1920s (which would be approximately 150-200 persons). They reflected the economic and social characteristics and activities of a portion of the Muskogee's African American population. Members were fairly affluent, educated, Republican (until the New Deal coalition engaged them as Democrats), and interested in social justice. Member families included a high-school principal, a doctor, teachers, and business people. The church building sheltered more than religious activities, with youth groups and adult clubs meeting there.[13]

St. Philip's provided an important social function for adult men in its later years. In the 1950s and 1960s the Hira Shrine Temple No. 116, affiliated with the Prince Hall Masons, met in St. Philip's building at the behest of one congregation member, Cecil Robertson, who was a Mason and a federal judge.[14] Fraternal orders were an important part of the African American community. In Muskogee, the Prince Hall Masons, Shrine, Knights of Pythias, Improved Industrial Order of Wise Men, Woodmen of the World, and International Order of Odd Fellows provided outlets for socializing and made charitable contributions to the community. From the 1920s through the present, Muskogee has boasted several black Masonic lodges and a chapter of the Shrine, as well as chapters of the Order of Eastern Star (the Masons' auxiliary group). In particular, the Shrine, an affiliated group open to Masons, existed for both fellowship and charitable endeavors. Shriners sometimes met at the local Masonic Temple, or had their own building, or

[9] "The Church Awakens: African Americans and the Search for Justice," an onine exhibit, The Episcopal Church, www.episcopalarchives.org, accessed May 1, 2013.
[10] Rev. August C. Roker, "Autobiography [typescript]," pp. 2-5, Archives of the Episcopal Church, Austin, Texas.
[11] Muskogee County Clerk Records, Deed Register, book 623, p. 219; *Journal of Convocation, District of Oklahoma*, 1930, pp. 28, 43, Archives of the Episcopal Church, Austin, Texas.
[12] *Journal of Convocation, District of Oklahoma*, 1931, p. 43, Archives of the Episcopal Church, Austin, Texas.
[13] Cedric Johnson, Interview by Dianna Everett, 7 May 2013, Grace Episcopal Church, Muskogee.
[14] "Journal, Hira Shrine Temple #116 and Church Vestry Minutes, 1957-1969," Library, Grace Episcopal Church, Muskogee; Cedric Johnson interview, 7 May 2013.

met in private quarters.[15] Leaders of all of the orders were generally political, economic, and religious leaders in the black community.

St. Philip's congregation remained at 502 N. 9th until declining membership in the mid-1960s began to make it difficult to pay for building maintenance. In 1970 they accepted an invitation from Grace Episcopal Church to merge. (Thus the period of significance ends at the fifty-year-past mark, coincidental with the decline of church membership.) St. Philip's building was offered for sale and was purchased by Amos Lane Chapel CME congregation in 1972, which subsequently sold it to Jesus Christ Apostolic Church in 1998.[16] During this entire time the building has sheltered the socio-religious activities of an African American congregation.

The summation presented thirty years ago in the thematic nomination of 1983 holds true today for St. Philip's, for Lane Chapel CME, and the successors, who have used the 1931 building continuously but for a two-year vacancy while the Episcopal Church offered the property for sale. As noted by Carney et al., "These . . . black Protestant churches played a vital role in the religious, social, and ethnic history of Muskogee's black community by providing a place of worship for early black residents as well as a social outlet for black families during a period in Oklahoma's history when the black church was a stabilizing and cohesive social force for blacks living in a segregated society."[17]

Architectural Significance:

St. Philip's Episcopal Church building is clearly the most traditional style of Tudor Revival in the city of Muskogee. All four elevations are is designed and detailed as Tudor. The design utilizes a traditional Episcopal (and other denominations) interior space arrangement, as well as traditional exterior Tudor massing, materials (brick and faux "stucco"), design, and decorative details. These include steeply pitched gabled roof with tall parapeted gable ends that direct the eye upward toward a cross at the top of the parapet. The walls use outwardly projecting brick lateral and pier buttresses for support. Cast concrete elements add detail, including Tudor arches for doors, full-height label moulding at the main doors, and external entryway vestibules that are accentuated by pointed parapets. It has multi-light windows in all four walls and one arched, stained-glass window in one wall, over the altar inside. The entire appearance of the main elevation directs the eye upward, as in traditional Elizabethan and Gothic era churches. St. Philip's building would stand up well in comparison to any building "of the period" that was constructed in England.

St. Philip's retains almost pristine integrity of location, setting, design, materials, workmanship, feeling, and association. It remains in a residential neighborhood of primarily African American inhabitants. It is one of only 5 (five) identified examples of non-domestic Tudor Revival architecture in Muskogee. The other four are commercial buildings that offer the visual characteristics of Tudor style only on the primary façade, facing the street. As a prime example of fully executed Tudor Revival, and the only such to be found in the city, St. Philip's Episcopal Church at 502 N. 9th St. is eligible for listing in the National Register under Criterion C for its architectural significance in Muskogee.

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[15] Franklin, *Journey Toward Hope*, 162-64; John H. L. Thomson, "Fraternal Orders, African American," *Encyclopedia of Oklahoma History and Culture*, ed. Dianna Everett et al. (Oklahoma City: Oklahoma Historical Society, 2009), 548.
[16] Rt. Rev. Chilton Powell to Hon. Cecil Robertson, 30 January 1970, Vestry Minutes Book, 1968-1971, St. Philip's, in Library, Grace Episcopal Church, Muskogee; Bishop Chilton Powell to Hon. Cecil E. Robertson, 23 February 1973, in Folder of Documents, in ibid; County Clerk, Deed Records, Book 2510, page 166; *Journal of the Thirty-Fourth Meeting of the Diocese of Oklahoma, Advance Reports*, 1970, page 47, Archives of the Episcopal Church.
[17] Carney et al., "Black Protestant Churches of Muskogee," section 8, p. 2.

Criteria Considerations:

St. Philip's Episcopal Church building at 502 N. 9th St. in Muskogee, Oklahoma, is owned by and used by a religious organization. The property derives its primary significance from historical importance in Muskogee under Criterion A because it is associated with a pattern of history important in the city of Muskogee, Ethnic Heritage/Black, and the concominant pattern of social segregation. It also derives significance from its design, materials, workmanship, and construction. It is eligible under Criterion C, Architecture. It is an almost pristine example of Tudor Revival style applied to a small non-commercial, non-domestic building, and it is the only such resource in Muskogee, Oklahoma.

Additional Developmental Context:

In 1997-98 a reconnaissance level survey identified only five (5) Tudor Revival-style non-domestic (i.e., commercial or religious) and only ten (10) domestic properties within the survey boundaries in central Muskogee. In their words, "This survey revealed that the Tudor Revival style was not very common in Muskogee, although it enjoyed an unexpected level of popularity in commercial architecture."

The commercial buildings include: Muskogee Federal Townsite Survey Office (built 1889), 416 W. Court St.; Smith's Drugstore (built 1915), 821 W. Broadway St.; Knotts Bakery Company (built 1915), 204 E. Okmulgee Avenue; and a gasoline station (built 1915 or 1920) at 303 E. Okmulgee. The fifth was St. Philip's Episcopal Church, (at the time of the survey the current name was Lane Chapel Christian Methodist Episcopal Church), built in 1931, which the 1998 survey evaluated as "a more traditional form." The first three buildings have ceramic tiles, multi-light windows, and some decoration in the gables and have a "distinctive local stylistic signature." 416 Court Street is clearly an early-twentieth-century adaptation to Tudor detailing to a commercial building. It has a Mission-style tile roof and Gothic-like crenellated parapet. 821 W. Broadway is more of a traditional Tudor (Elizabethan) style, with a tall gable (clipped), a second story that overhangs the first story, and an oriel window, but some of the window units have been replaced. 204 W. Broadway is also a plain commercial building with some Tudor decoration, for instance, two false gables on the front wall, the suggestion of half-timbering in the gable, two short towers, and broad, multi-light windows. 303 E. Okmulgee is a gasoline service station built in 1915 or 1920 and is a very understated example of Tudor detailing.[18] In each of these four instances Tudor decorative elements were generally used only to enhance the building's main façade, with the side and rear walls plain, undecorated commercial style.

[18] Brad A. Bays et al., "Reconnaissance Level Survey of a Portion of Muskogee, Project No. 40-97-12040.013," submitted to Oklahoma State Historic Preservation Office, 1998, 44-45. See also the Oklahoma Landmarks Inventory.

9. Major Bibliographical References

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

Bays, Brad, et al. "Reconnaissance Level Survey of a Portion of Muskogee, Project No. 40-97-12040.013." Oklahoma State Historic Preservation Office, 1998.

Carney, George, et al. "Black Protestant Churches of Muskogee." Thematic Nomination, 1983. National Register Files, SHPO, OHS, Oklahoma City.

Folder of Documents on St. Philip's. Library, Grace Episcopal Church, Muskogee, Oklahoma.

Franklin, Jimmie. *Journey Toward Hope: A History of Blacks in Oklahoma*. Norman: University of Oklahoma Press, 1982.

Johnson, Cedric. Interview by Dianna Everett. Grace Episcopal Church, Muskogee, Oklahoma, 7 May 2013. Notes in possession of D. Everett.

"Journal, Hira Shrine Temple #116 and Church Vestry Minutes, 1957-1969" Library, Grace Episcopal Church, Muskogee. Oklahoma.

Journal of Convocation, District of Oklahoma, 1930, 1931. Archives of the Episcopal Church, Austin, Texas.

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R. L. Polk, *Muskogee City Directory, 1920-1963* (Various Places: R. L. Polk, various dates).

Roker, Rev. August C. "Autobiography [typescript]." Archives of the Episcopal Church, Austin, Texas.

Sanborn Fire Insurance Map, Muskogee, Oklahoma, 1912, 1912/1951.

Thompson, John H. L. "Fraternal Orders, African American." *Encyclopedia of Oklahoma History and Culture*, ed. Dianna Everett et al. (Oklahoma City: Oklahoma Historical Society, 2009).

Vestry Minutes Book, 1968-1971, St. Philip's. Library, Grace Episcopal Church, Muskogee, Oklahoma.

Previous documentation on file (NPS):

N/A

____ 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:

_X_ 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

Acreage of Property __Less than one (1) acre____

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: 35.755547 Longitude: -95.377019
2. Latitude: Longitude:
3. Latitude: Longitude:
4. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting : Northing:

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

The boundaries are comprise the south 100 feet of Lot 8, Block 235, Muskogee Old Town.

Boundary Justification (Explain why the boundaries were selected.)
These are the legal boundaries of the property, as recorded in the Muskogee County Clerk's Deed Register, Book 2510, Page 266, and are the historical boundaries of the property.

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11. Form Prepared By

name/title: Dianna Everett, Consultant, for the City of Muskogee Planning Office
organization: _____
street & number: 2510 Countrywood Lane, Edmond, OK
city or town: Edmond state: OK zip code: 73012
e-mail weaver25@cox.net
telephone: 405/348-4679
date: May 17, 2013

Additional Documentation

Submit the following items with the completed form:

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

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: St. Philip's Episcopal Church

City or Vicinity: Muskogee

County: Muskogee State: Oklahoma

Photographer: Dianna Everett

Date Photographed: May 7-8, 2013

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

Photograph Number	Subject	Direction
0001	East elevation	West
0002	Secondary entrance on North elevation	South
0003	South elevation on Emporia St	North
0004	West elevation on N. 9th St	East

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

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

St. Philip's Episcopal Church
Muskogee, Muskogee County, Oklahoma
Data Source: GoogleEarth
Date Retrieved: May 1, 2013
Date Copy: May 1, 2013