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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

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 People's Methodist Episcopal Church, People's Methodist Church

other names/site number Independent Missionary Baptist Church / 5EP.7321

2. Location

street & number 527 East St. Vrain Street [n/a] not for publication

city or town Colorado Springs [n/a] vicinity

state Colorado code CO county El Paso code 041 zip code 80903

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

D.W.R. Deputy State Historic Preservation Officer 6/9/14
Signature of certifying official/Title Date

Office of Archaeology and Historic Preservation, History Colorado
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:)

for Edson H. Beall 7-25-14
Signature of the Keeper Date of Action

5. Classification

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

- [X] private
- [ ] public - Local
- [ ] public - State
- [ ] public - Federal

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

- [X] building(s)
- [ ] district
- [ ] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
1		buildings
		district
		site
		structure
		object
1	0	**Total**

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: religious facility
SOCIAL: meeting hall

Current Functions
(Enter categories from instructions.)

RELIGION: religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)

Queen Anne

Materials
(Enter categories from instructions.)

foundation: STONE
walls: WOOD: shingle/weatherboard
roof: ASPHALT
other: WOOD

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

People's Methodist Episcopal Church, located on the southeast corner of St. Vrain Street and Farrs Court (historically called Oak Street), is a Queen Anne style, one-story, wood-framed, cross-gabled, corner-steeple church building with a small overhang on the lower portion of the steeple covering two concrete entry steps (Photo 1). The exterior walls are finished with a combination of wood clapboard and half-cove fancy butts and rectangular coursed shingle siding. The foundation is constructed of parged masonry and concrete. A single, functional, basement window exists just above ground level on the south side. Two basement window openings each exist on the east and west sides but are boarded. No basement windows are evident on the north side. The main axis of the building runs north and south with a steep gable at either end. A large cross gable protrudes to the west forming a "T" in plan. The two-story steeple is located at the northwest corner while a small single-story addition is located at the southwest corner. The historic wood shingle roof has been replaced with asphalt shingles. Large, arched clear windows with tracery dominate the north, south and west sides. Although the church is Queen Anne in style, the elongated, arched windows and steep gables add a Gothic Revival element.

The exterior of the church building is in good condition and retains most of its historic features, despite alterations to the roof, windows, and steeple in the early 1930s. The west-facing entry beneath the steeple has been boarded up leaving a non-historic double door on the north as the main entry. The low attached shed on the south side is evident in the 1907 Sanborn map but has been slightly lengthened, likely after the 1930s major renovation, to cover more of the south side.

Narrative Description

Setting

People's Methodist Episcopal Church was constructed in 1904 in a mainly residential area about one mile northeast of downtown at the confluence of North Oak (now Farrs Court), East St. Vrain and North Royer streets. This part of the city was not yet fully developed residentially at the time the church was constructed, possibly due to its proximity to a small creek located about 100 yards to the east called Shooks Run. A small sidewalk, rock-filled strip and curb create a buffer between the front steps and street. A narrow patch of earth exists on the east side between the church and a non-historic wood fence separating the adjacent residential property. The south side of the property consists of a blacktop parking lot measuring approximately 70' x 40'. There is no information available regarding the dwelling and outbuilding apparent in this area in the 1907 Sanborn Fire Insurance map and since demolished. No archaeological investigation has been conducted in the parking lot. There is a small, freestanding, non-historic, pre-fabricated outbuilding to the southeast.

North Façade

The north façade parallels St. Vrain Street at its intersection with Royer Street (Photos 1, 2, 4). Only a small portion of the foundation is visible on the north side as the wood siding begins close to

ground level. The siding below the window alternates between half-cove fancy butt wood shingles and plain coursed rectangular shingles. The shingles alternate every third row beginning with a double row of half-cove shingles near ground level. A wood stringcourse separates the bottom shingles with a middle section of horizontal wood clapboard siding beginning at the window level. The building features wood cornerboards. There is a second wood stringcourse above the clapboard where the upper part of the window begins, with the alternating shingle pattern continuing to the roofline. A 6"-wide frieze board and molding is located just below the gabled eave returns. This pattern is replicated on all sides of the building, separating all façades into three distinct horizontal divisions. There is a single gable return on the northeast corner. The main entrance to the church is located on the northwest side below the steeple (Photo 6). Two non-historic doors are located above two concrete steps off of the sidewalk. A small, hipped roof covers the steps and entrance, connected to the lower portion of the steeple and supported by one wood support beam at the northwest corner. The underside of the overhang is tongue-and-groove paneling. A ribbon of three large double-hung, one-over-one windows topped by a large, arched, multi-pane window with tracery is located on the north, south and west sides. The windows do not contain any stained glass and are all trimmed with wood.

A two-story steeple at the northwest corner of the building is topped by a steeply pitched, four-sided spire covered with asphalt shingles. Atop the spire is a pointed metal rod piercing a metal ball. The upper portions of the square steeple continue the alternating shingle pattern found on the main façades with a flared overhang separating the upper and lower sections of the steeple. The upper section contains arched louvered openings on the north and west sides resembling the larger arched windows found on the main façades. It is likely this portion of the steeple contained or contains a bell, but there is no current access to the inside, upper portion of the tower. The lower, west-facing portion of the steeple contained an entrance but it has been closed off with sheets of plywood. An access door exists but is screwed shut.

West Side

The west side parallels Farrs Court (historically North Oak Street) and resembles the north façade except more of the foundation is visible above ground level (Photo 5). About 2' of the parged and painted foundation can be seen on the west side, including the cornerstone, which is partially covered. There are two boarded-up openings at ground level that originally allowed natural light into the basement. The alternating shingle pattern is repeated, separated by stringcourses and a horizontal clapboard middle section. The large arched window configuration is identical to the one on the north façade. There are two gable returns.

South Side

A single-story projection is located on the southwest corner of the church building (Photo 7). According to the 1907 Sanborn map, the roof on this part of the building was originally slate or tin but is currently covered with asphalt shingles. Its low-pitched shed roof slopes from east to west. About 2-3' of the parged and painted foundation is above ground level, but it contains no openings. A one-over-one, double-hung window is located on the west side of the addition, and a non-historic entry door is located on the east side at the top of five concrete steps and small concrete landing. The same shingle and clapboard pattern is continued on this portion of the building.

The south side faces the blacktopped parking lot and incorporates the same alternating shingle and clapboard siding pattern as the north and west sides. A small portion of the foundation is visible between the shed and concrete landing for the secondary entry door described above. The visible portion of foundation is about 3' in height. A functioning basement window is located in this section of the foundation. It is partially above ground level and partially in a below-grade window well. There is a large, arched window with tracery over a ribbon of three double-hung windows exactly like those found on the north and west sides. Just below the bottom of the windows is a shed attached to the side of the building. It is approximately 5' high with a low-pitched shed roof sloping away from the church toward the parking lot. The shed runs from the southeast corner of the building to the west edge of the large window. The 1907 Sanborn map indicates a small shed attached to the side of the church near the southeast corner of the building. Likely after the early 1930s renovation, the shed was lengthened to its current extent. The wood siding on the shed does not match any other material on the building, and all fasteners and hardware are non-historic. The depth of the shed is about 4'. A single gable return is located on the southeast corner.

East Side

The east side incorporates the same shingle and clapboard siding material and pattern but does not have a gable end, so there is no large arched window like those found on the north, west and south sides. About 2' of parged and painted foundation is visible above the ground level. There are two basement windows and window wells. One is located toward the north end and another near the south end of the building, but the windows are boarded up and the wells covered. There is a small protrusion on this side of the building that begins at ground level and ends just below the existing eave line. The office protrusion has its own steeply pitched shed roof and is about 2 ½' deep x 5' long. It does not contain any windows or openings but has a small access door at ground level on the south side. There is a single, double-hung, one-over-one window on either side of this protrusion on the east side. A photograph of this side has not been provided due to the proximity of the property fence and therefore the difficulty of photographing it.

Interior

The interior main level of the church consists of a large, open sanctuary, a small office in the southwest corner protrusion and a small foyer inside the primary entryway on the northwest corner. Two historic, five-paneled, swinging wood doors separate the foyer from the sanctuary. The historic door trim for the currently boarded-up west facing entrance remains intact. The foyer floor is covered in contemporary vinyl composite tile. The historic wainscoting is intact. The open sanctuary is lit mainly by the large arched, tracery windows on the north, south and west walls as well as two double-hung, one-over-one windows in the east wall (Photo 9, Photo H11). Recessed canister lighting is located in the ceiling and two ceiling fans with four lights each are located toward the eastern portion of the sanctuary. The ceiling and upper portion of the walls are covered with an "orange peel" texture. The lower portions of the walls are painted historic vertical wood beadboard paneling. The sanctuary floor is covered in a low-pile carpet. The pulpit sits on a raised stage along the eastern portion of the sanctuary centered between the two double-hung, east wall windows. There is a cove in the wall directly behind the pulpit, which contains the same historic paneling. A baptismal pool is located in the floor between the pulpit and east wall. A removable floor panel allows access to the font (Photo 12).

There is a 90-degree turn in the stage, and it continues along the southern wall. This southeast corner of the sanctuary is reserved for the church choir with folding chairs that face simple wood pews. Two sections of pews sit in the middle of the sanctuary and face east toward the pulpit (Photo 10). There are four rows of pews on the north side and three rows of pews on the south side. An elevated sound booth is located in the rear of the sanctuary along the western wall. Richard Walker, who began attending People's Methodist Episcopal Church in 1924, remembers the pulpit, pew and choir configuration to be the same as it is today. Mr. Walker also remembers that the church organ was located next to the choir in the southeast corner of the sanctuary.[1] A small office is located in the southwest corner of the sanctuary separated by a historic three-panel, wood door with a single lite and historic trim. There is a non-historic exit door on the east side of the office and a double-hung, one-over-one window. This room contains a low-pile carpet and painted plaster walls.

Stairs to the basement are located in the northwest portion of the sanctuary and are somewhat hidden by a small, historic wood partition that is about 3' tall. The basement consists of two restrooms (added in the early 1930s), an office, a kitchen, and a large, main room. Unfortunately, no information is currently available regarding the location of an original privy. The restrooms and office occupy space along the north wall, while a full kitchen occupies the west portion of the basement (Photo 13). There are two non-functioning windows along the north wall, two on the east wall and two on the west wall. A single, functioning window is located on the south wall. The basement flooring is a combination of low-pile carpet and vinyl composition tile. Basement walls are a combination of plaster and wood paneling. The ceiling is tongue and groove but has been sprayed with orange peel texture. Several steel posts are located throughout the basement, providing support for the main level. A small furnace room is located off of the kitchen in the southwest corner of the basement. The walls in this room are unfinished, revealing a portion of the rough-cut stone foundation and wood framing material (Photo 14).

Alterations and Integrity

The exterior of the church retains a high degree of historic integrity and looks very similar today as it did circa 1945. However, the church looks significantly different when compared to an image from the *Colorado Springs Gazette* dated October 22, 1922. No building permits or records were found to reveal when these changes occurred. According to long-time church attendee, Richard Walker, the church was significantly remodeled sometime in the early 1930s, around 1932 or 1933. He recalled that most of the work was done by various members of the congregation and that permits were not needed at that time. Changes to the church, deduced by comparing the images and from Mr. Walker's recollections, included a more expansive gabled roof, replacement of the large arched windows, reducing the steeple's arched openings from two to one, and removing a pair of windows on the north façade. There is additional documentation that Reverend Stephens earlier spent $186 in 1911 for interior improvements that included a remodel and thorough renovation of the church including opening the lecture room (likely the basement) and refurnishing the lecture room and auditorium.[2] All of these alterations are considered historic and do not detract from the property's significance.

[1] Richard L. Walker, interview by Justin Hutchcraft, Colorado Springs, CO, May 7, 2013. Transcript on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.
[2] "Church Board Praises Work of Rev. W. R. Stephens," *Colorado Springs Gazette* (March 4, 1912); *Minutes of the Annual Conference of the Methodist Episcopal Church, Spring Conferences 1912* (New York: The Methodist Book

More recent non-historic alterations include the attached shed expansion on the south side and the enclosure around the west-facing entry doors. These non-historic alterations have minimal impact on the overall exterior appearance and could easily be reversed. Overall, the building retains a high degree of integrity of materials, workmanship and design. The church has been in its current location since it was constructed and is an important landmark within the neighborhood.

Concern, 1912), accessed October 31, 2013, https://play.google.com/store/books/details?id=kDcSAAAAIAAJ&rdid=book-kDcSAAAAIAAJ&rdot=1, 246.

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.)

Property is:

- [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.)

ARCHITECTURE
ETHNIC HERITAGE: Black
SOCIAL HISTORY

Period of Significance

1904-early 1930s, 1904-1965
1921-mid 1930s

Significant Dates

1904, 1924, early 1930s

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

N/A

Cultural Affiliation

Architect/Builder

Steinmetz, Charles S.

Period of Significance (justification)

The period from 1904 to the early-1930s is significant architecturally because the church was constructed in 1904 and remained mostly unchanged until historic renovations were conducted sometime in the early 1930s. The period between 1904 and 1965 is significant for the church's African-American congregation from the time it was constructed in 1904 until the congregation relocated to another building in 1965. The dates 1921 to the mid-1930s are significant under social

history when the church building functioned as the headquarters for the Colorado Springs Universal Negro Improvement Association (UNIA) Division Number 508.

Criteria Considerations (explanation, if necessary)

Although People's Methodist Episcopal Church is a property owned by a religious institution and used for religious purposes, the building is significant for its Late Victorian architecture with 1930s historic alterations, its significance relating to the African-American community and its involvement with the Universal Negro Improvement Association (UNIA), satisfying the burden of Criterion Consideration A.

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

People's Methodist Episcopal Church is locally significant under Criterion A: Ethnic Heritage: Black for its service to its African-American congregation from the time it was built in 1904 until 1965, when the congregation relocated to another building. The neighborhood around the church housed one of the largest African-American communities in the state and the church was constructed in response to the religious and social needs of this community. In the area of Social History, the church further served as the headquarters for the Universal Negro Improvement Association Colorado Springs Division Number 508 from its inception in 1921 to its disbanding in the mid-1930s. The Universal Negro Improvement Association, established by Marcus Garvey in 1914, became one of the largest black empowerment movements in the world. Marcus Garvey personally visited Colorado Springs in May 1922 and again in October 1924 with his wife, Amy Jacques Garvey. Finally, People's Methodist Episcopal Church is eligible under Criterion C: Architecture at the local level from 1904 to the early 1930s as it embodies the distinctive elements of the Queen Anne style while incorporating elements of the Gothic Revival style as interpreted by local builders and craftsman. Historic alterations, completed sometime in the early 1930s, included a broader, more steeply pitched roof, replacement of the arched windows with wood tracery, removal of at least three smaller double-hung windows with transoms, and replacement of two side-by-side, arched steeple openings with a smaller, single, centered arched opening. The building is one of the oldest wood-framed and clad churches in the Colorado Springs area still standing on its original foundation. The building has served as a place of worship its entire existence.

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

Criterion A: Ethnic Heritage: Black and Social History

A small group of African Americans who were ex-slaves or children of ex-slaves formed People's Methodist Episcopal Church in February 1903. The growing congregation built a church building in the predominantly African-American neighborhood around Oak and St. Vrain streets in 1904. The building served the all African-American congregation of People's Methodist Episcopal Church from 1904 to 1965, when the congregation moved to another existing church building located at 826 East Boulder Street. Several early members of the church were also prominent within Colorado Springs, including Frank Loper, Jesse Bass, and Lonnie Bassett.

Under the pastorate of Reverend G. Sterling Sawyer, the People's Methodist Episcopal Church became the headquarters for the Colorado Springs Division Number 508 of the Universal Negro Improvement Association beginning in 1921 and continuing to the mid-1930s. The division was a key factor in bringing Marcus Garvey to Colorado Springs to speak at Perkins Hall on the Colorado College campus on May 23, 1922 as well as for a return visit in October 1924. During the second Colorado visit, Marcus Garvey's second wife, Amy Jacques Garvey, delivered a speech at People's Methodist Episcopal Church on October 13, 1924. The church also provided meeting space as needed for various civic and social organizations including the People's Literary Society, DuBois Study Club, Ladies Aid Society, Women's Home Missionary Society, Colorado Springs Unity Council and National Association for the Advancement of Colored People.

Criterion C: Architecture

People's Methodist Episcopal Church is a significant local example of the Queen Anne style as interpreted by local builders and craftsman. Characteristics of the Queen Anne style found on the church building include a steeply pitched, cross-gabled roof with gable returns, square corner tower with steeple and pointed spire, and various wall materials of differing patterns including decorative half-cove wood shingles and clapboard siding. The alternating shingle and clapboard siding incorporated on the exterior creates a distinct, decorative pattern that is further accentuated by two wood stringcourses and wood corner boards. Different wall texture variations are a hallmark of the Queen Anne style, which was popular in the United States, including Colorado, from around the 1880s to the 1910s. The footprint of the building appears to be the same as it was on the 1907 Sanborn fire insurance map except for the shed-roofed addition expansion on the south side. Exterior changes occurred sometime in the early 1930s.

Developmental history/additional historic context information (if appropriate)

General William Jackson Palmer founded the city of Colorado Springs in July 1871. By 1900, 21,085 people lived within the city limits. The population had nearly doubled from the previous census numbers of 1890. This number included 875 African Americans who decided to call Colorado Springs home. Many of these early settlers were ex-slaves fleeing the dissolved plantation system as well as the oppressive and often hostile Jim Crow Laws. One of the first black pioneering families to settle in Colorado Springs was the Carter brothers from Iowa. They soon established the first black church in the city on land donated by General Palmer. In 1875, Payne Chapel African Methodist Episcopal (AME) Church erected a small wooden building on the west side of Weber Street at Pueblo Avenue just east of downtown.[3] St. John's Baptist Church soon followed in 1878 as the second African-American place of worship, located on Pueblo Avenue and East Cimarron Street just southeast of Payne Chapel.[4] People's Methodist Episcopal Church was the third African-American church established in Colorado Springs.

Church Formation and Construction

The formation of People's Methodist Episcopal Church occurred on February 18, 1903 after Reverend Charles W. Holmes was sent to Colorado Springs from Oskaloosa, Iowa by the Central

[3] John Stokes Holley, *The Invisible People of the Pikes Peak Region: An Afro-American Chronicle* (Colorado Springs: Friends of the Colorado Springs Pioneers Museum, 1990), 9.
[4] Holley, *The Invisible People of the Pikes Peak Region*, 10.

Jurisdiction of the Methodist Church to organize and build churches in black communities.[5] He organized a small group of former slaves and children of former slaves who began meeting at the Grand United Order of Odd Fellows Hall (El Paso Lodge #2771) located at 124 E. Huerfano Street (now Colorado Avenue). The congregation consisted of 18 charter members. These charter members were: Sedley B. Jones (waiter at the Alamo Hotel) and his wife Belle Jones; Frank J. Loper (headwaiter at the Alamo Hotel); Harry A. Perkins (janitor at the Mining Exchange Building) and his wife; Lizzie M. Perkins; Robert Davis (porter at the Elks Club); Prince McCalvin (servant); Thomas Patton (laborer for Denver and Rio Grande Railroad) and his wife Sallie Patton; William H. Davis (scavenger) and his wife Helen Davis; Charles Watt (janitor) and his wife Hattie L. Watt; Henry C. Davis (expressman) and his wife Ada Davis; William Dunlap (porter at the Colorado Springs Mining Exchange); Hattie L. Davis; Jennie D. Henderson and possibly Arthur B. Rogers.[6]

The small congregation still met at the Odd Fellows Hall when it was decided that a church building was needed. The first public indication of this need appeared in a *Colorado Springs Gazette* article dated October 26, 1903, with the headline "Colored Pastor Appeals For Aid." Rev. Holmes appealed to the citizens of the city for aid to help pay for a new church building at Oak and St. Vrain streets, explaining there were no African American churches north of Pikes Peak Avenue even though there were at least 75 African-American families living in the northern part of the city. The article stated that $450 had already been raised by the congregation, with the help of General Palmer, to purchase the lot at Oak and St. Vrain streets with hopes of breaking ground by November 1.[7] One person outside of the church who gave money was Mrs. Hettie W. Elstun, wife of George S. Elstun, proprietor of the Alamo Hotel where Frank Loper was headwaiter (see Photo H1). Mrs. Elstun endorsed a note on February 15, 1904, for $150 toward the erection of the new church. Many people gave what they could afford, such as Adam Jones, who worked as a porter and was also a deacon at St. John's Baptist church. Jones gave the first dollar toward the new church edifice. A construction loan was also acquired in 1904.[8]

Rev. Charles S. Steinmetz, Pastor of Calvary Evangelical Church, was chosen as builder and contractor of the new People's Methodist Episcopal Church (see Photo H2). Steinmetz, who had been an Evangelical minister for about 10 years, came to Colorado Springs in 1899 due to the poor health of his wife and began appealing to the Kansas Conference of Evangelical Association to set up missions in south-central Colorado. At the conference session in March 1902, he was granted permission to establish missions in Ordway, Colorado, and Colorado Springs. By late March of the same year, both missions had been established.[9] Steinmetz was responsible for the construction of the Calvary Evangelical Church building in Colorado Springs, completed in October 1903, and located on the southeast corner of East Uintah Street and North Wahsatch Avenue.[10] The People's Methodist Episcopal Church was patterned after the Calvary Evangelical Church (see Photo H5). The

[5] *Colorado Springs Gazette*, "People's Methodist Episcopal Church," October 22, 1922.
[6] *Colorado Springs City Directories* (Colorado Springs: Giles/R.L. Polk Directory Co.) 1904; People's United Methodist Church Historical Committee, "History of People's Methodist Episcopal Church." (Colorado Springs: People's United Methodist Church, n.d.).
[7] *Colorado Springs Gazette*. "Colored Pastor Appeals for Aid," October 26, 1903.
[8] People's United Methodist Church Historical Committee, "History of People's Methodist Episcopal Church."
[9] Dwight Wenger, "Calvary's 110th Anniversary," *The Message: Newsletter of Calvary United Methodist Church, Colorado Springs* Volume 14, Issue 3 (2012): 1.
[10] *Colorado Springs Gazette*, "Calvary Evangelical Congregation Will Hold Services Today," October 11, 1903.

estimated cost was approximately $2,400 with an expected completion date of May 1, 1904.[11] The foundation was dug by Garfield Green using a scoop and shovel with the assistance of a horse.[12] William Dunlap, a stonemason, was likely responsible for building the foundation.[13]

The laying of the cornerstone for the People's Methodist Episcopal Church occurred on Thursday, March 24, 1904, at 3 p.m. (Photo 8). Reverend Angus A. Burleigh of Payne African Methodist Episcopal Chapel offered the opening prayer and responsive reading of Psalm 132. Reverend Charles W. Holmes of People's Methodist Episcopal Church expressed his happiness for what had happened since his arrival in Colorado Springs. He stated that the church's members had increased from 18 to 46 by the time of the cornerstone laying and the congregation had raised $1200 for the construction of the church. Reverend C.B. Wilcox, Pastor of the First Methodist Church, offered brief remarks congratulating and praising both Pastor and people for their efforts in making the new house of worship possible. He then gave a short message concluding in an offering collection assisted by Reverend Washington E. Gladden of St. John's Baptist Church, which netted about $40. Everyone then went outside to witness the cornerstone laying while Rev. Wilcox read the service provided by the Methodist Church for such occasions. Reverend Charles S. Steinmetz of Calvary Evangelical Church gave the concluding prayer. Within the cornerstone was a metal box containing various documents selected for the occasion. It is unknown if this box remains in place at present. The inscription on the cornerstone read "People's M. E. Church. Trustees – S. B. Jones, Frank J. Loper, William Dunlap, J. B. Gist, Samuel Smith, J. J. Bass, Granderson Taylor, Arthur Rogers, A. B. Williams." Rev. Charles Holmes, Frank Loper, Abraham B. Williams, Jesse J. Bass and J. B. Gist made up the building committee.[14]

Background of Two Key Trustees

Frank Loper was the leading charter member of the congregation and regarded as the most important participant in the formation of the church according to current church history. He was born into slavery at Jefferson Davis' Brierfield plantation in Mississippi sometime around 1850. His father was a slave at the nearby Loper plantation. Soon after the capture of Vicksburg on July 4, 1863, Union troops descended on the Brierfield plantation, burning all of Davis' papers and informing the slaves that they were free to leave. However, the slaves remained on the plantation until Davis returned from prison in 1867. With the end of the plantation system, Loper worked for Joel Addison Hayes, who had married Margaret, one of Jefferson Davis' daughters. Hayes and his family eventually moved from Memphis, Tennessee to Colorado Springs in 1886, with Loper following. It was while the Hayes family was living at the Antlers Hotel that they helped Loper obtain a job there as a waiter. In 1890, he became headwaiter and held that position until the first Antlers burned down in 1898, after which he became headwaiter at the Alamo Hotel and later doorman at the second Antlers Hotel.[15] Loper was well known and highly regarded by many citizens of the city and travelers who frequented these hotels. According to newspaper articles, he had an incredible ability to remember names and faces. He also was very amiable with children, often telling them stories of the Old West

[11] "New Church. Colored People Will Lay Cornerstone of People's M. E. Church Next Thursday Afternoon," *Colorado Springs Gazette* (March 21, 1904); "Cornerstone Laying," *Colorado Springs Gazette* (March 24, 1904).
[12] Richard L. Walker, interview by Justin Hutchcraft, Colorado Springs, CO, May 7, 2013.
[13] Richard L. Walker, interview by Justin Hutchcraft, Colorado Springs, CO, May 7, 2013.
[14] *Colorado Springs Gazette*, "Handful of Worshipers Raise Money for Church Edifice. Cornerstone is Laid," March 25, 1904.
[15] Holley, *The Invisible People of the Pikes Peak Region*, 131-132.

or keeping an eye on them while their mothers shopped. Antlers Hotel management believed Loper was one of the most valuable hotel employees in the world.[16]

Frank Loper was also very involved in the betterment of African-American life in Colorado Springs and maintained an entrepreneurial spirit. He was instrumental in establishing the second black-owned and operated newspaper in 1897, *The Colorado Springs Sun*, after he formed the Antlers Publishing Company with two colleagues. This weekly paper gave local African-Americans a place to be heard, stating its mission as "an independent, reliable organ wherein the Afro-Americans of this city could find expression." Later, he was involved in the establishment of another business called the Colorado Springs Mercantile Company. Loper was also president of the Colored Progressive Club, which was involved in the political events of the city.[17]

Jesse Bass, who was on the building committee, was invited to attend People's Methodist Episcopal Church sometime in 1903 by his friend and church member Arthur Rogers (Photo H3). Bass came to Colorado Springs from Kansas City as the escort of a prized stallion purchased by city founder General William Jackson Palmer. Palmer soon asked Jesse to work at the stables of his stately home, Glen Eyrie (National Register-listed April 21, 1975, NRIS 75000519, 5EP.189), as assistant coachman with the responsibility of training all of General Palmer's show horses. Jesse accepted the offer and remained at Glen Eyrie until Palmer died in March 1909. Jesse met his wife, Mozie Robinson, at People's Methodist Episcopal Church, where she was the organist. They were married on March 18, 1904, and lived on the grounds of Glen Eyrie until 1909.[18]

Early Church History

Methodism in the United States began around 1765 in Maryland and Virginia and quickly spread across the rest of the country, especially after the American Revolution. Methodism appealed to many African Americans, both enslaved and free, as it represented a new American Christian movement with an open future. Early Methodism was also staunchly anti-slavery and allowed African Americans to worship freely in Sunday services and participate in all aspects of church life.[19] Black preachers, such as Harry Hosier and Richard Allen, were quickly integrated into the Methodist church and allowed to travel throughout the country to encourage African-American participation. African Americans were allowed to form their own classes that were headed by non-white leaders. However, by the early 1800s, it became clear that African-American congregations and leaders were still under the rule of more powerful white Methodist leaders and that African Americans could not attain certain leadership positions within the church. Beginning in 1813, African-American congregations began to leave the Methodist church to form the more autonomous African Methodist places of worship, culminating in the official formation of the African Methodist Episcopal Church in 1816 by Richard Allan in Philadelphia.[20] Since then, the African Methodist Episcopal Church has survived and prospered while remaining independent from the Methodist Church. People's Methodist Episcopal

[16] *Colorado Springs Gazette*, "Loper and Bassett, Doormen, Blessed With Uncanny Faculty for Remembering Names and Faces, Known Thruout the States," January 21, 1923.
[17] Steven Saint, "Sun Illuminated Truth; Newspaper One of First Black-Owned Businesses in the Springs," *The Gazette*, February 25, 2001.
[18] Dorothy Bass Spann, *Black Pioneers: A History of a Pioneer Family in Colorado Springs* (Colorado Springs: Friends of the Colorado Springs Pioneers Museum, 2009), 12-14.
[19] J. Gordon Melton, *A Will to Choose: The Origins of African American Methodism* (New York: Rowman & Littlefield Publishers, Inc., 2007), 45.
[20] Melton, *A Will to Choose*, 68-69.

Church was founded by an African-American minister under the direction from the Northern Conference of the Methodist Episcopal Church and never fell under the jurisdiction of the African Methodist Episcopal Church.

The neighborhood around St. Vrain and Oak streets, where People's Methodist Episcopal Church was built, was one of the largest African-American communities in Colorado Springs and the state of Colorado.[21] Many of the church's earliest members lived only a short distance from the church. Although the building was completed in 1904, it did not receive an address in the city directory until 1913, when it was listed as 427 North Royer Street. Before this time it was listed as S.E. corner of St. Vrain and Oak and later St. Vrain and Royer. The first parsonage was located at 425 N. Oak Street (renamed Royer Street around 1910). This was a preexisting house that was adjacent to the church property to the south. Reverend Holmes was the first church pastor to live there beginning in 1903. It was used as the parsonage until it was demolished or moved in 1921. A preexisting house adjacent to the church to the east at 601 East St. Vrain Street was acquired by the church in 1921 and used as the new parsonage. This parsonage served the church until the congregation moved to the Boulder Street location in 1965. The building was sold to a private party on April 16, 1966. The building is still extant (see Photo 3) but is not currently owned by Independent Missionary Baptist Church, which owns the People's Methodist Episcopal Church building.

Many of the church's earliest needs were met by donations from local citizens and congregants. Cassius Hibbard, owner of C. A. Hibbard and Company Dry Goods at 19 South Tejon Street, donated a coal-burning furnace. Frank Pierson and Jerusla Oliver Freeman kept the church stocked with dishes. Fannie Jones gave carpet for the parsonage. Susan Russell donated a light that hung over the pulpit because she was afraid that the small wall-lights behind the pulpit were inadequate for the pastor to read his Bible.[22] Mozie Pearl Louis Robinson was likely the first organist in the new church building. Another early organist was Edna Walker, who was a member of Trinity Baptist Church, but played for People's Methodist Episcopal Church for at least 25 years.[23]

People's Methodist Episcopal Church was the host of the third annual session of the Lincoln Conference of the Methodist Episcopal Church, which began Friday, March 3, 1905. The church welcomed over 60 African-American ministers and laymen from all parts of Colorado, Kansas, Nebraska and Indian Territory. The conference lasted until Monday and included a trip through Garden of the Gods.[24] The Lincoln Conference contained the three African-American Methodist Episcopal churches in Colorado at the time: in Pueblo (name unknown), Denver (Christ Methodist Episcopal Church, National Register-listed, NRIS 76000549, 5DV.127) and Colorado Springs (People's Methodist Episcopal Church). The Lincoln Conference also encompassed African-American Methodist Episcopal churches located in Kansas and Nebraska as well as Methodist Episcopal churches within Indian Territory.[25]

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[21] Ronald J. Stephens, "Methodological Considerations for Micro Studies of UNIA Divisions," *Journal of Black Studies* Volume 39 Number 2 (2008): 305.
[22] "People's United Methodist Church: 1903-1976 73rd Anniversary," on file with History Colorado, Denver, Colorado.
[23] Richard L. Walker, interview by Justin Hutchcraft, Colorado Springs, CO, May 7, 2013.
[24] *Colorado Springs Gazette*, "Conferences Well Attended," March 3, 1905.
[25] *Minutes of the Annual Conference of the Methodist Episcopal Church, Spring conferences 1912,* New York: The Methodist Book Concern, 1912, accessed October 31, 2013, https://play.google.com/store/books/details?id=kDcSAAAAIAAJ&rdid=book-kDcSAAAAIAAJ&rdot=1.

According to the *Colorado Springs Gazette*, the People's Methodist Episcopal Church was having difficulty raising the funds to satisfy the $1500 still owed on the mortgage. As the threat of placing the church on the auction block was imminent, Dean A. C. Peck, former minister of First Methodist Episcopal Church in Colorado Springs, was asked by Frank Loper to appeal to the philanthropic citizens of the city to help save the church. Peck came to Colorado Springs from Denver on August 16, 1908. By day's end, he had raised $844 in amounts of $10 or less, mostly from the approximately 80 members of the congregation. The next day, Peck, the current pastor, Reverend H. South, and Frank Loper, met with several businessmen in Colorado Springs with the goal of raising the remaining funds.[26] On August 29, 1908, the congregation still needed $475 to pay off its debt.[27] The debt remained and by the time Reverend William R. Stephens became pastor in April 1910, it had ballooned to over $2,000.[28] However, by October 1910, Reverend Stephens raised enough money to clear the debt and add 100 new members to the church.[29]

Reverend Stephens was so admired by the congregation that in March 1912 they issued a public statement commending the work he had done for People's Methodist Episcopal Church the previous year. An excerpt from the statement read: "Whereas, the People's Methodist Episcopal Church has entered upon an era of unexampled prosperity during its brief history; and, whereas, said prosperity is wholly due to the wise, efficient and unerring leadership of the pastor, Dr. Stephens, and to the influence of the high order of the Christian character of him and his faithful wife."[30] Reverend Stephens not only brought the church out of debt in 1910 but also was responsible for remodeling and thoroughly renovating the church in 1911. This included the opening of the lecture room (likely in the basement) and new furnishings installed in the auditorium and lecture room.[31] The congregation had hoped to retain Stephens as pastor, but he was transferred later that year to the East Tennessee Conference despite much protest by the church board.[32]

By 1910, 1,107 African Americans lived in Colorado Springs out of a total city population of 29,078. It was around 1910 that the People's Literary Society began to meet every Friday at 8pm at People's Methodist Episcopal Church. The society was an open forum for people to discuss topics pertinent to the African-American community. Such topics included prohibition and whether the newspaper was an important factor in the development of the African American.[33] Topics related to local elections were discussed to better understand the issues and candidates on the ballot. The meetings were open to all who wished to attend and everyone was given equal opportunity to present their views on the current topic. On February 24, 1911, Professor M. J. Harris came from the industrial school in Pueblo to speak to the literary society about industrial education.[34]

Universal Negro Improvement Association (UNIA), Colorado Springs Division 508 Headquarters

[26] *Colorado Springs Gazette*, "Colored People Raise $844," August 17, 1908.
[27] *Colorado Springs Gazette*, "People's Methodist Episcopal Church Needs $475 to Pay Off Church Debt," August 29, 1908.
[28] *Colorado Springs Gazette*, "Colored Pastor Raises Debt; Gets New Members," October 28, 1910.
[29] Ibid.
[30] *Colorado Springs Gazette*, "Church Board Praises Work of Rev. W. R. Stephens," March 4, 1912.
[31] Ibid.
[32] *Colorado Springs Gazette*, "People's Methodist Episcopal Church," October 22, 1922.
[33] *Colorado Springs Gazette*, "Pueblo Educator To Talk At People's M. E. Church," February 24, 1911.
[34] Ibid.

Dr. Ronald J. Stephens, current Associate Professor of African American Studies and acting Director of the African American Research and Services Institute of the Department of African American Studies at Ohio University, thoroughly researched and wrote about the rise of the Garvey movement and UNIA within Colorado and is responsible for most of the information used in this nomination concerning this subject. Dr. Stephens fully supports this nomination of People's Methodist Episcopal Church and was kind enough to provide much of his research material for the writing of this nomination.

The Universal Negro Improvement Association (UNIA) was established by Marcus Mosiah Garvey, Jr. in his native Jamaica in 1914. Garvey was born in Saint Ann's Bay, Jamaica, on August 17, 1887. Out of eleven children, Marcus and his elder sister, Indiana, were the only children to grow to maturity. Garvey's father was well-read and owned an extensive collection of books, which were made available to young Marcus at an early age. At 14 years of age, Garvey left the public school system and began an apprenticeship with his godfather, Mr. Burrowes, who ran a printing press. Burrowes was also a fervent book reader and hosted discussions in his print shop with intellectuals from the community. Garvey became well learned on regional and global events because of his participation in these discussions. In 1903, a hurricane devastated Jamaica, killing Garvey's father and destroying his mother's farmland. Young Garvey immediately moved to Kingston and found work as a printer to help support his mother. He became enthralled with life in the big city, especially street-corner and barbershop debates, which he participated in regularly. By age 20, Garvey was a master printer and foreman of the print shop where he was employed. He befriended Dr. Robert Love, who published a weekly paper called *The Jamaica Advocate,* which addressed Jamaica's social and political issues from a black perspective.[35] Garvey soon began publishing his own paper devoted to issues of the black Jamaican, and with Love's assistance established The National Club, which encouraged learning and self-pride within Jamaica's black population. In 1907, Garvey organized and led the printer's union strike, demanding better wages and working conditions. Although the strike was short-lived and unsuccessful, Garvey's organizational and leadership skills were tested and honed. He was blacklisted by all of the private printers following the strike forcing him to leave Kingston for Central America in 1910.

Garvey found employment on a banana plantation in Costa Rica and immediately became enthralled with the plight of the black working class. Much of the cheap labor imported to establish the new and numerous banana plantations were young black men from the West Indies. Now a polished orator, Garvey began speaking out and writing against the oppressive working conditions and unbridled racism he observed within the country. Garvey found a similar work force of young, black men from the West Indies building the Panama Canal. The deplorable working conditions and racism angered Garvey, and he established several small papers to address these issues. Garvey traveled throughout Columbia, Venezuela, Nicaragua, Ecuador and Honduras, finding the same work force, conditions and racial discrimination.[36]

In 1912, Garvey moved to London to improve on his formal education and continue his reading and writing. He soon befriended Duse Mohamed Ali, an author who was also living in London at the time. It was under Ali's tutelage that Garvey began to read the works of many African-American leaders of the time, including Booker T. Washington and W.E.B. Du Bois. Garvey learned all he could about the plight of black people in the United States and was especially drawn to the work of Booker

[35] Elton C. Fax, *Garvey: The Story of a Pioneer Black Nationalist* (New York: Dodd, Mead & Company, 1972), 21.
[36] Fax, *Garvey*, 29-33.

T. Washington. Garvey returned to Jamaica in 1914 with many new ideas. He established the Universal Negro Improvement Association and African Communities League in Kingston in August 1914.[37] After two years of running the organization in Kingston with little success, Garvey's thoughts turned to the United States and the growing migration of black southerners to northern states. He wrote a letter to Booker T. Washington to arrange a meeting. However, Washington died in 1915, leaving Garvey to find his way to America by his own devices.

Garvey arrived in New York City in March 1916 and spent his first year in the United States traveling the country to understand issues facing African Americans. He visited 38 states to speak, observe and understand all aspects of African-American life in the United States. Upon his return to New York City, Garvey began to speak regularly on street corners about the inequalities and injustices he had observed during his travels throughout his life. Gaining notoriety throughout Harlem, Garvey was asked by Hubert Harrison to speak at Bethel African Methodist Episcopal Church on June 12, 1917, as part of Harrison's organization of the Liberty League.[38] The speech was a great success for Garvey and acted as a springboard to establish the first UNIA charter in the United States in Harlem in 1917.

With his understanding of the power of the press and his extensive background in printing, Garvey established a weekly newspaper called *Negro World* between 1918 and 1919. By the summer of 1920, it claimed a readership of 50,000 and became the most widely read African-American weekly in the United States and possibly the world.[39] With a slogan of "One Aim, One Destiny", *Negro World* served as a vehicle to spread the ideology of Garvey to a larger audience. His ideals were based on racial pride and Black Nationalism. He exalted everything black, insisting that black stood for strength and beauty, not inferiority.[40] Garvey believed that the rise in the hateful and violent tactics of the Ku Klux Klan was in line with how the majority of white America felt at the time. He thought the only way to escape this was to return to Africa. Garvey set up the Black Star Steamship Line in 1919 to facilitate repatriation.[41] However, by 1922, the Black Star Line was dissolved due to fraudulent activity both inside and outside of the organization, bringing with it greater scrutiny of the UNIA by both the United States federal government and many black leaders who already did not agree with the goals of Garvey.

Garvey's fiery rhetoric and message of black pride made him a target of the U.S. government. Many prominent black men also spoke out against Garvey including his biggest critic, W. E. B. Du Bois, cofounder and leader of the National Association for the Advancement of Colored People (NAACP). The main goal of Du Bois and the NAACP was to establish civil rights and equality for the African American. Garvey believed that equality could never be attained by black people in the United States and that the only answer was to escape the violence and oppression by creating a "Negro state in Africa."[42] Because of the contrasting principles of each organization and their competing roles to be leaders within the African-American community, Du Bois and Garvey never agreed and made their disdain for each other obvious in both speech and writing.

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[37] Ibid., 58.
[38] Ibid., 79.
[39] Ibid., 90, 92.
[40] John Hope Franklin, *From Slavery to Freedom: A History of Negro Americans 4th Edition* (New York: Knopf, 1974), 357.
[41] Franklin, *From Slavery to Freedom*,358.
[42] E. David Cronon, ed., *Marcus Garvey* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973), 51.

After Federal Bureau of Investigation (FBI) surveillance and public outcry from opposing leaders of the black community, Garvey was found guilty of mail fraud and imprisoned at the federal penitentiary in Atlanta, Georgia, on June 21, 1923. After his release three months later, Garvey believed that his trial and conviction were not because of fraud but because of his struggle for black emancipation.[43] Garvey was imprisoned again in February 1925 and remained in prison until his deportation to Jamaica in 1927. He eventually died in London in 1940. The UNIA slowly dissipated in the United States after Garvey's deportation. However, no other comparable black betterment movement has come close to the size and scope of the UNIA in the United States or abroad. People's Methodist Episcopal Church was the headquarters for the Colorado Springs Universal Negro Improvement Association Division Number 508 from 1921 to the mid-1930s.[44]

Support for Garvey and his UNIA organization within Colorado began when the Denver-based African-American newspaper, *The Colorado Statesman,* published news of the UNIA's 1920 International Convention at its headquarters, Liberty Hall, in New York City. In Denver, UNIA Division Number 118 began in the predominantly African-American neighborhood of Five Points in 1921 and was associated with both Shorter African Methodist Episcopal Church (locally designated 5DV.5305) and Christ Methodist Episcopal Church (also known as Scott Methodist Episcopal Church). James D. Brooks, then Secretary General of the parent body of the UNIA, spoke at several churches in the Five Points area during the last week of February and first two weeks of March, 1921, in hopes of creating support for the organization. The effects of the speeches were seen immediately with a 100 percent increase in membership for the Denver Division.[45] In the summer meeting of 1921, it was the goal of the Denver division to attain 200 members.

Support for a Colorado Springs UNIA division began when Reverend G. Sterling Sawyer came to the city to serve as pastor of People's Methodist Episcopal Church in 1921. It was during his pastorate that the church became the headquarters for local UNIA Division Number 508, with Reverend Sawyer acting as the Division's first president. J. B. Yearwood, Assistant Secretary General of the UNIA parent body, sent a letter to Rev. Sawyer on January 12, 1922, acknowledging receipt of $32.50 as the required payment of charter for the Colorado Springs Division. The letter goes on to welcome Rev. Sawyer and the members of the new charter stating:

> We have to congratulate you on your appointment as Chief Executive officers of the Division, and are sure that you will bring to your duties the tact and patience and ability which your responsible office demands. We are glad to be able to inform you that the Association is advancing by leaps and bounds. Every week sees new Divisions added and our membership increased by thousands throughout the world.
>
> It is the aim of the Association to bring into its fold every community of Negroes in the world, and we trust that Colorado Springs will so work that it will be a shining example to the people of the State of Colorado, and thereby help the rapid growth of the work in that state.
>
> Charter and supplies are being mailed to you tomorrow, and we trust they will arrive in good condition. We are enclosing instructions for your guidance in making

[43] Fax, *Garvey*, 206.
[44] Ronald J. Stephens, "The influence of Marcus Mosiah and Amy Jacques Garvey: On the Rise of Garveyism in Colorado," In *Enduring Legacies: Ethnic Histories and Cultures of Colorado*, ed. Arturo J. Aldama et al. (Boulder: University Press of Colorado, 2011), 143.
[45] Stephens, "The Influence of Marcus Mosiah and Amy Jacques Garvey," 147.

> out reports. Please see that these instructions are carefully studied by your Secretaries, as it is of the utter importance that they arrive here in a clear and concise manner.[46]

There were several other correspondences in the following months between Yearwood, Rev. Sawyer and S. Leon Hughes, Secretary of the Colorado Springs Division, concerning a need for buttons, information about the postponement of Garvey's trial and payment of new membership dues. On May 22, 1922, Garvey himself wrote a letter to Reverend Sawyer detailing his needs for his visit to Colorado Springs in the coming weeks as part of a 30-city spring membership drive.[47] However, Reverend Sawyer left Colorado Springs and the People's Methodist Episcopal Church due to failing health by April 1922 and was replaced by Reverend H. G. Kirkpatrick. Lonnie C. Bassett became the new head of the Colorado Springs UNIA division and had a significant role in its activities. Bassett, doorman at the Broadmoor Hotel (5EP.368), became a member of People's Methodist Episcopal Church in February 1907 (Photo H4).

Marcus Garvey arrived in Colorado Springs on May 23, 1922, and addressed a large, enthusiastic and interracial audience in Perkins Hall at Colorado College. His then secretary and soon to be wife, Amy Jacques, was also with him as was Lillian Willis, orator, and Charles Zampty, auditor general (Photo H12). A reception for Garvey and his traveling companions was held afterward at the home of Lonnie Bassett at 417 North Corona Street. The Colorado Springs UNIA Division sponsored Garvey's visit to the city. The following day, he gave two addresses in Denver on behalf of Denver UNIA Division Number 118, before traveling on to Salt Lake City and the Pacific coast.[48]

The Third International Convention of the UNIA was held in August 1922 at Liberty Hall, UNIA headquarters, in Harlem, New York City, and was attended by several Colorado Springs UNIA delegates including Henry C. Davis, Dexter A. Bennett and Velma T. Middlebrook. In September, the Colorado Springs UNIA division held a reception at People's Methodist Episcopal Church to welcome back the delegates who gave a full report of the Convention and clarified the goals of the organization.[49]

There were many changes for Garvey and the UNIA between his first trip to Colorado Springs in May 1922 and his second in October 1924. In June of 1922, Garvey divorced his first wife, Amy Ashwood, and married Amy Jacques the following month. Also in June, Garvey met with the Grand Wizard of the Ku Klux Klan, Edward Young Clarke, which resulted in the negative "Garvey Must Go" campaign supported by many African-American leaders of the time, including W.E.B. Du Bois and the NAACP. In 1923, Garvey was tried and convicted of mail fraud and sentenced to five years in prison, but after three months of imprisonment he was released on bail. The UNIA's financial troubles continued, although it claimed a membership of six million, including over 900 branches worldwide and 500 branches in the United States alone.[50]

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[46] Ibid., 148-149.
[47] Ibid., 149.
[48] *Colorado Springs Gazette*, "Greatest Republic in Africa Dream of Negro Educator," March 24, 1922.
[49] Holley, *The Invisible People of the Pikes Peak Region*, 107.
[50] Ula Yvette Taylor, *The Veiled Garvey: The Life and Times of Amy Jacques Garvey* (Chapel Hill: University of North Carolina Press, 2002), 41.

Amy Jacques' role within the organization was largely behind the scenes and out of the public eye. This changed considerably after her marriage to Garvey in June 1922 and especially after his imprisonment in July 1923. Once Garvey was incarcerated, Amy Jacques Garvey became an ambassador for her husband and the UNIA as she worked tirelessly to free him from prison. *The Pittsburgh American* stated on July 20, 1923, that "the conviction appears to be growing, that Mrs. Garvey is an able, strong-minded woman equipped in every way to do good work for the nationalist movement, by sweeping the dust of misunderstanding from the minds of some, by strengthening the bonds of unity between the members of the UNIA, by making new friends for the cause and convincing some of its enemies."[51] She was rewarded for her dedication to her husband and the organization in October 1923, when Marcus was released from prison on bail money raised almost solely by Amy. They immediately began a tour of the Western states as both a vacation and as a membership drive. Jacques Garvey later recalled that, "he took me along, as the people in the Western states were anxious to see and hear me."[52] She spoke at each stop on the tour, and by the end was giving lengthy talks.

By the time the Garveys returned to Colorado on October 4, 1924, the importance of Amy Jacques Garvey's role within the organization was undeniable. She was editing *Negro World* and regularly contributing articles to it as well as maintaining regular public oratory appearances in support of her husband and the UNIA. While Marcus Garvey gave two speeches in the Five Points community of Denver to local UNIA divisions, Amy Jacques Garvey delivered the sole address to the Colorado Springs division on the evening of Monday, October 13, 1924, at People's Methodist Episcopal Church. According to then Colorado Springs Division President Lonnie Bassett, in an article published in *Negro World*, Jacques Garvey's speech was well received. Bassett reported: "Mrs. Marcus Garvey charmed a large and appreciative audience with the clear and concise, and yet forceful presentation of her message, setting forth anew the aims and objects of this wonderful organization that has brought such bright hopes to the teeming millions of Negro peoples throughout the world. Time and again, Mrs. Garvey was interrupted by hearty applause as she delivered her stirring message in typical 'Garvey Fashion'."[53] One convert that night was Dr. I. E. Moore, a physician in Colorado Springs and Medical Director of the Lincoln Sanatorium for Colored People. Dr. Moore had previously been unimpressed with the UNIA because he disagreed with statements made by Marcus Garvey. However, after hearing Mrs. Garvey "appeal for more race pride and consciousness," he declared himself "thoroughly in accord with the principles of the UNIA."[54] Ultimately, the address given by Amy Jacques Garvey at People's Methodist Episcopal Church that night reinvigorated the UNIA Colorado Springs Division, and they would remain active until the mid-1930s.

Later Church History

Once the old parsonage at 425 North Oak Street was torn down or moved in 1921, the area behind People's Methodist Episcopal Church to the south became a dirt field and parking lot. As a boy, Richard Walker, who attended People's Methodist Episcopal Church from 1924 to present day, remembers playing baseball and dancing around a maypole in this vacant space. A few church

[51] Taylor, *The Veiled Garvey*, 50.
[52] Ibid., 52.
[53] Lonnie C. Bassett, "Mrs. Amy Jacques Garvey Charms Big Audience with Wonderful Address at Colorado Springs," *Negro World*, October 10, 1924.
[54] Ibid.

attendees used the space for parking their cars, although most congregants walked or took the city bus to the church. Mr. Walker thought that the neighborhood around the church was about 75 percent black, one percent Hispanic and 24 percent white, but People's Methodist Episcopal Church had no white regular attendees. His grandmother lived across the street from the church.[55] According to 1920 census data, Colorado Springs had a total population of 30,105 with 1,009 of those being African American. By 1930, the number dropped to 965 primarily because of lack of jobs due to the Great Depression.

During Reverend Garfield Tipton's pastorate from 1925 to 1930 the church would often have a Sunday service in Palmer Park. The church organ was taken out of the church and placed on a horse drawn cart owned by Garfield Green and hauled to Palmer Park. The congregation would enjoy a picnic in the park and have a church service including full choir with organ and message by Reverend Tipton. Once the service was finished, the organ was carted back to People's Methodist Episcopal Church and set in place in time for the evening service.[56]

People's Methodist Episcopal Church retains a high degree of historic integrity and looks very similarly today as it did in an image from circa 1945 (Photo H7). However, the church looks significantly different when compared to an image from the *Colorado Springs Gazette* dated October 22, 1922 (Photo H6). No building permits were found to reveal when these changes occurred. According to Mr. Walker, the church was remodeled sometime in the early 1930s, around 1932 or 1933. He recalled that most of the work was done by various members of the congregation and that permits were not needed.[57] Changes to the church included a more expansive gabled roof, replacement of the large arched windows, reducing the steeple arched openings from two to one, and removing a pair of windows on the north façade, as deduced from comparing the two images and based on Mr. Walker's recollections. Reverend Stephens earlier spent $186 in 1911 for interior improvements that included a renovation and opening the lecture room (likely the basement) and refurnishing the lecture room and auditorium (Photo H10).[58,]

Colorado Springs experienced a major flood on May 30, 1935, which affected much of the city, including People's Methodist Episcopal Church. According to Richard Walker, the church was trying to get 100 people to attend Sunday school and had close to 98 attendees the week before the flood. The congregation's excitement of possibly meeting the 100-person goal was immediately dashed when they realized that the church basement, where Sunday school was held, was completely inundated with water. The water was nearly up to the ceiling, and the piano was floating. They established a bucket brigade to remove the water, but the basement could not be used for a year or two after the flood.[59]

Church membership grew steadily from the 18 charter members in 1903 to 46 at the time of groundbreaking in March 1904. By August of 1908, membership nearly doubled to about 80. The church reported 148 members at the 1912 annual conference, which was during Reverend Stephens'

[55] Richard L. Walker, interview by Justin Hutchcraft, Colorado Springs, CO, May 7, 2013.
[56] Ibid.
[57] Ibid.
[58] *Colorado Springs Gazette*, "Church Board Praises Work of Rev. W. R. Stephens," March 4, 1912; *Minutes of the Annual Conference of the Methodist Episcopal Church, Spring conferences 1912* (New York: The Methodist Book Concern, 1912), accessed October 31, 2013 (246).
[59] Richard L. Walker, interview by Justin Hutchcraft, Colorado Springs, CO, May 7, 2013.

pastorate. There were about 140 members in October 1922 and about 131 in April of 1951 (Photo H8). No less than 30 pastors were appointed to the church from 1903 to 1969 with some only staying in Colorado Springs for a year or less (see Table 1). No records indicate why there was such a high rate of turnover, but at least two had to leave the city due to health ailments brought on by high altitude. The African American population within Colorado Springs grew from 1,057 in 1940 to 3,172 by the 1960 census.

Table 1. Pastors of the People's Methodist Episcopal Church (1903-1969)

Rev. Charles W. Holmes	Feb 1903-Aug 1905
Rev. Nellums	1905-1906
Rev. George E. Trower	1906-1907
Rev. J. E. Williams	1907
Rev. Henry South	1907-1909
Rev. Warren McDonald	1909-1910
Rev. William R. Stephens	1910-1912
Rev. M. Moore Jefferson	1912-1914
Rev. Spergeon Davis	1914
Rev. Narriel J. Johnson	1915-1917
Rev. William L. Darius	1917-1920
Rev. Prince A. Morrow	1920-1921
Rev. G. A. Sterling Sawyer	1921–1922
Rev. Hewitt G. Kirkpatrick	Apr 1922–1923
Rev. J. Blaine Walker	Apr 1923-Jun 1925
Rev. Garfield F. Tipton	Jun 1925-1930 & 1932
Rev. J. Louis Thompson	1930-1931
Rev. Arthur L. Woolfolk	1932-1934
Rev. Willis L. Lee	1935-1938
Rev. William C. Conwell	1938-1939
Rev. I. Otho McEwen	1939-1941
Rev. Benjamin F. Rooks	1941
Rev. Joseph D. Edwards	1942-1944
Rev. George W. Hubbard	1944-1949
Rev. Fore C. Wharry	1949
Rev. H. W. James	1950
Rev. J. Douglas Steele	1951
Rev. A. L. Reynolds	1951-1954
Rev. R. H. Powell	1954-1961
Rev. T. R. Durr	1962-1969

After a merger between the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in 1939, People's Methodist Episcopal Church became known as People's Methodist Church. People's Methodist Church continued to inhabit the church building at Royer and St. Vrain streets until the congregation moved to 828 East Boulder Street in 1965. According to Mr. Walker, the old church building did not meet the new standards of the Methodist Church and bringing it up to those standards would have cost too much money.[60] The move occurred just before the Methodist Church merged with the Evangelical United Brethren Church creating the United Methodist Church in 1968, causing People's Methodist Church to be renamed People's United Methodist Church.

The original church building has remained a place of worship with only short vacancies. After People's Methodist Church moved to Boulder Street in 1965, the building became the Zion Temple United Church of God from 1967 to 1972. The Progressive Church of God in Christ occupied the building from 1973 to 1979. After a short vacancy from 1980 to 1981, the American & Korean Assemblies of God inhabited the building from 1982 to 1997. It was then sold and occupied by the Good News Church in 1998. Independent Missionary Baptist Church purchased the building in 2000 and is the current owner and occupant. The church address remained 427 North Royer Street until 1961 when it was changed to 601 East St. Vrain

[60] Ibid.

Street. In the early 1970s, the address reverted back to 427 North Royer Street until the mid-1980s when it changed to the current address of 527 East St. Vrain Street.

9. Major Bibliographical References

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

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People's Methodist Episcopal Church
Name of Property

El Paso County, Colorado
County and State

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:

_X_State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: History Colorado

Historic Resources Survey Number (if assigned): 5EP.7321

10. Geographical Data

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

The UTM reference point was derived from heads up digitization on Digital Raster Graphic (DRG) maps provided to OAHP by the U.S. Bureau of Land Management.

UTM References
(Place additional UTM references on a continuation sheet.)

(NAD 27)

	Zone	Easting	Northing		Zone	Easting	Northing
1	13	516041	4299089	3			
2				4			

Verbal Boundary Description (Describe the boundaries of the property.)
East St. Vrain Street forms the north property boundary with an approximately 20' wide rock strip and public sidewalk adjacent to the site. The east boundary is formed by Farrs Court with an approximately 10' wide rock strip and public sidewalk adjacent to the site. The west and south boundaries are shared with adjacent residential properties not associated with the church. The legal description of the property is W 64.8 FT of N 105 FT BLK 236 ADD 1 COLO SPGS.

Boundary Justification (Explain why the boundaries were selected.)
Boundaries were selected based on significant and measurable surrounding features such as public roads, sidewalks and fences, and follow the historic property lines for the site. All historically significant features of the site are encompassed within the boundary description.

11. Form Prepared By

name/title Justin Hutchcraft (for property owner)
organization _____ date 1/29/2014
street & number 2810 Illinois Ave. telephone 719-761-5149
city or town Colorado Springs state CO zip code 80907
e-mail justinhutchcraft@gmail.com

Additional Documentation

Submit the following items with the completed form:

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

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

- **Continuation Sheets**

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

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.

HISTORIC PHOTO LOG

H1 Frank Loper ca. 1925, Courtesy of Pikes Peak Library District, Special Collections

H2 Rev. Charles S. Steinmetz, Source: *Colorado Springs Gazette* (May 16, 1904)

H3 Jesse Bass ca. 1900, Courtesy of Pikes Peak Library District, Special Collections

H4 Lonnie C. Bassett, Source: *Colorado Springs Gazette* (January 21, 1923)

H5 Calvary Evangelical Church ca. 1910, Courtesy of Clyde Duncan, Calvary United Methodist Church

H6 People's Methodist Episcopal Church, Source: *Colorado Springs Gazette* (October 22, 1922)

H7 People's Methodist Episcopal Church, ca. 1945, Courtesy of Peoples United Methodist Church

H8 People's United Methodist Church, Source: *Colorado Springs Free Press* (May 19, 1951)

H9 People's Methodist Episcopal Church, 1981, Courtesy of Pikes Peak Library District, Special Collections

H10 Dinner in the basement of People's Methodist Episcopal Church, ca. 1927, Courtesy of Richard Walker

H11 Inside sanctuary of People's Methodist Episcopal Church, ca. 1945, Courtesy of People's United Methodist Church

H12 Marcus Garvey and Amy Jacques in Cheyenne Canyon, Colorado Springs, May 1922, Source: *Ebony Magazine*, March 1960

PHOTO LOG

Name of Property: People's Methodist Episcopal Church

City or Vicinity: Colorado Springs

County: El Paso **State:** CO

Photographer: Astrid Liverman

Date Photographed: March 19, 2013

Description of Photograph(s) and number:

0001 View of the corner steeple entry, towards the southeast, showing north façade and west side

0002 View of the north façade. Building at left is the former parsonage (not subject to this nomination, but historically associated with the church)

0003 Former parsonage (not subject to this nomination, but historically associated with the church)

0004 View of the north façade, window detail

0005 View to the northwest, showing west and south sides

0006 View of corner steeple entry, north façade

0007 View of south side

0008 View of cornerstone at northwest corner of building, adjacent to corner steeple entryway

0009 Interior view of sanctuary space

0010 Interior view of sanctuary space (pews)

0011 Interior view of entry doors

0012 View of baptismal pool underneath altar

0013 View of communal room or kitchen (basement)

0014 View of utility closet showing original stone foundation

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

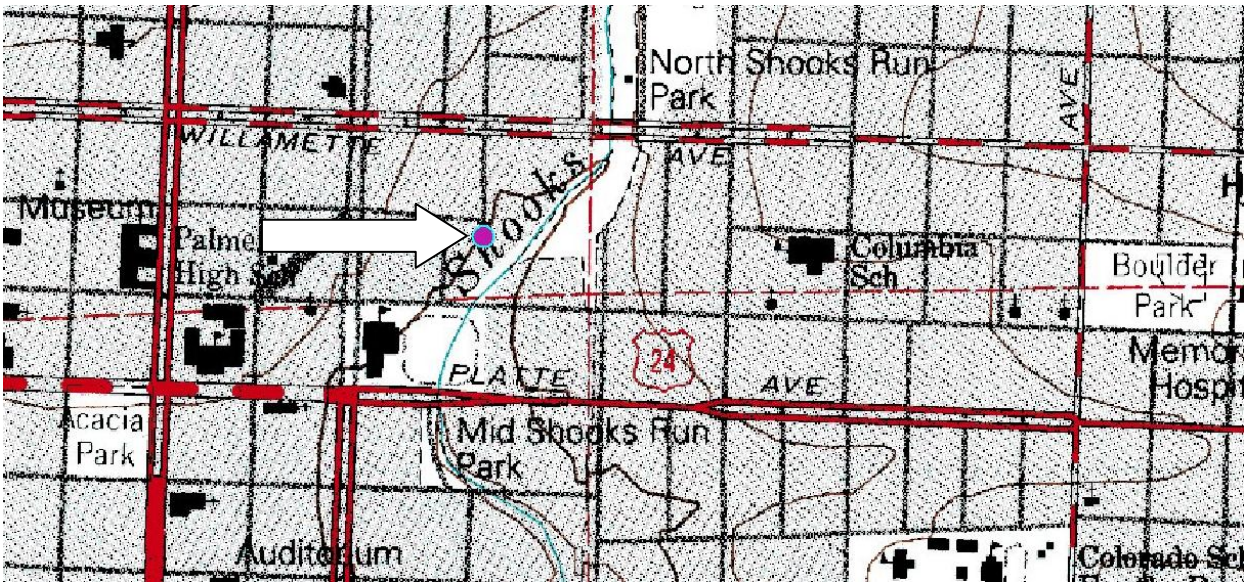
name Independent Missionary Baptist Church (contact: Pastor Martin Felder)

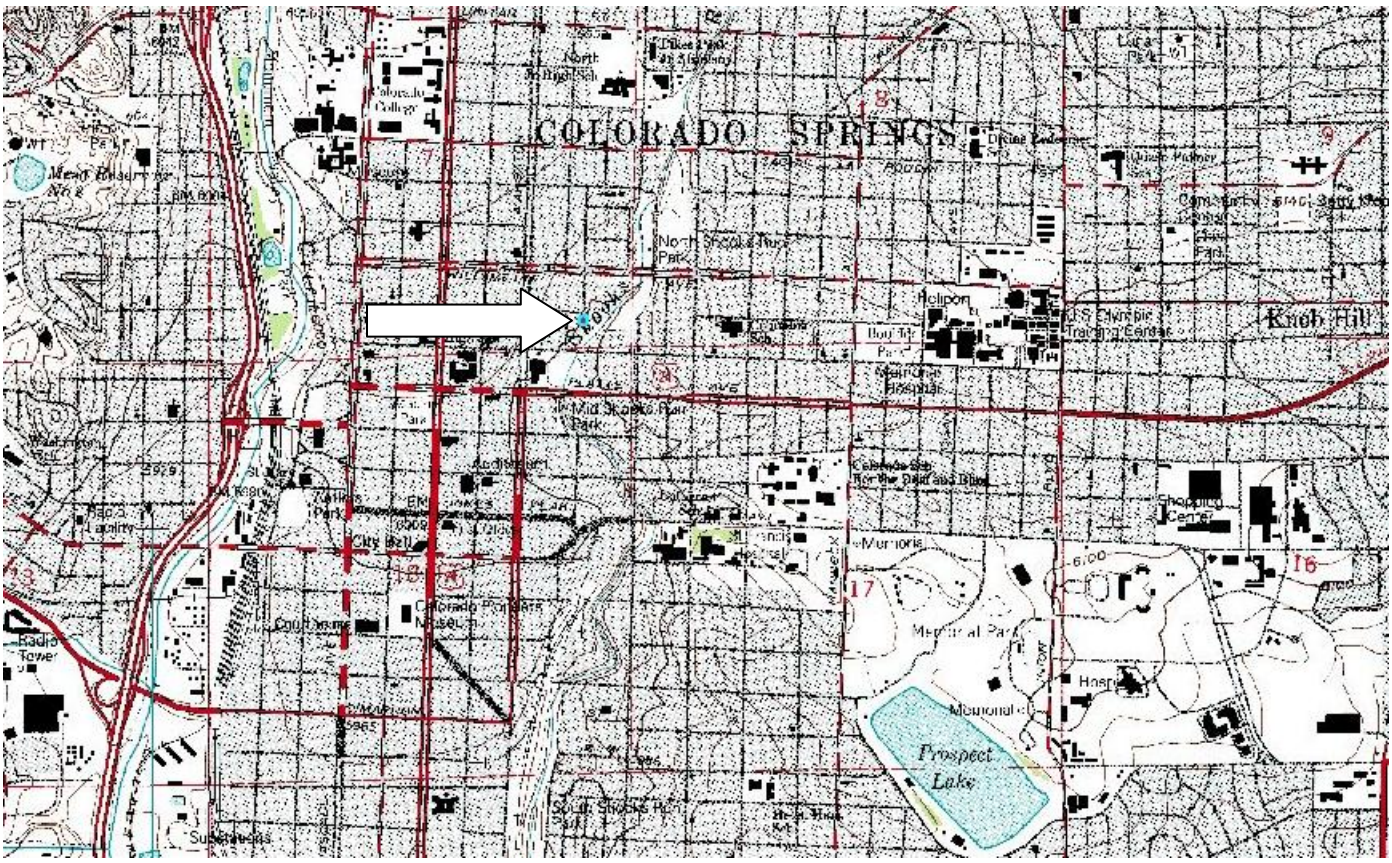
street & number 527 East St. Vrain Street telephone 719-459-3253

city or town Colorado Springs state CO zip code 80903

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.

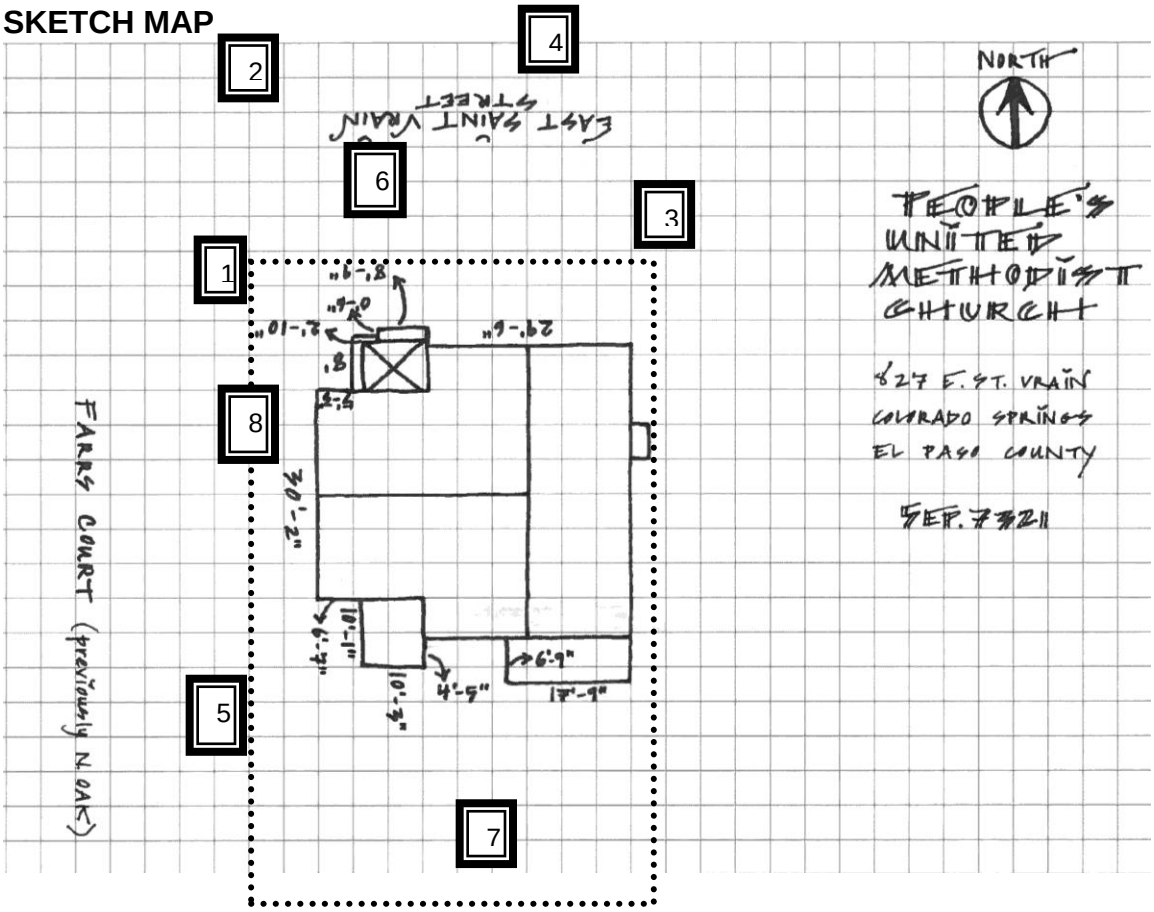
CONTINUATION SHEETS





Colorado Springs Quadrangle
UTM 13;516045mE 4299078mN (NAD83)
Elev. 6000 ft.
PM. 6th Township 14S Range 66W Section 7 NE SW SE SE

SKETCH MAP



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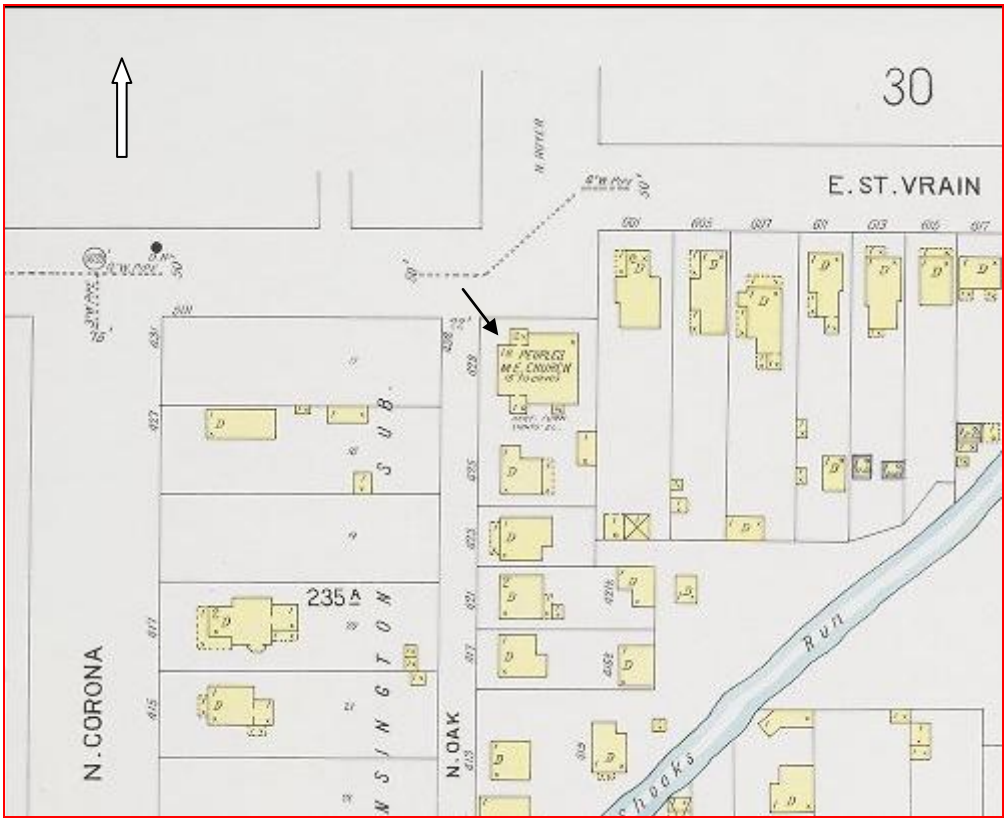

1907 Sanborn Fire Insurance Map

People's Methodist Episcopal Church (5EP.195)
Coordinates: 38.840304°, -104.814800°

El Paso County Assessor's Office

527 ST VRAIN ST E
SCHEDULE: 6407423050
OWNER: INDEPENDENT MISSIONARY
BAPTIST CHURCH

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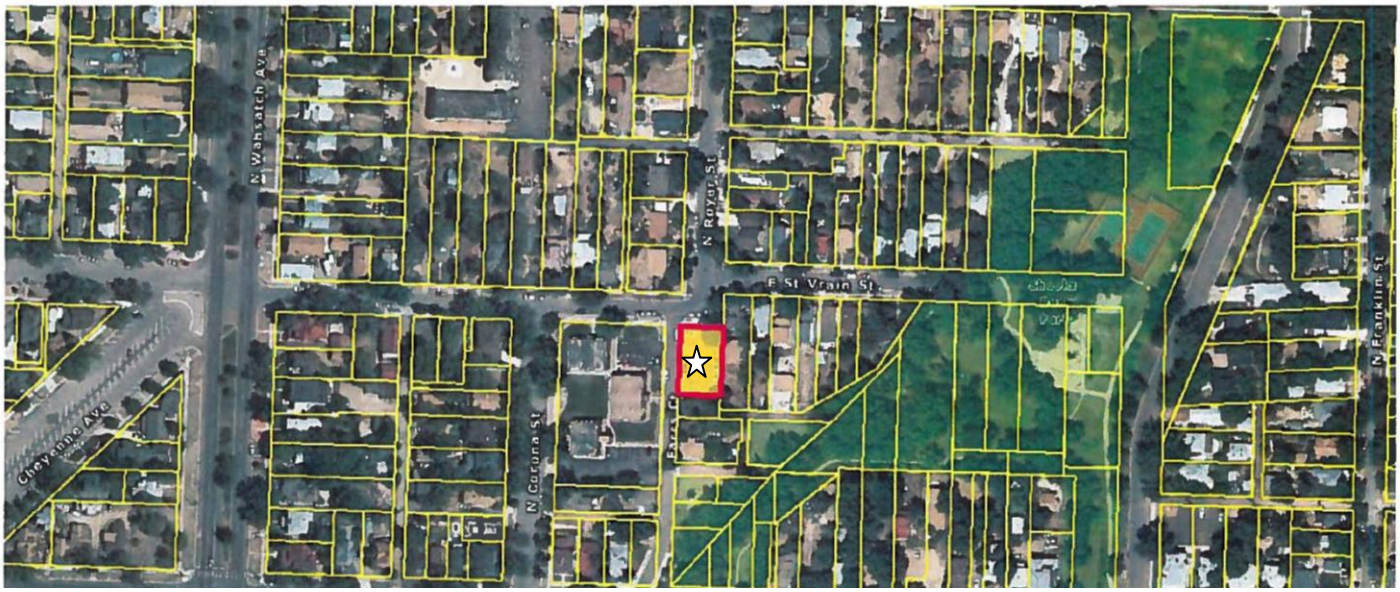

HISTORIC PHOTOGRAPHS

PHOTO H1.
Frank Loper ca. 1925, Courtesy of Pikes Peak Library District, Special Collections

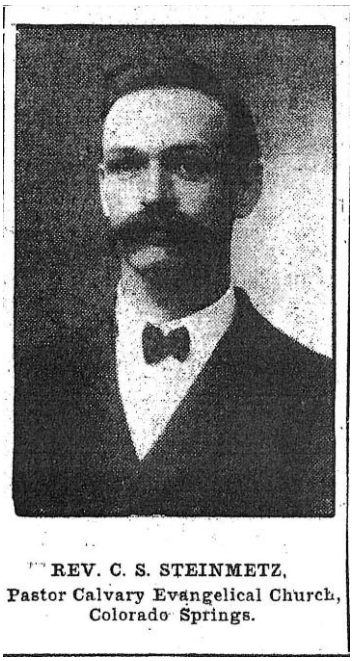

PHOTO H2.
Rev. Charles S. Steinmetz, Source: *Colorado Springs Gazette* (May 16, 1904)

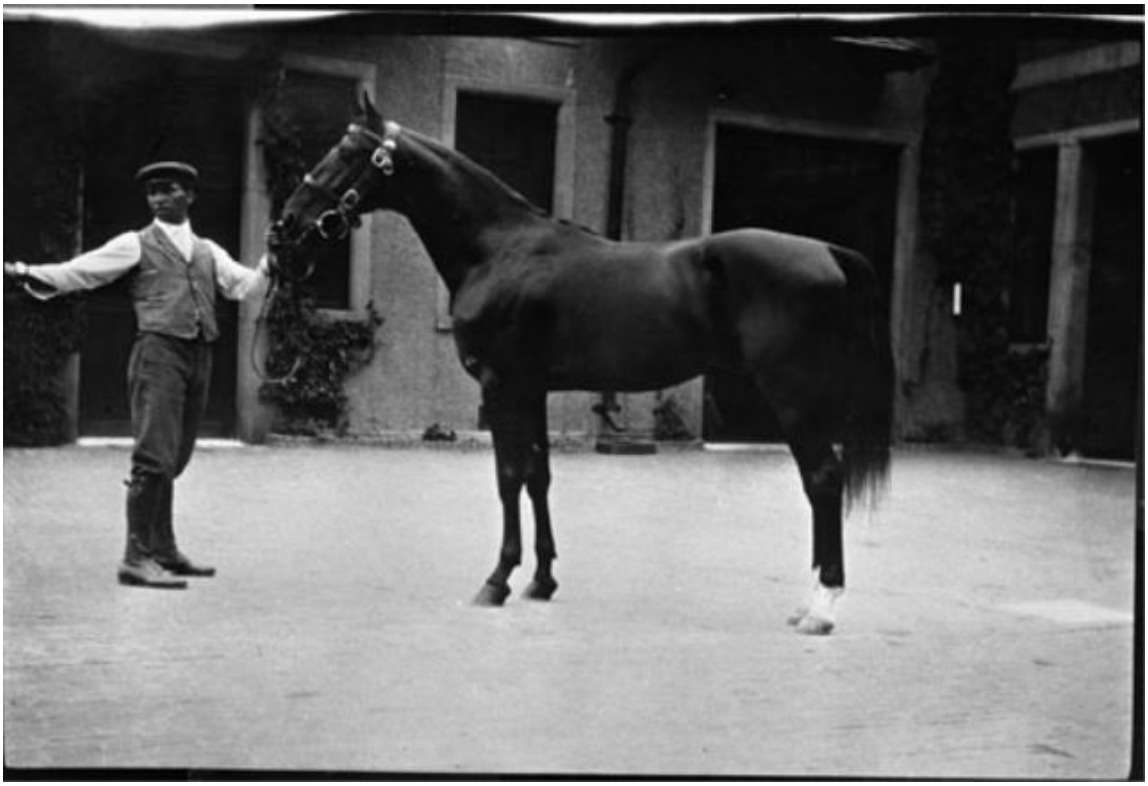

PHOTO H3.
Jesse Bass ca. 1900, Courtesy of Pikes Peak Library District, Special Collections

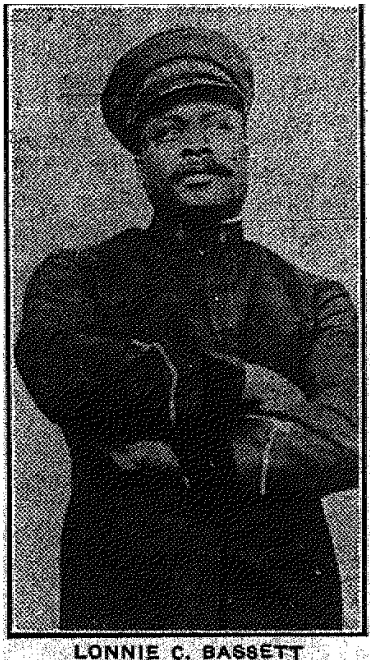

PHOTO H4.
Lonnie C. Bassett, Source: *Colorado Springs Gazette* (January 21, 1923)

PHOTO H5.
Calvary Evangelical Church ca. 1910, Courtesy of Clyde Duncan, Calvary United Methodist Church

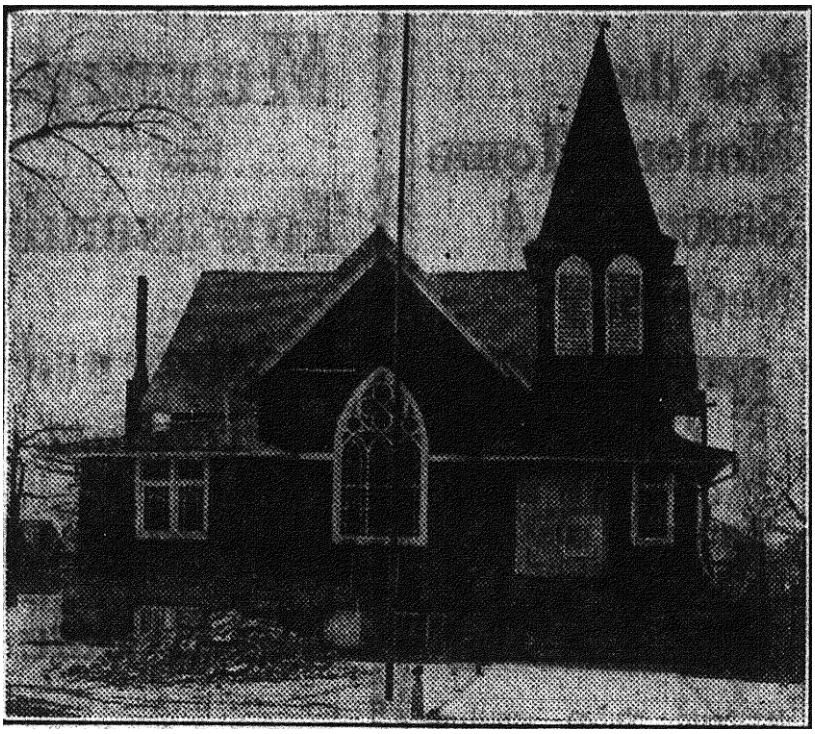

PHOTO H6.
People's Methodist Episcopal Church, Source: *Colorado Springs Gazette* (October 22, 1922)

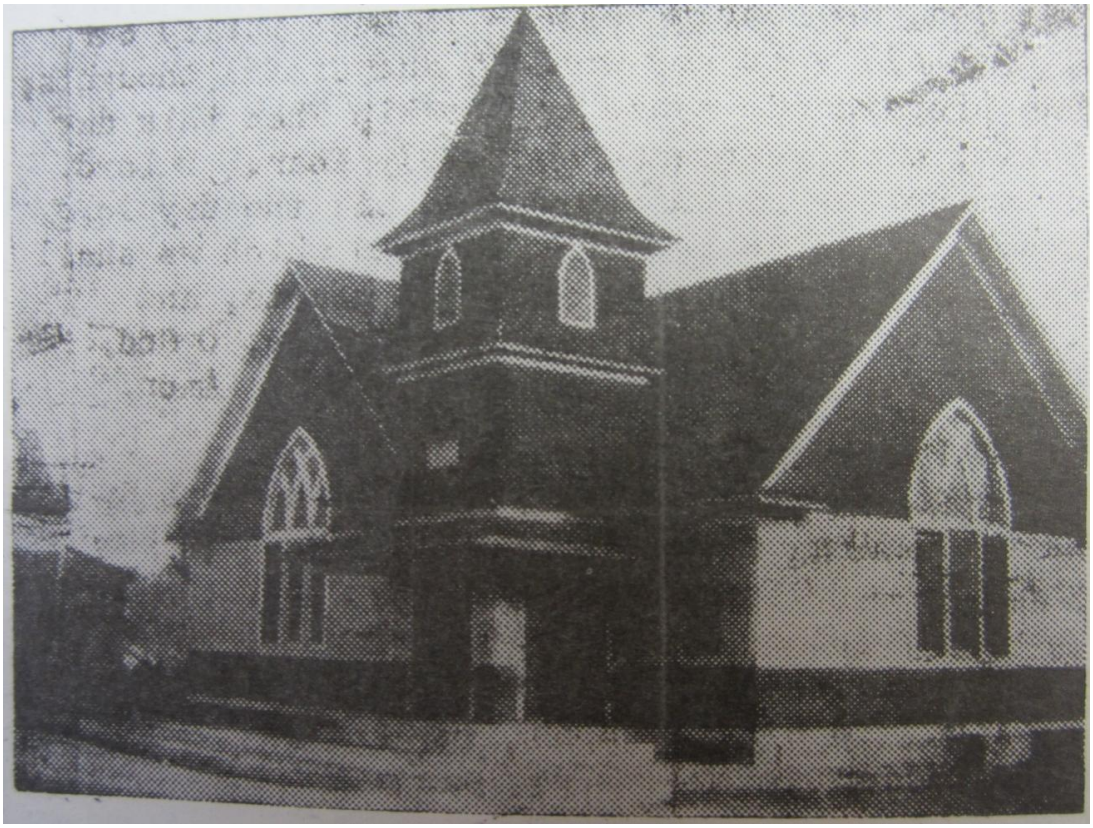

PHOTO H7.
People's Methodist Episcopal Church, ca. 1945, Courtesy of Peoples United Methodist Church

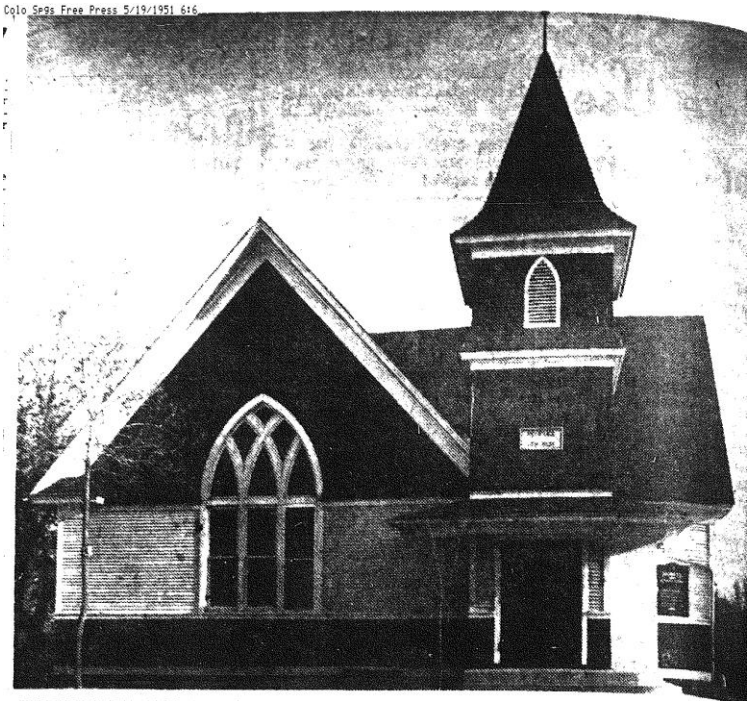

PHOTO H8.
People's United Methodist Church, Source: *Colorado Springs Free Press* (May 19, 1951)

PHOTO H9.
People's Methodist Episcopal Church, 1981, Courtesy of Pikes Peak Library District, Special Collections

PHOTO H10.
Dinner in the basement of People's Methodist Episcopal Church, ca. 1927, Courtesy of Richard Walker

PHOTO H11.
Inside sanctuary of People's Methodist Episcopal Church, ca. 1945, Courtesy of People's United Methodist Church

PHOTO H12.
Marcus Garvey and Amy Jacques in Cheyenne Canyon, Colorado Springs, May 1922, Source: *Ebony Magazine*, March 1960

FARRS CT

MOUNT MOUNT MORIAH
BAPTIST CHURCH

601

STOP

CHURCH
PARKING
ONLY

NIZED
1903

Independent Missionary Baptist Church
31st Church Anniversary
March 15 & 17, 2013
"A Church Built On A Solid Foundation" Matt. 16:18
HE IS LORD
OF KINGS
THE WORD

THE
WORD

EXIT
EXIT

WELCOME

POM