

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 Mount Zion Baptist Church

other names/site number _____

2. Location

street & number 1634 19th Avenue not for publication

city or town Seattle vicinity

state Washington code WA county KING code 033 zip code 98122

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 X B X C D

Signature of certifying official/Title _____ Date _____

WASHINGTON STATE SHPO
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

 entered in the National Register determined eligible for the National Register

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

 other (explain:) _____

Signature of the Keeper _____ Date of Action _____

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5. Classification

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

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

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

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

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

Contributing	Noncontributing	
1		buildings
		district
		site
	1	structure
	1	object
1	2	Total

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

Number of contributing resources previously listed in the National Register

N/A

None

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

RELIGION: Religious Facility

RELIGION: Religious Facility

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

MODERN MOVEMENT

foundation: CONCRETE

walls: WOOD: Plywood; BRICK

roof: ASPHALT; SYTHETICS: Plastic

other: _____

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Narrative Description

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

The Mount Zion Baptist Church is located on the corner of 19th Avenue and East Madison Street in the heart of Seattle's Central District. This area, called the Central District, was historically home to Seattle's African American population but is rapidly gentrifying. The church faces 20th Avenue to the East and consists of the main sanctuary, constructed in 1975, an attached educational unit/wing, constructed in 1963. Also on site is a free standing bell tower built in 1999 and a sculpture.

The site slopes down to the east, creating a daylight basement level for the educational wing. The east property line, along 20th Ave is home to large evergreen trees. The 19th Ave side is home to decorative ornamental trees and bushes and a variety of foundation plantings. A minimal amount of lawn is found on site limited to the north end of the property. The northwest corner of the property has a low adobe brick wall which acts a support for large wooden signs which face Madison St and 19th Ave (ceremonially renamed Dr. S. McKinney Ave).

Sanctuary

Conceived by Rev. Dr. Samuel Berry McKinney following travels through West Africa, the church structure was designed to be "Afrocentric" and to reflect the multicultural nature of African Americans and the local area. Each element of the design and structure was carefully orchestrated with elements of African Heritage seen in the structural design, from within and on the outside of the main sanctuary. Overall, the 1975 building resembles three African huts, symbolizing the Trinity (Father, Son, Holy Spirit). The central portion is higher. Constructed of oversized blonde adobe bricks, the building has a steep mansard style roof capped with a short parapet wall. The sloped roof is covered with 3-tab asphalt. Deep boxed overhangs hide integrated gutters. The parapet is highlighted by a triangular design found in Ghanaian wisdom stools and is finished in red and purple, which are royal African colors. No window openings are found on the west façade.

The interior of the sanctuary is highly detailed in its simplicity with an attention to detail regarding symbolism. The basic floor plan of the Sanctuary is in the shape of the cross, the baptistery at the head, the pulpit and the communion table in the center, the choir stand and pipe organ extending north, the chapel extending south, and the center aisle extending from the communion table to the east wall. The two story volume of the main space features and open space frame truss system, painted white for the clear spans. The angled side walls/roof as visualized from the outside are finished with wood beams and exposed T&G decking on the inside. These are supported by wood posts. The sanctuary floor slopes down toward a raised pulpit and alter area. The floor is finished in a deep purple. Simple wooden church pews are enhanced by red padded seats. The lecterns, pulpit and communion table were carved by Native American artists with West African adinkra symbols.

The sanctuary uses universal themes of simplicity and permanence to proclaim the enduring presence of God. The selection of unfinished twelve wood posts from the Northwest is an affirmation of the tasks yet to be completed by Christians and represent the twelve (12) tribes of Israel (named for Jacob's twelve sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher) and the twelve (12) Apostles (Simon Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Thaddaeus, Simon and Judas Iscariot).

The *colors* in the Sanctuary are considered the colors of royalty. The basic colors are *red*, representing, divinity and the blood of Christ and *purple*, representing the color of royalty that accrues to Christians because we are children of the King. The triangles on the external borders of the three African-styled roofs symbolize the Trinity – God the Father, God the Son, and God the Holy Spirit. The skylights directly above the alter, are symbols of the four Gospel writers of the New Testament - Matthew, Mark, Luke and John. They

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also reveal that God's light is available to all believers, be they from all ends of the earth (North, South, East and West).

The tapestry, a focal point of the pulpit that sits over the baptistery, was designed by Larry Metcalf, Professor of Art at Seattle Pacific University. The symbols in the tapestry have fascinating and relevant meanings to Christians that are presented in cross-cultural ways through this art form and textile piece.

- *The Eye of God.* Looking out from the tapestry and down on all the other symbols in the tapestry is a symbol for the eye of God, significant as a manifestation of God's "all-seeingness". It represents God's omniscience in the lives of the world's inhabitants. "The eye of the Lord is in every place, beholding the evil and the good".
- *The Rainbow.* It is a symbol of approval, and, because it appeared after the great flood of the Bible, it also represents both God's pardon of and reconciliation with the human race. In art, the rainbow serves as the backdrop to the throne of God, and, in representations of the Last Judgement, Christ is often seated upon a throne placed midpoint to a rainbow.
- *The Dove.* Just below the rainbow flies a dove, recognized in ancient and Christian art as the symbol of peace, gentleness, and purity. More significantly, in ecclesiastical art, it is a symbol of the Holy Spirit.
- *The Hyssop.* Held securely in the beak of the dove is a sprig of hyssop, a plant whose twigs were used to sprinkle water in ancient Jewish religious rites. An aromatic plant found growing in solitary places among stones, it symbolizes penitence and humility. Its medicinal attributes as a purgative have resulted in its being a symbol of innocence regained, hence, baptism.
- *The Water.* The water of the tapestry symbolizes the acts of cleansing and purification. Consequently, depicted is the sacrament of baptism, the immersion and washing of the sinful self and its resurrection to the newness of life in Christ.
- *The Fish.* In early Christian art and literature, the fish is frequently the symbol of Christ. The Greek word for Christ is "I.C.T.H.U.S.". Each of the letters of this word represents the initial letter of the five Greek words which mean "Jesus Christ, God's Son and Savior." Early Christians used fish as a sign of their being followers of Christ. The fish also reminds believers of the immersion of Jesus when he was baptized in the Jordan.

The *communion table* is shaped in the form of a casket, signifying how early Christians would observe communion to celebrate death to self and life in Christ. It is also located in the heart of the cross-floor plan.

The *three-manual pipe* organ at the north alcove, was designed by church organist Rev. Frank M. Byrdwell and was constructed and installed by Balcom & Vaughan Pipe Organs, Inc., the oldest pipe organ builder in the greater northwest (founded in 1921). The organ contains 1,825 pipes ranging from six inches to sixteen feet high. It is in four divisions: The Great Organ, the Swell Organ, the Choir-Positive Organ, and the Pedal Organ. The pipes of the Great and Pedal Organ are exposed in full view to the congregation. The Swell Organ is enclosed behind grillwork on the left side and the Choir-Positive Organ enclosed on the right. The sixteen feet high Kontra Bass pipes and the sub-bass pipes border the front of the enclosed chambers. High at the top, thirty feet above the choir, are the Trompette-En-Chamade pipes—sixty-one pipes horizontally suspended from the ceiling, giving the listener the full brilliance of English horns from the mountain top.

The church has eighteen Delle de Verre (or faceted) glass windows, manufactured by the Phillips Stained Glass Studio, Inc. of Cleveland, Ohio. The windows represent a variety of local and national leaders who have made significant contributions to the African American story. Ten windows are located on the east wall of the Sanctuary and represent important African American Church leaders. These windows are eleven feet high and two feet wide. Eight additional windows are found on the south wall of the Chapel and are eleven feet high and one foot wide. These represent important person associated with the African American story in general. All are one inch or more thick and made of faceted glass. Collectively, they are named "The Church and the World".

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The cast of honored persons include:

1. **George Lisle** (1750 – 1820): Pastor of the first Black Baptist Church in America.
2. **Prince Hall** (1748 – 1807): Ordained minister and noted abolitionist during the Revolutionary War era. He was the founder of the first black lodge within the Masonic Order; "Prince Hall".
3. **W. D. Carter** (1862 – 1960): Builder of the first Mount Zion Baptist Church and its sixteenth pastor.
4. **Jesus Christ**: Alpha and Omega. The Beginning and Ending.
5. **Nat Turner** (1800 – 1831): Enslaved African American who led the only effective, sustained slave rebellion in U.S. history.
6. **Martin Luther King, Jr.** (1929 – 1968): American Baptist minister (Morehouse Alumnus) and activist who became the most visible spokesperson and leader in the Civil Rights Movement.
7. **Lott Carey** (1780 – 1918): American Baptist minister and lay physician, who was instrumental in the founding of the Colony of Liberia in the 1820s in Africa. He was one of the first black American missionaries, as well as the first American Baptist Missionaries to Africa.
8. **Nannie Helen Burroughs** (1879 – 1961): African-American educator, orator, religious leader, civil rights activist, feminist and businesswoman in the United States. She was President of the Women's Auxiliary of the National Baptist Convention for thirteen years.
9. **E. C. Morris** (1855 – 1922): Dr. Elias Camp Morris was an African-American minister who, in 1895, became founder and president of the National Baptist Convention (NBC), the largest denomination of black Christians in the United States.
10. **Mary McLeod Bethune** (1875 – 1955): American educator, stateswoman, philanthropist, humanitarian and civil rights activist best known for starting a private school (Bethune-Cookman College) for African-American students in Daytona Beach, Florida. After working on the presidential campaign for Franklin D. Roosevelt she was invited as a member of his "Black Cabinet."
11. **Sojourner Truth** (1797 – 1883): African-American abolitionist, lecturer and women's rights activist. Born into slavery she escaped with her infant daughter to freedom in 1826. After going to court to recover her son, in 1828 she became the first black woman to win such a case against a white man.
12. **Frederick Douglass** (1817 – 1895): Social reformer, U.S. Minister to Haiti (1889-1891), national leader in the abolitionist movement, orator, writer, and statesman. In his time, he was described by abolitionists as a living counter-example to slaveholders' arguments that slaves lacked the intellectual capacity to function as independent American citizens.
13. **Harriet Tubman** (1826 – 1913): An American abolitionist, humanitarian, and an armed scout and spy for the United States Army during the American Civil War. She was the creator of the "Underground Railroad."
14. **George Washington Bush** (1790 – 1863): Soldier, trapper and early pioneer. One of the first documented multi-racial (Irish & African) settlers to the future State of Washington.
15. **Paul Lawrence Dunbar** (1872 – 1906): American poet, novelist, and playwright of the late 19th and early 20th centuries. Dunbar was one of the first African-American writers to establish an international reputation. He wrote the lyrics for the musical comedy *In Dahomey* (1903), the first all-African-American musical produced on Broadway in New York.
16. **William E. B. DuBois** (1868 – 1963): American sociologist, historian, civil rights activist, Pan-Africanist, author, writer and editor. Du Bois rose to national prominence as the leader of the *Niagara Movement*, a group of African-American activists who wanted equal rights for blacks. He was one of the co-founders of the National Association for the Advancement of Colored People in 1909.
17. **Booker T. Washington** (1865 – 1915): American educator, author, orator, and advisor to presidents of the United States. Between 1890 and 1915, Washington was the dominant leader in the African-American community. Washington was from the last generation of black American leaders born into slavery and became the leading voice of the former slaves and their descendants. Founder of Tuskegee Institute.
18. **George Washington Carver** (1864 – 1943): American botanist and inventor. Born into slavery, Carver's reputation is largely based on his promotion of alternative crops to cotton, such as peanuts and sweet potatoes. He headed the Tuskegee Institute's Agricultural Department for 47 years.

Educational/Administrative Wing

Attached to the sanctuary, but constructed before (in 1963) is the educational/administrative wing. This unit houses: classrooms (primary and intermediate), a library, a lounge, a nursery, meeting rooms, a parlor, the fellowship hall, a kitchen and church offices. Not long after its opening, a Day Care, Nursery and Pre-School was established.

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The wing, although designed by the same architectural firm, presents a very different character than the main sanctuary space. This section of the building has a flat roof and modern minimal lines. Originally attached to the rear of the brick 1920 church, the new wing faced Madison Ave and is accessed via a parking lot off of 19th Avenue. It is constructed of red brick and marblecrete panels. The north and south elevations featured window walls of different sized aluminum glazing units. The east façade was nearly void of windows. A stairwell tower was modified to the main entrance off the parking lot in 1975 to match the character of the sanctuary.

The Education Unit was named *The Mable Leola Frazier Harris Educational Wing* which included the Jessie Shields Fellowship Hall. These entities were named after two longstanding women of Mount Zion who had provided extraordinary leadership in church activities. This facility is where community and church meetings are held that engage the social causes for which Mount Zion is so admired and known.

Inside the wing has simple detailing with vinyl tile floors, flat plaster ceilings and minimal trim. The fellowship hall has a large brick fireplace with floating cast stone hearth.

Alterations

The only significant change to the structure of the church since it was originally built was the addition of an Elevator. One can gain entrance onto the elevator from the main lobby of the church, by entrance on the lower level on the Madison Street north side or from the Fellowship Hall. The Elevator was installed in 2015 and is named "The Eugenia Gipson Elevator" after the individual who bequeathed a large sum of money to the church in 2010. Mrs. Gibson was not a member of Mount Zion but had visited the church once while touring Seattle and enjoyed immensely the service that she attended on that Sunday.

The installation of the elevator made for significant structural changes to the North entrance into the church from 20th street. The design work for this project was done by Rolluda Architects, Sam Cameron, AIA. Architect. Mr. Cameron is a long-standing member of Mount Zion and his work is well known throughout the city and state.

Gideon Bell Tower: Non-contributing (Object)

Situated at the front entrance to the Mount Zion Baptist Church, the Gideon Bell Tower honors a former member, Russell S. Gideon (1904-1985). The tower, while planned to be part of the 1975 facility was not built until the late 1990s and was formally dedicated on July 11, 1999. The finished design is similar to architects Durham, Anderson & Freed's original design proposal but was re-envisioned by local architect Donald King with Structural Engineer by Robert Fossatti & Associates, and AWA Electrical Engineers.

The bell tower is a 3 story, steel structure which reflects the architecture and design details of the main sanctuary. The tower is divided into three sections; a classical composition of base, shaft and capital. The base is enclosed by a short concrete and tile wall and is defined by open system of columns which rise to the full height of the tower through the shaft and capital. These columns hold stylized metal screens. The center panels on all four sides of the shaft and capital are highlighted by a zig-zag motif which mimics the cornice of the sanctuary. The upper most section, the capital, is defined by a projecting steel cornice before being topped by a large steel cross.

James Washington Sculpture: Non-contributing (Object)

Located near the entrance of the church in the median of the circular drive is a large sculpture dedicated to children struggling to find truth. Entitled, the "Oracle of Truth" the large grey bolder is carved with an image of a lamb and several stylized human figures. The sculpture was completed and donated by prominent artist and Mount Zion member, James Washington Jr. in 1987.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions.)

RELIGION

ARCHITECTURE

Period of Significance

1963 - 1975

Significant Dates

1963 - Educational Unit

1975 - Sanctuary

Significant Person

(Complete only if Criterion B is marked above.)

McKinney, Rev. Dr. Samuel B.

Cultural Affiliation

Architect/Builder

Durham, Anderson & Freed (Architect)

Brehm Construction Co. (Builder)

Roxbury Construction Co. (Builder)

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Narrative Statement of Significance

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

Mount Zion Baptist Church is historically significant under Criterion "A" as a property that represents the spiritual needs and aspirations of the African American community in Seattle, Washington. Home to the largest black congregation in the state of Washington, Mount Zion Baptist Church is the oldest African American Baptist church in the Pacific Northwest, organized in Seattle on February 18, 1894. During the civil rights era, Mount Zion Baptist Church was used as a meeting place for community activists, community based organization leaders, clergy, and others to plan freedom rallies against institutional racism and discrimination which was prevalent throughout the city of Seattle. Moreover, during the 1970s and 80s, in keeping with the phrase "Keep Hope Alive," hundreds of men and women, young and old, black and white came to Mount Zion Baptist Church to hear words of inspiration from the pulpit from a variety of renowned civil, political, and pastoral leaders.

The church is also significant under criteria B for its direct association to the life and work of noted theologian, author and civic activist, Reverend Dr. Samuel Berry McKinney. Under McKinney's tenure, church membership grew from roughly 800 to more than 3,000 parishioners. During his 40+ year leadership, McKinney became one of the most powerful voices for civil rights in Seattle, participating in demonstrations for equality in housing, employment, and education. He served as pastor of Mount Zion Baptist Church from 1958 to 1998 and again from 2005 to 2008. His importance to the community and the national civil rights movement was captured in a 2013 oral interview by the Library of Congress and the Smithsonian for the National Museum of the African American Civil Rights History Project.

The church is also eligible under Criterion "C" due as a resource that embodies the distinguishing characteristics of its type and period of construction and as a project that represents the work of the noted architectural firm of Durham, Anderson & Freed. The church building is a good example of mid-century modern architectural design of the post WWII era and demonstrates the variety and exploratory nature of the architecture of that period. Durham, Anderson & Freed who help shaped the architectural landscape of Pacific Northwest during the 1950s through the 1970s, designed over 200 churches during a 20+ year period. Their African-themed design for Mount Zion is unique among their work.

At present, the sanctuary is less than 50 years old (completed in 1975), however its direct connection to Rev. Samuel Berry McKinney and noted architects Durham, Anderson & Freed, qualify the building for listing under special criteria consideration "G". The period of significance begins in 1963, the year the educational/administrative wing was completed, and ends in 1975, the year the main sanctuary was completed.

Church History

Mount Zion Baptist Church was founded by Rev. Austin Anderson in 1890. It is unknown whether Anderson was an ordained minister or whether he was given the title of Reverend Anderson by his peers, a common custom in that day. Although many churches in Seattle were racially integrated during this period, some black parishioners wanted a more expressive environment within which to worship. The efforts of Reverend Anderson were assisted by Reverend George J. Burchett, Pastor of Seattle First Baptist Church and Deacon John C. Keith of the same church. They provided both material and spiritual aid to the fledgling congregation, as well as temporary worship space.

Officially Mount Zion Baptist Church was formally organized in 1894. The charter members were: Reverend Anderson, Mr. & Mrs. Robert A. Clark; Mr. & Mrs. Robert W. Butler; Mrs. Braxton; Mrs. Edmunds; W. H. Teemer; Mr. & Mrs. Eliza Sheppard; Mrs. Eliza Washington; and Mr. B. F. Ward. The elected officers were: Mr. B. F. Ward (Deacon and Moderator); R. A. Clark (Deacon and Treasurer); and R. W. Butler (Secretary). The first called pastor was Rev. Cal Williams. At the time, Mount Zion Baptist Church was the second oldest

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African American church institution of its kind North of San Francisco and West of the Mississippi (*First African Methodist Episcopal Church of Seattle was founded in 1886*). By 1896 the congregation held regular services in the old Presbyterian Church at 3rd and Madison in downtown Seattle. Later services were held in the Young Naturalists' Hall at the old University of Washington grounds.

The new congregation grew quickly and the church was eventually forced to move from its temporary University campus after the property was sold. Weary of moving from place to place, the congregation soon realized that they needed to raise money to purchase a lot and build their own sanctuary. Fundraising efforts became a priority and with the help of congregational member Martha Paine-Elliston, the congregation acquired property at the corner of 11th Avenue and Union in 1903. After constructing a simple frame building, the first service was held in the new sanctuary in August of 1906.

After Reverend Anderson retired, the congregation was led by a succession of pastors whose tenure ranged from nine months to two years. In November, 1912, the Reverend Dr. W. D. Carter arrived. Under his prophetic leadership, the church mortgage and other indebtedness was paid off and the membership increased to 350. Despite the hardships and struggles for survival, the congregation continued to do missionary work in the city, state, and foreign countries. Eventually the growth of the membership made it necessary for the congregation to seek a new location. In 1918 they purchase an 80 x 122 ft. lot on 19th Avenue near Madison Street for \$6,000.00. Along with a new church, an eight room house was built behind it to serve as a parsonage.

The new brick church was a vast improvement over the simple 1906 structure. Designed by architect Harry S. James, the sanctuary had a seating capacity of 700 and included "*a lady's parlor, choir rooms, baptistery, ladies and gentlemen's dressing rooms, pastor's study and a gallery.*" Ground was broken for the new church facility in May of 1920 and was in use by the late fall of that same year.

Pastor Carter and Mount Zion were active in civic, social, and political affairs throughout the city. Rev. Carter became known for doing charitable work. He was deeply interested not only in the youth of Mount Zion, but the young people in the city, who were not members of the church. He spent long hours helping young boys and men who were incarcerated and promoted programs to prevent them from going to jail. His wife, Corrine, was equally as busy with girls and young women. She was a trained Young Women's Christian Association (Y.W.C.A.) Executive, and after completing her Social Service and Recreational Training in Chicago, Illinois, she organized the first African American Branch of the Y.W.C.A. in Seattle.

Rev. Carter was followed by a series of additional pastors including: Dr. J. Sterling Moore (1925-1932); Dr. Taylor M. Davis (1932-40); Dr. Fountain W. Penick (1940-1942); Dr. F. Benjamin Davis (1942-1955); and Gil B. Lloyd (1955-57). It was under Rev. Lloyd leadership that a proposed building fund grew from \$16,765.98 to \$40,000.00.

By the time the Rev. Dr. Samuel B. Kinney arrived in 1958, the congregation was flourishing and the timing was right to look at expanding the church facility. The local architectural firm of Durham, Anderson & Freed was hired to come up with a long-range improvement plan. Due to high costs, it was decided that the project would take a two-phase approach; first constructing an educational/administrative wing, then a new larger sanctuary. Ground-breaking ceremonies for the \$250,000 educational wing were held on April 29, 1962. Facilities included a fellowship hall to seat 400 for dinner, administrative space, a church parlor, nurseries and two floors of classrooms. Attached to the rear of the brick 1920 church, the new wing faced Madison Ave and was constructed of brick, steel and marblecrete panels. The north and south elevations featured window walls of different sized glazing units. The east façade was nearly void of windows and presented a radical departure from the Gothic architecture of the 1920s sanctuary. The wing was constructed by the Brehm Construction Company and opened on May 26, 1963 when contractor Ed Brehm and architect Robert Durham presented keys to the building to Mrs. Jessie L. Shield, chairman of the building committee, and Russell S. Gideon, chairman of the trustees.

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Growth of the church and successful fundraising efforts allowed the church to finally proceed with plans to build a new sanctuary in 1975. During the 1960s, the sanctuary had been a rallying point for much of the social protests around the city and when demolition began in August of 1974 Rev. McKinney had a difficult time seeing its pieces fall to the ground. Many of the nations most noted black preachers had shared the pulpit with pastor McKinney, however excitement swelled for a new \$450,000 sanctuary. The Wess Hall Co. handled the demolition work, while the Roxbury Construction Co. would build the new sanctuary.

The construction of the new sanctuary was interrupted by protests in February 1975. Under the leadership of Tyree Scott, workers were unhappy with the United Construction Workers Association lack of assigning minority workers to projects in the east central Seattle area. Large crowds of 70+ protestors closed down the construction site at Mount Zion, as well as an extended care facility for Group Health, and a new building at Seattle Central Community College. Rev. McKinney tried to quell the protest at Mount Zion and noted that the church was the "symbol of the rebuilding of a community which would provide a political base, an opening to better jobs, and a pleasant family neighborhood for minority people." The confrontation between Dr. McKinney and Scott was a bit ironic since both had been strong activists in the struggle for fair employment for minority workers. Reportedly the congregation had tried to hire a black contractor but negotiations over the job stalled after six months and the congregation put out a general bid. McKinney had been a mover in the Seattle Opportunities Industrialization Center which trained mostly minority, unskilled people for jobs and asked in the final contract that 15% minority workers should be hired as part of the project.

With the protest over and differences of opinion reconciled, construction of the sanctuary proceeded without fanfare over the spring, summer and fall. A formal cornerstone ceremony was held on May 25, 1975 and formal dedication of the \$750,000 sanctuary was held on October 26th, 1975. McKinney wanted a design that would hint to the African roots of American blacks; one in which the cultural expression and heritage of African Americans could be manifested through an African theme and motif. Rev. McKinney noted that "We've tried to dramatize in brick stone, mortar and glass who we are, what we've been and where we hope to be coming."

The dedication service began with a march from 20th Ave to the new sanctuary. The Rev. Dr. Kelly Miller Smith, pastor of the First Baptist –Capitol Hill Church in Nashville spoke followed by representatives of several denominations and public officials.

McKinney's vision for the sanctuary was brought forth in several ways. It mainly stemmed from the roofline which brought out the image of an African village supported by a dozen massive wooden posts, which symbolized "the way people are – unfinished, still becoming." Earth tones of red, brown, and green predominated in combination with other symbols relating to the black church's American experience. Stain glass windows, crafted by Douglas Phillips (at the time the only black producer of stained glass in the United States) depicted black heroes and heroines such as the Rev. Martin Luther King Jr., Sojourner Truth and George W. Bush. Among the figures in the stained glass windows is one of Jesus as a black man. "Every group has the right to see Jesus through its own eyes," Dr. McKinney said. Old stained-glass windows were salvaged from the 1920s sanctuary before it was razed and incorporated into the new building. The American Baptist Churches loaned to congregation \$430,000 towards construction, while the congregation raised the rest of the money.

Architect: Durham, Anderson & Freed

At first the architectural firm of Durham, Anderson & Freed presented a very different approach to the design of the building. An April 8, 1962 rendering of the proposed sanctuary in the *Seattle Times* shows a round precast concrete structure set amid a reflecting pool. After the strong encouragement of Dr. McKinney, the firm went back to the drawing board and created a unique, one-of-a-kind structure that captured the attention of the public and the dreams and goals of the congregation.

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Architect Robert H. Durham had strong connections to the local community, and a keen interest in ecclesiastical architecture. He was born in Seattle on April 28, 1912 and was raised in Tacoma. He graduated from the University of Washington School of Architecture in 1936. Upon graduation he joined Bertram D. Stuart as a draftsman. He then went to work with the Federal Housing Administration (FHA) in Okanogan County as a cost analyst. While there he designed several homes and commercial buildings in Omak and the surrounding areas. Seeking to move back to the Seattle area, Durham spent three short months as a plans examiner for the Seattle Building Department before rejoining Stuart in a formal partnership in 1941. The younger Durham brought a youthful, energetic perspective as well as a modern design aesthetic.

Durham was a talented designer and a vocal proponent for modern design. He lectured frequently on the topic. Such stops on the lecture circuit included talks given to the Seattle Home Planners Institute on home design (1946); the Society of Residential Appraisers, where he spoke on current problems in housing (1951); and the University Women's Club where he lectured on "Architecture, A Tool for Modern Living" (1951). Durham also served on a panel for Seattle Master Builders discussing how to "Cut Standards of Waste and Save Standard of Living While Arming" (1951), and he was invited to speak to the Engineers Club to discuss working relationships between architects and engineers (1952).

With Durham's keen interest in residential design he entered several design competitions. In 1943 he was named first-prize winner in the "House of Tomorrow" competition sponsored by the American Institute of Architects (AIA) and Frederick & Nelson Co. He also provided designs for Bon Marche's "Salute to Northwest Homes" campaign (1947).

By the late 1940s, business was booming. Advertisements in the *Seattle Times* newspaper show that the firm of Stuart & Durham was looking to hire both draftsmen and architects' assistants. They emphasized both experience and university training, values that would serve the firm well as they grew in size to become one of the largest firms in the Seattle area during the 1960s.

Under the name of Stuart & Durham, architectural projects include the Smith-Gandy Ford in Seattle (1946); Rainier Poultry Co. Building in Seattle (1951); All Saints Episcopal Church in Burien (1951); Associated General Contractors on the south slope of Queen Anne (1950); Shorewood Heights on Mercer Island (1949); 200 housing units for Lowe's Terrace; Beverly Rae Apartments (1949); Queen Vista Apartments (1949); the Laurelon Terrace Apartments (1949); and the Laurel Crest Apartments (1950).

For reasons unknown, in 1951 Stuart and Durham parted ways. Bertram Stuart continued to practice into the late 1960s, before passing away in Seattle in 1977. In 1954, after a brief period as principal of his own firm, Robert Durham formed a new partnership with fellow architects David R. Anderson and Aaron D. Freed. The new firm was named Durham, Anderson & Freed.

Hawaiian born David Riley Anderson (1922-1992) was formally educated at University of Michigan graduating in 1949. Anderson served as the firm's general liaison between the contractor and the owner and was responsible for the administrative end of the business; writing contracts, specifications, inspection reports and payment certificates. Partner Aaron David Freed (1922-1998) held a degree from American Academy of Art (1940-1942) in Chicago and a Bachelor's degree from University of Illinois, Champaign-Urbana (1948). He was born in Galva, Illinois but grew up in Galesburg and initially came to the Pacific Northwest in 1948 to work for the architecture firm of Graham, Anderson, Probst & White in Richland. Before coming partner, Freed had worked for Stuart & Durham for over a year and a half. Along with Durham, he served as the firm's main design development manager.

After attending the North American Conference on Church Architecture in Columbus, Ohio in 1950, Durham and the firm began to specialize in church design. Between 1951 and 1975 the firm designed over 200 churches, many of which received considerable local and national attention. Among them was their design for the Fautleroy Congregational Church, which received a National AIA Honor Award for Institutional Buildings

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in 1952; the First Methodist Church in Mount Vernon which also won in National AIA award in 1961; and the Highland Covenant Church of Bellevue which placed first in the 1964 Church Awards Competition of the National Association of Evangelicals. Other notable church designs include St. Elizabeth's Episcopal (1956) in Burien; the A-frame St James Presbyterian (1957) in Bellingham (which served as a model for many of their churches); the Brutalist style Congregational Ezra Bessaroth Synagogue (1969) in the Columbia City neighborhood of Seattle; and the African inspired sanctuary at Mount Zion Baptist Church (1975).

The firm went on to design a variety of schools, banks, residences, and other civic structures. Among their best-known work is Seattle Fire Station No. 5 (1963), an all-concrete structure with a 60-foot tower, which received a citation in 1964 from the Pre-stressed Concrete Institute. Other projects include the Association of General Contractors' (AGC) Seattle Headquarters Building (1965); SW Branch Seattle Library (1961); Atmospheric Sciences Building on the University of Washington campus (1970); Evergreen State College library (1971) in Olympia; the Horizon Retirement Home (1971) in Seattle; and the Main Library (1970) in Richland.

Durham was active within the architectural community both locally and nationally. A former president of the Seattle Chapter AIA, Durham went on to head the Washington State Chapter in 1954. As chairperson for Seattle's Municipal Arts Commission, he was selected in 1961 to lead the Cultural Arts Advisory Board for the World's Fair. The AIA College of Fellows inducted him in 1959, and in 1961 the AIA NW Region elected him to the national AIA Board of Directors. At the 1966 Convention in Denver, the national membership elected him First Vice President/President-elect, and in 1967-68 he served as the AIA 44th President - only the fourth West Coast architect to hold the highest elected office in the AIA's. To date he is the only northwesterner to have served as the National AIA President. Durham also served as Chancellor of the AIA College of Fellows in 1980, and in 1981 he received the prestigious Edward Kemper Award for outstanding service to the Institute. With that award, he became the only person to have served as President, Chancellor, and Kemper Award recipient in the AIA's 141-year history. In 1985, he received the AIA Seattle Medal, the highest local honor to an architect, recognizing outstanding lifetime achievement.

After Durham retired in 1977, he continued to pursue artistic endeavors. He exhibited several water colors at the Frye Art Museum in Seattle in the Cavalcade of Waters show in 1987/1988. The Frye Art Museum has one of Durham's pieces in their permanent collection (Beers 1998: 1; Frye Art Museum 2017). He passed away on July 25, 1998. Two years before, the firm was acquired by Nebraska-based Henningson, Durham & Richardson (HDR), which maintains a Seattle office to this day. Anderson passed away in 1992, and Freed in 1998.

Douglas Phillips

An important aspect of the design was the incorporation of eighteen stained-glass windows, which celebrated a variety of local and national leaders who had made significant contributions to the African American story.

Manufactured by the Phillips Stained Glass Studio, Inc. of Cleveland, Ohio, artist Douglas Phillips was one of America's top stained glass artists and, at the time, the only African American glass artist to have a major studio in the United States. Phillips (1922-1995) was born in Cleveland, Ohio and developed his drawing and portrait skills in an outstanding high school art department in Buffalo, N.Y. After high school he studied at the Cleveland Institute of Art during World War II, and did advanced studies at Syracuse University, graduating with a BFA in 1950.

Upon his return to Cleveland, he joined John W. Winterich and Associates — a studio specializing in church interiors, where he helped establish the stained-glass department — before branching out on his own. He founded Phillips Stained Glass Studio (6410 Superior Avenue, Cleveland) with Louis Buser in 1952 and operated the studio until 1995. With request for work coming in faster than he could make them, by 1971 Phillips concentrated on designing, then delegated most of the work to his staff and his wife, Mona. His designs can be found in churches, synagogues, hospitals, chapels, corporate and private collections all over

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the United States, including England. Two of Phillips windows are on display at the AIA Headquarters in Washington D.C. Mount Zion is his only known work in Washington State. Phillips He was one of the few American artists who was elected as a Fellow of the Royal Society of Art.

Over the years Phillips was retained frequently by a variety of architectural and industrial firms and became an expert on lighting stained glass, authoring numerous articles and papers on the subject for several journals. As a side project he became involved in the lighting of the National Christmas Tree on the White House lawn during the 1960s and 70s.

Reverend Dr. Samuel B. McKinney

Heavily influencing the design of the church was Rev. Dr. Samuel Berry McKinney, Baptist minister, author, and civil rights advocate. During Dr. McKinney's tenure, the congregation grew to over 3,000 members. He retired in 1999 and became "Pastor Emeritus" after more than 40 years as the Pastor of Mount Zion Baptist Church. His importance in the local community was memorialized in 2014 when 19th Ave (from East Union to Madison St.) was renamed in his honor (Reverend Dr. S. McKinney Avenue).

Dr. McKinney was born on December 28, 1926 in Flint, Michigan to Reverend Wade Hampton McKinney and Ruth Berry McKinney. As a child in Cleveland, Ohio, McKinney was shaped by his father who challenged racism, and invited civil rights leaders such as Thurgood Marshall to speak frequently at his church. He was drafted near the end of WWII and served in the Army Air Corp. The younger McKinney attended Morehouse College on the GI bill with the intention of becoming a civil rights lawyer, but changed paths after encountering Morehouse President Benjamin Mays who encouraged him to follow in the foot-steps of his father and become a minister. McKinney graduated from Morehouse in 1949 and then enrolled in New York's Colgate Rochester Divinity School, graduating in 1952. One year later he married Louise Jones, an educator and activist in her own right. The couple had two daughters.

When the pulpit of Dexter Avenue Baptist Church in Montgomery, Alabama became vacant, the senior McKinney and Martin Luther King Sr. were asked to submit their sons' names for consideration. Rev. Samuel McKinney turned down the position, believing it important that a southerner be pastor at the congregation. King then accepted the position.

The King and the McKinney families had long known each other. Samuel McKinney and Martin Luther King Jr., were childhood friends having met at a Baptist convention in Ohio. Their fathers were both nationally known ministers. Bored by the goings-on at the convention, the two spent time together and forged a lifelong friendship. They were freshman in the same class at Morehouse College in Atlanta, Georgia in 1944, a school also attended by their fathers. Samuel McKinney's sister Ruth attended graduate school at Boston University when King was there. Rev. McKinney's elder brother, Wade Hampton McKinney III, briefly dated King's future wife, Coretta Scott. Papers detailing the relationship between the McKinneys and Kings are found in the archives of the King Center in Atlanta, Georgia, and at Boston University, the Morehouse College King Collection in Atlanta, Georgia and in the King Papers at Stanford University in Palo Alto, California.

In 1955 McKinney accepted his first calling at the Olney Street Baptist Church in Providence, Rhode Island. He served there until 1958 when he accepted a new call at Mount Zion Baptist in Seattle. It was beginning an activist ministry that would transform the church and the city of Seattle. At Mt. Zion, McKinney established numerous programs that assisted the black community including establishing Washington State's first Protestant Church Credit Union, developing a full-time Pre-school, the founding of a Kindergarten and Day Care Center, the formation of a radio ministry and facilitated the construction of a retirement home (renamed the Samuel B. McKinney Retirement Manor). McKinney was also a founder of Liberty Bank, the first black-owned bank in Seattle which helped facilitate the establishment of many African American owned businesses in Seattle.

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In 1966 McKinney founded and served as president and CEO of the Seattle Opportunity Industrialization Center. He later led the construction of Samuel Berry McKinney Manor to house elderly and working poor people which was completed in 1998. Under his leadership the Mt. Zion Pre-School and Kindergarten, and the Ethnic School (later the Louise Jones McKinney Learning Center), were founded. In 1975 he earned a Doctor of Ministry Degree from the Colgate Rochester/Bexley Hall/Crozier Theological Seminaries. In the same year he also published *Church Administration in the Black Perspective*, with Floyd Massey.

By the 1960s McKinney became one of the most powerful voices for civil rights in Seattle, participating in demonstrations for equality in housing, employment, and education. He also played major role in the local Central Area Civil Rights Committee. McKinney started Mt. Zion's annual Brotherhood Lecture series which brought many civil rights leaders to the city. In 1961 as part of the lecture series, Dr. Martin Luther King Jr. made his only visit to Seattle, at the invitation of McKinney. The lecture, originally to be held at the Presbyterian Church, was held at the Eagles Auditorium on November 10th. On July 1, 1963 Rev. McKinney led 400 marchers from Mt. Zion to Seattle's City Hall to support an open housing ordinance in Seattle. In 1965 McKinney joined King in the Selma to Montgomery Voting Rights march which pressured the U.S. Congress to enact the 1965 Voting Rights Act. During a boycott of the Seattle schools in spring of 1966 to protest ongoing racial segregation, over 500 children showed up to attend a 'Freedom School' that was being hosted at Mount Zion. Later in the 1960s, McKinney aligned himself with 'radical' Black Power elements in Seattle who challenged integration as the primary objective of the black community. Continuing his activism into the 1980s, Rev. McKinney was arrested in 1985 protesting apartheid at the South African consul's home in Seattle. He later chaired the Washington State Rainbow Coalition; an effort to bind low income people together across racial lines to build power, support each other, and fight for their shared interests.

In demand for his skill and leadership qualities in the greater faith community, Reverend McKinney served as the first black President of the Board of Directors of the Greater Seattle Council of Churches; was President of the Baptist Ministers Conference of Seattle and Vicinity; and was Vice-president of the Washington-Northern Idaho Council of Churches. He also served as president of the North Pacific Baptist Convention, was a Board member of the National Baptist Convention USA Incorporated, and was a member of the Board of Trustees of the American Baptist Churches of the Pacific Northwest.

Locally, Reverend McKinney's civic involvement included serving as board member of the Seattle Branch of the NAACP and the East Madison Branch YMCA, and serving on the Seattle Human Rights Commission. With Rev. McKinney's help the congregation became active in the Seattle Plymouth Church Partnership, established a Vacation Bible School program, developed a Feeding Program Ministry (both home and street centered) which served the homeless and shut-in, created the Chore Ministry that provides assistance to those who are disabled, developed a tutoring program for public school children, started a Charity Ministry for those who are in need monetarily, and began senior citizen and women's ministries. Mrs. McKinney, a well-known educator and Specialist in Early Childhood Education, founded the Scholarship Ministry at the church. Hundreds of members of the church are the recipients of thousands of dollars to assist them to reach their educational goals.

In 1975 Rev. McKinney earned a Doctor of Ministry Degree from the Colgate Rochester/Bexley Hall/Crozier Theological Seminaries. In the same year he also published *Church Administration in the Black Perspective*, with Floyd Massey.

After McKinney's first retirement in 1998, the Reverend Leslie D. Braxton became the pastor of Mount Zion Baptist Church on August 29, 1999. Under his creative leadership, the congregation continued to grow and prosper. He served until July 28, 2005. Rev. McKinney was then asked to return to the pulpit while the congregation searched for a new pastor. He continued until 2008. The Reverend Aaron Williams then became the pastor, serving until 2017. Currently the pastoral position is filled by interim pastor, James O. Stallings.

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Though the Rev. McKinney never ran for major political office, he shared his voting plans with the congregation often; certain not to endorse any candidates from the pulpit. He did serve as Precinct Committee Officer in the Madrona area of Seattle for many years. During election seasons, politicians typically paid a visit to the church. The church membership itself was home to a variety of important politicians, many there during Rev. McKinney's tenure. These included Mayor Norm Rice (Seattle's first and to date only elected African-American mayor); Lobbyist, King County Council member and later Governor Mike Lowry; King County Council person Larry Gossett; King County Executive and later USD HUD Director Ron Sims; State Senator George Fleming; attorney and later State Representative Charles M. Stokes (the first African American legislator from King County and just the second in state history); and State Representative and later City Councilman Samuel J. Smith (the first African-American elected to the Seattle City Council). At one time the governor, mayor, and many of the city and state officials, regularly attended Mount Zion Baptist Church at the same time. Visits to Mount Zion were and are still regularly made by Mayors, City and County Councilpersons, County Executives, Police and Fire Chiefs, Port Executives and Governors.

Over the years Mount Zion also hosted nationally renowned speakers in politics, the arts, and civic affairs. Among them were Rev. Martin Luther King Jr.; the Rev. Jesse Jackson; the Rev. Jeremiah Wright; Rev. Al Sharpton; political activist Angela Davis; Rev. Kelly Miller Smith Jr.; U.S. District Court Judge Richard Jones and Seattle Public School Director John Sanford. Reportedly in 1992 presidential candidate Bill Clinton specifically flew into Seattle to get Reverend McKinney's and Mt. Zion's blessing, then he left town without contacting other supporters or Democratic committees. On his visit to Seattle in 1999 President Nelson Mandela met with Rev. McKinney as well. President Barack Obama also stopped by to visit Rev. McKinney on a 2010 fundraising trip to the city.

While serving as an incubator for social and civic exchange in the community, Mount Zion Baptist Church also served as a place for popular culture. In addition to visual artists such as Dr. James Washington, Jr. and Jacob Lawrence; traveling musicians also considered Mount Zion their church home while on the road. On any given Sunday, congregants could have the pleasure of worshiping with and being blessed with the talents of any number of Jazz, Rhythm and Blues, Gospel musicians and Opera stars. Some notables whom have played at Mount Zion include: Earnestine Anderson, Lou Rawls, Billy Preston, Quincy Jones, Ray Charles, Gladys Knight, and Stevie Wonder.

Today Mount Zion is still considered to be a crossroads for the community. Rev. McKinney most eloquently put it this way..." *somebody has to speak a word of hope, and love in word and deed in a world of darkness and despair. Mount Zion must continue to speak a word of judgment when and where necessary to systems insensitive to the needs of people. Along with the Great Commission, this has been the role of the church and it must remain the role of the church...*"

Multicultural, multi-faith and other groups continue to work toward issues of social justice and regularly meet at the church. Such groups included are Grandmothers Against Gun Violence and the Compassionate Action Network are two recent groups. The church had a multiyear relationship with the Bush School's Office of Intercultural Affairs which brought national speakers to the church campus as did a relationship with writers and speakers brought in by the Elliott Bay Book Company. With Benaroya Hall, Mount Zion sponsored the speaking tour engagement of then-Senator Barack Obama. Author of Roots, Alex Haley, was a church visitor. Chris Bennett, owner of Pacific Northwest African American radio stations and newspapers, has been a major contributor to church culture and community connections.

The annual city wide observance of Dr. Martin Luther King, Jr.'s birthday, sponsored by the Benefit Guild of Seattle, Washington, an affiliate of the Southern Christian Leadership Conference (SCLC) has become an important historical at the church. It was led for years by community activist Mrs. Freddie Mae Gautier beginning in the late 60's. Among the more notable activities during the celebration were in the 1970s, when re-dedication speeches were given by Dr. Constance Rice, wife of former mayor Norman Rice, the Chairperson of Ethnic and Women's Studies at Shoreline Community College, and Martin Luther King, III.

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In the mid-70s to 2005, the Seattle Church Women United, a unit of the national racially, culturally, and theologically inclusive Christian women's ecumenical movement held its monthly meetings at Mount Zion Baptist Church. Mount Zion Baptist Church also hosted the celebrations by the group including: World Day of Prayer, May Friendship Day, and World Community Day. Prayer, worship services, workshops, and planning for social action were parts of the celebrations' activities.

Important Congregants

Carrying out the Gospel in word and deed were several members of Mount Zion Baptist Church who left a lasting an indelible impact on the City of Seattle. These include:

- The Honorable Samuel J. Smith who was elected to the Washington State Legislature. In 1958, he served five two year terms as State Representative for the 37th Legislative District. He was also elected to the Seattle City Council in 1967, where he served for 24 years. While serving on the Council, he was elected City Council President for eight years and served briefly as Mayor Pro-tem. Councilman Smith was president of the Mount Zion Baptist Church Brotherhood Ministry and taught Sunday School for over 30 years. Because of his commitment to the betterment of humanity, a Seattle park was named after him.
- The Honorable Judge Charles M. Stokes became the first African American Republican elected to the Washington State House of Representatives as well as being the first to be elected to the bench of the Seattle Municipal Court. He served as a Trustee at Mount Zion for a number of years.
- Missionary Clara J. Bonner came to Seattle in 1925. She became the first president and organizer of the Sojourner Truth Home for Missionaries as well as the first president of the Seattle Federation of Colored Women's Clubs. Because of her spiritual insight and leadership, she served as Chairperson of the Mount Zion Baptist Church Deaconess Board, President of the Women's Missionary Society, and president of the Women's Convention of the General Baptist Association of Washington State.
- The Honorable Ronald Sims, was licensed to preach the Gospel of Jesus Christ by Mount Zion Baptist Church. His outreach ministry included feeding the poor and preaching the Gospel of Jesus Christ to those who are in need of salvation. In 1985, he became the first African American in history to be an elected official to the King County Council and later as County Executive. He was appointed Deputy Secretary of the United States Department of Urban and Housing Development by President Barack Obama.
- The Honorable Norman B. Rice became a member of Mount Zion Baptist Church early in the 1970's. He was elected to the Seattle City Council and served for eleven years. He was elected Mayor of Seattle in November 1989. One of his quotes was: "As a Christian and public servant, I am reminded daily about the importance of my faith in God and His faithfulness to me.."
- Dr. Rosalind Woodhouse joined Mount Zion Baptist Church during the 1970s and served on the Board of Christian Education. In 1977, Dr. Woodhouse was appointed by Governor Dixie Lee Ray to be the Director of the State Department of Licensing making her the first African American woman in the state of Washington to hold a cabinet level position. Her out-reach work included: serving twice as president of the Seattle Women's Commission, a Trustee at Central Washington University, and a charter member of the Board of Directors of the National Association of Minority Trusteeship in higher education. Dr. Woodhouse has served in numerous other capacities including the Chief Executive Officer of the Seattle Urban League.

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- Reverend Dr. Phyllis Ratcliff Beaumonte joined Mount Zion Baptist Church and was baptized there at age 12. She has been a member of the church for over 60 years. In addition to church work, Dr. Beaumonte's out-reach included the following: Former President of Seattle Church Women United, Past President of the Church Council of Greater Seattle, Past President of Church Women United of Washington and Northern Idaho, former President of the Black Heritage Society of Washington State, Inc., past president of the Board of Directors for the Central Area Senior Center, Board member and 2nd Vice-president of the Washington, Oregon, Alaska, Regional Unit of the NAACP and a recipient of numerous Education awards. Reverend Beaumonte is currently an Associate Minister at Mount Zion Baptist Church, and Chairperson of the History and Archives Ministry.
- Russell S. Gideon was a Seattle businessman, pharmacist, and pioneer in the development of senior housing. From 1977 until his death in 1985, he was recognized yearly by *Ebony* magazine as one of the nation's 100 most influential black citizens. He was a respected community leader, and a man of great energy and charm. Gideon used these personal attributes to his advantage in pursuing many humanitarian and business interests. He served on numerous boards, among them the Florence Crittenden Home for Unwed Teenage Mothers, the Seattle Urban League, the Foundation for International Understanding created by students at the University of Washington, and the East Madison YMCA. In 1963, Governor Albert Rossellini appointed Gideon to the Washington State Board of Prison Terms and Paroles. He was a charter member of the Central Area Kiwanis Club and a trustee at Mt. Zion Baptist Church in Seattle. National honor came to him in 1977 when he was elected Sovereign Grand Commander of the United Supreme Council Ancient and Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation, Northern Jurisdiction. In that post, he led the 22,000 Prince Hall Masons north of the Mason-Dixon Line. His appointment marked the first time in 84 years that a Mason west of Mississippi had been elected to hold this post. A bust was commissioned in 1984 honoring his time in office and was placed in the Masonic Cathedral's Hall of Fame in Philadelphia, Pennsylvania. At Mount Zion Baptist Church he chaired many committees including the Building Committee, Finance Committee and finally honored as Trustee Emeritus. The church erected the bell tower outside the front entrance to the building in his honor.

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- "Two Projects, Closed by Protest, Reopened" – Feb 27, 1975.
- "Hospital Project Shut Down" – February 26, 1975.
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- "Baptist Church To Dedicate Educational Wing" – May 25, 1963.
- "Church to Be" – April 8, 1962.
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- "Cornerstone Laid for New Mount Zion Baptist Church" - May 24, 1920.
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- "Church Use Here Denied To Integration Leader" – October 20, 1961.
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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned):

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10. Geographical Data

Acreage of Property 2.16 acres

(Do not include previously listed resource acreage.)

UTM References NAD 1927 or NAD 1983

(Place additional UTM references on a continuation sheet.)

1
Zone Easting Northing

3
Zone Easting Northing

2
Zone Easting Northing

4
Zone Easting Northing

Or Latitude/Longitude Coordinates

(enter coordinates to 6 decimal places)

1 47.616636° -122.307327°
Latitude Longitude

3 47.615712° -122.306229°
Latitude Longitude

2 47.616634° -122.306199°
Latitude Longitude

4 47.615715° -122.307346°
Latitude Longitude

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

The nominated area is located in Section 33 of Township 25N, Range 04E east of the Willamette Meridian in King County, Washington, and is legally described as Lots 3 - 7, and Lots 14 -18 of Block 16 of the Renton Hill Addition. It is otherwise known as Parcel No. 722850-1980, 722850-2060 & 722850-2055.

Boundary Justification (Explain why the boundaries were selected.)

The nominated property encompasses the entire urban tax lot that is occupied by Mount Zion Baptist Church.

11. Form Prepared By

name/title Lora-Ellen McKinney, Martha Collins & Debra Ward (Edited by DAHP Staff)

organization Mount Zion Baptist Church date February 2018

street & number 55 Williams Avenue South, #207 (McKinney) telephone (425) 503-5031 (McKinney)

city or town Renton state WA zip code 98057

e-mail l-emckinney@comcast.net

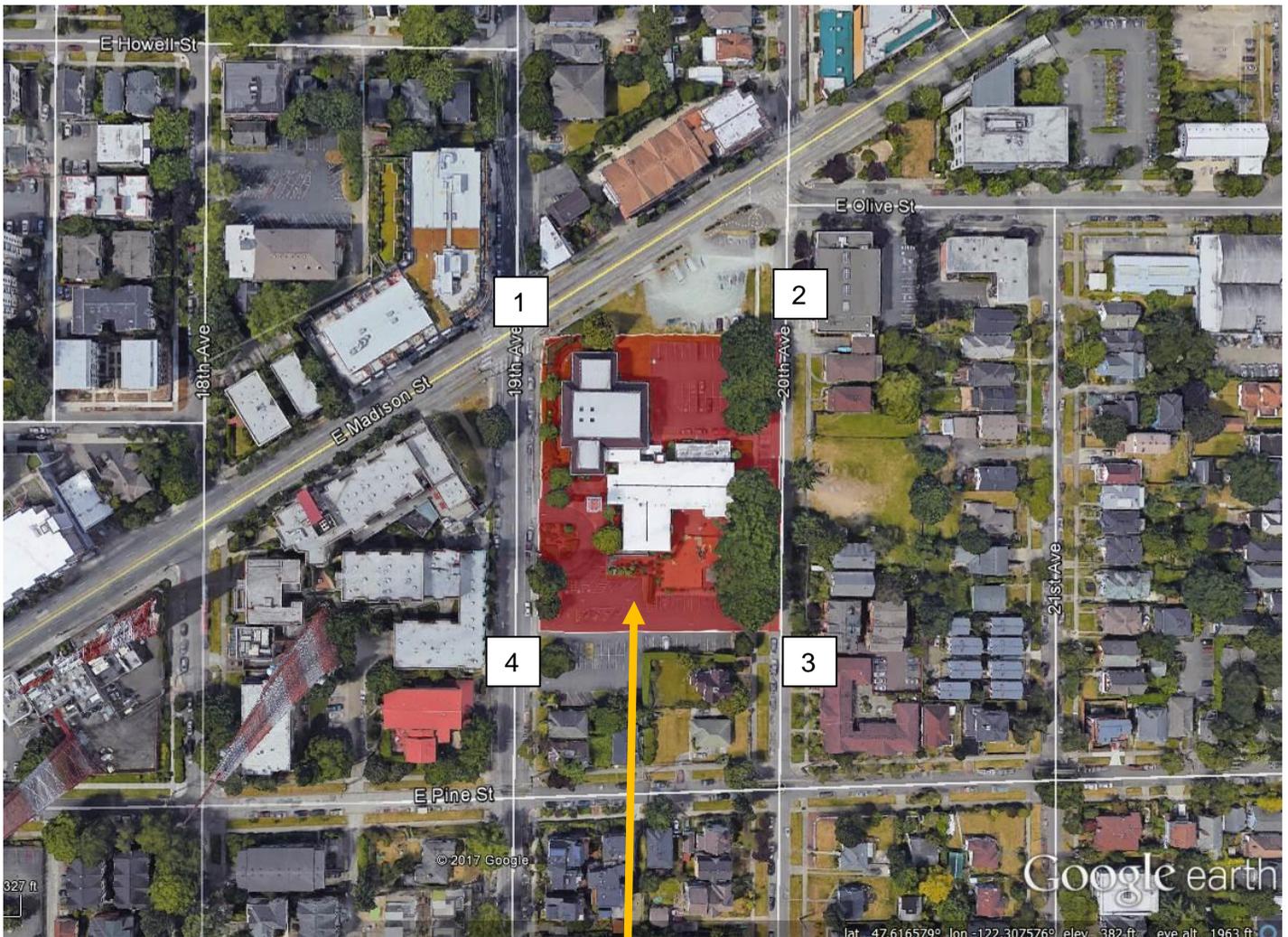
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Additional Documentation

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.)



Mount Zion Baptist Church
Google Earth Map

1 47.616636° -122.307327°
Latitude Longitude

3 47.615712° -122.306229°
Latitude Longitude

2 47.616634° -122.306199°
Latitude Longitude

4 47.615715° -122.307346°
Latitude Longitude

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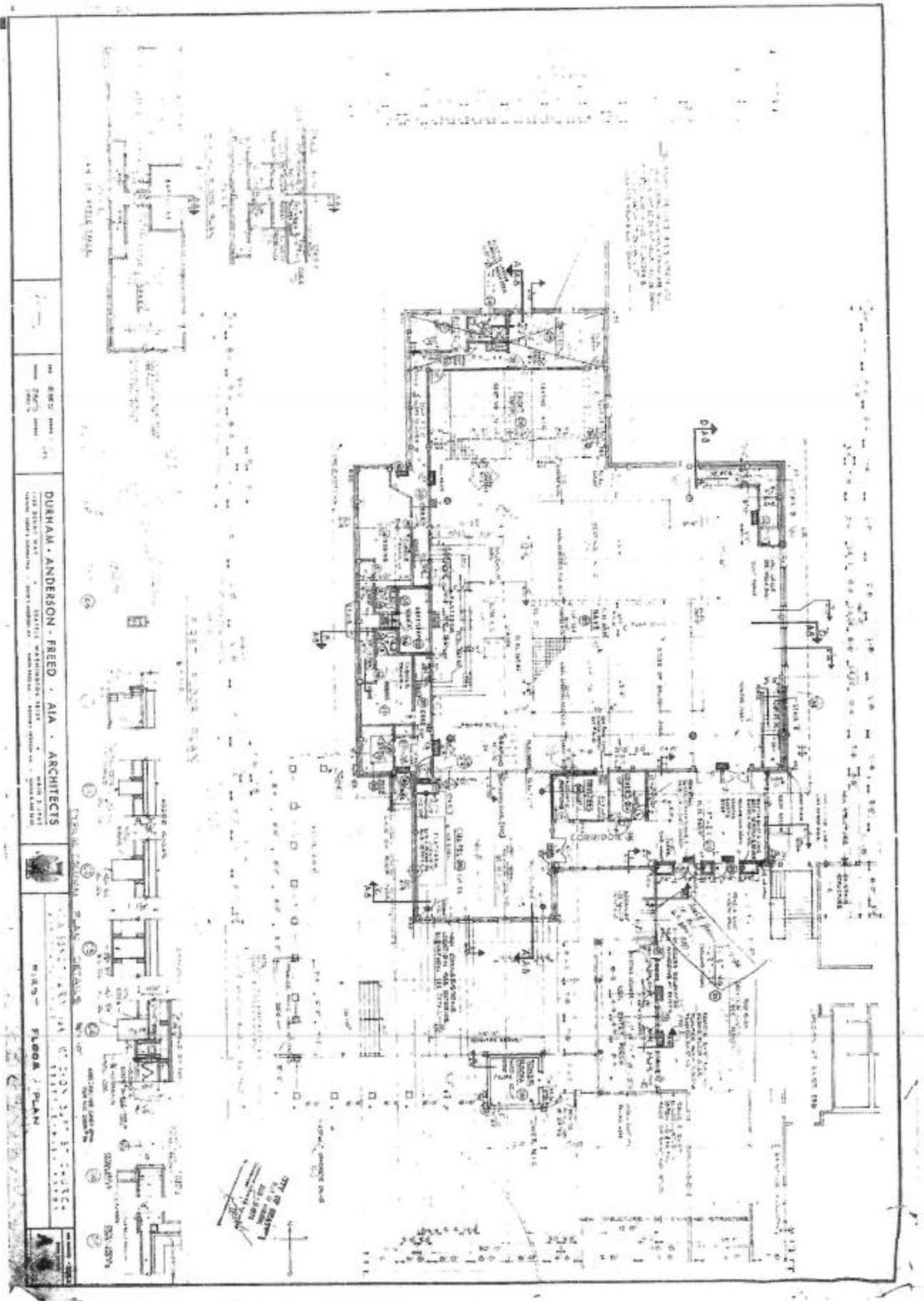


Mount Zion Baptist Church
Site Plan

-  1975 Sanctuary
-  1963 Education/Administration Wing
-  1999 Gideon Bell Tower
-  1987 James Washington Sculpture

Mount Zion Baptist Church
Name of Property

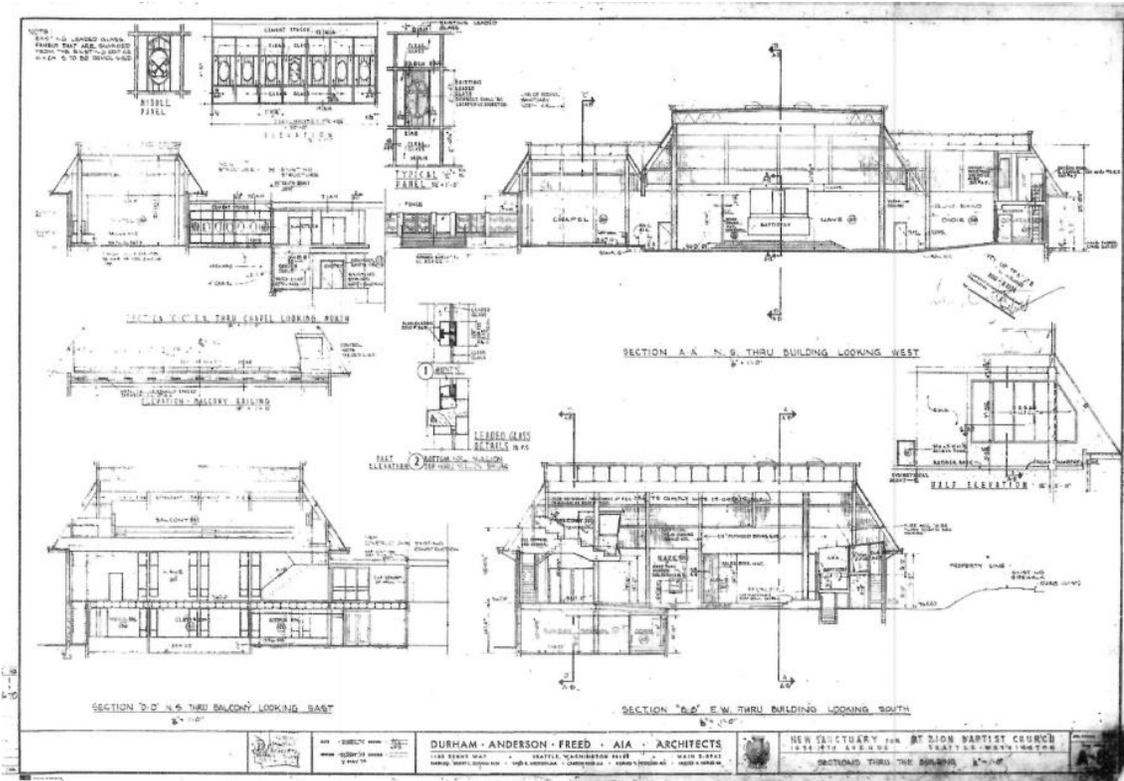
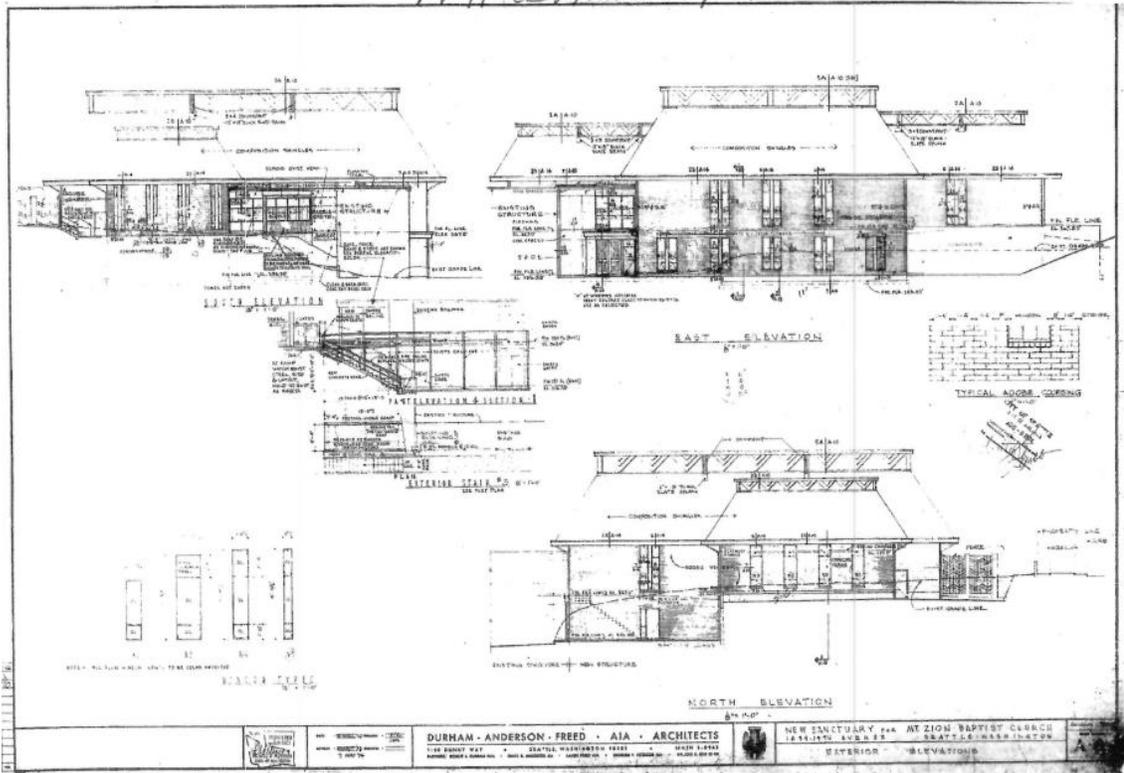
King County, WA
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Mount Zion Baptist Church
Floor Plan - First Floor

Mount Zion Baptist Church
Name of Property

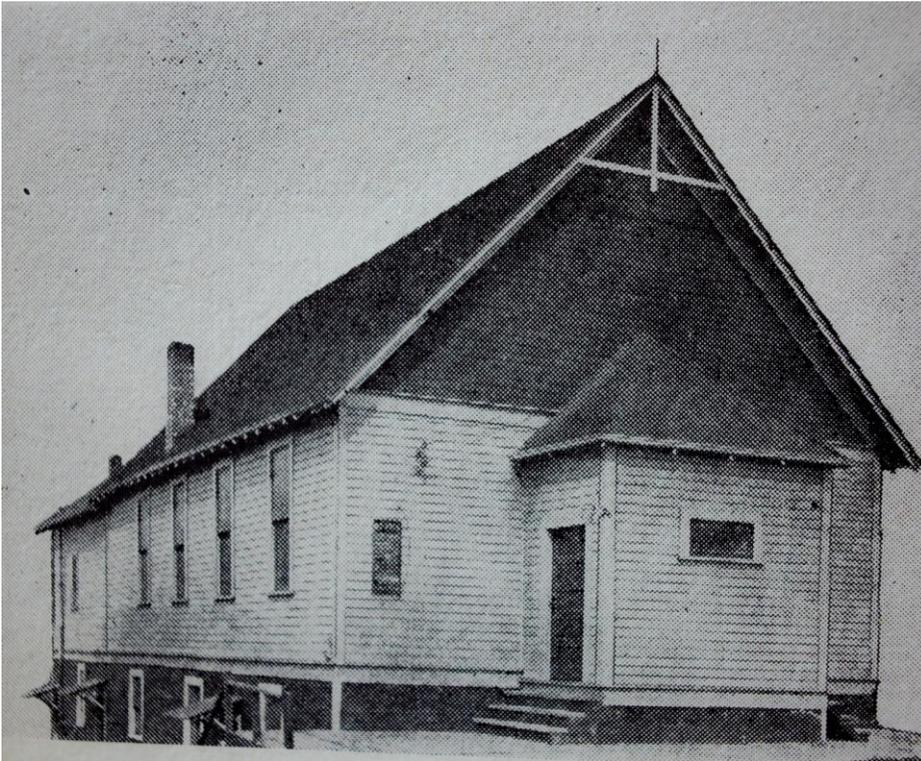
King County, WA
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Mount Zion Baptist Church
Elevation & Cross Section

Mount Zion Baptist Church
Name of Property

King County, WA
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1906 Sanctuary at 11th & Union.
Photo courtesy of <http://centralareacomm.blogspot.com/>



1920 Sanctuary. Church fronted 19th street.
Photo courtesy of <http://centralareacomm.blogspot.com/>



Rev. W.D. Carter, Early Pastor
at Mount Zion Baptist Church
Photo courtesy of [Clayton's](#)
Weekly – May 22, 1920

Mount Zion Baptist Church
Name of Property

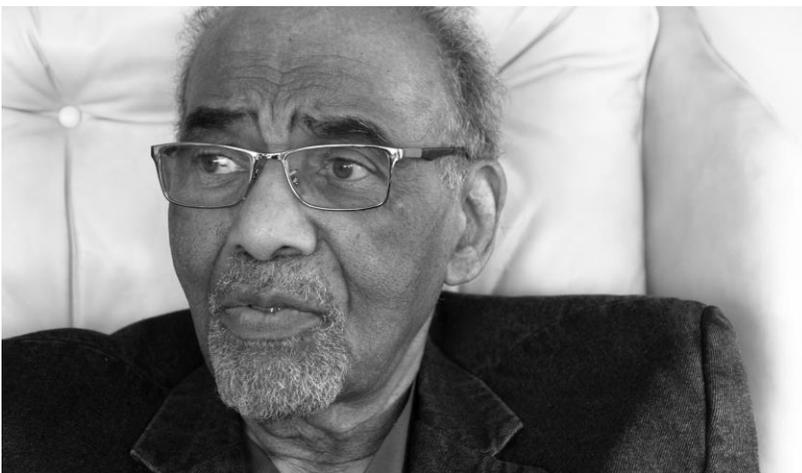
King County, WA
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Rev. McKinney, wife Louise and two daughters. c.1965
Photo courtesy of <http://centralareacomm.blogspot.com/>



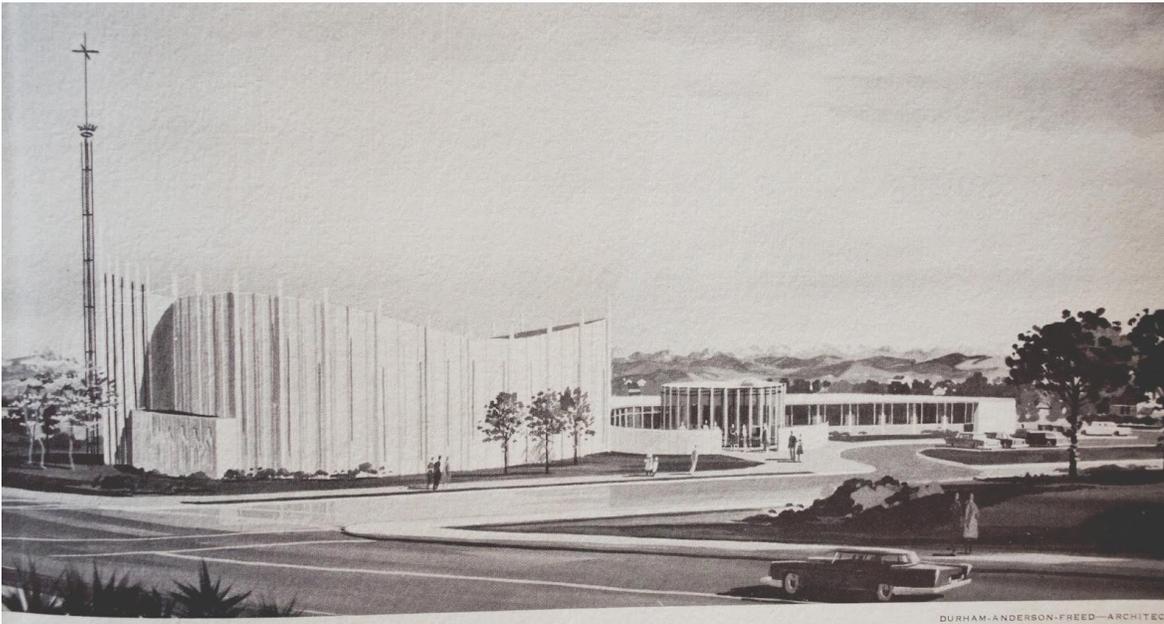
Rev. McKinney in church office. c.1965
Photo courtesy of
<http://centralareacomm.blogspot.com/>



Rev. McKinney in church office. Dec. 2016
Photo courtesy of Madeline Crowley at
<http://centralareacomm.blogspot.com/>

Mount Zion Baptist Church
Name of Property

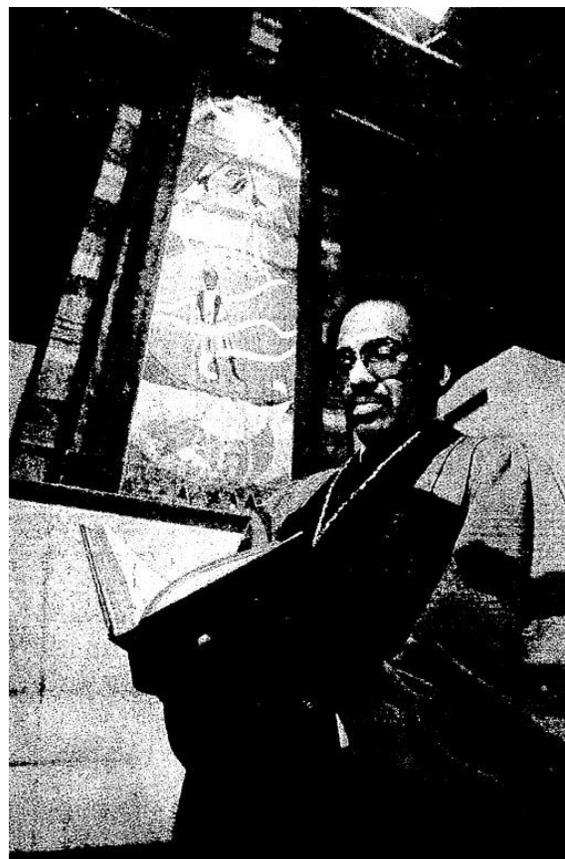
King County, WA
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Architect's rendering of original vision for Mount Zion Baptist Church.
Photo courtesy of <http://centralareacomm.blogspot.com/>



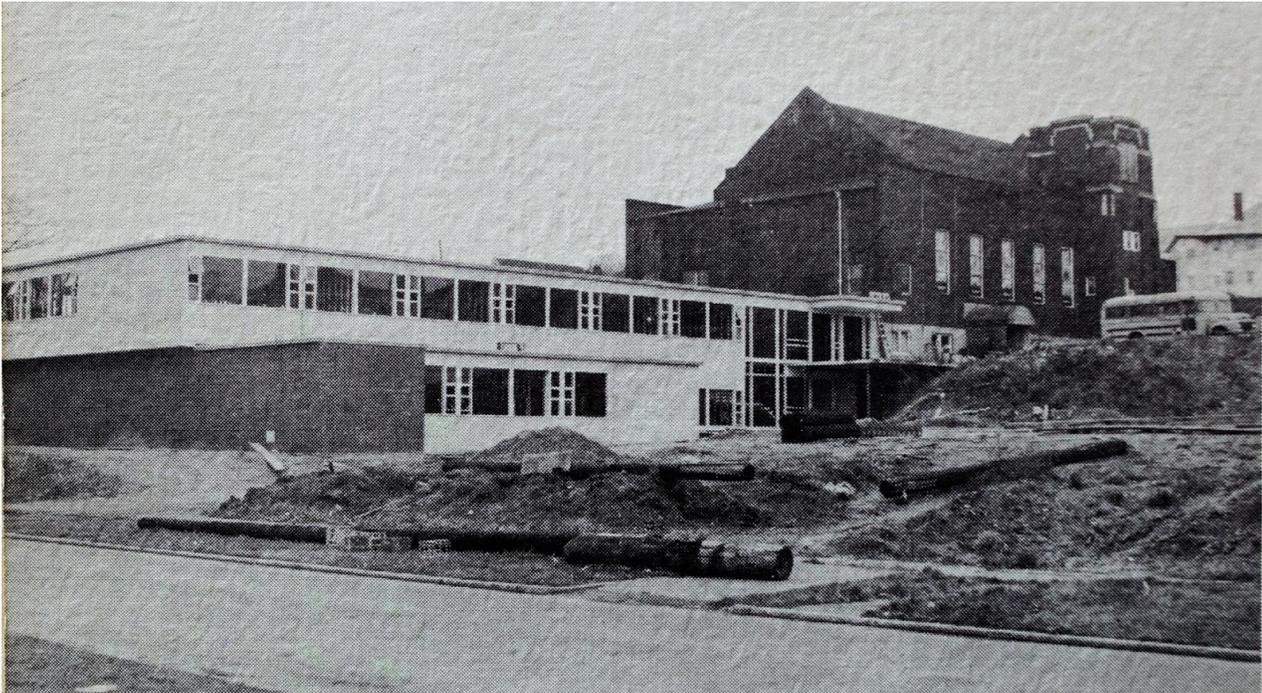
Rev. Samuel McKinney with bullhorn at rally, c. 1965
Image Courtesy of Seattle P-I Collection, Museum of
History & Industry (1986.5.5923.4).



Rev. Dr. Samuel McKinney reads in the
new sanctuary.
Seattle Times: April 11, 1975

Mount Zion Baptist Church
Name of Property

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Nearly completed 1963 educational and administrative wing of Mount Zion Church behind 1920 sanctuary.
Photo courtesy of <http://centralareacomm.blogspot.com/>



Demolition begins of 1920 church for new sanctuary.
Seattle Times: August 14, 1974

Mount Zion Baptist Church
Name of Property

King County, WA
County and State

Photographs:

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

Name of Property: Mount Zion Baptist Church

City or Vicinity: Seattle

County: King **State:** WA

Photographer: Michael Houser

Date Photographed: May 2016



1 of 20
Mt. Zion Baptist Church main entry courtyard.

Mount Zion Baptist Church
Name of Property

King County, WA
County and State



2 of 20
Mt. Zion Baptist Church view looking south east from Madison St & 19th Ave.



3 of 20
Mt. Zion Baptist Church detail of exterior roof and wall configuration.

Mount Zion Baptist Church
Name of Property

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4 of 20
Mt. Zion Baptist sanctuary east facade.



5 of 20
Mt. Zion Baptist Church 1963 educational wing, north facade.

Mount Zion Baptist Church
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6 of 20
Mt. Zion Baptist Church 1963 educational wing, east facade.



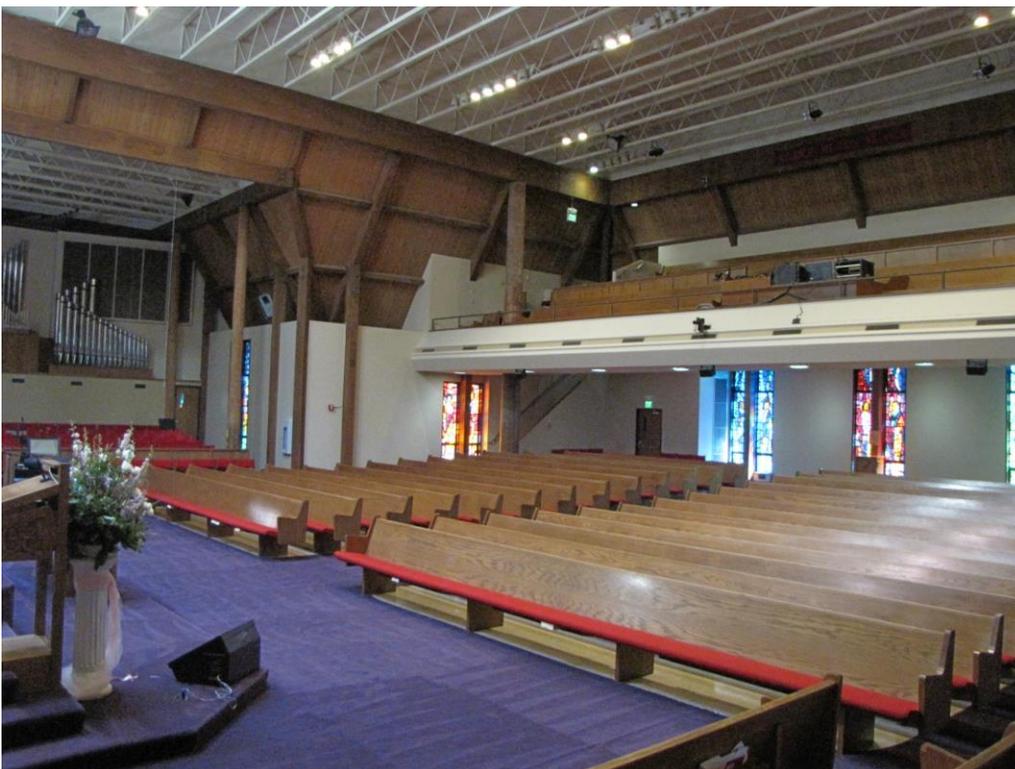
7 of 20
Mt. Zion Baptist Church entry courtyard showing free standing belltower.

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8 of 20
Mt. Zion Baptist Church sanctuary, view towards altar.



9 of 20
Mt. Zion Baptist Church sanctuary, view from altar towards balcony area.

Mount Zion Baptist Church
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10 of 20
Mt. Zion Baptist Church sanctuary. Detail of altar and pulpit.



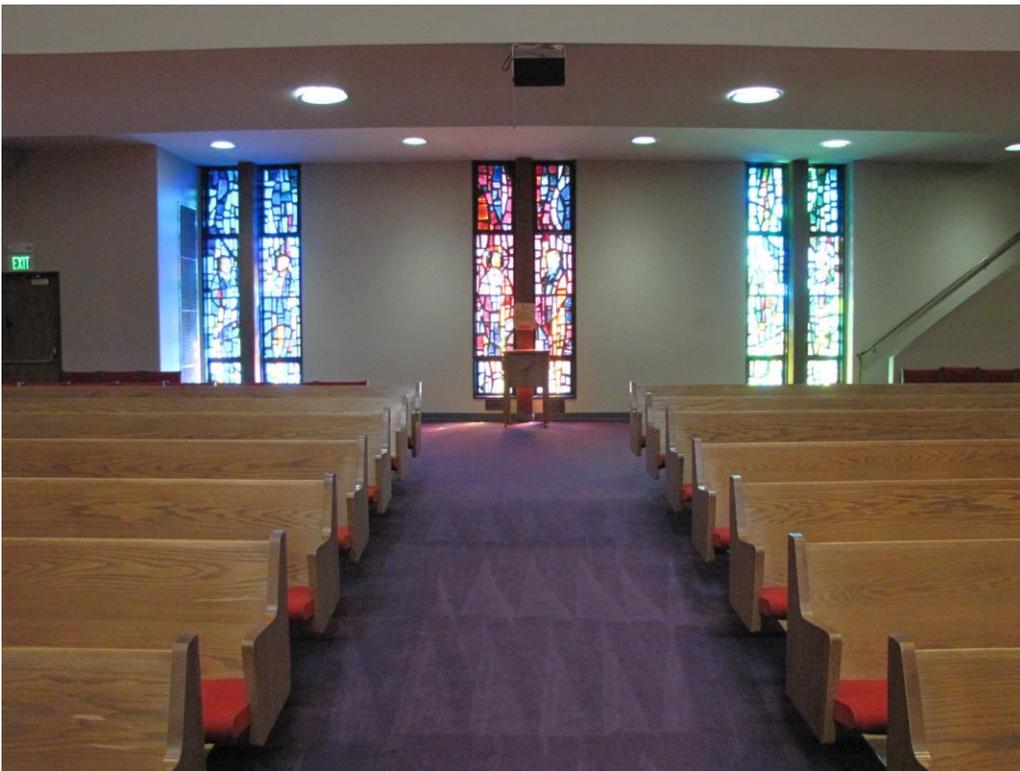
11 of 20
Mt. Zion Baptist Church view toward chapel showing stained glass windows.

Mount Zion Baptist Church
Name of Property

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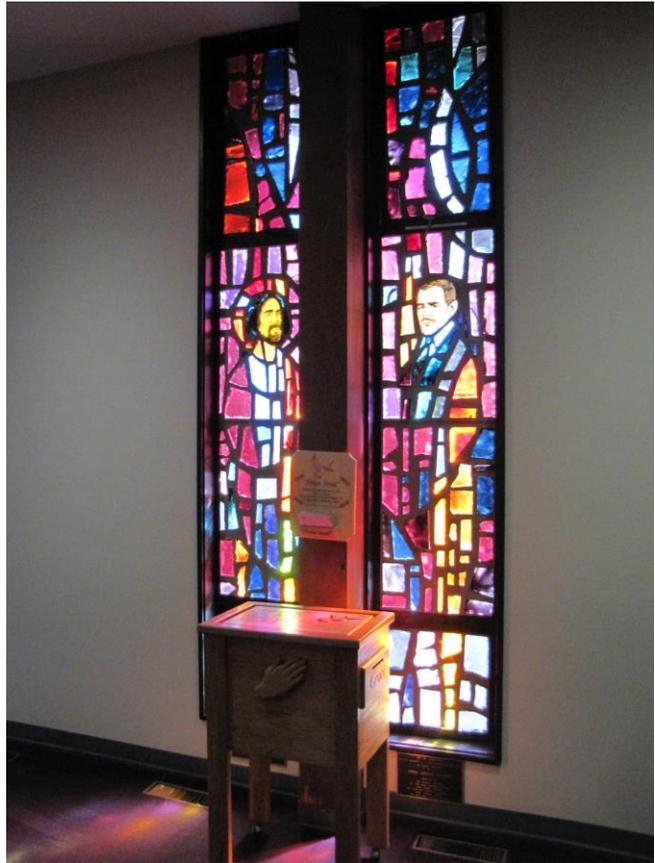
12 of 20
Mt. Zion Baptist Church entry to chapel utilizing windows from 1920 sanctuary.



13 of 20
Mt. Zion Baptist Church view towards rear of sanctuary showing stained glass windows.

Mount Zion Baptist Church
Name of Property

King County, WA
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14 of 20 – Above Left

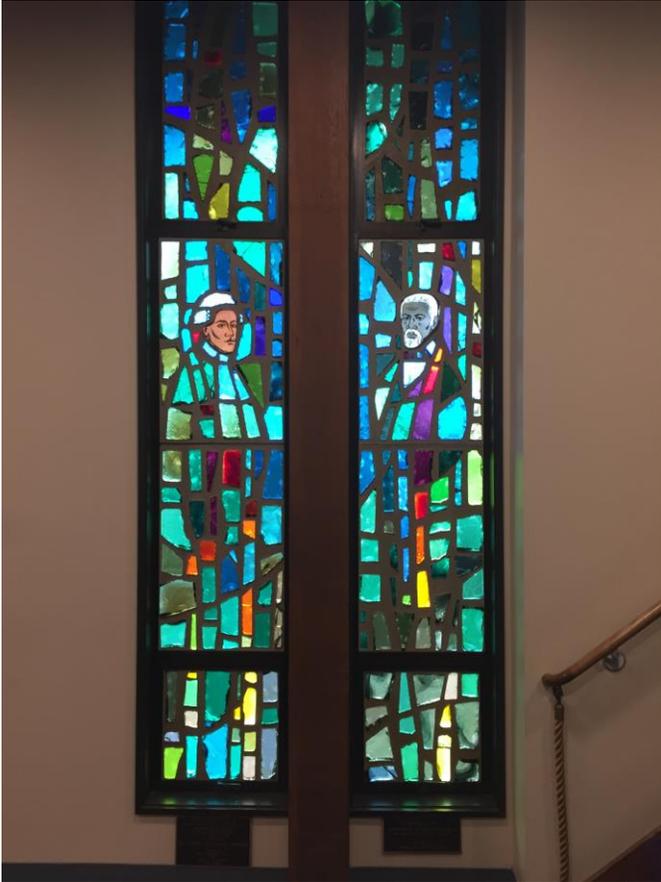
Mt. Zion Baptist Church detail of sanctuary stained glass windows. Image of Pastor Martin Luther King Jr. at far left

15 of 20 – Above Right

Mt. Zion Baptist Church detail of sanctuary stained glass windows. Image of Jesus Christ at far left with hallow around head.

Mount Zion Baptist Church
Name of Property

King County, WA
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16 of 20 – Above Left
Mt. Zion Baptist Church detail of sanctuary stained glass windows. Image of Prince Hall at far left

17 of 20 – Above Right
Mt. Zion Baptist Church 1963 educational wing. Detail of stair.

Mount Zion Baptist Church
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18 of 20
Mt. Zion Baptist Church 1963 educational wing, fellowship hall.



17 of 20
Mt. Zion Baptist Church 1963 educational wing and main entry to church. View looking out towards the west.

Mount Zion Baptist Church
Name of Property

King County, WA
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20 of 20
Mt. Zion Baptist Church 1963 educational wing basement showing fellowship hall.

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

name Mount Zion Baptist Church
street & number 1634 19th Avenue telephone (206) 322-6500
city or town Seattle state WA zip code 98122

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.