

**Meeting Date:** 2/24/2015

**Report Type:** Public Hearing

**Report ID:** 2015-00059

**Title:** Kyles Temple AME Zion Church Landmark Nomination (M14-018) [Noticed 02/13/2015; Passed for Publication 02/17/2015; Published 02/20/2015]

**Location:** 2940 42nd Street, District 5

**Recommendation:** Conduct a public hearing and upon conclusion, pass an Ordinance listing the Kyles Temple AME Zion Church, located at 2940 42nd Street, in the Sacramento Register of Historic and Cultural Resources (Register) as a Landmark and specifying the property's significant features and characteristics.

**Contact:** Susanne Cook, Associate Planner, (916) 808-5375; Roberta Deering, Preservation Director, (916) 808-8259, Community Development Department

**Presenter:** Susanne Cook, Associate Planner, (916) 808-5375, Community Development Department

**Department:** Community Development Dept

**Division:** Planning Design/Preservation

**Dept ID:**

**Attachments:**

- 1-Description/Analysis
- 2-Background
- 3-Vicinity Map
- 4-Nomination Form
- 5-Ordinance

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### **City Attorney Review**

Approved as to Form  
Michael W. Voss  
2/12/2015 4:28:20 PM

### **Approvals/Acknowledgements**

Department Director or Designee: Ryan Devore - 2/3/2015 8:11:17 AM

## Description/Analysis

**Issue Detail:** The applicant requests the nomination of the above-listed structure for listing in the Sacramento Register of Historic & Cultural Resources as a Landmark. California State Department of Parks and Recreation (DPR) 523A and B forms (attached) were prepared for the structure, including an evaluation relative to the Sacramento Register eligibility criteria.

**Policy Considerations:** This proposed action is consistent with the City's Strategic Plan Focus Area of "sustainability and livability", as well as the Historic & Cultural Resources Element of the 2030 General Plan and the Historic Preservation sections in Title 17 of the City Code.

**Economic Impacts:** None.

**Environmental Considerations:** The Environmental Planning Services Manager has determined that this action is not a Project per Section 15061(b)(3) of the California Environmental Quality Act (CEQA). The activity is covered by the general rule that CEQA applies only to projects which have the potential for causing a significant effect on the environment. Where it can be seen with certainty that there is no possibility that the activity in question may have a significant effect on the environment, the activity is not subject to CEQA.

**Sustainability:** Not applicable.

**Commission/Committee Action:** At a Public Hearing held on November 20, 2014, the City of Sacramento's Preservation Director made a preliminary determination that the structure is eligible for listing as a Landmark in the Sacramento Register of Historic & Cultural Resources pursuant to the City's eligibility criteria, and developed preliminary recommendations on significant features and characteristics of the property, and forwarded the nomination to the Preservation Commission for hearing and its recommendation to the City Council.

The Preservation Commission then held a public hearing on December 17, 2014. The Commission approved a recommendation to the City Council to adopt an ordinance listing the Kyles Temple African Methodist Episcopal Zion Church in the Sacramento Register as a Landmark and specifying the property's significant features and characteristics. The City Council Rules of Procedure do not require Law and Legislation Committee review for ordinances involving listing in the Sacramento Register under Sacramento City Code chapter 17.604, article II.

**Rationale for Recommendation:** This nomination is consistent with processes established in the Historic Preservation sections in Title 17 of the City Code. The structure meets the eligibility criteria for listing in the Sacramento Register as a Landmark and the structure also has significant architectural worth, and the property's designation as a landmark is reasonable, appropriate and necessary to promote, protect, and further the goals and purposes of the Historic Preservation sections in Title 17 of the City Code.

**Financial Considerations:** None.

**Local Business Enterprise (LBE):** Not applicable.

**Background Information:** The Kyles Temple AME Zion Church was recorded and evaluated as part of a Landmark nomination application, submitted by the property owners, which recordation and evaluation was developed by Jonathan Harwood, with assistance from Ethan Tratner, while both were Graduate Students in Public History at California State University Sacramento. The church's history relates to the early development of Sacramento's Oak Park neighborhood and the development of a branch, and then a chapter, of the National Association for the Advancement of Colored People in Sacramento, development of mid-century modern architecture in Sacramento with the completion of the church new sanctuary and social hall in 1961, and with the civil rights efforts in the 1960s celebrating Black History and to the struggles for fair housing legislation in the state; see attached recordation/evaluation forms on the property.

**Eligibility Criteria:**

On November 20, 2014, the Preservation Director, and on December 17, 2014, the Preservation Commission, after holding a public hearing and reviewing the nomination application submittal materials and public comments, made a preliminary determination and recommendation, respectively, that the property is eligible for listing in the Sacramento Register of Historic & Cultural Resources (Sacramento Register) under the following criterion pursuant to the Historic Preservation Chapter, Chapter 17.604, section 210A, Planning & Development Code, Title 17 of the City Code:

- i. ***It is associated with events that have made a significant contribution to the broad patterns of the history of the city, the region, the state or the nation***

*Sacramento's third African-American church, Kyles Temple African Methodist Episcopal (AME) Zion Church, began in 1916 at 36<sup>th</sup> Street and Broadway, soon after Oak Park's annexation into the city. The church has played an important and lasting role in Sacramento's African-American fair employment and civil rights efforts, especially from the 1920s through the 1960s, and based upon two of the Church's pastors' early 20<sup>th</sup> century roles in organizing the Sacramento Branch, and then an official Sacramento Chapter, of the National Association for the Advancement of Colored People (NAACP.)*

*By 1960, Kyles Temple began celebrating Black History Week, a commemoration nearly two decades before the federal government established a national Black History month. In January 1964, Kyles Temple AME Zion Church was the host of the International Session of the Board of Bishops of the African Methodist Episcopal Zion Church, which included attendance by the Chairman of the Board of Directors of the NAACP, who pledged help from the National Board in support of California's Rumford Fair Housing Act of 1963, which was the subject of a repeal initiative. Newspaper articles reporting on the meetings of the*

*Board of Bishops touted support for federal civil rights legislation, voter registration, and ending discrimination, segregation and racial hatred.*

ii. ***It is associated with the lives of persons significant in the city's past***

*Kyles Temple AME Zion Church pastor, Rev. Thomas A. Harvey, was the first president of the Sacramento Branch of the NAACP, organized in August, 1916, and, in 1917, Harvey gave the keynote speech at a function for 418 black soldiers passing through Sacramento on the way to Camp Lewis, Washington. Harvey also became the first African-American to win a lawsuit for racial injustice in Sacramento, in 1918, in a suit against a local restaurant which refused him service.*

*The Church's pastor in 1931, Rev. D.D. Mattocks, was part of a group of four African-American men who launched the successful campaign to charter an official Sacramento Chapter of the NAACP, which charter was received in April, 1936.*

*In the 1940s, the church housed a Boy Scout troop under the leadership of Joshua Baker, Sacramento's first African-American Boy Scout leader.*

*See below, relative to associations with architects Whitson Cox and James Dodd.*

iii. ***It embodies the distinctive characteristics of a type, period or method of construction***

*Kyles Temple AME Zion Church is a significant representative in Sacramento of the Mid-Century Modern architectural movement, exemplified in its geometric lines, exaggerated roof lines, walls of glazing, and use of new materials, including laminated wood structural beams to allow for expansive interior spaces.*

iv. ***It represents the work of an important creative individual or master***

*The church was designed in 1956 by master architect Whitson W. Cox, of Cox & Liske, the architectural firm which began in 1909 with California's first State Architect, George Sellon, and which has since become Lionakis, Sacramento's largest architectural firm. While at Cox & Liske, Cox was involved in several key area projects, including the Sacramento Bee Headquarters on Q Street. In 1983, Cox was appointed California State Architect and helped design the California African American Museum, a facility which opened during the 1984 Olympics, held in Los Angeles.*

*First hand reports from a Church Board member involved since the 1950s, note the involvement in the 1961 church's construction, and influences in*

*its' design, by James C. Dodd, Sr., FAIA, Sacramento's first licensed African-American Architect. While Dodd is known to have worked with Cox & Liske during his career, no documentation of his design involvement with Kyles Temple AME Zion Church has been found.*

***In addition, the property retains integrity of location, design, setting, materials, workmanship, and association. It also has significant historical and architectural worth, and its designation as a landmark is reasonable, appropriate and necessary to promote, protect, and further the goals and purposes of the Historic & Cultural Resources Element of the 2030 General Plan and the Historic Preservation chapter of Title 17 of the City Code.***

### **Property's Character-Defining Features:**

The Preservation Director recommended, and the Preservation Commission concurred with that recommendation, that the property's significant features and characteristics include but not be limited to:

The building's exterior and interior design and features which evoke the Modern Movement and Mid-Century Modernism elements, including:

- Steep pitched gable, or A-frame roof with short, shallower pitched side wings floating above the main roof form over rectangular masonry side walls;
- Entire front façade inset within the gable end and glazed in triangle/diamond shaped fenestration pattern, except for the entry door and the areas of lower panels at both sides of entry door, which had been retrofitted to solid material for safety;
- Soft-hued orange, yellow, and clear textured glazing in large triangular panels within main façade's roof framing; north side walls of sanctuary with almost floor to ceiling, narrow vertical window openings; south side of sanctuary opens into Sunday school/Social Hall with wall of glazing from ceiling to approximately three feet above the floor;
- Main sanctuary interior with exposed, stained laminated wooden structural beams extending from floor to ceiling and light stained wood panel ceiling;
- Asymmetrical design of the west end/pulpit area of the sanctuary with light stained wood paneling on south two-thirds, and plaster on the recessed northern third of the wall; slightly raised pulpit and choir areas within low masonry block, tile and wood panel walls; and partition wall with wood paneling separating sanctuary from vestibule;
- Light stained wood pews and three-drop light fixture chandeliers above pews.

## **REQUIREMENTS, BENEFITS, AND RESTRICTIONS ASSOCIATED WITH NOMINATION**

Requirements for placement on the Sacramento Register of Historic & Cultural Resources (Sacramento Register) as a landmark or as a Contributing Resource within a historic district are listed in Sacramento City Code, Title 17, Planning & Development Code, Section 17.604.210. Generally, nominated resources are noted for one or more of the following characteristics: they are associated with the history of the city and/or the lives of persons significant to its past; they embody distinctive characteristics of a type, period, or method of construction, have high artistic value, and/or have significant historic or architectural worth; and concerning historic districts, they have a geographical definable area with a significant concentration or continuity of resources unified by past events or aesthetically by plan or physical development.

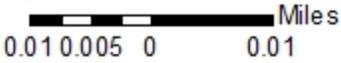
The City Council has found that placement of qualifying resources and historic districts in the Register benefits the community and the owner in numerous ways. Protecting and preserving historic resources helps to maintain and revitalize the City and its neighborhoods by stimulating economic activity, encouraging the use and reuse of historic buildings, and protecting buildings and neighborhoods from deterioration and inappropriate alterations, all of which enhance the City's economic, cultural, and aesthetic standing.

Sacramento's Planning & Development Code, Title 17, including the Historic Preservation Chapter of the City Code, Chapter 17.604, includes preservation incentives, including the use of the California Historical Building Code, which may provide flexibility in means to meet Building Code standards to retain historic fabric and preserve historic structures, and also includes certain land use/zoning density and use incentives for Sacramento Register-listed historic properties. The Code also regulates the approval and issuance of permits and entitlements involving resources listed in the Sacramento Register, including building permits for new construction; exterior alterations of existing buildings or structures, including work on windows; work affecting significant publicly-accessible interiors, site work; relocation of any structure; demolition or wrecking of any building or structure; sewer connection or disconnection; sign permits; and certificates of use or occupancy.

Resources nominated by the Preservation Commission by adoption of a Recommendation to the City Council are regulated under Chapter 17.604 for a period of 180 days in the same manner as if they were listed in the Sacramento Register. After 180 days has elapsed, if the City Council has not adopted an ordinance placing the resource in the Sacramento Register, these restrictions will no longer apply, unless the City Council extends the time period for an additional 180 days.

In addition, Chapter 17.604.800 sets forth minimum maintenance requirements for the purpose of protecting Listed Historic Resources from deliberate or inadvertent neglect.

Prompt correction of structural defects is required. The Code Enforcement Manager and Building Official are authorized to enforce the provisions of this Chapter and utilize provisions of Chapter 1.28 of Title 1 of the Sacramento City Code. The City Attorney is authorized to take such legal actions as are legally available.



# M14-018 Vicinity Map Kyles Temple AME Zion Church Landmark Nomination



Kyles Temple African Methodist Episcopal Zion Church  
Name of Property

Sacramento, California  
County and State

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form—in application to City of Sacramento for Landmark Nomination

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 Kyles Temple African Methodist Episcopal Zion Church  
other names/site number \_\_\_\_\_

### 2. Location

street & number 2940 - 42<sup>nd</sup> Street  not for publication  
city or town Sacramento  vicinity  
state California code CA county Sacramento code 067 zip code 95817

### 3. State/Federal Agency Certification - Not Applicable for City of Sacramento Landmark Nomination -

As the designated authority under the National Historic Preservation Act, as amended,  
I hereby certify that this \_\_\_ nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.  
In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:  
\_\_\_ national \_\_\_ statewide \_\_\_ local

Signature of certifying official/Title \_\_\_\_\_ Date \_\_\_\_\_

State or Federal agency/bureau or Tribal Government \_\_\_\_\_

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

Signature of commenting official \_\_\_\_\_ Date \_\_\_\_\_

Title \_\_\_\_\_ State or Federal agency/bureau or Tribal Government \_\_\_\_\_

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**4. National Park Service Certification** - *Not Applicable for City of Sacramento Landmark Nomination* -

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

**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.)

- private  
 public - Local  
 public - State  
 public - Federal

- building(s)  
 district  
 site  
 structure  
 object

Contributing	Noncontributing	
1	2	buildings
		sites
		structures
		objects
1	2	<b>Total</b>

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

N/A

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

N/A

**6. Function or Use**

**Historic Functions**  
 (Enter categories from instructions.)

Religious/Religious Facility = Church  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Current Functions**  
 (Enter categories from instructions.)

Religion/Religious Facility = Church  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**7. Description**

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**Architectural Classification**

(Enter categories from instructions.)

Modern Movement: Mid-Century Modernism  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Materials**

(Enter categories from instructions.)

foundation: \_\_\_\_\_  
walls: Concrete block; stucco; glass  
\_\_\_\_\_  
roof: Other: Composition shingles  
\_\_\_\_\_  
other: Interior of Sanctuary: Wood paneling  
\_\_\_\_\_

**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**

Approaching its 100<sup>th</sup> anniversary, Kyles Temple African Methodist Episcopal Zion Church was originally organized in 1916 under the administration of Thomas Allen Harvey, the church’s first pastor, and was located in downtown Sacramento at 7<sup>th</sup> and J Streets. The current church is now located in Sacramento’s Oak Park neighborhood on 42<sup>nd</sup> Street near Broadway. The current main sanctuary’s design was by Whitson W. Cox of Cox & Liske (now Lionakis, Sacramento’s largest architectural firm,) built at the east portion of the site, and includes an open meeting area to the south of the sanctuary. This portion of the church complex, constructed between 1956 and 1961, is a relatively rare example in Sacramento of non-residential, mid-century modern architecture. The building’s architecture includes a steep two-story gable roof with shallower, angled extensions along the roof base, distinct diamond-shaped glazing that completely fills the gable of the primary facade, and a minimally ornamented interior and exterior. Additionally, first-person information provided by a member of the Church’s Board confirms that Sacramento’s first licensed African-American architect, James C. Dodd, aided in the design and construction of the building, most likely responsible for the change in the east window/framing pattern from the original building plans. The remaining structures on the site, extending west of the main sanctuary are non-contributing. One portion of the non-contributing structure, although severely altered, is what remains of an earlier, 1930s, church structure that was moved to the site in the 1940s. The registration information, herein, generally pertains to the mid-century modern, east-most, structure, the current main sanctuary.

**Narrative Description**

The main sanctuary is arranged in an approximate rectangle and its north and south walls run parallel to the lot lines and its’ main entry faces east, and is parallel to 42<sup>nd</sup> Street. The church itself sits on a block otherwise composed of residential buildings. The main sanctuary’s steep gable roof, with partial reverse, though shallower, sloped wings, is composed of composition shingles. The building’s walls are stucco with the exception of the two front corners on either side of the main entrance; these walls are horizontally-arranged concrete block walls, and they meet the stucco walls at the top level of the doorway on both front corners. A small, rectangular flat roofed addition adjoins the main sanctuary to the south, with a larger, rectangular Sunday school/Social hall/offices structure west of this addition and adjoining the main sanctuary along its south wall. This structure has a steeply sloped roof, following the slope of the main roof’s partial roof wings, and results in a south-facing wall mostly filled with glazing. Redwood fascia also composes the edge dimension

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### Primary Façade/ East Elevation

The primary façade features diamond-patterned glazing that entirely fills the gabled end. Early in the building's history, approximately 1961, according to Church Board members, the bottom-most panes of glass were filled in to provide safety and discourage break-ins. On the western end of the north elevation, the main sanctuary attaches to the non-contributing original church building.

Horizontally-arranged concrete blocks comprise the first level of the primary façade, and a steep, two-story gable roof extends down toward the blocks. The roof features a partial upward-sloping wing at the bottom of each side of the gable roof, and this wing extends back (westward) to match the shed roof of the building's "Sunday school/Social hall" wing. The main, east entrance area, divided by a pair of red, solid doors, sits atop an elevated concrete landing contained on the northern and southern edges by iron rails. A full eave also extends over a section of the entrance platform. Entry glazing fills in sections on both sides of the doorway and extends upward to completely fill the entire gable end. The original building plans demonstrated a narrow rectangular, vertically-oriented pattern to the glazing, but the design was changed, apparently just prior to construction, to its current diamond pattern appearance. According to first person accounts of church members from the time of construction, architect James C. Dodd was involved in the design and construction of the church and it is his design input that is considered the likely influence for the diamond-shaped gable end glazing pattern. Additionally, a 1956 newspaper rendering, along with an early photograph of the building, demonstrate that the diamond-shaped glass patterns are original features of the primary façade when constructed. A recessed area with a walkway, elevated concrete platform, iron handrail, and an alternate door is located on the southernmost section of the primary façade.

### North Elevation

The one-story north elevation includes two doors and repeating, vertically-oriented windows along the main sanctuary wall. A red door occupies the first portion of the wall bordering the concrete blocks. Immediately above this door is one large window divided diagonally to form two triangle-shaped panes. The glass on the upper side of the divider is not colored, but the glass on the bottom side is colored yellow. One vertical two-lite window is slightly west of the door along the north elevation. Further west along the wall is another two-lite window, except the top portion of this window features the same divided, triangular shaped panes as the window above the north elevation's first door. Further along the wall is another identical window arrangement. On the western side of this window is a door identical to the first door on the north elevation, but the second door has two concrete steps below it. Directly beside the door to the west is a window arrangement identical to the previous two. The three westernmost windows on this elevation all feature colored glass. On the western-most corner, the wall recesses back slightly and the roofline changes to a flat surface where the gable would otherwise meet the upward-sloping wing featured on the rest of the elevation. A single three-lite window covered by metal security grates occupies the entire center section of the recessed wall. Beyond this point to the west, the church connects to the non-contributing buildings.

### South Elevation

A black, metal security fence contains a portion of the building's exterior mechanical equipment. Directly westward on this elevation is a door covered by metal security-grates located above two concrete steps (the top step is much larger than the bottom). On this section of the elevation, the walls meet a flat roof, instead of the winged roof, and form a square one-story projection of the building. On the west end of the flat roof a small wall extends upward to meet the upward-13 of 67

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sloping wing for the shed roof, covering the Sunday School/Social hall wing. West of this is a very large four-lite window with panes of varying dimensions. Beside this window is a set of wooden doors; a single two-lite window occupies the space above the doors and matches the top portions of the rest of the windows on the south elevation. Additionally, an accessibility concrete ramp with metal railing extends up to the doorway from the parking area. Four large four-lite windows identical to the first window compose the rest of the Sunday school/Social hall's south elevation.

### West Elevation

Most of the building's west elevation is connected to the property's non-contributing resources. Looking at the elevation from the northern side shows the bottom story wall is constructed of concrete blocks until it attaches to the non-contributing buildings. The gabled roof on the west elevation is offset; the northernmost part of the gable extends several feet farther west than the southern end, but both have the same steep angle. An air-conditioning unit and other mechanical equipment occupy the flat roof area below the gable between the building and the non-contributing resources. On the wall between the gabled roof and the southern wing is a large single-lite window directly next to a single door above two concrete steps. Perpendicular to this back wall is another short wall facing south. This wall attaches the contributing and non-contributing buildings together, and it contains one single-lite window with a metal security grate; this window is directly attached to a filled-in window with a small, exposed air-conditioning unit.

### Interior

The distinct front (east elevation) glazing extends from floor to ceiling in the building's entry area and flanks both sides of the doors; the glass sections on the bottom of both sides of the front door have been filled in to discourage break-ins. The concrete walls visible from the exterior extend through the interior and open up to form doorways westward and perpendicular to the front door. One doorway leads to the crying room on the northern side of the entry area and the other leads to restrooms and a hallway to the southern flat-roofed addition on the building.

Directly opposite the front door is another door that leads into the main sanctuary. Wood paneling, extending from floor to ceiling, covers roughly the southern two-thirds of the wall, vertically, above the altar area. The pulpit area is raised three steps and features lecterns on the left and right. The main lectern (left) is located behind a short concrete block wall with wood trim. On the right side of the stage is section for choir seating and an area for musical instruments. The room features a high, wood-paneled ceiling that matches the dramatic roofline. Additionally, exposed wooden beams run from floor to ceiling supporting the general A-frame shape of the roof. Several white, non-functioning vents also exist in some areas of the paneled ceiling. Large, circular air-conditioning ducts were added along the length of the room and attach to the area above the pulpit; their paint color matches the wooden frames. The ceiling also features four light fixture arrangements running the length of the aisle above the church seating. Each fixture contains a group of three lights hanging at uneven levels. A rich, red colored carpet covers the entire floor area in the main sanctuary, and the wooden pews match the paneling above the pulpit. Glass and colored glass windows run lengthwise (east to west) in the sanctuary on both sides of the aisles. The southern wall of this room is composed of a series of wood-paneled sliding doors which can open into the Sunday school/Social hall area.

Secondary interior areas of the building are located on the southern elevation and western elevation behind the pulpit. The southern elevation contains the Sunday school/Social hall area, which is a large open room with an elevated stage area. This room's south wall is almost entirely glazing, and its' western wall is composed of wood paneling from floor to ceiling following the roofline. The wooden ceiling is white with crossing white beams. The south wall is mostly

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windows. On the north, a wall composed of a series of hinged, sliding doors separates the main sanctuary from this secondary space. A kitchen and office rooms occupy the western end of this part of the building.

### Landscape Features

Kyles Temple A.M.E. Zion Church is located mid-block on 42<sup>nd</sup> Street between Broadway and 4<sup>th</sup> Ave. Residential structures surround the church on the other sides of the block. A very small cultivated lawn area exists at the front face of the church, and shrubs are located in front of the concrete block walls to the immediate right of the main steps and in a recessed area to the left of the main entrance near another small set of steps. Several trees line the northern and western perimeters, and two other mature trees exist in the planting strip between the sidewalk and 42<sup>nd</sup> Street in front of the church. An iron gate also lines the eastern side of the property parallel to 42<sup>nd</sup> Street and a portion of the property's southern boundary. The fence features retractable gates in front of the church on the walkway leading up to the steps and on driveways on either side of the building. Both driveways connect to form a U-shaped parking lot that surrounds the church and original structures on the property.

### Other structures on property

The property also contains a ca. 1930s Kyles Temple A.M.E. Zion Church building, which the congregation moved into in the 1940's, and moved west on the lot in 1955.<sup>i</sup> This structure is connected to the eligible building. Despite its age and its location on the property since the 1930s, the original building is a non-contributor because significant alterations and remodeling have rendered the structure bereft of its historic integrity. The building and other additions to the west have been remodeled on the interior and the exterior, including added stucco siding. These additions form a one-story L-shaped building with two gabled roofs (one for each segment of the "L" shape) covered with grey shingles. The building features a variety of two-lite windows, and doorways on the northern and southern elevations. The double-door section on the south elevation faces east, and it includes a four-step elevation with a metal handrail.

On the eastern end of the property and south of the eligible portion of the building is separate, non-contributing building, a house owned by the Church.

### **Integrity Assessment**

The 1961 portion of Kyles Temple A.M.E. Zion Church retains the important aspects of its historic integrity. The church resides on its original location and possesses its original design, setting, material, association, and craftsmanship that render the building eligible. The building has not undergone significant changes to the exterior or interior since its establishment; thus, it remains eligible under Criterion C. Some aspects of the church's settings have changed, such as the establishment of a parking lot and other improvements, but these changes have not adversely affected the historic fabric of the building and its setting.

The infill of the glazing on the two sides of the front door of the sanctuary have minor integrity impacts, but were completed not long following the construction of the building. The two large ceiling air conditioning ducts that run along each side of the interior of the sanctuary are not original to the structure. There is no indication from building permits when these were constructed but may date to the 1970's. While they intrude visually in the high-ceiling space of the sanctuary, these ducts are removable and the Church Board is working on a replacement air conditioning system which would allow the removal of these ducts.

<sup>i</sup> Building permit

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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.)

Architecture

Ethnic Heritage, Black

Social History

**Period of Significance**

Mid-20<sup>th</sup> Century

**Significant Dates**

1956: Groundbreaking.

1961: Completion

1964: Hosted International Session Board of Bishops of AME Zion Churches w/civil rights & freedom focus.

**Significant Person**

(Complete only if Criterion B is marked above.)

**Cultural Affiliation**

**Architect/Builder**

Whitson W. Cox, Cox & Liske (Lionakis), architect

James C. Dodd, architect and associated with the church's design and construction

Hiram McMurtry, builder

**Period of Significance (justification)**

Kyles Temple A.M.E. Zion Church was built between 1956 and 1961.

**Criteria Considerations (explanation, if necessary)**

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The church is a religious property and meets the requirements of Criteria Consideration C because it derives primary significance from its architectural distinction (the work of architect Whitson W. Cox, and participation in the design attributed to architect James C. Dodd,) and (Consideration A) association with broad patterns and events of historic importance (the church's role in the ethnic and social history of African-Americans in Sacramento).

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

Kyles Temple African Methodist Episcopal Zion Church is eligible under Criteria A and C due to its significance in social and community history in Sacramento and its mid-century modern architecture designed by master architect Whitson W. Cox. The Cox & Liske firm designed and managed this project, and the company later became Lionakis, Sacramento's premier architectural firm. James C. Dodd, Sacramento's first licensed African-American architect, also played a key role, particularly with the design of the east facade's fenestration pattern, and its construction. The property's period of significance ranges between 1956 and 1964. During that period the church completed construction of the current building (1961), and that building served an important function to local and statewide civil rights discourse and the galvanization of the African-American community in Sacramento to stand behind new pieces of civil rights legislation. The property meets Criteria Consideration A because it derives primary significance from historical importance other than its religious role, as well as its architectural distinction under Criteria Consideration C.

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

Kyles Temple African Methodist Episcopal Zion Church is historically significant for its distinctive architecture and involvement in the African-American community throughout the twentieth century, especially in terms of pushing for civil rights advancement. Whitson W. Cox created the church designs, but the community participated heavily in its construction. Under the administration of Rev. Morgan W. Tann, the D. D. Mattocks Masonic lodge, Mr. Hiram McMurtry, and numerous men and women from the church devoted countless hours and financial resources to many facets of the construction operation. The laborers completed construction during Rev. George Kendall's administration in 1961, and the structure still serves as a reminder to the church's history of community service and the sense of solidarity, activism, and dedication it fostered within the African-American community.

Under **Criterion A**, Kyles Temple African Methodist Episcopal Zion Church is significant because it is associated with events and broad patterns of Sacramento's history. Sacramento's third African-American church became an important and lasting component of the African-American community in the early 1960s. Kyles Temple A.M.E. Zion Church is a key symbol of the development, presence and continuity of Sacramento's African-American community and has a rich history of community service. The church also became an important location for a series of civil rights meetings in 1964, it hosted figures of national importance to the NAACP and the Civil Rights Movement, and helped to galvanize the community to use political power to make changes to improve the quality of life for African-Americans in Sacramento and California. The events and contributions of Kyles Temple A.M.E. Zion Church occurred simultaneously with the activities other African-American churches in Sacramento, such as Shiloh Baptist Church and St. Andrew's A.M.E. Church.

Under **Criterion C**, Kyles Temple African Methodist Episcopal Zion Church is a striking example of mid-century modern architecture designed by Whitson W. Cox, a partner in Sacramento's architecture firm of Cox & Liske. This firm would eventually become Lionakis, Sacramento's preeminent architectural firm. James C. Dodd, another prominent

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architect, played an active role in the design and construction of the building. Church officials confirm that some of his ideas manifested in the church's architecture, and are likely the source of deviations between Cox's original architectural plans for the front façade glazing pattern, and the way the church was actually built.

### Criterion A: Kyles Temple African Methodist Episcopal Zion Church

#### Early History

Kyles Temple African Methodist Episcopal Zion Church is Sacramento's third oldest African-American church. It was initially organized in 1916 under the administration of Thomas Allen Harvey, the church's first pastor. The original church building occupied a lot on 36<sup>th</sup> and Broadway in Sacramento's Oak Park neighborhood.

Early members of the church lived within a tumultuous political and social environment. During the early-twentieth century, African Americans grappled with poor economic conditions and racial bigotry throughout the United States, and circumstances in Sacramento were no different.<sup>ii</sup> In 1909, civil rights activists established the National Association for the Advancement of Colored People (NAACP) to combat the practices of lynching, segregation, and other forms of racial intolerance.<sup>iii</sup> The NAACP reached the west coast in 1916 when the Sacramento Branch of the NAACP was organized, and Reverend Thomas Allen Harvey, the first pastor of Kyles Temple A.M.E. Zion Church, became its first president.

From this point, the Kyles Temple Church community became intertwined with civil rights and civic duties in Sacramento. Churches encouraged their constituents to participate in the actions of the local NAACP, which included the support of federal anti-lynching legislation, protests against local Ku Klux Klan activities, support for the struggle against job and residential discrimination, and the fight against the negative media portrayal of African-Americans. In 1917, Harvey gave the keynote speech at a function for the 418 black soldiers passing through Sacramento on the way to Camp Lewis, Washington; his address at the event established his position, and Kyles Temple by extension, as a community leader. In an event that further extended his reputation, Harvey became the first African-American to win a lawsuit for racial injustice in Sacramento. On July 25, 1918, Judge Frank O'Brien awarded Harvey \$50.00 in his suit against a local restaurant which refused him service.<sup>iv</sup> The founders established Kyles Temple A.M.E. Zion Church in the midst of a period of American history largely unfriendly to African-Americans, and it was this historical context that largely defined the church's actions, civil rights participation, and community involvement throughout the twentieth century.<sup>v</sup>

In the 1940s, the church housed a Boy Scout troop under the leadership of Joshua Baker, Sacramento's first African-American Boy Scout leader. Kyles Temple A.M.E. Zion Church also held a range of plays, musicals, pageants, fund-raising and charity events, religious celebrations, education programs, and commemorations for Black History Week prior to the later incorporation of Black History Month in the United States.<sup>vi</sup> The church successfully fostered a strong relationship with Oak Park's African-American community and took initiatives to improve the overall quality of life for

<sup>ii</sup> Cordia Wade, Church History, Kyles Temple African Methodist Episcopal Zion Church: 90<sup>th</sup> Anniversary & Homecoming Pamphlet (Revised September 13, 2006).

<sup>iii</sup> "NAACP: 100 Years of History." National Association for the Advancement of Colored People (NAACP). <http://www.naacp.org/pages/naacp-history> (accessed October 8, 2012).

<sup>iv</sup> Clarence Caesar, *An Historical Overview of the Development of Sacramento's Black Community, 1850-1983* (Thesis, California State University, Sacramento, 1985) pp. 115-6.

<sup>v</sup> Cordia Wade, Church History.

<sup>vi</sup> Ibid.

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its constituents and the neighborhood. These actions demonstrate the solidarity between the church and the surrounding Oak Park neighborhood and symbolize the enduring, resilient nature of Sacramento's African-American community.

### Construction History

During the 1930s, Reverend D.D. Mattocks' administration sold the original church lot on 36<sup>th</sup> and Broadway and used the profit to purchase property at the church's present location. During Reverend Morgan W. Tann's administration, workers broke ground for a new building on Thanksgiving Day in 1956.<sup>vii</sup> The new building construction followed the plans of Whitson W. Cox, a prominent Sacramento architect. From first-hand accounts of church board members, James C. Dodd, Sacramento's first licensed African-American architect, also played a role in the building's design and construction.

The D.D. Mattocks Masonic Lodge participated in the placement of the cornerstone, an event which honored of the community activist and former pastor, Reverend Mattocks. The property on which the 1961- building occupies became available when workers moved the original church building west on the lot. The churchgoers became primary contributors to the construction effort and endured numerous financial and physical struggles throughout the process. Mr. Hiram McMurtry, a longtime member of Kyles Temple, participated in the project supervising the work of other members. In a truly group-wide effort, the women of the church community also rallied to complete and accelerate the construction endeavor. Work on the new building continued through other leaders, including Rev. William J. Hunt, and was finally completed under Rev. George Kendall in 1961.<sup>viii</sup>

### Sacramento's Early Twentieth-Century African-American Community

In the early 1900s, Sacramento had a relatively small African-American population. With segregation in public-sector jobs, black Sacramentans worked in the service industry as cleaners, cooks, maids, janitors, farm workers, and yard workers. Others owned small businesses such as shoe shiners, barbers, tailors, or restaurateurs. Racial discrimination was also manifested in most commercial establishments, including bars, restaurants, sporting venues, and hotels. The only hospital open to black patients at the time was also segregated, and hospital workers confined African-Americans to the building's lower level without providing necessary and regular staff care. Racial discrimination also spread into the housing market; African-Americans faced a high degree of limitation when renting or buying property. Generally, Sacramento mirrored the post-Civil War conditions for African-Americans found in non-slaveholding states throughout the nation.<sup>ix</sup>

Aside from the occasional teacher, dentist, or doctor, Sacramento was almost devoid of a black professional class in the early 1900s. The first black street-sweeper gained employment in 1912, and, more importantly, the city finally hired African-American men as garbage workers in the 1920s. This significantly altered the lives for many of Sacramento's black community due to the occupation's steady wages and regular working hours. The hiring did not occur without outside influence; the Sacramento branch of the NAACP, founded in 1916, spearheaded the process.<sup>x</sup> Numerous members of Kyles Temple African Methodist Episcopal Zion Church represented the group of recently-hired city garbage men and

<sup>vii</sup> Ibid.

<sup>viii</sup> Ibid.

<sup>ix</sup> David Covin, *Black Politics after the Civil Rights Movement: Activity and Beliefs in Sacramento, 1970-2000* (Jefferson, North Carolina: McFarland Publishers, 2009), 17.

<sup>x</sup> Ibid.

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the church played an important role in Sacramento's Garbagemen's Picnic, a large social gathering which commemorated the garbagemen's employment triumph.<sup>xi</sup> Many black Sacramentans attended this event as well as others from Los Angeles and the Bay area. The enthusiastic attendees transformed the event into a widely popular annual community celebration.<sup>xii</sup>

The African-American community, especially in the case of Kyles Temple A.M.E. Zion Church, bonded together with the NAACP and local churches to make changes in society and celebrate their progress in the arena of civil rights. Although these occurrences in the early 1900s differed from struggles found during the middle of the century, harmony within the African-American communities, largely fostered through churches and community institutions, remained prevalent in Sacramento and this included Kyles Temple A.M.E. Zion Church.

### **The Oak Park Neighborhood: A Brief History**

The 230 acre tract southeast of Sacramento's city limits was originally owned by William Doyle, an Irishman who immigrated to the United States in 1853.<sup>xiii</sup> This tract became the location for Oak Park's initial development.<sup>xiv</sup> In 1887, Doyle sold the land, except for his home site, to Edwin K. Alsip. The home site area remained intact until 1948 and is now occupied by the Highway 99 and 50 Interchange. Alsip purchased the land because he possessed an idea for a new real estate subdivision with his focus on the land south of Y Street beyond the city limits. Alsip desired to divide up the land tract to provide affordable housing for Sacramento's large working-class; an endeavor which he perceived would snare larger profits than selling the land in estate-sized plots. Additionally, Alsip and his associates hoped that the rapid influx of small houses would trigger commercial developments and the creation of a city.<sup>xv</sup>

Alsip divided the Doyle property into fifty-six blocks. The north-south streets ran along Sacramento's gridiron plan, and Alsip labeled them 31<sup>st</sup> through 37<sup>th</sup> Streets. He named the east-west streets Orange (now 1<sup>st</sup> Avenue), Magnolia (now 2<sup>nd</sup> Avenue), Madrone (now 3<sup>rd</sup> Avenue), and Cypress (now 4<sup>th</sup> Avenue). Lower Stockton Road became Oak Avenue on the west (now Franklin). Sacramento Avenue (now Broadway) dissected these streets in a diagonal manner. Sixteen individual lots measuring 40 feet by 150 feet composed each city block.<sup>xvi</sup>

Following an 1887 public auction of the individual lots in the Doyle property, Oak Park became Sacramento's first suburb. Additionally, Alsip and other real estate developers used the Oak Park model to create more subdivisions during Sacramento's growth years. Between 1891 and 1898, the Oak Park area began to grow as the recently established Central Street Railway gradually became a viable method of transportation.<sup>xvii</sup>

The new Oak Park community expanded quickly in the early 1900s. Oak Park Baptist Church and Oak Park Methodist Church became the first churches in 1900. The following year, the community possessed sufficient population, identity, and business presence to house its first newspaper, the Sacramento County Ledger. By 1911, Oak Park had five churches,

<sup>xi</sup> Cordia Wade, Church History.

<sup>xii</sup> Covin, *Black Politics*, 17.

<sup>xiii</sup> Today this area is bounded by Stockton Boulevard, Franklin Boulevard, Fourteenth Avenue, and Broadway.

<sup>xiv</sup> Historic Environment Consultants, "Oak Park Survey, 2005" (Prepared for the City of Sacramento, June 2005), pp. A-1.

<sup>xv</sup> Ibid, A-2.

<sup>xvi</sup> Ibid, A-3.

<sup>xvii</sup> Ibid, A-4.

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two fire stations, two schools, and a respectable amount of industrial businesses and commercial companies.<sup>xviii</sup> Oak Park's several thousand residents at this time possessed a thriving business district, and Sacramento annexed the neighborhood in 1911; the annexation represented the first expansion of the city's boundaries since the initial 1848 layouts.<sup>xix</sup>

Between 1920 and 1929, Oak Park experienced rapid growth due to the expansion of the working-class. Most of these workers became involved in Sacramento's agricultural, canning, railroad, and transportation industries. Jobs in these industries became the largest employment sector in Oak Park. As the working-class segment grew, so did the demand for construction and service employees to meet the needs of Sacramento's blossoming major industries. As a result, Oak Park became a blue-collar area; many white-collar workers and the more well-to-do moved to new East Sacramento neighborhoods.<sup>xx</sup>

The large working-class concentration in Oak Park allowed for a dramatic change in the area's ethnic composition; many immigrants began to cluster in their own respective communities. Oak Park's earliest residents largely possessed a northern European background, such as English, Irish, and German, but by the 1920s the ethnic make-up shifted into a southern European dominance. Sacramento did not have a large African-American community during its formative years, although black families dated back to the Gold Rush era. A small number of African-American families did move into Oak Park during the neighborhood's developmental period, including George and Ann Louise Dunlop. The Dunlop's moved to the neighborhood in 1906 and opened a restaurant in 1930, an institution which became a local favorite for the next thirty-eight years.<sup>xxi</sup>

During World War II, there was work at the Army Signal Depot, now Army Depot Park, and many African-Americans moved into Sacramento, especially Oak Park, and they soon became the neighborhood's primary demographic.<sup>xxii</sup> Although the reasonable rent prices pulled African-Americans to Oak Park, the neighborhood was actually one of the only places in the city where blacks were allowed to rent or purchase property.<sup>xxiii</sup> Additionally, the Post World War II demolition and redevelopment of the West End, a neighborhood in downtown Sacramento largely populated with railroad and agricultural industry workers, influenced even more blacks, as well as many Japanese-Americans, to move into Oak Park.<sup>xxiv</sup>

Beginning in the 1960s, economic, political and racial turbulence led to an enormous negative impact on Oak Park; this occurred simultaneously with a rise in property values in other areas of Sacramento. The flight to the newer suburbs, loss of working-class jobs in Oak Park fostered substantial economic hardship and fostered civil unrest. From this civil unrest in Oak Park, with the involvement of the Black Panther Party, the Urban League and the NAACP, the Sacramento Police Community Relations Division was created, and still exists today.

<sup>xviii</sup> Ibid, A-5.

<sup>xix</sup> Kathleen Forrest, Shiloh Baptist Church National Register of Historic Places Registration Form (January 2012), pp. 10.

<sup>xx</sup> Historic Environment Consultants, "Oak Park Survey, 2005," A-12-13.

<sup>xxi</sup> Historic Environment Consultants, "Oak Park Survey, 2005," A-13.

<sup>xxii</sup> Forrest, Shiloh Baptist Church Nomination, 10.

<sup>xxiii</sup> Historic Environment Consultants, "Oak Park Survey, 2005," A-13.

<sup>xxiv</sup> Forrest, Shiloh Baptist Church Nomination, 10.

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Sacramento's black community operated in unison with the national Civil Rights Movement of the 1960s. The community took the steps to establish their own agenda and gain political power in Sacramento; as a result, the community conveyed their agenda to local political leaders and accomplished some of their goals.<sup>xxv</sup> Collectively, the historic conditions present in mid-twentieth century Oak Park provided the context for the participation of churches, such as Kyles Temple A.M.E. Zion Church, in pro-civil rights activities, and the church's long history of community solidarity, outreach, and service.

### **Kyles Temple Church in Oak Park: 1961- Present**

In the context of the Civil Rights Movement during the mid-twentieth century, Kyles Temple A.M.E. Zion Church hosted and participated in a series of meetings over a five-day period based on the theme of freedom. In January 1964, the church hosted the international session of the Board of Bishops of the African Methodist Episcopal Zion Church. Dr. E. Franklin Jackson of Washington, D.C., president of the Ministers and Laymens Association of the AME Zion group, attacked discrimination, segregation, racial hate, and bigotry in his annual address at Kyles Temple. Jackson urged the convention delegates to galvanize the local community by encouraging African Americans to register to vote, write their congressman, and act in favor of the Rumford Fair Housing Act of 1963, a controversial piece of civil rights legislation. This bill aimed to help eliminate racial discrimination between landlords, property sellers, and minority property seekers. Although the California Legislature initially passed the law, opponents responded in 1964 with Proposition 14, an initiative aimed to reverse the Rumford Fair Housing Act, which the California Supreme Court declared unconstitutional in 1966 and which decision was affirmed by the US Supreme Court in 1967.

Dr. Jackson Bishop S. G. Spottswood, a figure of national civil rights importance and the chairman of the Board of Directors of the NAACP, also attended the conference and made a demand for freedom. He insisted that African-Americans would not stop the push for equality until they enjoyed all rights available to other American citizens.<sup>xxvi</sup> Importantly, Spottswood believed in the democratic process as the means by which to achieve successful and lasting change. However, he warned that the possibility for violent measures might become a reality if the California Legislature failed to uphold the fair housing bill.<sup>xxvii</sup> These conferences occurred during an important time of the legislative process for the Rumford Fair Housing Act and Proposition 14, as citizens voiced their opinions during sit-ins around the Capitol Rotunda.<sup>xxviii</sup>

Churches were a primary support group for pushing the Rumford Fair Housing Act of 1963 through the California Legislature, and the overturn of Proposition 14 in 1966.<sup>xxix</sup> Within Sacramento, Kyles Temple A.M.E. Zion Church members established themselves as a leading group in the midst of numerous churches and labor-leaders statewide who supported the passage of the bill. The 1964 conferences at Kyles Temple compelled the African-American community to participate in the democratic process in order to usher in real, lasting changes for local and statewide communities.<sup>xxx</sup>

<sup>xxv</sup> Caesar, *An Historical Overview of the Development of Sacramento's Black Community*, ix.

<sup>xxvi</sup> The Sacramento Bee, January 10-12, 1964.

<sup>xxvii</sup> The Sacramento Bee, January 10, 1964.

<sup>xxviii</sup> Cordia Wade, Church History.

<sup>xxix</sup> William Byron Rumford, *Legislator for Fair Employment, Fair Housing, and Public Health*, an interview conducted in 1970 and 1971 by Joyce A. Henderson, Amelia Fry and Edward France Regional Oral History Office, The Bancroft Library, University of California, Berkeley, 1973.

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By 1960, Kyles Temple began celebrating Black History Week, a commemoration nearly two decades before the federal government established a national Black History Month. Church membership increased in the late-1960s as new arrivals migrated from Mobile, Alabama, due to a military base closure; this influx brought new leadership and excitement for community involvement to Kyles Temple. In the 1960s and 1970s, the church under Joseph Blair fostered numerous community service efforts, including a tutoring program and other extracurricular activities. Kyles Temple, along with other Oak Park churches, established these activities and many others as a way to constructively channel the energy and feelings of minority youths growing up in a volatile political and social atmosphere. As a result, other predominantly African-American neighborhoods in Sacramento copied this strategy with the intent to spread community service.<sup>xxx</sup> As a result of the social and political participation of Sacramento's black community, through which the churches retained a high level of involvement, the area gained national recognition as one of the ten best cities for African-Americans. *Ebony Magazine* was one publication who praised the involvement of black Sacramentans to make the city one of the best and most democratic for minorities.<sup>xxxi</sup> In the early 1980s, Rev. E. Eugene Parker began a feeding program for the needy members of the community. In the late 1990s, the church revived the Friday Feeding Program, which still continues to feed the local community. Throughout the twentieth century, church leaders worked to expand and improve the church and its facilities, as well as offer lasting contributions to the community.<sup>xxxii</sup>

The church, now under the administration of Rev. Gloria Clemons-White, established a produce distribution program and a holiday gift-basket program for the needy members of the church and Oak Park. Kyles Temple continues to promote education programs for the youth and participate in local and regional events aimed to better lead the community, act as mentors and role-models, improve healthcare, and create a local sense of solidarity.<sup>xxxiii</sup> In 2011, Kyles Temple invited members of the community to attend a forum designed to inform and persuade local citizens to take action against a rising threat of gang violence. Kyles Temple continues to act as it has since its inception—as an organization that seeks to serve and improve the community.<sup>xxxiv</sup>

The activities of Kyles Temple and its contributions to civil rights and the local community throughout the twentieth century occurred consistent with other preeminent local religious institutions, such as Shiloh Baptist Church and St. Andrews A.M.E. Church, and supports Kyles Temple's role in its' contribution to broad patterns of Sacramento's twentieth century history. The latter two churches date back to the 1850s. Like Kyles Temple, Shiloh Baptist Church and St. Andrew's both had connections to the NAACP, civil rights activities in California, and a wide range of community service engagements throughout the mid-twentieth century.

### Criterion C: Architecture

Under Criterion C, Kyles Temple A.M.E. Zion Church possesses the distinctive features of mid-century modern architecture designed by master architect Whitson W. Cox, an architect for Cox & Liske (now Lionakis), with influences from James C. Dodd, Sacramento's first licensed African-American architect. This building represents a distinguished

<sup>xxx</sup> The Sacramento Bee, January 10-12, 1964.

<sup>xxxi</sup> Caesar, *An Historical Overview of the Development of Sacramento's Black Community*, 207.

<sup>xxxii</sup> *Ibid.*, 213.

<sup>xxxiii</sup> Cordia Wade, *Church History*.

<sup>xxxiv</sup> *Ibid.*

<sup>xxxv</sup> Rashad Baadqir, "Oak Park Church Works to Make a Difference to End Youth Violence," *Sacramento Press*, December 9, 2011.

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example of the mid-century modern style in Sacramento. Buildings with this architectural style utilize often simple geometric forms and lines, limited ornamentation, and expansive glass surfaces.

During the zenith of the mid-century modern architecture movement, designers frequently explored new and unique rooflines for their buildings; Kyles Temple exemplifies this style with its steep gabled roof form with upward-sloping partial wings at the bottom edges of the gable. Along with Sacramento's Shiloh Baptist Church, designed by James Dodd, as well as numerous religious institutions nationwide, Kyles Temple demonstrates national trends of ecclesiastical architecture shifting from traditional, period-revival styles to "modern" forms of architecture.<sup>xxxvi</sup> These design patterns also reflected the aggressive social and political currents of the time period. After World War II, in the midst of rapid societal changes of the 1950s and 1960s, increasingly abstract forms of architecture coincided with America's growing tendency to embrace creative new ideas and progressive notions of art, politics, and social norms.<sup>xxxvii</sup> Kyles Temple represents a significant example in Sacramento of how mid-century modern architecture echoed popular trends in the evolving American social, political, and cultural scenes during the 1950s and 1960s.

### Mid-Century Modern Style

Following World War II, many Americans optimistically looked ahead to the future and aimed to move on from feelings associated with the previous years of destructive conflict. As the economy flourished, a building boom occurred alongside a period of falling land and construction prices. During the post-war years, the "traditional" period-revivals and highly ornamented architectural styles lost favor and the "modern" style became the mainstream as architects and clients frequently chose to utilize new materials and fresh ideas in their architectural plans. Many prominent architectural journals and publications predicted that this new modernism would quickly become ubiquitous in the United States.<sup>xxxviii</sup> These designs swiftly appeared in residential areas, commercial buildings, churches, civic centers, and schools.<sup>xxxix</sup> Since this emerging form of architecture expanded into many different areas, the buildings often acquired a local significance to their communities because they met the functional demands of its users and made a statement about the future and the shift away from traditional architectural, social, and cultural norms.

What is today referred to as the Mid-Century Modern style developed from the International style of architecture that emerged in the 1920s and 1930s. The Mid-Century Modern style became a less formal and more pragmatic version of the International style, and it focused on using new materials, exploring simple geometric forms, and creating a functional space. The "form follows function" mantra took hold. The modern approach also resulted from the efforts of Frank Lloyd Wright, including his principles of organic architecture and attention to landscape and site relationships.<sup>xl</sup> Architects often opted for indoor/outdoor connectivity, open floor plans and expansive window walls, as well as exceedingly simple designs largely devoid of ornamentation and extravagance.<sup>xli</sup> Additionally, new manufacturing processes led to the potential for mass-production, and technological innovation following WWII allowed for cost-effective techniques to incorporate steel, glass, plastic, aluminum, and reinforced concrete into new architectural

<sup>xxxvi</sup> Forrest, Shiloh Baptist Church Nomination, 10.

<sup>xxxvii</sup> Kerry Phillips, "Modern Art: In Wilhaggin, a midcentury classic is ready for a new era," *Inside Arden* (June 2005): 14, 16.

<sup>xxxviii</sup> Carrie Ann Puckerson, "Historic Preservation of the Recent Past: Challenges Facing the Preservation of Modern Architecture," (MA Thesis, University of Florida, 2007), 31-32.

<sup>xxxix</sup> City of Fresno Mid-Century Modernism Historic Context, 54.

<sup>xl</sup> Ibid.

<sup>xli</sup> Puckerson, "Historic Preservation of the Recent Past," 54.

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applications.<sup>xliii</sup> In essence, the shift toward modernism meant a break with earlier, traditional methods and types of architecture.

This style of architecture also carried over into the realm of ecclesiastical buildings. Twenty-five percent of churches constructed in the post-war years (1945-1965) represented works of modern architecture as opposed to the previous traditional status quo.<sup>xliiii</sup> The architecture of Kyles Temple A.M.E. Zion Church exemplifies the shift in design from traditional to a unique or conceptual form while more frequently utilizing common surface materials.<sup>xliiv</sup> The building's projecting eaves, exaggerated roof form, and use of concrete and stucco coincide with the Mid-Century Modern movement.<sup>xlv</sup>

Many architects during this time period referenced Wright's First Unitarian Society Meeting House, an early defining example of Mid-Century Modern ecclesiastical architecture, while creating plans for modern religious buildings. The architecture of Kyles Temple mirrors certain aspects of the First Unitarian Society Meeting House, including a steep, gabled roof design, bold lines, and expansive glass walls. Cox's concept for Kyles Temple A.M.E. Zion Church also followed Wright's church design and the growing national trend of including classrooms, meeting rooms, and activity areas within the church building. These architectural and spatial inclusions facilitated the church's ability to fill the role of an unofficial community center. The Unitarian's publication in 1948 stated that churches using designs inherent to the modern style would become the locus of the most important community activities, including education, sporting events, and public forums.<sup>xlvi</sup> This prediction proves true in the case of Kyles Temple, an organization significant in Oak Park's African American community since the early-twentieth century.

Locally, Sacramento's Shiloh Baptist Church represents another example of Mid-Century Modern architecture in religious buildings. James C. Dodd, the architect of Shiloh Baptist Church, also derived much of his design from Wright's First Unitarian Society Meeting House. In a design reminiscent of Wright's building, Dodd also created a diamond-shaped church with abstract roofline geometry, widespread glass surfaces, and other defining characteristics of Mid-Century Modernism.<sup>xlvii</sup>

Whitson W. Cox clearly based his architectural designs for Kyles Temple A.M.E. Zion Church on growing national trends as Mid-Century Modernism flourished in the post-war years and established itself as a dominant style until the mid-1960s. Kyles Temple is a relatively early example of Mid-Century Modernism in Sacramento, constructed in the midst of a redefinition of mid-twentieth century ecclesiastical architecture.<sup>xlviii</sup> As intended, the designs fit the needs of the church members and allowed the building to become a symbol of progressive change and an engine for community service. In both its architecture and the historical context surrounding its design, Kyles Temple reflects the growing national architectural trends of the mid-twentieth century and the use of the modern architectural style in Sacramento.

## Architects

<sup>xlii</sup> Mary Brown, "City of San Francisco Modern Architecture and Landscape Design, 1935-1970," Historic Context Statement, 91.

<sup>xliiii</sup> First Unitarian Society Meeting House National Historic Landmark Nomination Form, 19.

<sup>xliv</sup> Forrest, Shiloh Baptist Church Nomination, 10.

<sup>xlv</sup> Brown, "City of San Francisco Modern Architecture and Landscape Design," 116.

<sup>xlvi</sup> First Unitarian Society Meeting House National Historic Landmark Nomination Form, 20.

<sup>xlvii</sup> Forrest, Shiloh Baptist Church Nomination, 11.

<sup>xlviii</sup> First Unitarian Society Meeting House National Historic Landmark Nomination Form, 21.

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### Whitson W. Cox, FAIA

Whitson W. Cox, a partner of the Cox & Liske architectural firm, designed the Kyles Temple A.M.E. Zion Church building in 1956. The building was finished in 1961 and it remains essentially unchanged since its construction. Cox graduated with a degree in architecture from the University of Oregon in 1948. Shortly thereafter he merged with J.R. Liske, AIA, to continue the firm created by California's first State Architect, George Sellon, in 1909. Cox served as a director on the national board of the American Institute of Architects (AIA) and local chapter president of the AIA during his long, illustrious career as an architect in Sacramento. In 1983, five years after his retirement, Cox took the position as California State Architect, an event which marked the second time a firm member accepted the prestigious position.<sup>xlix</sup> During his tenure as State Architect, Cox helped design the California African American Museum, a facility which opened during the 1984 Olympics in Los Angeles.<sup>i</sup>

In 1951, Cox & Liske recruited George Lionakis, AIA, to expand the design team. During the 1960s and 1970s, the firm engaged in numerous projects important to local Sacramento communities as well as Northern California, including the Sacramento Bee headquarters, Sacramento County Administration Building, and several Pacific Telephone buildings. In 1985, the fifteen-man company recruited Bruce Starkweather, FAIA, to facilitate new opportunities and expand business. As a result of the expansion, the firm employs 230 people in six offices today.<sup>ii</sup>

George Lionakis was born in West Hiawatha, Utah, a small coal-mining town, in 1923. Before his career in architecture, he served as a navigator in the Pacific Theater of World War II. After the war he completed a degree in architecture from the University of Oregon. Lionakis worked with Sacramento's Cox & Liske firm after college, and he became a full partner in 1967. A decade later he attained the position of general manager of Liske, Lionakis, Beaumont, and Engberg (LLBE). LLBE later became known as Lionakis-Beaumont Design Group (LBDG) and eventually renamed to Lionakis in 2009.<sup>iii</sup> George Lionakis also became President of the Sacramento Chapter of the Construction Specifications Institute in 1962 and the President of the Central Valley Chapter of the American Institute of Architects in during the mid-1970s. Lionakis also participated in the activities of the Sacramento Builders Exchange, the Sacramento County Building Board of Appeals, and the California State Board of Architectural Examiners. Lionakis retired in 1991, but he maintained an active consulting presence for local construction projects, such as the remodeling of the Northridge Country Club and the construction of St. Katherine Greek Orthodox Church.<sup>iiii</sup>

The identification and subsequent elaboration of Cox & Liske and George Lionakis is significant because it establishes a direct connection between the architectural design of Kyles Temple A.M.E. Zion Church and the preeminent architectural firm in Sacramento. The company now known as Lionakis changed names numerous times throughout the twentieth century, but the firm itself has been a major player in Sacramento architecture for over 100 years. During the period of significance of this building (1956-1964), the firm designed the Kyles Temple church, a building which possesses

<sup>xlix</sup> "California Architecture Firm with UO Ties," *University of Oregon Alumni Association Newsletter* (July 2009), <http://uoalumni.com/s/1202/blank.aspx?sid=1202&gid=1&pgid=534> (accessed October 29, 2012).

<sup>i</sup> "California Architecture Firm with UO Ties Celebrates 100 years," *University of Oregon School of Architecture and Allied Arts* (June 18, 2009), <http://aaa.uoregon.edu/node/151> (accessed October 29, 2012).

<sup>ii</sup> "California Architecture Firm with UO Ties."

<sup>iii</sup> Obituary of George Lionakis, *Sacramento Bee*, April 17-18, 2012.

<sup>iiii</sup> Robert D. Dávila, "Obituary of George Lionakis," *Sacramento Bee*, April 19, 2012.

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distinctive characteristics of mid-century modern architecture. These characteristics, combined with its status as the work of a master architect, and retention of a high degree of integrity, render the building an eligible historical resource.

### James C. Dodd, FAIA

While James C. Dodd is not formally recognized for the architecture of Kyles Temple A.M.E. Zion Church, he did play a role in its design and construction. Cordia Wade, a longtime church member recalls Dodd participating in the design and construction process for the church and attributes the design of the large, diamond-shaped front glass sections to him. Originally, Cox's design called for the glass section to have narrow, vertically arranged panes, but early renderings and photographs of the building in its construction phase shows that it was completed with its current diamond-shaped designs. Wade attributes the clear departure from the originally planned window designs to the work of James Dodd,<sup>liv</sup> and the design is consistent with his other work.

In the 1980s, Kyles Temple A.M.E. Zion Church nearly built a new primary church structure on the same lot. Dodd developed the plans for a new sanctuary building on the portion of the Church's property along Broadway. His design called for a new rectangular classroom wing to connect the new sanctuary building to the original structure. The comprehensive plans include full design plans for the entire exterior, interior, and landscape of the property. Although Dodd's 1984 plans for Kyles Temple never came to fruition, it is important to note that the church has an additional historical connection to this prominent Sacramento architect.

James C. Dodd Sr., Sacramento's first licensed African-American architect, was born in Texarkana, Texas on January 17, 1923. Before his years in architecture, Dodd served as a first lieutenant in the U.S. Army.<sup>lv</sup> Following his military service during World War II, Dodd changed his focus from journalism to architecture, his lifelong passion.<sup>lvi</sup> After his military career, Dodd enrolled in the University of California, Berkeley, and earned his degree in architecture. In 1952, Dodd and his family moved to Sacramento, where he began his professional career. After a short time working for the State of California, Dodd joined Barovetto and Thomas, a prominent architectural firm. However, Dodd only remained with the firm for four years and established his own firm, James C. Dodd and Associates.<sup>lvii</sup>

Dodd successfully operated his firm in Sacramento for over forty years, during which he participated in the design of numerous city landmarks and residential buildings. These projects included additions to the Crocker Art Museum, the redesign of Sacramento High School, numerous elementary schools throughout Northern California, sections of the Women's Civic Improvement Club in Sacramento, and several local churches, including Shiloh Baptist Church, and Capitol City Seventh-Day Adventist Church. Some of his other projects included the Sacramento Community Convention Center and the science building at the University of California, Davis.<sup>lviii</sup> In total, Dodd designed 158 units of "environment" apartments in a low-cost development in Richmond. He enjoyed facing the challenges associate with low-

<sup>liv</sup> Cordia Wade, conversation with the form preparer, November 1, 2012.

<sup>lv</sup> Yvonne Chiu, "Obituary of James C. Dodd," *Sacramento Bee*, February 10, 1999.

<sup>lvi</sup> Curtis Burau, "Architect James Dodd is Glad He Ignored Counselor's Advice," *Sacramento Bee*, March 30, 1989.

<sup>lvii</sup> Chiu, *Sacramento Bee*, February 10, 1999.

<sup>lviii</sup> Ibid.

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cost housing and educational structures because solving problems in both fields meant resolving the needs of human beings.<sup>lix</sup>

Dodd was an active participant in the American Institute of Architects as a member of the board of directors and various officer positions. He served at the state-level as the director of the local chapter of the AIA Board of Directors and nationally as Regional Director on the AIA Board. In 1979, Dodd became one of the first two African-Americans elected to the regional board, and two years later he became a Fellow of the AIA. In 1982, he was nominated for the position of Vice President of the AIA. The architect also spent time with the operations of the NAACP, Methodist Hospital Board of Directors, and the Board of Governors of the California Community Colleges; the latter position was as a charter member, appointed by Governor Ronald Reagan. Dodd was also a charter member of the National Organization of Minority Architects (NOMA) in 1970.<sup>lx</sup>

Dodd's career also involved a wide spectrum of business endeavors, such as real estate development and pioneering pre-fabricated panelized housing systems from recycled building materials. The State of California approved his housing system in 1976. Additionally, Dodd became a licensed contractor in order to finish the construction of his multi-family housing project in a low-income urban renewal area.<sup>lxi</sup> Overall, Dodd's civic and professional work asserts his commitment to improving the community and Sacramento's cultural future.<sup>lxii</sup>

For his work and community dedication, Dodd received numerous awards and accolades, such as:

- Certificate of Appreciation, United Crusade, 1966
- Certificate of Appreciation, Sacramento City Unified School District, 1966
- Masonry Institute Honor Award, Colley & McGhee Building, 1971
- Outstanding Service Award, California Community College Board of Directors, 1973
- Central Valley Chapter AIA Merit Award, Sacramento Community Center, 1974
- Golden Trowel Award, Flintoke Co./Calaveras Cement Division, Sacramento Community Center, 1974
- Certificate of Recognition, CCAIA, 1974
- NAACP Citizens Award, Outstanding in the Field of Architecture, 1974
- NOMA, Onyx Award, 1975
- Central Valley Chapter AIA Merit Award, Sacramento High School, 1978
- Certificate of Recognition, CCAIA, 1979
- Certificate of Recognition, Mathematics, Engineering, Science Achievements (MESA) Program, 1980.<sup>lxiii</sup>

Dodd's list of public and private projects includes:

- Shiloh Baptist Church, 3565 9<sup>th</sup> Avenue, Sacramento (1958)
- C & A Office Building, 1810 S Street, Sacramento (1965)
- Shiloh Arms, 4009 23<sup>rd</sup> Avenue, Sacramento (1971)
- Vista Arms, FHA Project Buildings 1-6, location unknown (1972)
- Kyles Temple African Methodist Episcopal Zion Church, 2940 42<sup>nd</sup> St., Sacramento (1984, never constructed)

<sup>lix</sup> Bureau, *Sacramento Bee*, March 30, 1989.

<sup>lx</sup> Forrest, Shiloh Baptist Church Nomination, 12.

<sup>lxi</sup> Ibid.

<sup>lxii</sup> Bureau, *Sacramento Bee*, March 30, 1989.

<sup>lxiii</sup> Ibid; Biography provided by the Central Valley Chapter of the American Institute of Architects.

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- Netta Sparks Senior Center, Women's Civic Improvement Club addition, 3555 3<sup>rd</sup> Avenue, Sacramento (1989)
- The Hill House, 35<sup>th</sup> and Broadway, Sacramento (1992)
- Dodd Building, 2710 X Street, Sacramento
- Sacramento High School rehabilitation (now St. Hope Academy), 4104 Martin Luther King Blvd., Sacramento
- Capitol City Seventh-Day Adventist Church, 6701 Lemon Hill Avenue, Sacramento
- The R.A. Herold Wing, Crocker Art Museum (with McCabe, Cox, and Liske ((now demolished))).<sup>lxiv</sup>

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

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### 9. Major Bibliographical References

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<sup>lxiv</sup> Ibid.

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Rumford, William Byron. *Legislator for Fair Employment, Fair Housing, and Public Health*, an interview conducted in 1970 and 1971 by Joyce A. Henderson, Amelia Fry and Edward France Regional Oral History Office. The Bancroft Library: University of California, Berkeley, 1973.

Wade, Cordia. Church History, Kyles Temple African Methodist Episcopal Zion Church: 90<sup>th</sup> Anniversary & Homecoming Pamphlet (Revised September 13, 2006).

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

**10. Geographical Data**

**Acreage of Property** 1.30 (entire parcel area)  
(Do not include previously listed resource acreage.)

**UTM References**

(Place additional UTM references on a continuation sheet.)

1 \_\_\_\_\_  
Zone Easting Northing

3 \_\_\_\_\_  
Zone Easting Northing

2 \_\_\_\_\_  
Zone Easting Northing

4 \_\_\_\_\_  
Zone Easting Northing

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

Parcel # 014-0152-041

Kyles Temple African Methodist Episcopal Zion  
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The property is on a block bounded by 42<sup>nd</sup> Street on the eastern boundary, San Jose Way on the western boundary, 4<sup>th</sup> Avenue on the northern edge, and Broadway to the south. The property is located at 2940 42<sup>nd</sup> Street, an area toward the southern end of the block closer to Broadway. The property's boundaries form an upside-down L shape and its edges touch both 42<sup>nd</sup> Street and Broadway. Other addresses associated with this parcel are: 2932 42<sup>nd</sup> Street; 2964 42<sup>nd</sup> Street; 4163 Broadway.

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

This is the parcel the structure occupies.

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**11. Form Prepared By**

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name/title Jonathan Harwood, Graduate Student Intern; and additional research by Ethan Tratner, Graduate Student Intern

organization City of Sacramento, Preservation Office date September 29, 2014

street & number 300 Richards Blvd. 3<sup>rd</sup> Floor telephone 916-808-8259

city or town Sacramento state CA zip code 95811

e-mail Contact: [rdeering@cityofsacramento.org](mailto:rdeering@cityofsacramento.org)

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**Additional Documentation**

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Submit the following items with the completed form:

- Continuation Sheets

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**Photographs:**

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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: Kyles Temple African Methodist Episcopal Zion Church

City or Vicinity: Sacramento

County: Sacramento State: California

Photographer: Historical Photographs from Church Records and Recent Photographs by City Preservation Staff

Date Photographed: November 1, 2012

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**Property Owner:**

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name Rev. Gloria Clemons White, Pastor

Kyles Temple African Methodist Episcopal Zion  
Church  
Name of Property

Sacramento, California  
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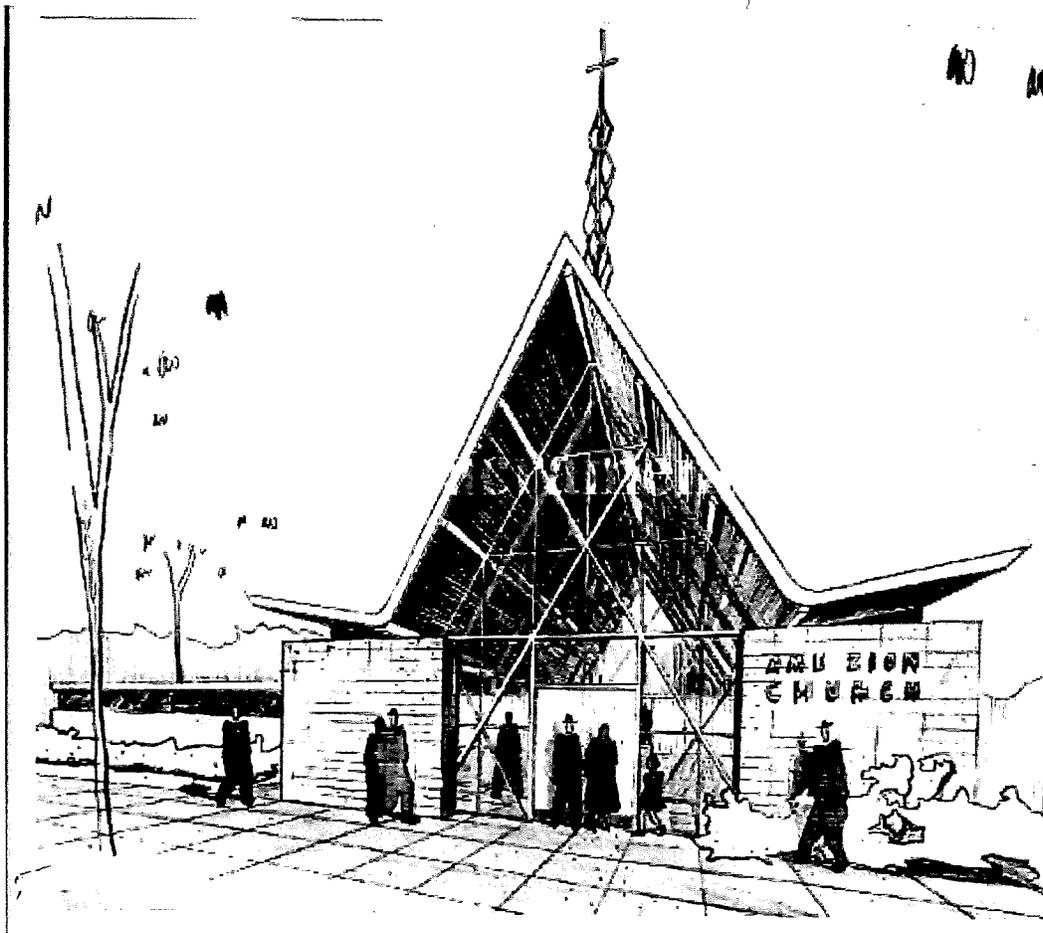
street & number 2940 42<sup>nd</sup> Street telephone (916) 457-8015 / (916) 863 7603  
city or town Sacramento state CA zip code 95817

**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.

Kyles Temple African Methodist Episcopal Zion  
Church  
Name of Property

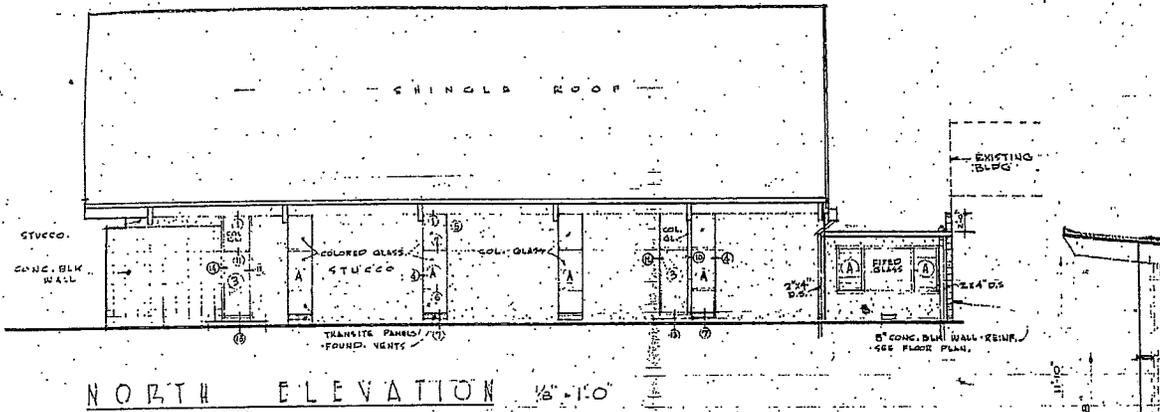
Sacramento, California  
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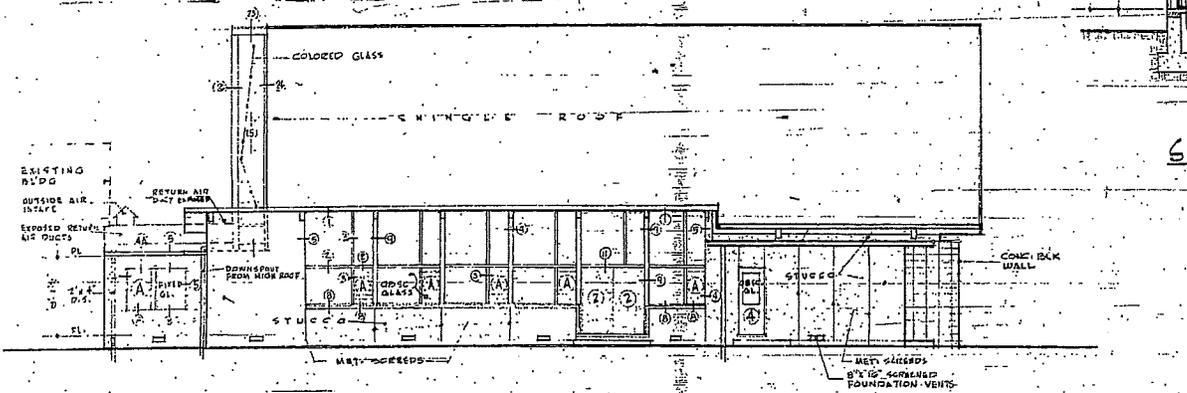
January 5, 1956 "Building Page"

Kyles Temple African Methodist Episcopal Zion  
 Church  
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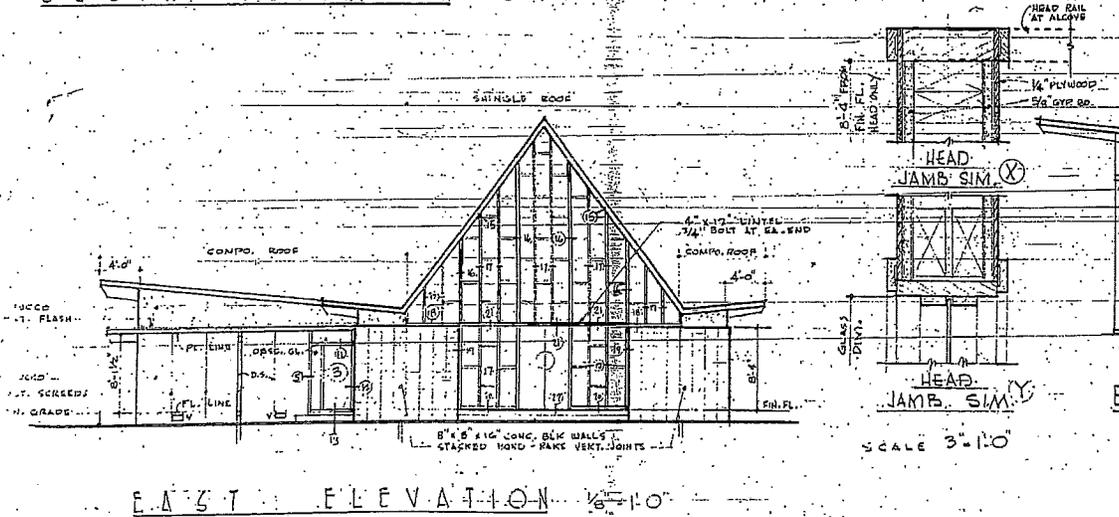
Sacramento, California  
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NORTH ELEVATION 1/8" = 1'-0"



SOUTH ELEVATION 1/8" = 1'-0"



EAST ELEVATION 1/8" = 1'-0"

Kyles Temple African Methodist Episcopal Zion  
Church

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Figure 1: This photo was taken during church construction.

**United States Department of the Interior**  
National Park Service

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## **Vicinity Maps**

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## Sketch Map of Kyles Temple A.M.E. Zion Church



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National Park Service

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Aerial View of Kyles Temple A.M.E. Zion Church



**United States Department of the Interior**  
National Park Service

**National Register of Historic Places**  
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**Kyles Temple A.M.E. Zion Church, Sacramento, California**

**Additional Documentation (attached):**

**NAACP (Esther B. Nelson):** Article about Sacramento Branch of the NAACP

**Sacramento Bee Newspaper Articles:**

- Article about Bishop Spottswood and Kyles Temple: January 10, 1964
- Article about Kyles Temple Civil Rights and International Meetings (2):  
January 10, 1964; January 12, 1964
- James C. Dodd Obituary: February 10, 1999
- James C. Dodd Article: March 30, 1969

United States Department of the Interior  
National Park Service

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Continuation Sheet

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# HISTORY OF THE SACRAMENTO BRANCH NAACP

By Esther B. Nelson

In 1914, five years after the National Office of the National Association for the Advancement of Colored People was organized, twenty NAACP leaders traveled to the West Coast to organize NAACP chapters. The purpose of the chapters was to fight segregation and to stop the lynching of colored people. However, there were other issues such as fair employment and the right to live as a human being in America. Chapters were organized in San Francisco, Oakland, Los Angeles, Portland Oregon, and Seattle Washington.

Two years later, August 1916, the Sacramento Branch NAACP was organized. The first president was Rev. T. Allen Harvey, pastor of Kyles Temple, A.M.E. Zion Methodist Church.

Issues facing the Sacramento NAACP ranged from kidnappings (it was not unusual for a white person to kidnap a mulatto boy and take him home to raise as a house boy) to lynchings. The local churches played a major role in organizing the Sacramento NAACP. All of the NAACP meetings were held in local churches. Contributions from black and white churches came regularly to the NAACP.

Other major issues that face the Sacramento NAACP was the Ku Klux Klan that met and organized on Palm Sunday, 1923, in a church at 13th and K streets. Records of a correspondence show that the Klan had recently hanged a colored boy in the city of Oakland, the same year, by the name of Alfred Ellis. Oakland and San Francisco had contacted Sacramento and asked for help to get an anti-lynch bill in the U.S. Congress.

On April 17, 1923, then president of the NAACP, Fred Hughes called a mass meeting to discuss the anti-lynch bill. Supporters, blacks and whites came. At the end of the meeting everyone stood, shoulder to shoulder, sang a fight song, "The Fight Is On," and pledged to keep the Klan out of Sacramento. That same evening a resolution was drafted against the Klan and sent to the leading white organizations in Sacramento, asking them to speak out against the Klan.

However, there was a group of successful leaders, wealthy Sacramento citizens who believed in the Klan. To protest the actions of the NAACP and its white supporters, this wealthy group of Sacramento businessmen sponsored the movie, "Klansmen" in one of the local movie houses. The Sacramento City Manager spoke out against the movie and denounced the activities of the wealthy citizens. The Sacramento NAACP was so pleased that a letter was sent to the city manager commending him for speaking out in their behalf. The businessmen called

the citizens against Americans.

The concern for the image of Negroes' image in books and the local newspapers was another concern of the Sacramento NAACP. On October 19, 1925, the Sacramento Bee published an article entitled, "Pickinny". The Sacramento NAACP discussed the article in a meeting and finally decided to form a delegation of members to visit the Bee. The group was formed and went to see the administration to complain. The Bee representative tried to convince the NAACP delegation that the "Pickinny" story was a good moral story that carried no harm. NAACPers turned to a female employer for help. She tried to get the Sacramento Bee to publish an open apology in the paper. The Sacramento Bee refused. It was then that the Sacramento NAACP went out to gain public support. For four weeks, they walked the streets and asked every Negro they could find if they had read the "Pickinny" story. They also asked the same person to speak out against the Sacramento Bee. The NAACP could not find one Negro to say anything against the Sacramento Bee, nor would they say anything against the "Pickinny" story. The issue was dropped.

The Sacramento NAACP challenged another issue relating to Negro imagery. The issue was, in 1925, in the Sacramento Union, an article on the merits of the local KKK. A series of discussions on the investigation of this issue proved fruitless, so the issue was dropped. The National Office encouraged the chapters to begin an aggressive letter writing campaign; a weapon to fight racism in the media.

When author, lecturer, W.E.B. Du Bois came to Sacramento to speak to the Sacramento Branch on January 19, 1925, the Negroes could not find a public hall to use. Dr. Du Bois had requested the opportunity to speak to a racially mixed audience. Several white citizens had offered to help find

a place, though unsuccessful. Several citizens had tried to get the County Supervisors' Hall and were refused. However, both blacks and whites heard the famous speaker at the St. Andrews Church. There was standing room only that day.

In May of the same year, 1925, Congressman L.C. Dyer requested permission to speak to the Sacramento Branch NAACP on anti-lynching, a bill he was writing in the congress. After much consideration, the NAACP was granted permission to use the Supervisor's Hall of the County Court House. The meeting was a success. One hundred-and-twenty people joined the NAACP that day.

In 1929, the stock market broke. Banks closed. Bread lines began to form. Sugar sold for 3 cents a pound and a bushel of corn was 25 cents. The NAACP meeting attendance dropped off. The President, Fred Brooks and Vice President Netta Cotes Sparks met to discuss the future of the organization. There was no money, no jobs, and no interest. The Sacramento

Branch NAACP lost its charter.

In 1931, two years later, a small group of black men huddled in secrecy, down by the river, to discuss the economic conditions of the poor blacks in Sacramento. Large signs that read, "WE DO NOT SOLICIT COLORED TRADE" were displayed in hotel windows and public places throughout Sacramento. There was Frank Canson, a tailor, born and reared in Alabama, Rev. D.D. Matlocks, pastor of Kyles Temple A.M.E.Z. Methodist Church, born in South Carolina, Bill "Odd Card" Williams, and Douglas McFarland. As the four men sat eyeing the rows of shanties that lined 7th Street, they discussed the problem of flooding that was so prevalent in the area. Educational opportunities for the Negro children, jobs for the citizens on the police force, the fire department, in the schools, the list was long. A campaign to launch an active NAACP Chapter was discussed. On April 13, 1936, the Sacramento Branch NAACP received its official charter.



Rev. T. Allen Harvey in 1918, pastor of Kyles Temple Church, was the first president of the Sacramento NAACP.

Mrs. Netta Cotes Sparks joined the Sacramento Branch in 1918, was one of the first officers. Served as president 1951 and 1952.

Frank Canson helped to reorganize the Sacramento Chapter in 1931, served as president 1934 and 1935.

**National Association for the Advancement of Colored People**  
Sacramento Branch  
2620 - 21st Street, P.O. Box 8231  
Sacramento, CA 95818

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Bishop Stephen  
G. Spottswood  
Bee Photo

THE SACRAMENTO BEE

Friday, January 16, 1964

Page A5

# Bishop Is Doubtful Of Satisfactory Rights Law

By Curtis R. Burau

President Lyndon B. Johnson is expected to be an effective spokesman for civil rights but a civil rights measure wholly satisfactory to the American Negro does not seem likely to pass this session of congress.

This opinion was expressed by Bishop Stephen Gill Spottswood of Washington, D.C., chairman of the board of directors of the National Association for the Advancement of Colored People.

Speaking at a news conference late yesterday, Bishop Spottswood said: "We expect great things from Mr. Johnson in civil rights legislation and the program of desegregating America.

"In his state of the Union message, he made the strongest pronouncement for civil rights for all Americans ever made by a president of the United States.

"By and large, as a southerner, he will have more influence than a northerner in speaking for civil rights."

The civil rights issue, Spottswood predicted, "will be an effective and possibly decisive factor for the election of Mr. Johnson" in the forthcoming presidential race. Regarding the future of the

civil rights legislation pending in congress, Spottswood said he is "afraid it will be compromised."

The measure, he said, has great promise of passing the house largely in its present form.

But he expressed the fear the civil rights proposals regarding public accommodations and fair employment practices will be "emasculated and compromised in the senate."

If this happens, Spottswood said, "we will begin working on a satisfactory bill as we did in 1957. We believe strongly in the democratic process."

Bishop Spottswood pointed out non violence is a basic principle of the NAACP. But he warned that mass demonstrations "fraught with the possibility of violence" may occur if the civil rights measure is not satisfactory.

He noted he observed some racial discrimination in employment in Sacramento stores but said he "would imagine racial discrimination in Sacramento is about the same as in any average city."

Spottswood is in Sacramento attending the international session of the board of bishops of the African Methodist Episcopal Z10 n

"I think California as a whole has a good reputation in civil rights."

Spottswood added a pledge that should the NAACP in California "request, need or want help on the Rumford Fair Housing Act, they will get unlimited help from the national board."

Spottswood is in Sacramento attending the international session of the board of bishops of the African Methodist Episcopal Z10 n

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## AMEZ Official Calls For US Civil Rights Push

A call for increased voter registration and an appeal to push for a federal civil rights bill adoption was made upon delegates to the international African Methodist Zion Church meeting late yesterday. Meeting in the Kyles Temple AME Zion Church, the convention was urged by Dr. E. Franklin Jackson of Washington, DC, to help get voters to register and to write to congressmen for passage of pending civil rights legislation.

Jackson is the new president of the Ministers and Laymens Association of the AME Zion group. The association is meeting in conjunction with the annual board of bishops conference in the Kyles Temple at 2940 42nd Street.

In another session of the parley which will end tomorrow, Dr. S. E. Duncan declared:

"Negro colleges will prepare their students for greater participation in all phases of Democracy. In the endeavor, the support of business, industry and government can be of great service by on the job training in peace time as was the case in war time."

Duncan is president of Livingstone College in Salisbury, NC, the largest educational institution of the AME Zion denomination.

The 12 bishops at the conference will end their business sessions tomorrow and many of them will remain in the Sacramento area or be in the bay area Sunday to take part in worship services in AME Zion churches.

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## Freedom Was Main AMEZ Theme

The theme of freedom resounded throughout the semi-annual meeting of the board of bishops as the annual meeting of the Ministers and Laymens Association of the American Methodist Episcopal Zion Church at a five day meeting which closed in Sacramento today.

The meeting opened Wednesday with Bishop W. J. Walls of Chicago telling how the late Bishop John Jamison Moore planted the tenets of freedom as practiced by the denomination on the Pacific coast in 1852.

Bishop H. B. Shaw of Wilmington, NC, retiring chairman, reechoed the pronouncement as he turned the gavel over to Bishop S. G. Spottswood of Washington, DC.

Bishop Spottswood not only made a pitch for freedom but in a press conference held in the Senator Hotel said the Negro has grown impatient and will not cease and desist until he enjoys all the rights afforded other American citizens.

Dr. E. Franklin Jackson of Washington, DC, president, Ministers and Laymens Association, continued the barrage on discrimination, segregation, race hate and bigotry in his annual address.

The board of bishops heard reports from general officers as to the condition of the various departments of the denomination. It also delved into many administrative matters pertaining to the denomination. The meetings were held in the Kyles Temple AME Zion Church.

Many of the bishops and ministers will remain in California and preach in various churches tomorrow. Bishop Spottswood will speak in the Kyles Temple Church.

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**JAMES C. DODD SR., PIONEERING BLACK ARCHITECT IN CAPITAL**

**The Sacramento Bee** - Wednesday, February 10, 1999

**Author:** Yvonne Chiu Bee Staff Writer

Known as Sacramento's first African American architect, James C. Dodd Sr., who worked on the Sacramento Community Convention Center and the science building at the University of California, Davis, died Feb. 3 at Mercy Methodist Hospital. He was 76.

Mr. Dodd died from pneumonia contracted after he suffered a stroke, according to his daughter, Florence D. Mitchell.

Mr. Dodd ran a successful architectural firm in Sacramento for more than 40 years. During that time, he helped design several city landmarks and many residential buildings.

Mitchell said her father was especially proud of the first project he did on his own - an apartment complex in downtown Sacramento that was one of the first in the city built for families with children.

Mr. Dodd began his career in Sacramento in 1952, when he went to work for the state. He then joined the prominent architectural firm of Barovetto and Thomas. Anxious to start his own firm, he left after about four years to form James C. Dodd and Associates.

"I think Jim listened very well to his clients, and he had excellent attention to detail," said Ronald Carissimi, president of Carissimi Rohrer Associates, formerly Barovetto and Thomas.

He said Mr. Dodd was the first African American licensed architect in Sacramento.

Mr. Dodd's first office was just a room in his house on S Street. Later, he moved to Fruitridge Road and finally to 27th and X streets.

His work includes an addition to the Crocker Art Museum, the St. Hope Academy of Sacramento, the redesign of Sacramento High School, part of the Woman's Civic Improvement Club in Sacramento and several elementary schools throughout Northern California.

Mr. Dodd also designed the Capitol City Seventh-day Adventist Church, which he attended. His daughter said much of his work on that project was donated.

In addition to his church, Mr. Dodd was active in his community. He was a Big Brother and raised money to form a local choir for children. The singing group, called the Inspirational Choir, even competed nationally.

"These kids were ecstatic because a lot of them never left Sacramento, never got on a bus and when they flew to Washington, D.C., they were overwhelmed," Mitchell said.

Mr. Dodd was born in Texarkana, Texas. After serving in the Army as a first lieutenant, he entered the University of California, Berkeley, and earned a degree in architecture. In 1952, he moved to Sacramento with his wife and two young children.

He was extremely dedicated to his work, his daughter said. "When we went on vacation, he had to call the office. When we left, we had to stop in the office. When we returned, no matter what time it was, we had to stop by the office," she said.

Mr. Dodd also served on many boards. He was a past president of the Central Valley Chapter, American Institute of Architects; a member of the board of directors of the American Institute of Architects; and chairman of the Board of Governors of the California Community Colleges.

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But more than his work, Mr. Dodd was dedicated to his family.

"He had his priorities correct. The first thing in his life was his wife," Carissimi said.

When his wife, Connie, suffered a stroke about 16 years ago, Mr. Dodd eased his work schedule and spent more of his time nursing his wife back to health. Although doctors recommended a convalescent hospital, Mr. Dodd hired around-the-clock medical care so his wife could stay at home.

"My mom is very healthy and very alert, and it's all because of his perseverance and his love," Mitchell said.

Besides his wife and daughter, Mr. Dodd is survived by a son, James C. Dodd Jr. of Washington, D.C.; two grandchildren; and a great-granddaughter.

Services are at 11 a.m. today at Capitol City Seventh-day Adventist Church, 6701 Lemon Hill Ave.

**Caption:** James C. Dodd Sr. Among projects he worked on was the capital's Convention Center.

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THE SACRAMENTO BEE Sunday, March 30, 1968

Personality In The News

Architect James Dodd Is Glad He Ignored Counselor's Advice

By Curtis Barua James C. Dodd is a successful architect who feels he would have been a "total failure" if he had followed the advice of his high-school counselors and gone into journalism.

He was saved from a reporter's life by being drafted into the Army during World War II. "I think being drafted was one of the luckiest breaks I've ever had," Dodd observes.

After graduation, his trust took him from Houston, Tex., to Chicago in 1943 to work and visit with relatives before his planned enrollment that fall in the University of Wisconsin as a major in journalism.

Dodd's draft notice came that summer, however. He entered the Army Air Corps and was accepted for training as a pilot.

"I washed out there and they sent me to the infantry at Ft. Benning, Ga. That's where they sent all the washouts."

WON COMMISSION Dodd managed to salvage something out of his Georgia duty. He entered Officer Candidate School and in March 1945 was commissioned and assigned as a rifle platoon leader.

They were an all-white outfit from Mississippi," Dodd remembers. "We called it the 'Dixie Division.' It may not have been the most segregated division in the Army but we thought it was."

His company never saw combat. They spent a little more than a year in the Pacific area doing quartermaster and military police work in such places as Blik and Mindanao.

Dodd was discharged in 1946 in Oakland where his family then lived. He went to work as a civilian for the Navy doing inventory and supply handling.

The labor involved helped him make up his mind to go back to school. "You go down into the holds of some of those ships," he says, "and you'll be a changed man when you come out. But I guess the real thing was that I saw some of the others who had been around for years and were only junior clerks or something. That made me realize what I could do, what I could attain."

Back To Architecture So the Texarkana, Tex., son of a railroad section hand turned back to his first occupational love — architecture.

As did thousands of veterans, he used the GI Bill to underwrite his studies at the University of California at Berkeley where he obtained his bachelor of arts degree in

at 3565 9th Ave. is his concept as is the law office of Colley and McChes at 1810 S St. and the Moray Avenue School in North Sacramento. He also has done the Jackson Elementary School in El Dorado Hills and schools in Rescue, El Dorado County, and Colfax, Placer County.

He designed 158 units of "environment" apartments in a low-cost housing development due soon to start construction in Richmond.

Dodd enjoys the challenge of designing educational facilities and low-cost housing. In both fields, he feels, "the real needs of human beings can be solved. The need for viable, imaginative facilities is so great."

—"It's here you learn that the rich man's luxury is the poor man's necessity. The rich man doesn't need that extra bedroom or that patio. He doesn't have to stay around the junk yard and look at it. He can get away to the hills into different surroundings. But the bedroom is important to the poor man."

"Why, some kids have never seen themselves in a mirror. They don't know what they look like. I've put full-length mirrors in schools so a kid can take a look and 'see who the heck I am.'"

Community Center Dodd will take any architectural challenge that comes along. His most important current local project is as a member of the Sacramento Architects Collaborative team which is designing the proposed community center.

He has been working on research, summary, findings and recommendations for presentation to the City Council. Dodd enjoyed the preliminary work on the project and has high hopes for its eventual contribution to Sacramento's cultural future.

Dodd's interest in education led him to try, for a seat on the city board of education in

1966. He was fifth in a field running for four posts.

He has fared better on the state level. Gov. Ronald Reagan appointed him to the board of governors of the California Community Colleges and he is a member of the Coordinating Council on Higher Education.

Dodd finds these activities as rewarding in their way as his architectural school work. "In school design," he says, "I try to build the building to fit the program, to meet the actual needs that exist. On the board and the council, I've discovered other ways to do this."

Chapter President Professionally, his associates have elected him president of the Central Valley Chapter of the American Institute of Architects.

If he has a hobby, civic affairs would be it. Dodd serves as a director of the Golden Empire Council, Boy Scouts of America; the Community Welfare Council and the National Association for the Advancement of Colored People. He is the chairman of the School Dropout Committee of the welfare council and has served on a citizen's advisory committee to the city school district.

Dodd has been a director of the local chapters of the American Red Cross, Big Brothers and the Sacramento Area Mental Health Association.

A Republican, Dodd was defeated in 1966 when he tried for the fifth senate district post held by Sen. Albert Rodda of Sacramento. But losing has not curtailed his relish for community efforts and activities.

"Civic affairs," he says, "are a part of citizenship — or maybe this human dignity thing we're always talking about. It's hard to say."

Civic affairs is what makes your life meaningful, I think."



James C. Dodd Bee Photo

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Land Use Hearing Is Set At Tahoe

McCLURE Newsmaster Service - INCLINE VILLAGE, Lake Tahoe — The first public hearing on the interim plan of the Nevada Tahoe Regional Planning Agency has been set for April 10, at 2 p.m. in the Incline Village High School.

The agency's advisory planning commission will review goals and policies and will use color-coded maps to illustrate land uses planned in the Tahoe basin.

Raymond M. Smith, planner for Douglas and Ormsby Counties, said land-use plans for Washoe, Ormsby and Douglas Counties are based on currently adopted master plans in each jurisdiction.

Advertisement for Marsh's carpeting. It features a large graphic of a carpet roll and text: 'FAMILY ROOM (or BEDROOM) 12x16 carpeted FREE When You Buy Your Living Room, Dining Room and Hall Carpet From MARSH'S FOR FREE ESTIMATE SHOP AT HOME PHONE 944-3440'.

Advertisement for a window air conditioner. It features a cartoon character standing on top of a large window air conditioner unit. Text includes 'D N PR A' and '\* Cools and dries 2,550 cu. ft. of air.' Below the unit is a small image of the product.

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Dodd's dad, however, entered the Army Air Corps and was accepted for training as a pilot.

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Dodd managed to salvage something out of his Georgia duty. He entered Officer Candidate School and in March 1945 was commissioned and assigned as a rifle platoon leader. Then his all-Negro company was assigned to the 1st Infantry Division in the South Pacific.

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Back to Architecture

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As did thousands of veterans, he used the GI Bill to underwrite his studies at the University of California at Berkeley where he obtained his bachelor of arts degree in 1950.

Dodd got some on-the-job training during his senior year by working as a carpenter for contractors and doing design work for architects. He pounded nails, he says, because he felt he should learn how a house is built.

Dodd gave up the hammer work after graduation and continued design jobs for buy-area architects until he came to Sacramento in 1950 as a draftsman for the then State Division of Architecture. He left in 1956 to work for what was then the architectural firm of Barovetto and Thomas. In 1961 he started his own small firm where his wife, Connie, acts as his office secretary.

At 46, Dodd is a progressive professional man, recognized in his own field, who also holds a deep and active interest in the affairs of his community.

His designs are scattered throughout Sacramento and elsewhere in Superior California.

The Shiloh Baptist Church  
Roseville High's Class of '39 Sets Reunion

McClatchy News Service Service  
ROSEVILLE — Roseville Union High School's graduating class of 1939 will hold a 30-year reunion party on June 21 at the Sierra View Country Club here. Plans have been made for a social hour and dinner dance.

to the poor man. "Why, some kids have never seen themselves in a mirror. They don't know what they look like. I've put full-length mirrors in schools so a kid can take a look and see who the heck I am."

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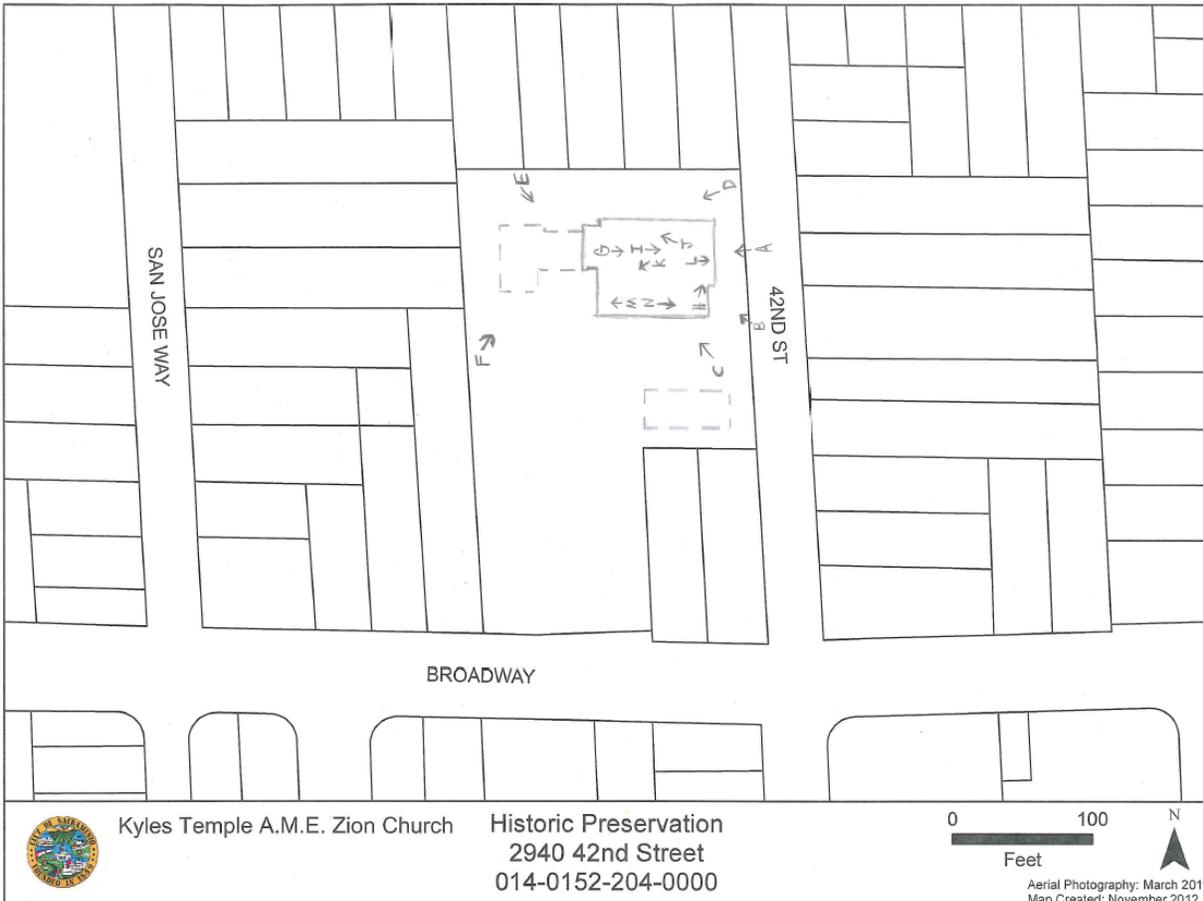
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United States Department of the Interior  
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## Sketch Map of Kyles Temple with Lettered Photo Key



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**Photographs- Letters refer to sketch map with photo key**

**A.**



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**B.**



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C.



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D.



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E.



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F.



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**G.**



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H.



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I.



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J.





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**L.**



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M.



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N.



## RECOMMENDED Ordinance

ORDINANCE NO. \_\_\_\_\_

Adopted by the Sacramento City Council on \_\_\_\_\_

**DESIGNATING AND ADDING THE  
KYLES TEMPLE AFRICAN METHODIST EPISCOPAL ZION CHURCH  
LOCATED AT 2940 – 42ND STREET  
TO THE SACRAMENTO REGISTER OF HISTORIC & CULTURAL RESOURCES  
AS A LANDMARK (M14-018)**

**BE IT ENACTED BY THE COUNCIL OF THE CITY OF SACRAMENTO:**

### **SECTION 1**

The Sacramento Register of Historic & Cultural Resources (Sacramento Register) is amended by adding the Kyles Temple African Methodist Episcopal Zion Church as a landmark.

The property located at 2940 – 42nd Street (014-0152-041-0000) is eligible pursuant to City Code section 17.604.210(A)(1)(a) criteria:

- i. It is associated with events that have made a significant contribution to the broad patterns of the history of the city, the region, the state or the nation.
- ii. It is associated with the lives of persons significant in the city's past.
- iii. It embodies the distinctive characteristics of a type, period or method of construction.
- iv. It represents the work of an important creative individual or master.

### **SECTION 2**

Sacramento City Code section 17.604.220 prescribes that the significant features or characteristics of the resources to be added to the Sacramento Register shall be identified in the designating ordinance. The significant features and characteristics of the landmark include the following:

The building's exterior and interior design and features which evoke the Modern Movement and Mid-Century Modernism elements, including:

- Steep pitched gable, or A-frame roof with short, shallower pitched side wings floating above the main roof form over rectangular masonry side walls;
- Entire front façade inset within the gable end and glazed in triangle/diamond shaped fenestration pattern, except for the entry door and the areas of lower panels at both sides of entry door, which had been retrofitted to solid material for safety;
- Soft-hued orange, yellow, and clear textured glazing in large triangular panels within main façade's roof framing; north side walls of sanctuary with almost floor to ceiling, narrow vertical window openings; south side of sanctuary opens into Sunday school/Social Hall with wall of glazing from ceiling to approximately three feet above the floor;
- Main sanctuary interior with exposed, stained laminated wooden structural beams extending from floor to ceiling and light stained wood panel ceiling;
- Asymmetrical design of the west end/pulpit area of the sanctuary with light stained wood paneling on south two-thirds, and plaster on the recessed northern third of the wall; slightly raised pulpit and choir areas within low masonry block, tile and wood panel walls; and partition wall with wood paneling separating sanctuary from vestibule;
- Light stained wood pews and three-drop light fixture chandeliers above pews.

### **SECTION 3**

A. Pursuant to Sacramento City Code sections 17.604.210 and 17.604.220 and based on the duly noticed hearings conducted by the Preservation Commission and City Council, the staff reports and nomination materials attached thereto, and the testimony presented at the hearing on the nomination, the City Council makes the following findings in support of its action to designate the Kyles Temple African Methodist Episcopal Zion Church, located at 2940 – 42<sup>nd</sup> Street, as a landmark and to place it in the Sacramento Register:

1. The property meets the criteria for Sacramento Register landmark eligibility pursuant to Sacramento City Code Title 17, Chapter 17.604, Section 17.604.210(A)(1):

- a. The nominated resource located at 2940 – 42nd Street (014-0152-041-0000) meets

Criterion i. **'It is associated with events that have made a significant contribution to the broad patterns of the history of the city, the region, the state or the nation,'** due to: *Sacramento's third African-American church, Kyles Temple African Methodist Episcopal (AME) Zion Church, began in 1916 at 36<sup>th</sup> Street and Broadway, soon after Oak Park's annexation into the city. The church has played an important and lasting*

*role in Sacramento's African-American fair employment and civil rights efforts, especially from the 1920s through the 1960s, and based upon two of the Church's pastors' early 20<sup>th</sup> century roles in organizing the Sacramento Branch, and then an official Sacramento Chapter, of the National Association for the Advancement of Colored People (NAACP.) By 1960, Kyles Temple began celebrating Black History Week, a commemoration nearly two decades before the federal government established a national Black History month. In January 1964, Kyles Temple AME Zion Church was the host of the International Session of the Board of Bishops of the African Methodist Episcopal Zion Church, which included attendance by the Chairman of the Board of Directors of the NAACP, who pledged help from the National Board in support of California's Rumford Fair Housing Act of 1963, which was the subject of a repeal initiative. Newspaper articles reporting on the meetings of the Board of Bishops touted support for federal civil rights legislation, voter registration, and ending discrimination, segregation and racial hatred.*

*and,*

**Criterion ii. 'It is associated with the lives of persons significant in the city's past,'** due to: *Kyles Temple AME Zion Church pastor, Rev. Thomas A. Harvey, was the first president of the Sacramento Branch of the NAACP, organized in August, 1916, and, in 1917, Harvey gave the keynote speech at a function for 418 black soldiers passing through Sacramento on the way to Camp Lewis, Washington. Harvey also became the first African-American to win a lawsuit for racial injustice in Sacramento, in 1918, in a suit against a local restaurant which refused him service. The Church's pastor in 1931, Rev. D.D. Mattocks, was part of a group of four African-American men who launched the successful campaign to charter an official Sacramento Chapter of the NAACP, which charter was received in April, 1936. In the 1940s, the church housed a Boy Scout troop under the leadership of Joshua Baker, Sacramento's first African-American Boy Scout leader. See below, relative to associations with architects Whitson Cox and James Dodd.*

*and,*

**Criterion iii. 'It embodies the distinctive characteristics of a type, period or method of construction'** due to: *Kyles Temple AME Zion Church is a significant representative in Sacramento of the Mid-Century Modern architectural movement, exemplified in its geometric lines, exaggerated roof lines, walls of glazing, and use of new materials, including laminated wood structural beams to allow for expansive interior spaces.*

*and,*

Criterion iv. **'It represents the work of an important creative individual or master'** due to: *The church was designed in 1956 by master architect Whitson W. Cox, of Cox & Liske, the architectural firm which began in 1909 with California's first State Architect, George Sellon, and which has since become Lionakis, Sacramento's largest architectural firm. While at Cox & Liske, Cox was involved in several key area projects, including the Sacramento Bee Headquarters on Q Street. In 1983, Cox was appointed California State Architect and helped design the California African American Museum, a facility which opened during the 1984 Olympics, held in Los Angeles. First hand reports from a Church Board member involved since the 1950s, note the involvement in the 1961 church's construction, and influences in its' design, by James C. Dodd, Sr., FAIA, Sacramento's first licensed African-American Architect. While Dodd is known to have worked with Cox & Liske during his career, no documentation of his design involvement with Kyles Temple AME Zion Church has been found.*

- b. In addition, the nominated resource has integrity of location, design, setting, materials, workmanship and association; and
- c. The nominated resource has significant historic or architectural worth, and its designation as a landmark is reasonable, appropriate, and necessary to protect, promote, and further the goals of this chapter, pursuant to Sacramento City Code Title 17, section 17.604.210(C).

2. Adoption of this ordinance promotes the maintenance and enhancement of the significant features and characteristics of the landmark pursuant to the Secretary of the Interior's Standards for the Treatment of Historic Properties.

3. Adoption of this ordinance promotes the maintenance and enhancement of the historic materials and fabric, as well as the appearance, of the landmark.

4. Adoption of this ordinance is consistent with the City's Historic & Cultural Resources Element of the 2030 General Plan.

5. Adoption of this ordinance designating and adding this property to the Sacramento Register as a landmark will afford the property the ability to use the California Historical Building Code and provide eligibility for any other preservation incentives that may be adopted for listed historic properties.

6. Addition of this property to the Sacramento Register as a landmark helps to protect the historic resources of the City of Sacramento.

#### **SECTION 4**

The City Manager of the City of Sacramento is hereby directed to add the property located at 2940 – 42nd Street (014-0152-041-0000) to the Sacramento Register of Historic and Cultural Resources as a Landmark.