United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Linwood Presbyterian Church and Home for Convalescent Employed Women

other names/site number N/A

2. Location

street & number 1801 Linwood Boulevard and 3212 Michigan Avenue N/A not for publication

city or town Kansas City N/A vicinity

state Missouri code MO county Jackson code 095 zip code 64109

3. State/Federal Agency Certification

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

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local

Mark A. Miles June 8, 2012

Signature of certifying official/Title Mark A. Miles, Deputy SHPO Date

Missouri Department of Natural Resources

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register ___ determined eligible for the National Register

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

___ other (explain:) _____

Signature of the Keeper Date of Action

5. Classification

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

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

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

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

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

Contributing	Noncontributing	
3	0	buildings
		district
		site
		structure
		object
3	0	**Total**

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/Church
RELIGION/Church-Related Residence

Current Functions
(Enter categories from instructions.)

VACANT
RELIGION/Church-Related Offices

7. Description

Architectural Classification
(Enter categories from instructions.)

LATE 19TH AND EARLY 20TH CENTURY REVIVALS/Late Gothic Revival
OTHER/Two-Part Vertical Block

Materials
(Enter categories from instructions.)

foundation: CONCRETE
walls: BRICK
roof: TILE; ASPHALT
other: STONE
TERRA COTTA

Linwood Presbyterian Church and Home for Convalescent Employed Women
Name of Property

Jackson County, Missouri
County and State

8. Statement of Significance

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

[X] A Property is associated with events that have made a significant contribution to the broad patterns of our history.

[ ] B Property is associated with the lives of persons significant in our past.

[X] C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

[ ] D Property has yielded, or is likely to yield, information important in prehistory or history.

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

Property is:

[X] A Owned by a religious institution or used for religious purposes.

[ ] B removed from its original location.

[ ] C a birthplace or grave.

[ ] D a cemetery.

[ ] E a reconstructed building, object, or structure.

[ ] F a commemorative property.

[ ] G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance
SOCIAL HISTORY
ARCHITECTURE

Period of Significance
1923-1962

Significant Dates
1923
1931

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

Cultural Affiliation
N/A

Architect/Builder
Greenebaum, Hardy, and Schumacher (Architect, Church)
Keene and Simpson (Architect, Home)
Smith, Charles and Rea Frank (Architect, Tower)

9. Major Bibliographical References

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

Previous documentation on file (NPS):

____preliminary determination of individual listing (36 CFR 67 has been requested)
____previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
____recorded by Historic American Buildings Survey #_____
____recorded by Historic American Engineering Record # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

_X_State Historic Preservation Office
____Other State agency
____Federal agency
_X_Local government
____University
_X_Other
Name of repository: **Missouri Valley Special Collections, KCPL**

Linwood Presbyterian Church and Home for Convalescent Employed Women
Name of Property

Jackson County, Missouri
County and State

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property Less than one acre

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

	Zone	Easting	Northing		Zone	Easting	Northing
1	15	364926	4325473	3			
2				4			

11. Form Prepared By

name/title Kristen Ottesen, Associate

organization Rosin Preservation, LLC date February 2012

street & number 215 W. 18th Street, Ste. 150 telephone 816-472-4950

city or town Kansas City state MO zip code 64108

e-mail kristen@rosinpreservation.com

Additional Documentation

Submit the following items with the completed form:

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

Property Owner:

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

name Heartland Presbytery (church); KC Union Presbytery (Home)

street & number 3210 Michigan Avenue (both) telephone 816-924-1730

city or town Kansas City (both) state MO zip code 64109

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.

SUMMARY

Linwood Presbyterian Church ("Church") and the Home ("Home") for Convalescent Employed Women are located at 1801 East Linwood Boulevard and 3212 Michigan Avenue, respectively, in Kansas City, Jackson County, Missouri. The site includes three contributing buildings. The Church is a monumental Gothic Revival building designed by Kansas City architecture firm Greenebaum, Hardy and Schumacher. It was constructed in 1923. The building has a concrete frame clad with red brick walls and trimmed in cream-colored glazed terra cotta. A large tower topped with terra cotta finials dominates the northeast corner of the Church. The nave runs east-west along Linwood Boulevard. The area west of the Church is vacant. The original sanctuary, constructed in 1904 and remodeled in 1909, occupied this portion of the site before it was demolished in the late 1990s. However, the tower (Tower) from the demolished sanctuary was saved and still stands at the northwest corner of the property. The Tower also has red brick walls trimmed with cream-colored terra cotta in the Gothic Revival style. The shrinking congregation vacated the church in the 1970s. A number of architectural elements were removed when the building was sold. These include stained glass windows and tracery, basement partitions and finishes, and the sanctuary pews. Despite the loss of the 1909 sanctuary, the windows, and some of the interior material, the Church retains sufficient integrity to communicate significant associations with its property type and period of construction. The original massing and form are intact, masonry clads the concrete structure, and the interior design and Gothic Revival styling are clearly evident. Although the windows and tracery are gone, the historic window openings, framed in terra cotta, are unaltered. Similarly, the sanctuary retains balconies, decorative trusses, and the organ screen above the altar. The four-story Home sits south of the Church but is not connected to it. Constructed in 1931, it has red brick walls trimmed with restrained limestone that provides a Modernistic echo of the Church's Gothic Revival style. As a group, these three resources maintain integrity and communicate information about religious architecture in Kansas City and the social programs affiliated with large religious congregations.

ELABORATION

SETTING

Linwood Presbyterian Church and the Home for Convalescent Employed Women are located in Mid-town Kansas City, Missouri at the southwest corner of Linwood Boulevard and Michigan Avenue. Linwood Boulevard is a street of mixed resources including single family residences, multi-family residences, and institutional buildings. The Church and the Home both face east towards Michigan Avenue, overlooking the depressed six-lane right-of-way for Bruce R.

Watkins Drive (US 71). An at-grade east-west bridge crosses Watkins Drive, physically and visually connecting Linwood Boulevard over the highway. There is a large paved parking lot and a funeral home across from the Church property on the north side of Linwood Boulevard. Grassy vacant lots dominate the neighborhood west of the Church and Home. Single family homes, dating from the early twentieth-century, stand along Michigan Avenue immediately south and west of the nominated property.

There is a small area of grassy lawn in front of the Home and the area between the Church and the northwest Tower is also grass. Behind the buildings is an asphalt parking lot. A paved driveway enters the property from Michigan Avenue and runs between the Church and Home.

CHURCH

Exterior

The Church has a long rectangular plan that parallels Linwood Boulevard. A green ceramic tile gable roof caps the main body of the mass. Towers at the northeast and southeast corners of the Church as well as blocks that project from the southwest and northwest corners have flat roofs.

The front (east) façade has three distinct bays defined by squared towers that flank a central front-gabled bay with a large, prominent Gothic arch window in the upper story. The three-story tower at the south end is capped by a crenellated parapet with terra cotta detailing. A full flight of steps flanked by cheek walls provides access to an entrance in the tower. The entrance has a pair of doors in a terra cotta-clad arched opening. An elaborate Gothic-style terra cotta assembly surrounds the doorways. A set of paired windows with terra cotta surrounds tops a series of rectangular terra cotta panels above the doorway. Above the windows is an arcade of four narrow, foliated arched openings.

The central bay of the front elevation has an at-grade entrance with paired doors and transom set within a terra cotta surround. Large window openings set in terra cotta surrounds flank the entrance at the ground level. The large Gothic arch window in the upper story dominates this bay. Pairs of flanking engaged brick piers with Gothic terra cotta pinnacles and spires define the bay. Between the piers, window openings pierce the wall at the ground level, first story, and at the upper story between the ornamental pinnacles. In the gable area above the Gothic arch windows, a small rectangular window pierces the center of the wall. Terra cotta copings top the parapet walls at the gabled roofline.

The five-story north tower anchors the northeast corner of the building and comprises the north bay of the front elevation. It rises above the roof and has identical configurations on the east and north elevations. The configuration and details of the north tower mimic the south tower. Two sets of steps flanked by cheek walls rise a full story to access the east and north entrances, which consist of paired doors topped by transoms. The details at the entrances and the paired windows above duplicate those of the south tower. The third story has no ornamentation and only two small rectangular window openings on each of the east and north elevations. The fourth floor has paired Gothic arch openings with wood-louver-filled tracery set in terra cotta surrounds. The fifth floor consists of the terra-cotta encrusted tower parapet walls. Crocketted terra cotta pinnacles rise from each corner of the tower and from the center of each of the tower's crenellated parapet wall.

The north elevation of the Church has eight bays defined by regular window openings and the anchoring northeast tower (described above). Five large two-story windows with pointed arches dominate this elevation and define the location of the sanctuary inside. Window surrounds are of quoined terra cotta. Full-height engaged brick buttresses between the sanctuary windows separate the bays. The buttresses rise above the crenellated parapet wall and terminate in pointed terra cotta finials. A limestone beltcourse below the sanctuary windows separates them from the rectangular window openings at ground level. The seventh bay projects from the plane of the north wall to form a small tower. An entry in the base of this bay provides access to the northwest corner of the sanctuary. Paired doors topped with a transom have a limestone surround with an arched doorway. Engaged brick buttresses with terra cotta trim ornament the corners of the tower at the fourth story. A narrow rectangular window in the center of the tower at the fourth story is trimmed in quoined terra cotta. Foliated terra cotta caps the parapet walls. Large squared window openings in the seventh and eighth bays have terra cotta sills and heads. An engaged buttress at the west end of the north elevation rises from the ground to just above the crenellated parapet, culminating in a terra cotta-clad point.

The rear (west) elevation historically abutted the original church sanctuary. The exposed brick was never intended to be visible. Ghost lines on the façade indicate former rooflines and bricked in windows and doors. Cementitious parging covers irregularities in the brick in numerous locations. A few irregular two and three-story blocks jut out from the west elevation. The gabled end of the main building (sanctuary) and a tall chimney topped with decorative terra cotta rise above the irregular blocks.

The south elevation generally mirrors the north elevation with a few exceptions. The southeast tower is shorter than the northeast tower. The southwest tower is a two-story block that extends southwest from the main mass of the Church. This tower has a window at the ground level where the northwest tower has a door and it lacks the ornamental terra cotta at the parapet that distinguishes the northwest tower.

All of the window and door openings are boarded up on the exterior. On the interior, some window frames remain but most sashes are no longer extant. The stone tracery, window frames, and glass were removed from the sanctuary window openings. All of the original openings remain unaltered.

Interior

The sanctuary occupies the first and second floors of the Church and spans nearly the entire length of the surviving building. The altar and organ loft occupy the west end of the sanctuary. A balcony at the second floor encircles the north, east and south sides of the space. The narthex spans the east end of the first story between the north and south towers. A series of small meeting rooms and a library occupy the first floor behind (west) the sanctuary. There is a large room southwest of the sanctuary at the second floor.

A full basement below the sanctuary originally housed meeting and class rooms. Many of these partitions have been removed. There is a kitchen in the west end of the basement.

Having stood vacant for thirty-five years, the interior of the Church is significantly deteriorated. Most of the flooring has been removed, leaving the concrete decks exposed. The tongue-and-groove flooring that survives in the library and in the large room on the second floor is water-damaged and buckled. Damaged plaster and wood wainscot was removed from many walls and ceilings. Plaster remains on the sanctuary ceiling, east and west sanctuary walls, narthex walls and ceiling, corridor between the narthex and sanctuary, and many of the hallways and rooms west of the sanctuary. The narthex retains wood wainscot on the walls and has a decorative plaster beamed ceiling. Terrazzo floors with marble borders and base remain in the narthex and the stairs in the north and south towers. The stair towers also retain some gray marble wainscot. One run of decorative metal baluster/railing remains in the south tower stair hall.

Most windows, including the large sanctuary windows, those in the basement, and those in the stair towers have been removed and the window openings filled with plywood. The few extant

windows in the west wall of the Church are hollow metal double-hung sashes. They are boarded on the exterior. Pairs of historic paneled wood doors with trefoil arched transoms remain in the tower doorways. These are also boarded on the exterior.

TOWER

A freestanding tower at the northwest corner of the property is all that remains of the 1909 church building. The four-story tower is square in plan and has red brick walls with limestone trim and a limestone base. Engaged brick buttresses rise from the ground to the top of the second story on the north and west elevations. A thick limestone belt course encircles the tower between the second and third stories. A pair of tall metal-louver-filled lancets pierces each elevation at the third and fourth stories. Limestone-accented pointed spires punctuate each corner at the top of the tower. Slightly shorter, more slender pinnacles rise along the center of the parapet wall on each elevation. A three-part arched window tops the paired doors on the north elevation. Small pointed arch windows on the west, north, and east elevations are boarded up. The south elevation originally abutted the church that was demolished. It has several boarded openings. All of the entries are fixed shut and the interior is no longer accessible.

HOME

Exterior

The four-story Home has a modified T-plan with a main four-story block. Augmenting this main mass are a small three-story block at the south end of the main facade and a one-story rectangular block tucked into the recess at the northwest corner of the building. The flat roof is not visible from the ground. Red tapestry brick trimmed with limestone clads the walls.

The symmetrical front (east) façade has seven bays defined by regular window openings. A low limestone base encircles the main block. Limestone beltcourses run above the first floor windows and the fourth floor windows, and a continuous limestone sill encircles the block at the base of the second floor windows. Third and fourth floor windows have individual limestone windowsills. First floor windows on the front elevation have quoined limestone surrounds. Above the fourth-floor beltcourse, the parapet wall has a diamond-pattern executed in gray brick.

The central bay on the front elevation is flanked by engaged brick piers that are clad with limestone at the first and fourth stories and culminate in pointed pinnacles above the parapet. Between the crocketed pinnacles, the limestone paneled pediment features a carved shield and

garlands of ribbons. Trefoil arches are carved into the limestone on the piers and the spandrel between the second and third story windows. A large pointed arch limestone surround with carved trefoil arches and quatrefoils accentuates the central doorway. Three bays of regular window openings flank the central bay.

The base of the T, which extends west from the main block, is three bays wide and three bays deep. The red brick walls of this block are unornamented. A metal fire escape spans the north two bays of the west elevation.

Non-historic one-over-one hung sashes fill historic wood frame in the window openings on each elevation. The historic brick mold is intact. First floor windows on the front (east) elevation have paired one-over-one hung windows topped by single-light transoms. The three-story south block has paired one-over-one hung windows on the east and west elevations. A ribbon of four one-over-one hung windows fills each floor on the south elevation of this block. A historic drawing and photo appear to depict six-over-one sashes in all of the building's window openings.

The main entry on the front (east) elevation has paired wood doors. Each has three recessed panels topped by trefoil arched windows. A wood transom carved with trefoil arches tops the doorway. Paired ten-light French doors topped by single-light transoms fill a secondary doorway in this façade. Three limestone steps abut the doorway. On the west elevation openings in the south two bays have paired doors topped by long, narrow glazed transoms. The south elevation in the base of the T has a single doorway in the center bay with a non-historic aluminum-framed glazed door with a glazed sidelight and transom.

A brick-paved terrace spans the width of the main block along the front (east) elevation. The ground slopes down slightly from the southwest to the northeast. A stone wall lines the front and north sides of the terrace. A wide set of stairs interrupts the stone wall along the east side. A wide concrete walk extends east from the stairs to a secondary set of stairs that descends to the public sidewalk.

Interior

The interior of the Home is highly functional with few decorative features. A long double-loaded north-south corridor bisects the main block. Offices (former bedrooms) flank the corridor on each floor. The dining room is located at the south end of the first floor corridor. Sleeping porches occupy the south end of the corridors on the second and third floors of the main block.

A short double-loaded east-west corridor in the base of the T bisects the main corridor. Elevators, mechanical rooms, and restrooms are arranged on the north side of the secondary corridor. Offices/work rooms occupy the south side of the corridor. A four-story stair hall is located at the junction of the corridors. The kitchen is at the northwest corner of the first floor.

Finishes are utilitarian. The corridors retain historic plaster walls, base trim, door casings, and two-panel wood doors, but also have non-historic carpet and dropped ceiling grids with lay-in panels. The elevators retain their historic two-panel doors. The historic stairs have concrete-filled steel pans and railings with metal picket balusters topped with a wood railing. Some restrooms retain marble wainscot and toilet partitions, as well as hexagonal ceramic tile floors. Behind the corridor walls, the original configuration of some bedrooms is intact. Others have been modified/enlarged to accommodate office functions. Many retain historic marble window sills and wood base trim, picture rail, and two-panel closet doors.

INTEGRITY

The Linwood Presbyterian Church was vacant for over thirty-five years. During this time it lost historic fabric due to deterioration, theft, and removal. The biggest loss was the original church building, which historically connected the surviving Church with the northwest Tower. Evaluation of the property c. 1999 determined that this portion of the building was structurally unsound, and it was demolished in an effort to save the nominated Church and Tower. The features of the Tower remain substantially intact, the religious function of the property remains unquestionably evident, and the most-significant decorative features that define its historic function survive, particularly those on the exterior that define its high Gothic Revival style, including the large pointed arch window openings of the sanctuary and the ornamental terra cotta finials and crockets on the towers.

The years of vacancy also affected the interior of the Church. Lost elements include windows (including stained glass and tracery), plaster walls, and wood flooring. While this loss is notable, the rhythm, size, and exterior trim on all of the original window openings remains unaltered. Within the two-story volume of the sanctuary one also finds the wood-clad balconies, the proscenium arch at the altar, the wood organ screen, and most significantly, the highly ornate decorative plaster trusses that span the ceiling. The narthex remains intact, and both the narthex and the rooms at the west end of the sanctuary retain their historic configurations and many original finishes.

The Home for Convalescent Employed Women has remained in continual use and as a result

retains much greater integrity than the Church. The majority of its historic fabric remains intact on both the interior and exterior. The most significant change was replacement of windows; however, the new windows retain the hung configuration of the historic sashes and are set within the original wood frames. Reconfiguration of some historic bedrooms does not impact the corridors that define the organization of the building.

Overall, the Linwood Presbyterian Church and Home for Convalescent Employed Women retains integrity of location, design, feeling, materials, workmanship, and association. It clearly communicates its historic function as a religious facility. The Church's exterior form, materials, and ornamentation and the interior configuration and surviving fabric clearly convey its Gothic Revival styling and historic religious function. While the 1909 portion of the church was demolished, the surviving Tower provides a tangible reminder of the church's physical development during the first decade of the twentieth century. Although some of its context is lost, the Tower retains physical integrity, maintaining its historic form, materials, and ornamentation that convey its Gothic Revival styling, unifying it stylistically with the Church and Home.

SUMMARY

The Linwood Presbyterian Church (1923) and the Home for Convalescent Employed Women (1931) at 1801 Linwood and 3212 Michigan Avenue, respectively, in Kansas City, Jackson County, Missouri are locally significant under National Register Criterion A for the area of SOCIAL HISTORY and C for ARCHITECTURE. Under Criterion A the Church and Home have significant associations with historic trends in philanthropy, particularly the ecumenical charitable programs undertaken by different denominations and/or congregations that emerged in the early twentieth century in Kansas City, Missouri. In addition to need, these programs stressed the relationship between worthiness and work. Under Criterion C the Church and Home are significant for their design and construction methods. The Church is one of few examples in Kansas City of a large-scale brick Gothic Revival style church building designed in the post-World War I era. The materials, methods of construction, and late, high-style Gothic Revival design represent a phase of development in the history of this architectural style in this community. The Church and Home are also part of the continuum of architecture of Kansas City's church buildings erected during this period that reflects the affluence and prosperity of their members. While owned by a religious organization, the property derives its significance from its architecture and its social history, meeting the requirements of Criteria Consideration A. The period of significance is 1923 -1962, beginning with the date the Church was constructed and ending with the fifty-year closing date for periods of significance where activities begun historically continue to have importance but no more-specific date can be defined.

ELABORATION[1]

PROPERTY HISTORY

The Linwood Presbyterian Church (1923) and the Home for Convalescent Employed Women (1931) were the fifth and sixth buildings erected on the property by this religious community. By the 1930s, the group of buildings owned by the Linwood Presbyterian Church grew to occupy the north end of the block bounded by Linwood Boulevard on the north, Michigan Avenue on the east, and Woodland Avenue on the west.

The roots of this construction began in April of 1889, when a small group of Presbyterians met in a frame schoolhouse at the northwest corner of Linwood Boulevard and Woodland Avenue to form a new congregation. In October of that year the Presbytery of Kansas City granted

[1] Unless otherwise noted, the information in Section 8 is from: Sally Schwenk, State of Missouri Determination of Eligibility Form, *Linwood Presbyterian Church Sanctuary Building and Home for Convalescent Employed Women.* December 2007. Sally Schwenk Associates, Kansas City, Missouri.

permission for the organization of a church, which the group of nineteen named Linwood Presbyterian Church. When the school district replaced the frame school with a larger edifice, the congregation chose to worship under a large tree in a field in the neighborhood.[2]

In October of 1890 the congregation purchased a lot at the southwest corner of Linwood Boulevard and Woodland Avenue and built a wood frame church for $2,000. Contractor E.H. Veberforden erected the building in two months.[3] The building had a cross-gable roof and a corner tower. The congregation celebrated its first service in the building in January of 1891.

The membership of Linwood Presbyterian Church grew dramatically over the next decade. This can be attributed in part to construction of the new church building. It was also a period of rampant population growth in Kansas City. Linwood Presbyterian Church was in an area of prime suburban development. By 1900 more than 1,100 homes were built within half a mile of the church.[4] As the city expanded, Church membership leapt from 107 in 1897 to 300 by 1902. The little frame church was bursting at the seams, and the congregation began planning for a new building on the site.

In the spring of 1903 the frame building was moved to the rear of the church property so that services could continue while the new building was constructed. The new church, a Gothic-style brick building, was designed for future expansion. Six months into construction, the Presbyterian League of Kansas City offered the Linwood congregation $1,000 for its old structure, which would be relocated to Benton Boulevard and 27th Street.[5] Linwood Presbyterian congregants temporarily worshiped in Michigan Avenue Baptist Church until its new church was ready.

The first service in the new Linwood Presbyterian Church was held in late 1904. A newspaper article mentioned that it was “the first of the many churches planned for Linwood Boulevard.”[6] Facing west onto Woodland Avenue, the gabled front elevation featured a three-story tower topped with a steeple at the northwest corner.

Linwood Presbyterian’s membership continued to grow. Just five years later the new building

[2] *Kansas City Journal,* May 8, 1910. Mounted Clippings File, Kansas City, Missouri Public Library, Special Collections. Microfilm.
[3] Esther Laughlin Steen. *Linwood Presbyterian Church: 1890-1975,* Kansas City, MO, 1995, page 6. Kansas City, Missouri Public Library, Special Collections.
[4] Kansas City Star, November 16, 1935. Mounted Clippings File, Kansas City, Missouri Public Library, Special Collections. Microfilm.
[5] Steen, page 16.

was too small for the congregation. In 1909 plans were underway for an expansion of the 1904 church. Architects Charles Smith and Frank Rea designed a 40-foot wing that doubled the seating capacity of the sanctuary. A three-story parish house was also added to the south side of the church. Twenty-five feet were added to the top of the northwest tower and Gothic-style pinnacled parapets replaced the spire. This tower is the only surviving piece of the early twentieth century church.

The size of the congregation boomed over the next decade, buoyed by housing construction in the surrounding neighborhood. In 1919 membership was 1,350. In 1917 alone the congregation added 516 new members.[7] By this time, the church had multiple missions, sponsored two new Presbyterian churches (Covenant Presbyterian and Prospect Avenue Presbyterian), and had a number of ministries.[8] Since the sanctuary seated only 800 to 1,200 people, the congregation began planning for another expansion. In 1921 the church purchased two houses on Woodland Avenue and two houses on Michigan Avenue to accommodate the expansion. A house at 1811 Linwood Boulevard utilized by the church as a home for crippled children was relocated around the corner to 3206 Michigan Avenue. The church also purchased a large house at 1809 Linwood Boulevard, which it donated to the Bethel A.M.E. congregation for demolition and salvage of materials.[9]

The Linwood Presbyterian Church continued growing at such a rapid pace in the early 1920s that it considered redeveloping the entire block from Linwood Boulevard to 33rd Street between Woodland and Michigan Avenues. New construction would include a larger sanctuary, a children's home, a nurses' home, a Presbyterian hospital, an administration building, and a working girl's home.[10] Most of this vision never came to fruition. Only the new sanctuary was erected in 1923.

Designed by the Kansas City architecture firm Greenebaum, Hardy, and Schumacher in the popular Gothic Revival style, the new sanctuary extended the 1909 sanctuary east to Michigan Avenue. The project cost $350,000 and included a $20,000 pipe organ, caen stone and mission oak on the interior, and windows with mosaics of stained glass.[11] The former sanctuary was renamed Linwood Hall, and was used for Sunday school classrooms and

[6] Kansas City Star, November 6, 1904. Mounted Clippings File, Kansas City, Missouri Public Library, Special Collections. Microfilm.
[7] Steen, page 29.
[8] Steen, page 29.
[9] Steen, page 31.
[10] Steen, page 32.
[11] Kansas City Times, June 3, 1923. Clippings

program/community space.

With the new sanctuary complete, membership of Linwood Presbyterian Church reached 2,100 members. After staggering growth over the previous decades, that number held steady through the end of the decade, never exceeding 2,270. There was a slight downturn in membership during the Great Depression,[12] but membership, ministries, and programs remained strong through the 1940s. In 1945 the sanctuary was redecorated and in 1948 Linwood Hall was renovated by constructing a floor across the vaulted ceiling of the old sanctuary to provide additional program space.[13]

Within a decade after World War II, a great exodus began from the city to the suburbs. A profound demographic shift occurred in the urban fabric of most American cities during the mid-twentieth century, ushered along by suburban development, desegregation of schools, construction of the interstate system, and urban renewal. Many long-established families of the Linwood Presbyterian Church joined the migration from older Kansas City neighborhoods to the new suburbs south and west of the city. Some families left the congregation for churches in their new neighborhoods. These mostly white families were replaced by African American families. By 1957 African American children comprised two-thirds of the student enrollment at Linwood School, the public school located at the northwest corner of Linwood and Woodland. This reflected the profound demographic change in the neighborhood immediately surrounding Linwood Presbyterian Church.[14]

The Linwood Presbyterian Church reached out to the new African American neighbors, but membership continued to decline. The church continued to provide ministry and outreach to the neighborhood. In 1957 the Linwood Day Nursery School opened to serve working parents. It was the first outreach program tailored to the changed demographics of the neighborhood. Despite the church's efforts to welcome the new area residents into the congregation, they were not successful. Not until 1964 did the first African American family join the church.[15] In the spring of 1961 a long-range planning committee was appointed to examine the needs of the church. The committee identified the following problems: declining membership, income, and Sunday school attendance; changing neighborhood (socially, economically, racially); and the lack of young people.[16]

[12] Steen, page 36.
[13] Steen, page 63.
[14] Steen, page 76.
[15] Steen, page 97.

Despite dwindling membership and resources, the Linwood Presbyterian Church adjusted its programs to better serve the community, often partnering with other organizations and with help from the Presbytery. It now offered social services (food and clothing pantry, help finding employment and housing), a well-baby clinic, a methadone clinic, tutoring for grade school children, a summer work camp for children, G.E.D. courses, UMKC tutoring classes, and Penn Valley Community College extension courses. The congregation also welcomed four small "storefront" churches to share space in the church.[17]

By the mid 1970s it was clear that the remaining 206-member congregation could not support the physical plant or the ministries and outreach programs of the Linwood Presbyterian Church. The congregation faced depletion of its reserve funds by the end of 1975.[18] The long range planning committee proposed a merger with the Linwood United Methodist Church, located six blocks east at 3151 Olive Street. Congregants approved the merger in April 1975. The last worship service was held in Linwood Presbyterian Church one month later, on May 25, 1975.[19]

The Lawrence Jones Funeral Home (located a block west on the north side of Linwood Boulevard) purchased the property in the late 1970s, but was never able to find a use for the building. In the early 1990s the Heartland Presbytery re-purchased the property with the intention of restoring it.[20] A structural evaluation documented that the oldest portions of the building were physically unsound. These were demolished in 1999, leaving only the Tower and the 1923 sanctuary.

The Linwood Presbyterian Home for Convalescent and Employed Women

The Linwood Presbyterian Church initiated many philanthropic programs during its active years. Among them was establishment of the Linwood Presbyterian Home for Convalescent and Employed Women (Home) in 1931. The Home provided a non-denominational service program for employed women who needed a week or two of rest to recuperate from acute illness, surgery, or out-patient care. Some simply needed rest from the burden of being overworked. Most of these women had no family support or lived alone. The congregation constructed a four story brick building on Michigan Avenue, just south of the church, to serve this mission.

In the late nineteenth and early twentieth centuries, numerous religious and philanthropic

[16] Steen, page 88.
[17] Steen, page 123.
[18] Steen, page 139.
[19] Steen, page 141.
[20] The Heartland Presbytery is the district ruling body of Presbyterian churches composed of ministers and representative elders from 116 congregations in the Kansas City area.

organizations funded convalescent homes where a defined segment of the population – women, children, women and infants, men, married couples, soldiers, union members, etc. – could be cared for while recovering from illness or surgery. Some were dedicated to specific illnesses, such as tuberculosis; others provided care for a wide-range of needs. Nationwide during this period, certain convalescent homes accommodated women who worked in specific indoor jobs such as factory workers, store clerks, and teachers who were prone to certain diseases, particularly tuberculosis. Others accommodated individuals receiving out-patient medical treatment, including individuals who traveled from out-of-town for professional care.

The Linwood Presbyterian Home for Convalescent and Employed Women had its roots in a tent home for poor and convalescent women that the church operated during the summers from 1912 to 1916. A large tent was erected under a grove of trees at 43rd Street and Bellefontaine Avenue from July to September each summer. In the five years of its existence, some two hundred women rested under this tent.[21] In 1916 Linwood Presbyterian expanded its women's convalescent care to a ten-room house at 30th Street and Highland Avenue, which was donated by the Girls' Industrial Home Association. When a permanent home could not be found, Linwood Presbyterian discontinued its women's care and turned its attention to the needs of handicapped children.[22]

On May 1, 1917 the Linwood Presbyterian Home and School for Crippled Children was established at 1811 Linwood Boulevard to care for and educate disabled girls.[23] Linwood Presbyterian provided the facility; church women did all of the sewing and mending; and the Board of Education provided books and teachers. The facility was ecumenical and admitted girls regardless of religious affiliation. In 1920 the house was moved around the corner to 3206 Michigan Avenue to make room for the church's new sanctuary.[24] When the school district began admitting girls with orthopedic handicaps in 1929, Linwood Presbyterian discontinued its services.[25] The congregation revised its mission, demolishing the house along with a second residence adjacent to it for the construction of the Home for Convalescent and Employed Women in 1931.

Although the convalescent tent program ceased operation in 1916, the idea to establish a permanent home for convalescent working women appealed to many in the church and in the

[21] *Kansas City Times,* February 28, 1930. Mounted Clippings File, Kansas City, Missouri Public Library. Microfilm.
[22] Steen, page 27.
[23] Steen, page 28. The care and education of disabled boys was provided for by the public school system.
[24] Steen, page 31.
[25] Steen, page 29.

community. In 1923 Dr. Harry C. Rogers, Linwood Presbyterian's pastor, began discussing the possibility of a permanent convalescent home for employed women and girls. In 1926 Charles B. Dart, a congregant at First Presbyterian Church, donated $50,000 in honor of his sister, providing a catalyst for fundraising to build such a facility. Support from the community at large was overwhelming. Jewish, Roman Catholic, and Protestant groups that provided similar convalescent programs for different segments of the population contributed $100,000 to the effort. Donations from 300 – 400 Kansas City citizens totaled $50,000. The Missouri State Nurses' Association, the Jackson County Medical Association, the Business and Professional Women's Club and several other organizations also supported the project.[26] A former president of the Chamber of Commerce touted the financial benefit such an institution would offer Kansas City' businesses by allowing their employees to recuperate fully, instead of relapsing and returning to the hospital, a pattern that resulted in more lost time and services.[27]

Linwood Presbyterian hired the Kansas City architecture firm Keene and Simpson to design a Gothic Revival style building that would complement the architecture of the Church. The original architectural plans show twelve private rooms, one three-bed ward, and shared bathroom facilities on each of the Home's three upper floors. Large, common living and dining rooms were on the first floor. There were also two private reception rooms for entertaining visitors, an office, an examination room, and quarters for the matron, as well as a commercial kitchen. A large storage area, laundry facilities, two bedrooms, and a bathroom were in the basement. A central elevator and stairs provided vertical access. Landscaped grounds enhanced the restful setting.

The Home was fully occupied by Easter of 1931.[28] The building could accommodate forty-three guests without crowding. With an expected stay of a week to ten days, it was estimated that some 2,000 or more women could benefit from the Home's services each year. For some twenty years the Home operated successfully and at capacity. By the mid 1950s the need for convalescent care was waning. Thomas Lindsay, president of Linwood Presbyterian, indicated the cause was the increasing service of the hospitals and the growth of hospitalization insurance. However, an increasing number of elderly women required housing, as longer life spans and greater independence of the elderly through social security allowed them to live outside the homes of their extended families.[29] The Home was converted to a retirement

[26] *Kansas City Star,* June 29, 1928. Mounted Clippings File, Kansas City, Missouri Public Library. Microfilm.
[27] *Kansas City Star*, June 2, 1929. Mounted Clippings File, Kansas City, Missouri Public Library. Microfilm.
[28] *Kansas City Star,* April 3, 1931.
[29] "Linwood Home for Women to Observe Twenty-fifth Year," *Kansas City Star*, December 12, 1955, Mounted Clippings file, Kansas City, Missouri Public Library, Special Collections. Microfilm.

residence for women, which it remained until the 1960s. The Home closed in the summer of 1967.[30] The building was immediately converted for use by several church and community programs. In 1968 the former Home was deeded to the Presbytery for ten dollars and became known as Linwood Center. It has continued to house offices and programs to this day.

[30] Steen, page 104.

SIGNIFICANCE IN SOCIAL HISTORY

In the latter half of the nineteenth century a sharp contrast emerged between the middle-class and lower-class. The growing disparity reflected the steady rise in immigration as well as changing employment opportunities that followed the transition from an agricultural economy to an industrial economy. National financial panics in 1873 and 1893, as well as a local real estate crash in the 1880s, affected the number of disadvantaged persons in Kansas City. Various organizations founded programs to improve conditions of poverty and social dislocation.

Many of the social services offered during this period were initially affiliated with the religious communities of the new immigrants. Early on, Catholic and Jewish groups sponsored a wide range of charitable programs for their members throughout Kansas City. The Hebrew Ladies' Relief Society, organized in 1870, had a two-fold purpose: to provide systematic charity to the needy and to aid new congregations. The Congregation B'nai Jehudah opened the Industrial School for Girls in 1890 in the temple's vestry rooms. Catholic institutions included the Home for Aged Men and Women run by the Little Sisters of the Poor and the St. Joseph's Orphan Asylum, opened in 1879.

Many of these programs later evolved to assist needy individuals of all faiths. The Congregation B'nai Jehudah established one of the first nonsectarian programs with its Poor Man's Free Labor Bureau, which helped disadvantaged individuals of all creeds to help themselves. Supported by public subscriptions, the program obtained jobs for 148 of its 158 initial applicants. One of the city's earliest charitable societies was the Women's Christian Association (W.C.A) organized in 1870. The W.C.A. opened a home for working women and girls that provided safe, clean and inexpensive lodging and meals. Later, it maintained an industrial home[31] for children, and also provided temporary relief to indigent women. Although it was a privately funded organization, the city came to depend on the W.C.A. to deal with the larger problem of poverty in Kansas City. Overwhelmed with requests for assistance, the programs operated by the W.C.A. quickly outgrew the facilities. The practice of using multiple locations to serve the groups set a precedent for smaller group homes that were easier to manage than larger institutional facilities.

In addition to local efforts, several national cooperative organizations established chapters in Kansas City. Among them was a Methodist Church pastor who organized the Kansas City branch of the Young Men's Christian Association in 1860. Many of its efforts duplicated that of the W.C.A., although the organization was more explicitly Christian and served only young men.

[31] An "industrial home" provided room and board in exchange for training in industrial arts and also offered a work-study program.

One of the keys to the success of an organization like this was the construction of its own building to meet the physical needs of the young men.

By 1880, at least 482 volunteer groups operated in Kansas City, the great majority of which had their beginnings in local churches. A few of the key charitable organizations affiliated with religious groups were: St. Vincent de Paul Society (1881), the House of the Good Shepherd (1887), Catholic Ladies Aid (1890), St. Joseph's Female Orphan Asylum (1893), and the Protestant Door of Hope (1895).

The Salvation Army was one of the most remarkable religious and philanthropic organizations of this period. It established many shelter homes, employment bureaus, and other social service projects. Salvation Army founded its Kansas City branch in 1885. Similarly, the Goodwill Industries sought employment for handicapped and retired workers. Conservative Protestant churches supported enterprises like these, preferring to fight poverty through programs that helped people to help themselves.

The tough economic conditions that followed the crash of Kansas City's real estate market in the late 1880s were exacerbated by a national depression in 1893. At a time when their services were needed more than ever, numerous charities closed. The depressed economy of the 1890s also stimulated renewed interest in developing programs for those in need. The Helping Hand Institute, established in 1894, offered temporary relief and shelter to the unemployed and homeless in exchange for labor at the city rock quarry. Other groups established child care programs for working mothers.

The return to more prosperous times at the end of the century stimulated growth of charitable organizations. Half of the philanthropic programs listed in a 1911 directory of private charities in Kansas City were organized after 1899. During this period, religious groups began to consolidate their associated charities, such as the formation of the United Jewish Charities in 1900. Although some organizations continued to focus on a specific religious or ethnic group, most of these organizations were secular. A common thread, however, was a strong devotion to the Biblical relationship between working and eating. Many required labor or enrollment in training programs in exchange for services. Individual worthiness along with need became criteria for assistance.

The professionalization of charity also occurred during this period. Both private and public social service organizations began hiring full-time staffs and stressed efficient administration of

services. In 1899, in an effort to provide coordination between the various Christian service organizations, several groups formed Associated Charities. The association had stringent requirements for their affiliates, including published financial reports and membership rosters as well as annual audits. The United Jewish Charities followed suit.

The charities of the Linwood Presbyterian Church, which centered on specific needs of unemployed women, convalescent working women, and crippled children, reflected these trends. Open to women of all creeds, they were ecumenical in practice following the philanthropic trends seen in Kansas City in the early twentieth century. The programs sponsored by Linwood Presbyterian were part of a network of similar programs supported by other agencies and religious groups in an effort to provide comprehensive services that met needs of different segments of the population. As such the social welfare programs supported by the Linwood Presbyterian Church and embodied by the Home for Convalescent Employed Women played a defined role in the social history of the broader community.

ARCHITECTURAL SIGNIFICANCE

Gothic Revival churches erected during the late nineteenth and early twentieth centuries constitute a significant number of the extant religious properties in Kansas City. Almost one half of the churches identified in the 1992 Religious Properties Survey are of this style. They reflect all of the city's major denominations (Catholic, Baptist, Episcopal, Methodist, Presbyterian, Christian) as well as many smaller denominations. The Survey identified the Linwood Presbyterian Church as one of Kansas City's few large-scale brick Gothic Revival style churches, making it an important extant example of Gothic Revival style religious architecture from the Post-World War I era.

The design choice was not unusual. Since the twelfth century Gothic architecture has been considered the most appropriate building style for Christian churches. Development of the Gothic arch was one of the most significant advances in ecclesiastical architecture. The compound pointed arch allowed the weight of a building to be concentrated at specific points and transferred to the ground via flying buttresses. The spaces between the supports were then freed to accommodate large glass windows. The system also made it possible to design tall towers without heavy load bearing walls, allowing soaring vertical forms. Along with the use of spires and pinnacles, symbolically extending the building's reach towards the heavens, this promoted new heights in church design.

Around 1840 there was renewed interest in Gothic Revival architecture for church design in the United States. As this stylistic preference continued into the twentieth century, technological and engineering advances enabled more-intricate and vertical Gothic Revival church designs. Facades of limestone, sandstone, brick, and terra cotta featured tall towers, spires, high-pitched roofs, steep gables and roof finials. Even window tracery emphasized verticality.

As architectural fashion became increasingly restrained in the twentieth century, architects and builders adapted Gothic Revival influences accordingly. Instead of reflecting exact architectural details and forms of the style, the churches from this period alluded to the style through wall buttresses, arched entrances, castellated parapets, and towers. The Linwood Presbyterian Church features these character-defining elements. Greenebaum, Hardy & Schumacher designed the 1923 church addition with pointed arch window openings; engaged pilasters representing buttresses; an expansive gable roof; parapets with crenellations, finials, and crockets; prominent bell towers; heavy paneled wood doors; and trefoil-themed ornamentation.

Many of Kansas City's large cathedrals and church buildings erected after 1900 were built on a grand scale that imitated European Gothic cathedrals in their design and detailing. About half of those extant are of stone construction. Most of the remaining buildings are brick, and a few are wood frame. They share similar floor plans of cruciform and longitudinal designs, as well as common details such as wall buttresses, Gothic arched windows and entrances, and high pitched gable or hipped roofs. Of roughly 40 extant brick Gothic Revival churches surveyed in 1992, the 1923 Linwood Presbyterian Church was one of the most substantial in size.

Even though popularity of Gothic Revival architecture was waning when the Home for Convalescent Employed Women was built in 1931, architects Keene and Simpson deftly crafted a modern interpretation of the style that complemented the grand architecture of the church next door. Concentrated in the center bay on the front elevation, Gothic Revival ornament on the exterior of the Home includes a pointed-arch doorway, engaged pilasters that mimic buttresses, crocketed finials at the parapet, heavy paneled wood doors, limestone trim, and trefoils in the ornamentation.

Architects

Greenebaum, Hardy and Schumacher

The architecture firm Greenebaum, Hardy and Schumacher designed the 1923 Linwood Presbyterian Church. The firm formed in 1914 as a partnership between Samuel Greenebaum and Arthur Hardy. After World War I, Ramon Schumacher joined the firm. They designed a

number of other buildings in the Kansas City area, including the Talbot Reel and Manufacturing Building at 1228 Lydia (1918); the Davidson Building at 1625 Main (1919); the Gotham Apartments at 718 Linwood Boulevard (1919); the Merchants Bank Building at 427 Walnut (1920); Beth Shalom Synagogue (1927)[32]; the Congress Hotel at 521 E. 9th Street (1923); the Shankman Building at 3115 Troost (1929); and the Graham Tyler Memorial Chapel at Park University (1931). Their known works also included the Lincoln School (1917)[33] and the Old Railroad Savings and Loan Building (1925)[34], in Newton, Kansas.

Born in Topeka, Kansas in 1886, architect Samuel Greenebaum studied architecture in Chicago at the Armour Institute of Technology and the Chicago Art Institute. He continued his architectural studies in Paris before returning to the Midwest in 1914 to start a partnership with Arthur Hardy. Greenebaum served in the Navy during World War I. Before World War II he moved to California. His 1942 draft card lists his residence as Los Angeles, where he was self-employed.[35] Greenebaum died at the age of 92 in Los Angeles in May of 1978.[36]

Little is know about Arthur Hardy and Ramon Shumacher. Hardy was born in Medfield, Massachusetts in 1895. He graduated from the University of Missouri in 1907. Hardy retired in 1963 and died in December of 1966 in Kansas City.[37] Schumacher was born in 1887 in St. Joseph, Missouri. He attended the University of Illinois and graduated in 1909. He retired in 1967 and died in October of 1975 at a nursing home in Overland Park, Kansas.[38]

Keene and Simpson[39]

The Convalescent Home was designed by the noted local architecture firm Keene and Simpson. Leslie Simpson and Arthur Keene met in 1906 as draftsmen working in the architecture offices of Howe, Hoit and Cutler. They designed and worked together from 1908 to 1961. During that time, they designed numerous monumental buildings in Kansas City including St. Luke's Hospital (1923), the Scottish Rite Temple (1932), and the Jackson County Courthouse (1935). Other buildings designed by the firm include the R.J. DeLano School

[32] Beth Shalom was listed in the National Register of Historic Places in 1982.
[33] Lincoln School was listed in the National Register of Historic Places in 2004.
[34] The Old Railroad Savings and Loan Building was listed in the National Register of Historic Places in 1982.
[35] United States, World War II Draft Registration Cards, 1942, Family Search website, https://familysearch.org/pal:/MM9.1.1/V4D4-B7S (accessed February 2, 2012).
[36] U.S. Social Security Death Index, Family Search website, https://familysearch.org/pal:/MM9.1.1/J115-96K (accessed February 2, 2012).
[37] Arthur R. Hardy obituary, *Kansas City Times,* December 12, 1966.
[38] Ramon Schumacher, Sr. obituary, *Kansas City Times,* October 10, 1975.
[39] Unless otherwise noted, most of the information in this section is from: "Necrology: Leslie B. Simpson," *Skylines,* February 1962, pages 18-29. Kansas City, Missouri Public Library, Special Collections.

(1939), the E.J. Sweeney Residence (1923), Shawnee Mission High School (1923), the Land Bank Building (1924), the Phillips Petroleum Building (1927), the City National Bank and Trust Company building and garage (1947), and many light industrial buildings in North Kansas City and the Fairfax Industrial District. Simpson and Keene were active members of the architecture and civic communities in Kansas City. The firm received several AIA awards, and they were known for their conservative, restrained, and timeless designs.

Leslie Simpson was born in 1885 in Calhoun, Missouri. He enrolled in architecture classes through the International Correspondence School in 1898, while he was still in high school. Upon graduation he moved to Kansas City and worked as a clerk in the office of architect Selby Kurfiss. Simpson and Keene designed and worked together for fifty-three years until Simpson died in December of 1961. He had planned to retire the following January due to ill health.[40]

Arthur Keene was born in Brighton, Massachusetts in 1876. He graduated from M.I.T. and practiced architecture in Massachusetts before moving to Kansas City in 1906. He retired from architecture in 1961 following the death of his business partner, Simpson. Keene died in Topeka, Kansas in May of 1966 at the age of 90.[41]

[40] "Leslie B. Simpson Dies," Unidentified newspaper article, December 15, 1961, vertical file, Landmarks Commission City of Kansas City.
[41] "Arthur S. Keene Dies," *Kansas City Star,* May 15, 1966.

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VERBAL BOUNDARY DESCRIPTION

Church: 1801 E LINWOOD BLVD ALTAMONT ALL LOTS 1 THRU 3 & THAT PRT LOT 18 LY N OF FOLG DESC LI BEG AT PT IN E LI 7.5 FT S OF NE COR LOT 18 TH W 108FT TO PT 2 FT S OF N LI SD LOTTH IN SWLY DIR TO PT IN W LI OF SD LOT 10.5 FT S OF NW COR ALSO ALL LOTS 37 THRU 41

Home: 3210 MICHIGAN / COMMUNITY CENTER ALTAMONT LOT 17 & THAT PRT LOT 18 LY S OF FOL DESC LIBEG AT PT IN E LI 7.5 FT S OF NE COR LOT 18 TH W 108 FT TO PT 2 FT S OF N LI SD LOT TH IN SWLY DIR TO PT IN W LI SD LOT 10.5 FT S OF NW COR

BOUNDARY JUSTIFICATION

The boundary of the nominated resource includes the parcels of land historically associated with the property.

PHOTOGRAPH INFORMATION

Name of Property: Linwood Presbyterian Church and Home for Convalescent Employed Women

City or Vicinity: Kansas City

County: Jackson **State:** Missouri

Photographer: Brad Finch

Date Photographed: January 2012

Description of Photograph(s) and number:
All digital images labeled as follows:
MO_JacksonCounty_LinwoodPresbyterianChurchandHomeforConvalescentEmployedWomen_#.tif

1 of 17. Front (east) elevation of Church, view west
2 of 17. Northeast corner of Church and Tower, view southwest
3 of 17. North elevation of Church, view south
4 of 17. Northwest corner of Church and Tower, view southeast
5 of 17. Rear (west) elevation of Church and Home, view east
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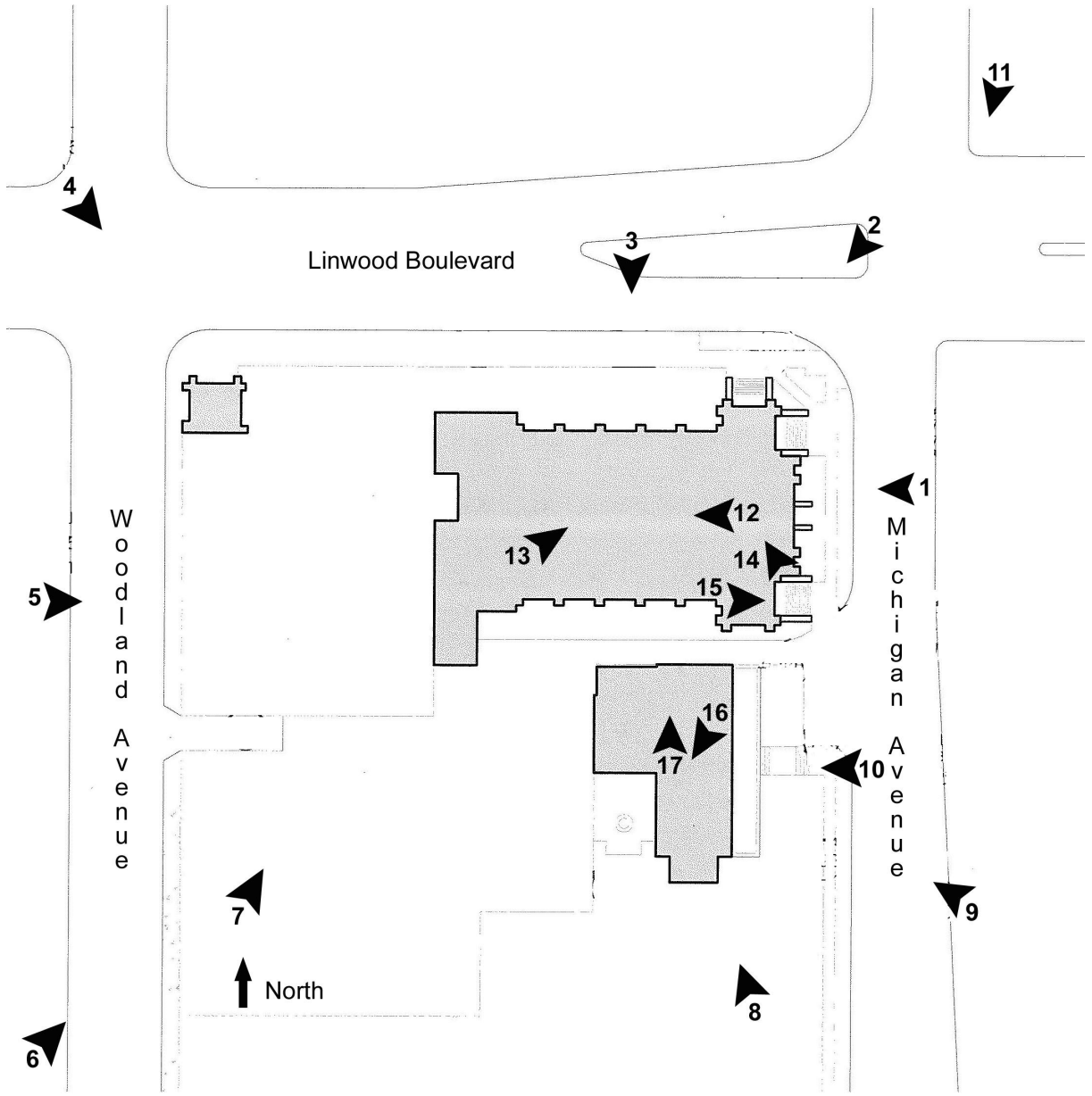

Linwood Presbyterian Church and Home for Convalescent Employed Women
Kansas City, Jackson County, Missouri
Photo map

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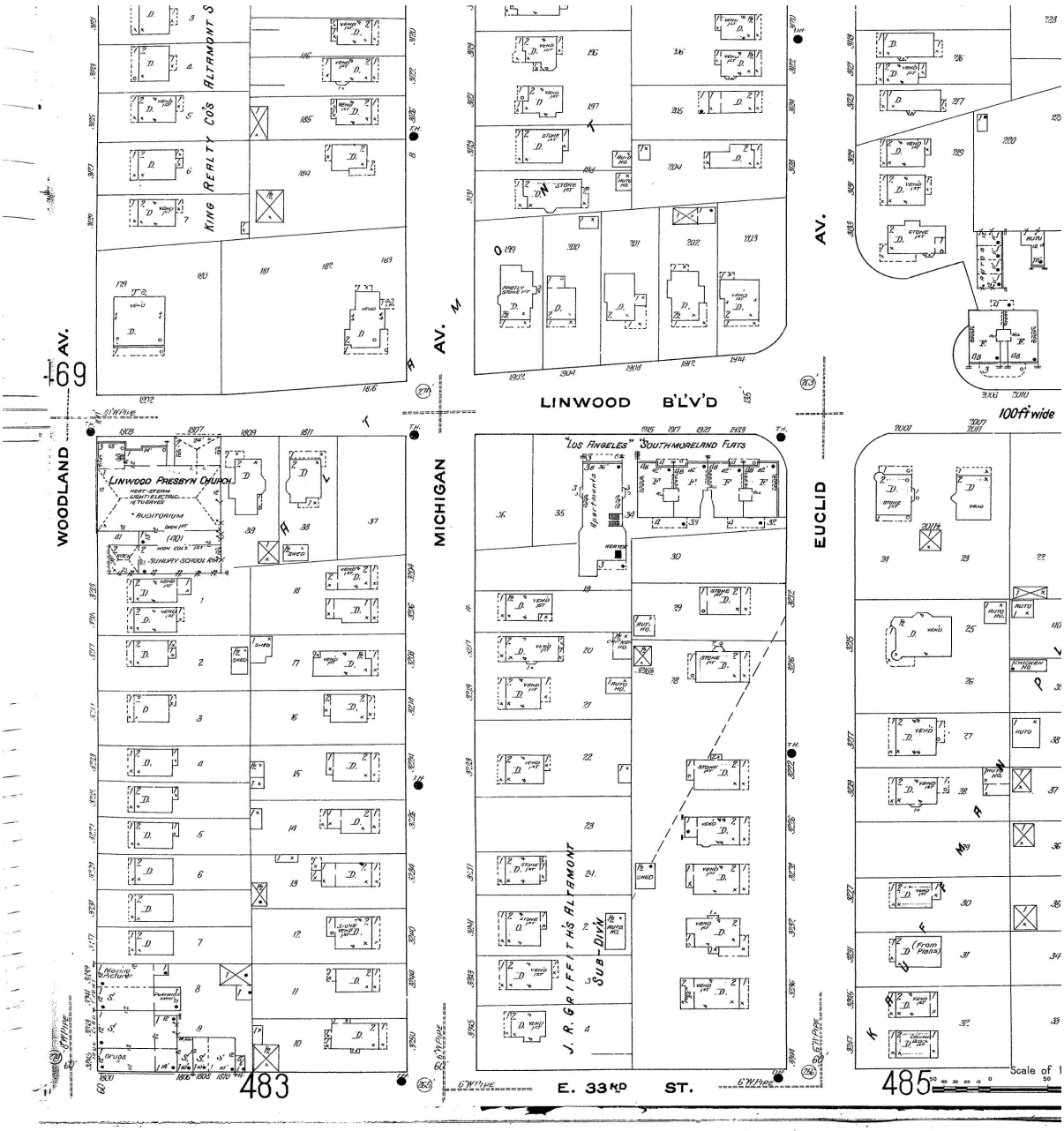
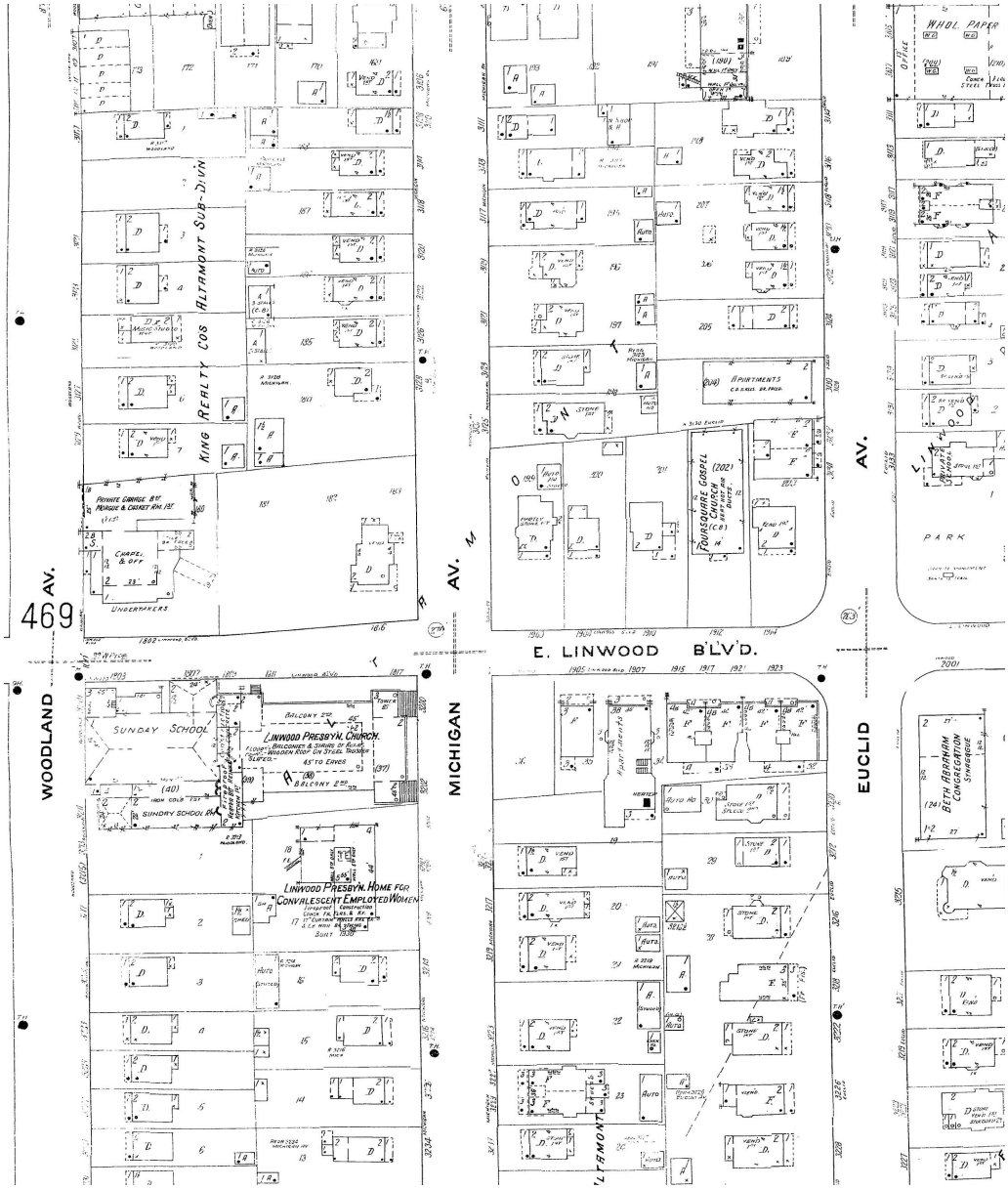


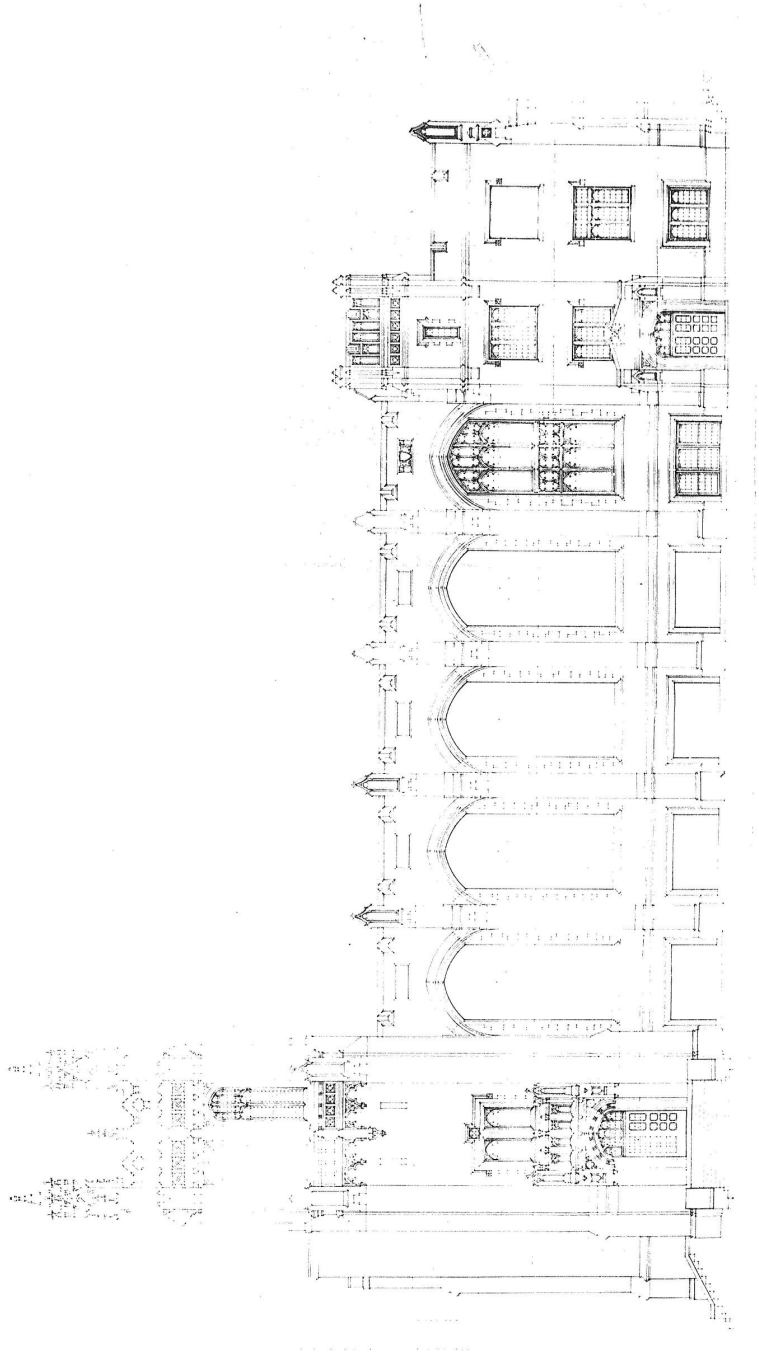
1909 Sanborn Map

Figure 2



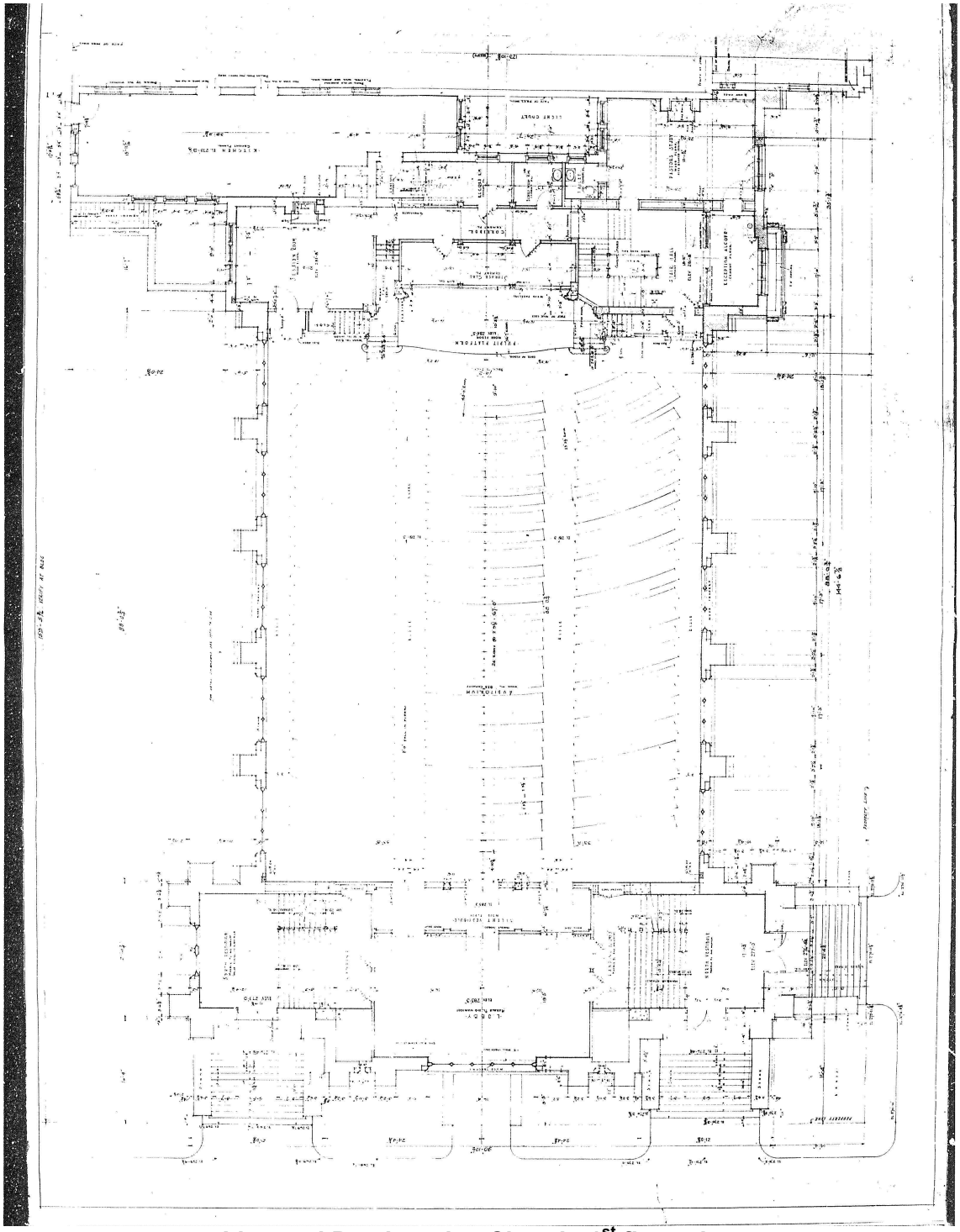
1951 Sanborn map

Figure 3



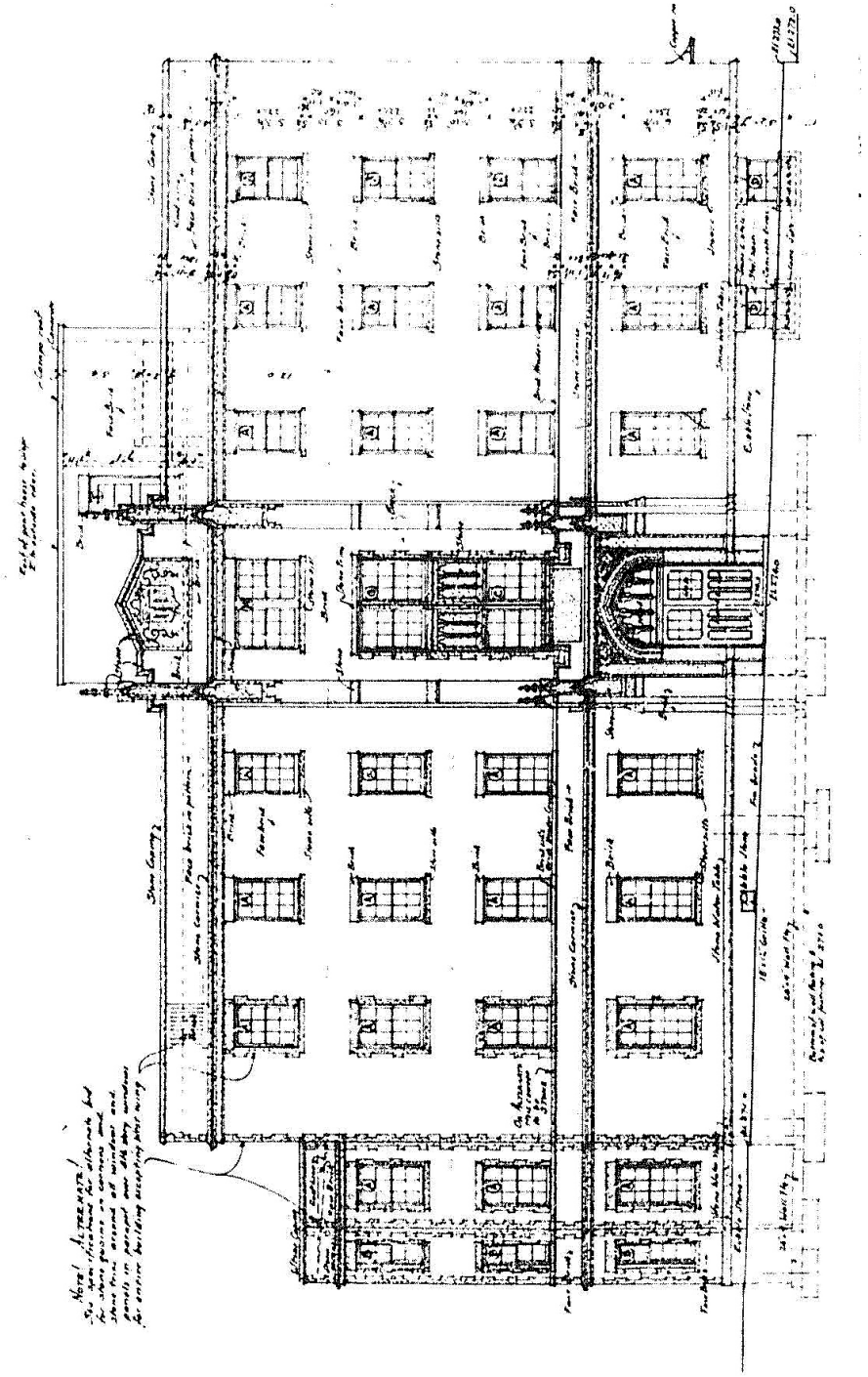
Linwood Presbyterian Church, north elevation

Figure 4



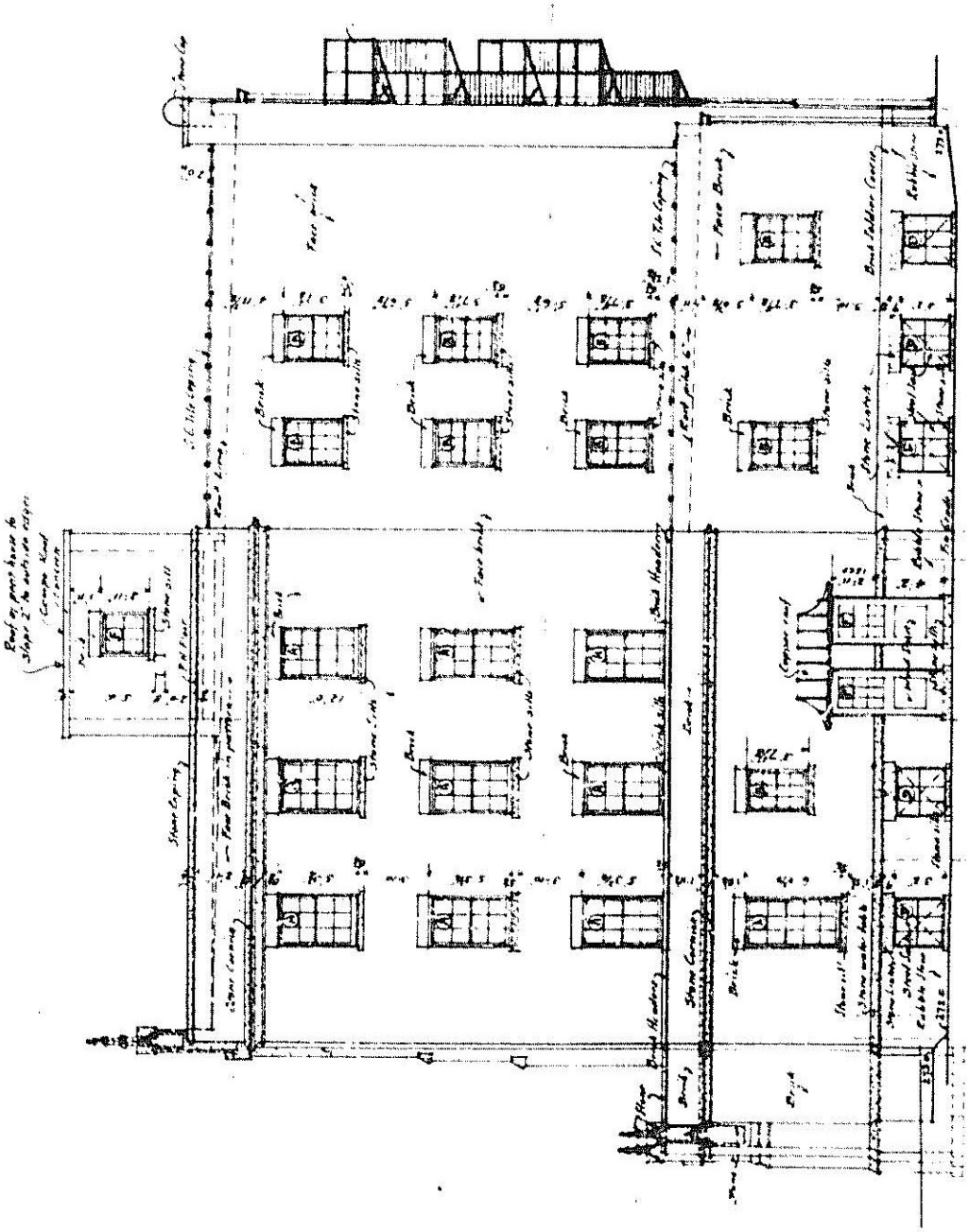
Linwood Presbyterian Church, 1st floor plan

Figure 5



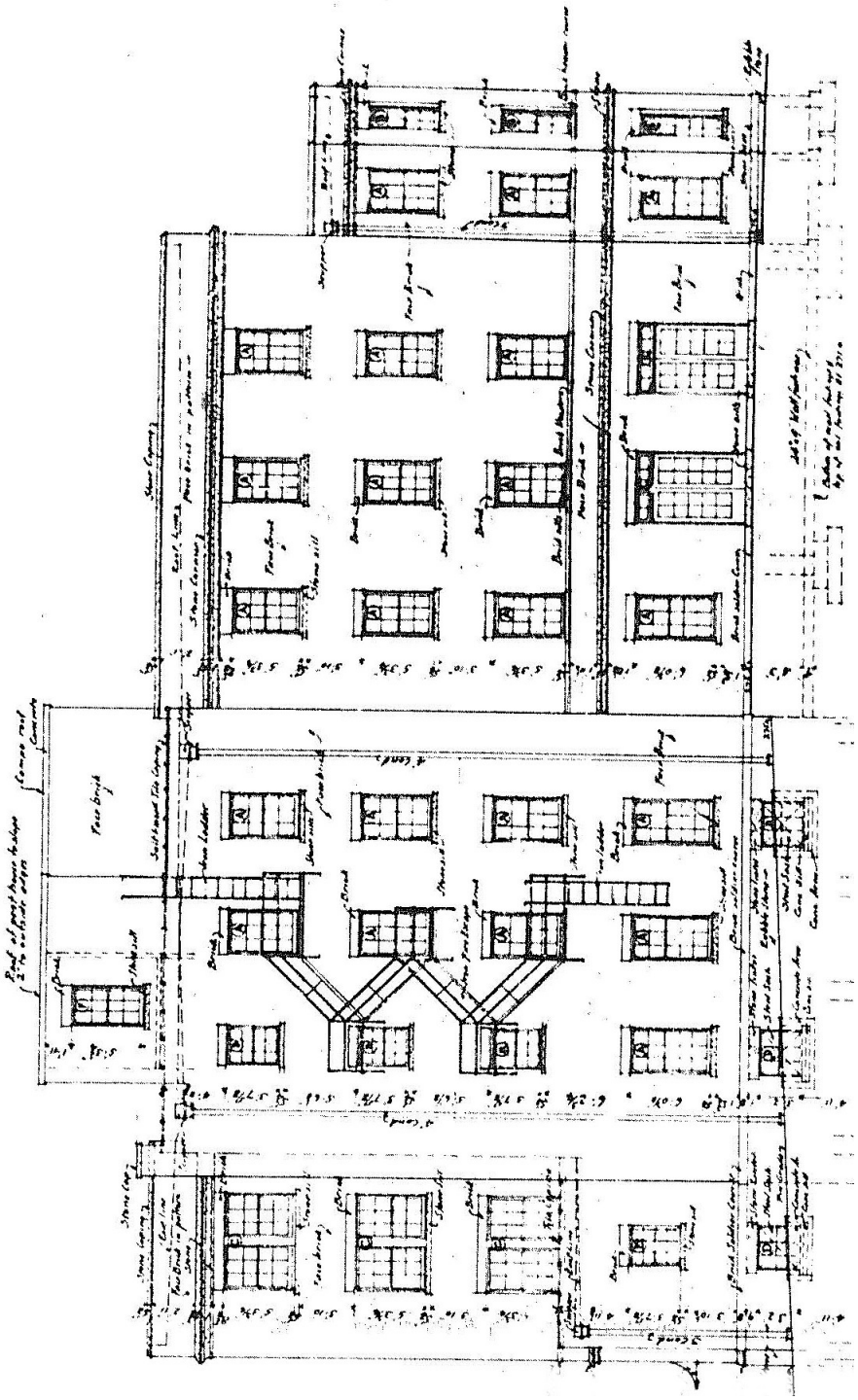
Home for Convalescent Employed Women, east elevation

Figure 6



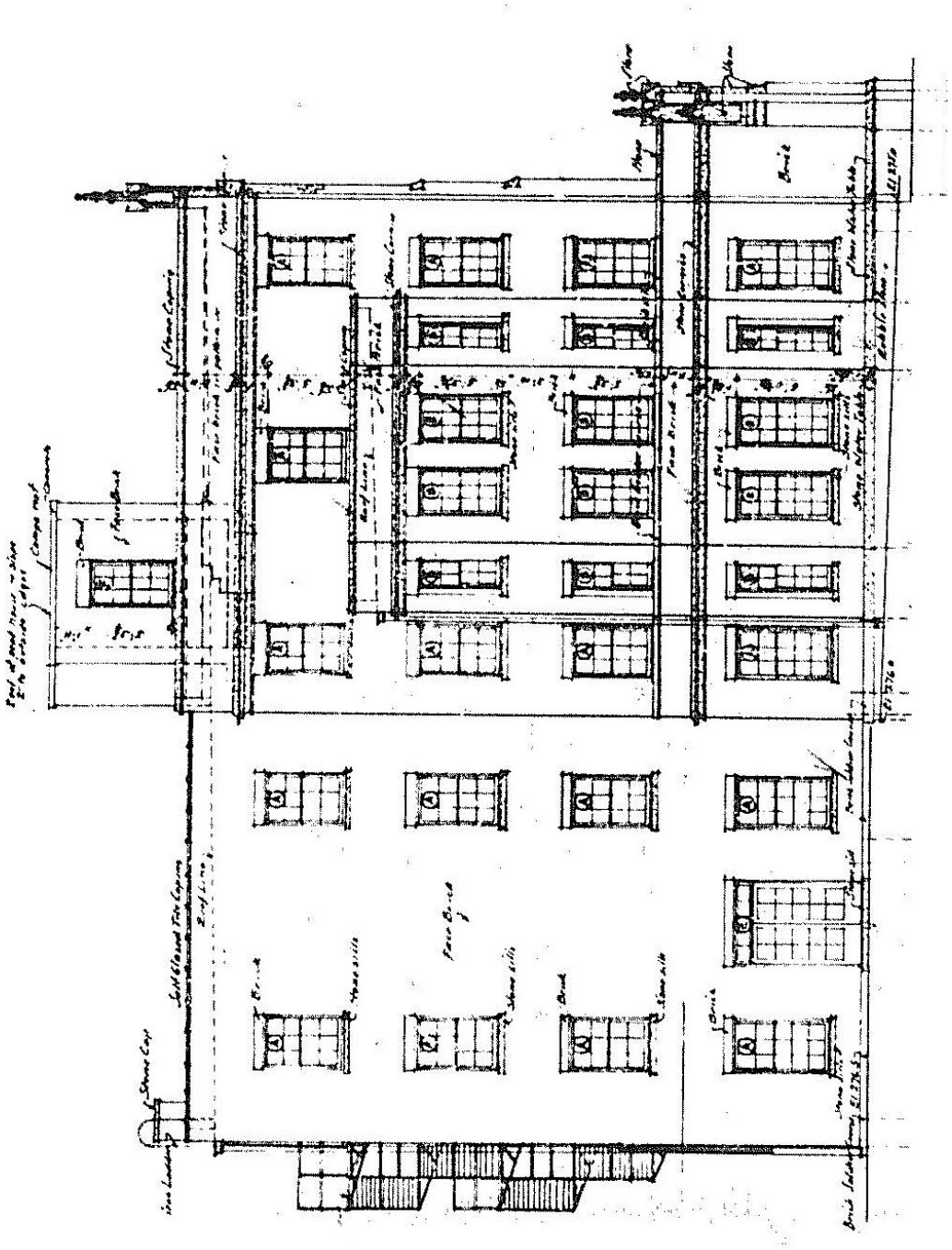
Home for Convalescent Employed Women, north elevation

Figure 7



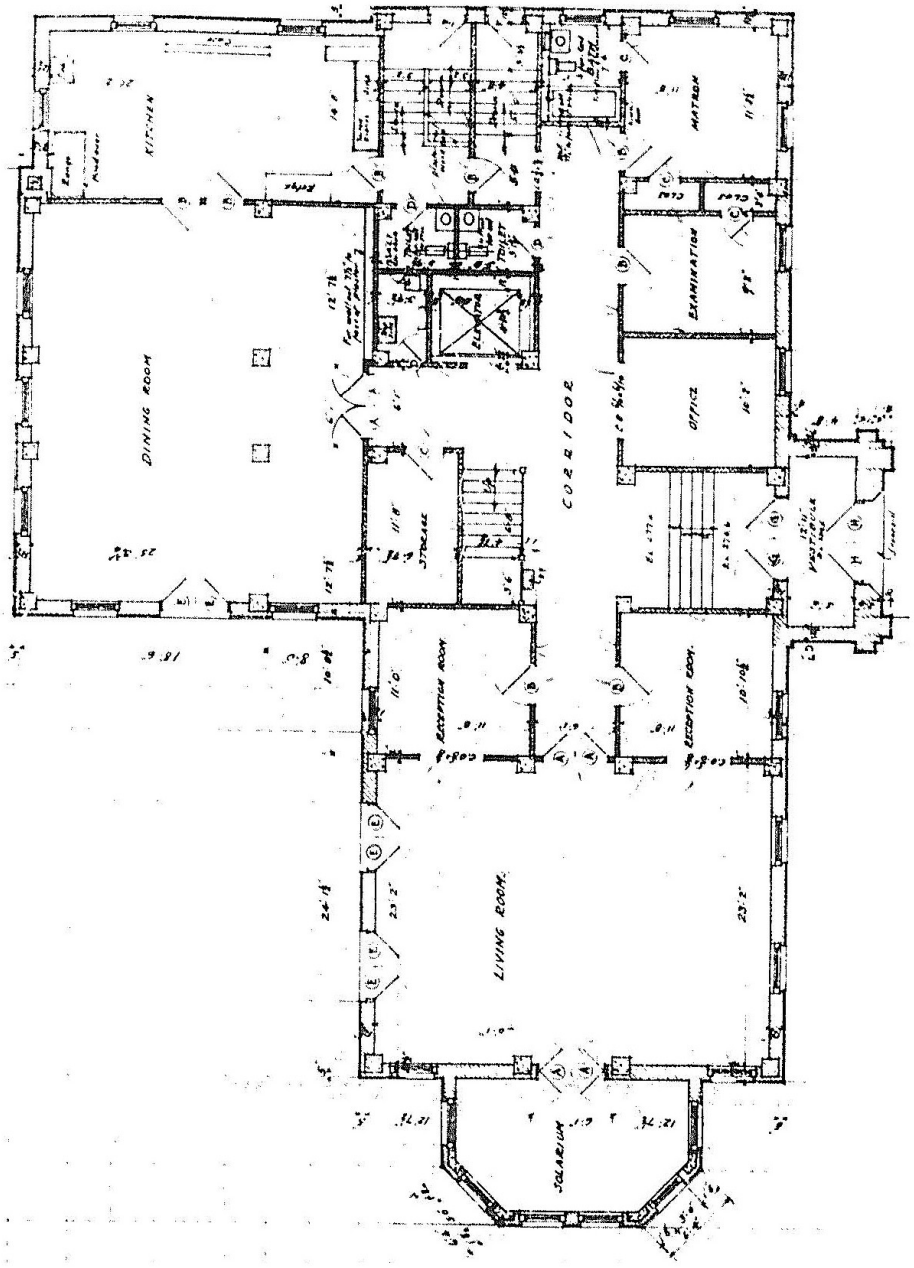
Home for Convalescent Employed Women, west elevation

Figure 8



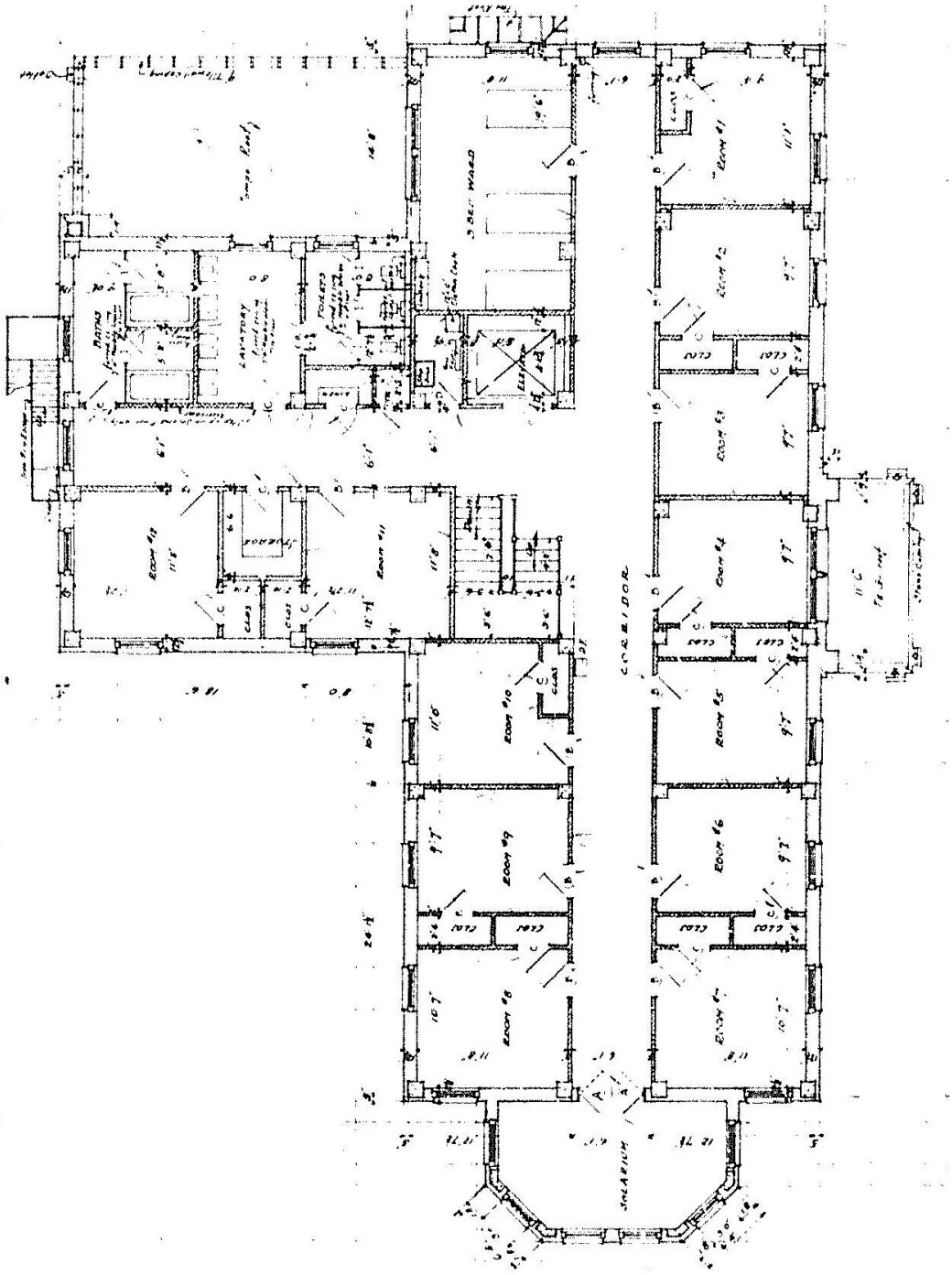
Home for Convalescent Employed Women, south elevation

Figure 9

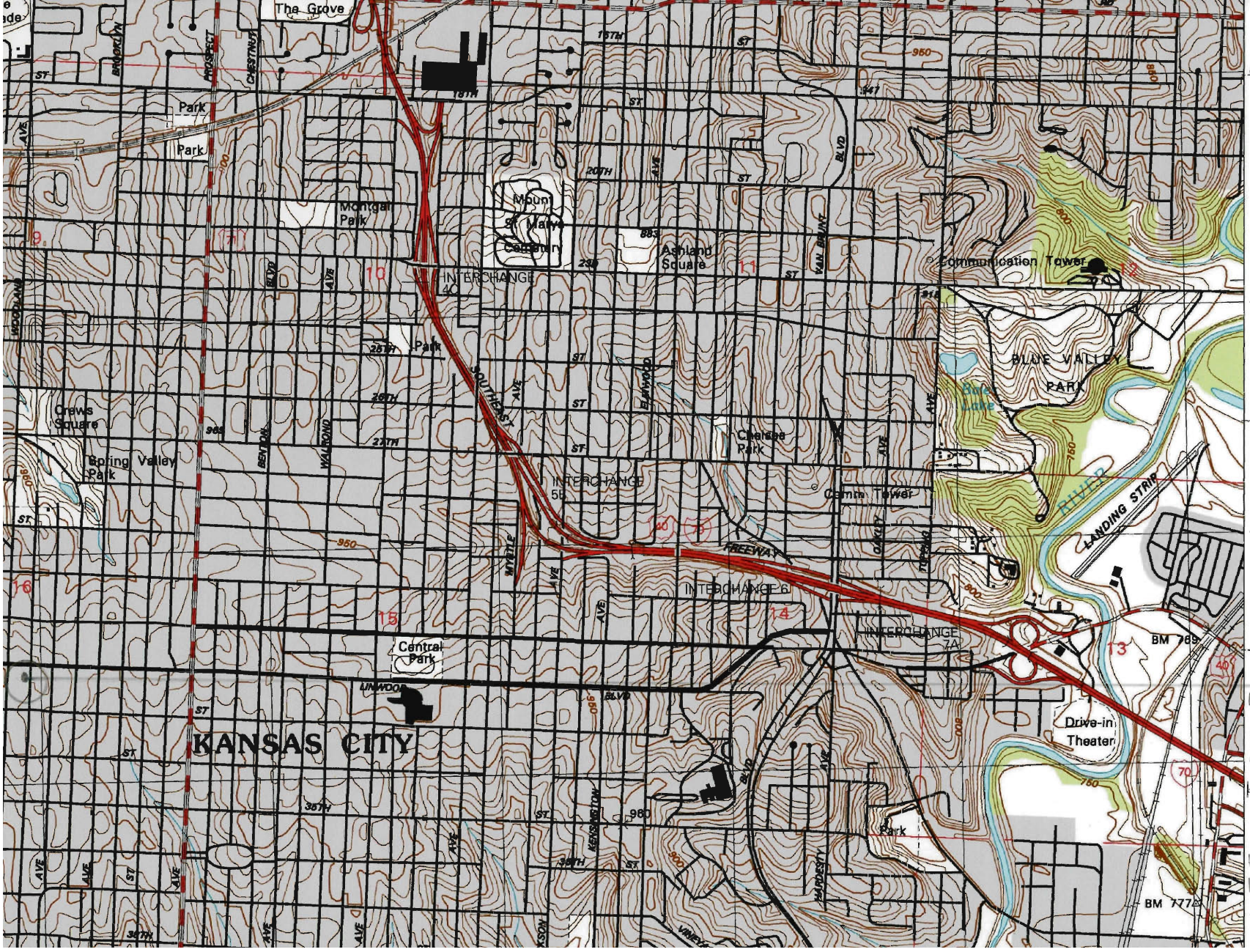


Home for Convalescent Employed Women, 1st floor plan

Figure 10



Home for Convalescent Employed Women, typical upper story plan



Linwood Presbyterian Church and Home for Convalescent Employed Women
Kansas City, Jackson County, Missouri
UTM Reference: 15/364926/4325473

Linwood Blvd
MICHIGAN AVE
YIELD

LINWOOD AREA MINISTRY PLACE
HEARTLAND PRESBYTERY
PRESBYTERIAN CHURCH (U.S.A.)
LINWOOD PROPERTIES, INC

Woodland Ave
71
71

NO

HAROLD THOMAS CENTER
OF THE PRESBYTERIAN CHURCH

FIRE HOSE
IN CASE
OF FIRE
USE STAIRS
Heartland
Presbytery
Office