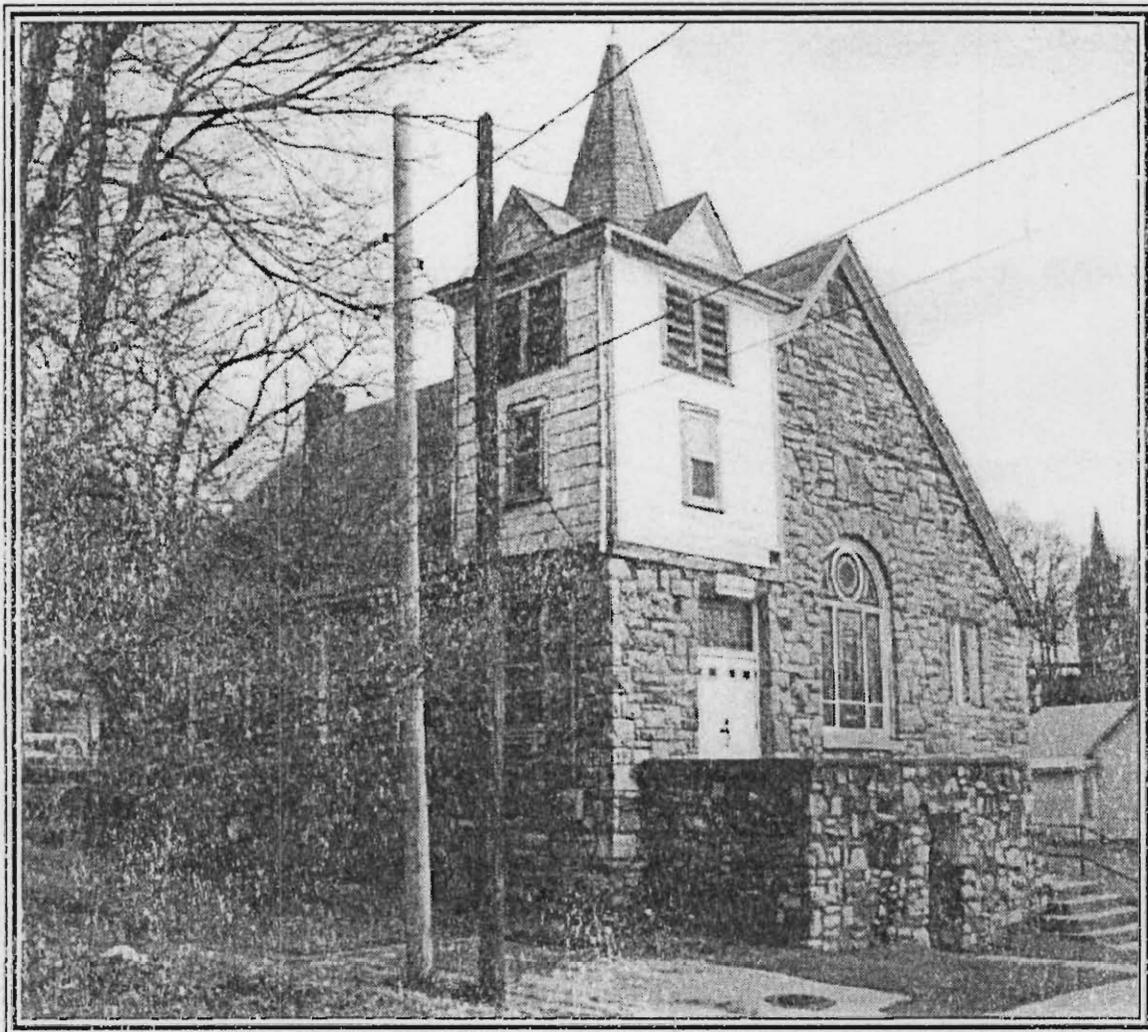


**African American
Architectural/Historic Resources
Liberty, Missouri:
*Survey Report***



**Liberty Historic District Review Commission
September 15, 1995**

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**Prepared by Deon K. Wolfenbarger
Three Gables Preservation
with Brad Finch & Janice Lee**

**for the Liberty Historic District Review Commission,
Community Development Department,
and the City of Liberty, Missouri**

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The City of Liberty began a formal inventory of its historic resources in 1984. This first phase of survey was centered around the Clay County Courthouse. Approximately 100 buildings were inventoried on the four streets which form the courthouse square--Main, Franklin, Water, and Kansas. The next survey phase was begun in 1985, and 275 buildings were surveyed in the residential neighborhoods north and east of the square. The last phase of survey completed before the present project was conducted in 1986-87, and covered the residential areas west and south of the square. 218 buildings were inventoried in this phase.

At the completion of this latter survey project, the *Liberty Survey Summary Report* was prepared. In addition to summarizing the past survey projects, recommendations were also made for future survey projects in Liberty.¹ At that time, a study area referred to as the "Garrison School District" was recommended. This project is the realization of that recommendation.

The African American historic resources survey project was funded by the City of Liberty with a matching grant through the Missouri Department of Natural Resources, Historic Preservation Program, which receives allocations from the Historic Preservation Fund of the Department of Interior, National Park Service, under the provisions of the National Historic Preservation Act of 1966 and subsequent amendments. The project began in January, 1995; inventory sheets were completed for 171 buildings in June, 1995. Accompanying maps A-D show the survey project boundaries; a complete list of inventoried buildings is found in Appendix I.

The African American historic resources survey was conducted by Three Gables Preservation, with Deon Wolfenbarger serving as project coordinator, and Brad Finch and Janice Lee assisting. The survey project coordinator for the City of Liberty was initially (through January, 1995) Dennis Enslinger, Historic Preservation Planner. Doug Hermes, Director of Community Development, served as the final project coordinator for the city. Project coordinator for the Missouri Historic Preservation Program was Steve Mitchell.

¹Deon K. Wolfenbarger, "Liberty Survey Summary Report," (n.p., 1987), p. 90.

METHODOLOGY

Within the project boundaries illustrated in accompanying Map A, there are approximately 270 buildings. As not all of these buildings are historic (greater than fifty years old), only 165 buildings were proposed for inventory in the grant application for the African American historic resources survey. Thus, the first milestone of this survey project was to develop a list of buildings for survey. Utilizing a 1930s era map prepared for the city by Hare & Hare, city staff conducted a windshield survey of buildings in the historic areas of African American settlement. This reconnaissance level survey resulted in a preliminary list containing 205 buildings. As the grant funded inventory of only 165 (+ or - 10%), it was necessary to further refine the list. Thus, all buildings with a known construction date of less than 50 years were removed. Additionally, the survey project focused on buildings which were concentrated within an area of similar buildings; i.e., those buildings which would most likely be contributing to a potential district due to their geographic location.² Sam Houston, lifelong Liberty resident and former City Council member, led the project team on a windshield survey to further refine the list and to provide an orientation to the project.

Thus, not every building older than fifty years (the accepted "cut-off" date for determining historic significance for the National Register of Historic Places) was inventoried. Some buildings have undergone so many alterations in recent years as to no longer retain their historic appearance. If these greatly altered buildings were not located within a concentration of other historic buildings, a survey form was not completed for them.³ For the most part, though, non-inventoried buildings were constructed within the last fifty years. Inventory forms were completed for 171 buildings.

An intensive level survey, as defined by National Park Service Bulletin #24, was conducted in the early part of 1995 for the historic resources listed in Appendix 1. An intensive level survey consists of several phases, some of which are conducted concurrently. These phases are discussed below.

²A windshield survey with city and Missouri SHPO staff concluded that, due to integrity issues, the greatest possibility for National Register listing lay within a district nomination--not individual buildings.

³However, a survey form was completed for altered historic buildings if they were surrounded by other more intact historic buildings. This allowed for a complete assessment for historic designation of a potential district.

Field Survey

A field survey of the two areas (north & south) consisted of a visual inspection of every building proposed for inventory. The focus of the field survey was the architectural qualities of the individual buildings, and the landscape qualities of the district as a whole. The buildings were described in terms of architectural style or vernacular type, construction materials, and architectural features. The survey was conducted on foot, and the information was recorded in the field on black & white 35mm film.

Archival Research

Archival research included a review of city and county records; historic city, plat, and Sanborn maps; old photographs; local and county histories. City Hall and the Clay County Archives were the primary sources of most of this information. However, documentation was limited. Building permits for the city are not available before the mid-1920s. There are no historic city directories. County tax records are not available. Water permits were recorded after 1908, but were of limited use for buildings constructed prior to this date. Additionally, due to the socio-economic conditions of the period, city water may not have been available or affordable for all of the residents within the survey area. Hence, some obviously historic buildings may not have had water hooked up until the 1940s. Historic plat maps were available but contained limited information. Sanborn maps did not cover the majority of the areas in the survey project until 1924, well after most of the houses had already been constructed.

The city has copies of all of the plats filed, but these were only of limited help in determining construction date. Most of the inventoried buildings were located in the sections of town referred to as the "outlots"--i.e., sections not covered by any plats or additions. The Clay County Archives has a collection of African American articles, and these were very useful in providing an overall context for the city and county. There was limited information about individual buildings, however. Thus the overall lack of building documentation, coupled with the traditional lack of written materials about African American history, presented a difficult obstacle in the archival research phase.

Oral interviews with present and former building owners were utilized in many cases, particularly when all other sources of data proved futile. Sometimes this information pointed a direction for further research. Due to the overall lack of resources, however, the estimated date listed on the inventory form is generally conservative. The first available information about a building may not appear until the 1910s, for example. If the style or vernacular housing type indicated an earlier construction date, though, a circa 1890s date may have been recorded. It is likely that many of these buildings lacking documentation were constructed much earlier. Therefore, any evaluation of their significance should focus on property types and ethnic heritage associations, NOT how old the buildings are.

Recordation

Missouri's State Historic Preservation Office (the Historic Preservation Program of the Missouri Department of Natural Resources) has recently developed a new inventory form, which differs from the forms used in the past in Liberty (shown in Appendix II). This inventory form is arranged to facilitate input of data into the state's mainframe computer by state employees. After this, the data can then be sorted according to various characteristics, after making a request to the Missouri Department of Natural Resources. The actual time require to complete a search of the data base is minuscule; however, in reality the process can take several months. At the minimum, the information is not entered into the state's data base until **after** the completion of this project. Thus the results would not be available for summarizing in this report. For the purposes of this report, and also for the ease of future use by the City of Liberty, the survey information was entered in the commercially available program **dbaseIII** as the prime database.⁴ The information was then imported into a word processing program for printing onto the state's forms.

The continuation sheets for the Missouri Historic Building Inventory Forms are recorded in **WordPerfect 5.1**, and are thus readily retrievable. Also with each form, at least one 5x7" black and white photograph was developed for the Missouri Department of Natural Resources. Maps were prepared by the City of Liberty.

Evaluation

After compiling the field survey results and the background research, the data was reviewed for broad patterns of historical development that were represented by the extant historic resources. A brief outline of the historic contexts, as defined in National Register Bulletin #24, was developed for the *Liberty Survey Summary Report*, and a complete development of one context--"The Courthouse Square in Liberty, 1858-1940--is found in the National Register multiple property submission *Historic Resources of Liberty, Clay County, Missouri*. Expected property types were presented in the *Liberty Survey Summary Report*. However, not only was the summary report completed nearly a decade ago, but this survey project covers previously overlooked property types in Liberty. Therefore, it was expected that new contextual information would be discovered, as well as new property types developed. The continuation sheets for the inventory forms of this survey, as well as the historic summary which follows, continues to add to the knowledge of Liberty's developmental history.

⁴**dbaseIII**, or virtually any other commercially available program, has the advantage of being able to be run on most desktop PC's. This allows a city or any other agency full access to the local data, thereby making it more valuable for local planning efforts. The information in the program can be imported into various word processing programs, which can then print it onto Missouri's form. **dbaseIII** can also be imported into a number of other database programs, including those presently under consideration by the City of Liberty.

Buildings were evaluated according to the Secretary of the Interior's Standards, first for individual eligibility to the National Register of Historic Places, then for their potential to contribute to a National Register district, and lastly for their potential for local historic designation. These evaluations were then noted on a map. Where sufficient concentrations of buildings indicated the potential for listing on the National Register or for local historic designation, district boundaries were also indicated. It is possible that in areas where there were not sufficient concentrations to warrant a historic district, that a few historic buildings would be eligible for inclusion in a potential Multiple Property nomination.

In order to get a better idea of the physical and historic characteristics of the individual buildings as a group, the database program was used to summarize various fields on the survey form. These are presented in the historical summary and physical description sections which follow.

A few non-historic buildings (i.e., constructed within the past fifty years) were located within groups of older buildings. Some of these were built immediately after World War II, and are within five or ten years of being considered historic themselves. A few of these were included within the survey project. Most, however, were **not** inventoried in this survey project. They require at least some minimal form of documentation in order to have a complete understanding of the survey project area. It is recommended that city staff complete a reconnaissance level survey form for these non-inventoried buildings.

Location of Information

The original inventory forms and a survey report are stored in Jefferson City, Missouri with the Historic Preservation Program, Missouri Department of Natural Resources, along with the 5x7" photographs. The data is also retrievable from the state computer database. The City of Liberty has copies of the computer database, survey forms, report, 3½x5" photographs, and the negatives located in the Community Development Department at City Hall. Liberty plans to transfer the data from the state's survey forms onto a form specifically developed for the city, so that the information is presented in a more easily read fashion.

LIBERTY'S AFRICAN AMERICAN RESOURCES SURVEY
HISTORICAL SUMMARY

LIBERTY'S AFRICAN AMERICAN RESOURCES SURVEY **HISTORICAL SUMMARY**

The introductory paragraph of the National Register multiple property submission, "Historic Resources of Liberty, Clay County, Missouri," presented an outline of the following historic contexts for the city:

- Exploration and Settlement in Clay County, 1817-1860.
- The Courthouse Square in Liberty, 1858-1942.
- The Real Estate "Boom" and Residential Growth in Liberty, 1866-1896.
- Suburban Residential Growth in Liberty, 1896-1941.
- The Education of Citizens" Liberty and Beyond.
- Transportation in Clay County.

That document covers the commercial development of Liberty in detail. Coupled with the *Liberty Survey Summary Report* and other publications, a fairly well-documented history exists for most of the community. However, neglected in most studies, including the past historic resources survey in Liberty, has been the role of ethnic groups in the city's history. In particular, African Americans in Liberty have played key roles in the development of the city, yet have been the focus of few studies. Yet many of the earliest residents of the city were African Americans, and some present families can trace their roots in the community to before the Civil War period. The oldest church in Liberty, the First Baptist Church, is associated with African American heritage. Since this rich and deep heritage has not been adequately recorded in the past, there are still many unanswered questions about the African American experience in Liberty. To provide a better background for an overview of the local history, a brief discussion of African American history in Missouri is first presented.

The African American Experience in Missouri

Prior to the Civil War, most African Americans in Missouri lived in what R. Douglas Hurt, author of *Agriculture and Slavery in Missouri's Little Dixie*, has termed "Little Dixie." New settlers to these counties came primarily from the Southern states of Kentucky, Virginia, and Tennessee. The Southern culture that these settlers brought with them included commercial agriculture in the form of tobacco, hemp, and hogs, which in turn was dependent upon slavery. Hurt identifies the following seven counties as the heart of antebellum Little Dixie: Clay, Lafayette, Saline, Cooper, Howard, Boone, and Callaway. The slave population of each county in 1850 comprised at least 24 percent of its total population. These counties ranked among the top ten slave counties (by population) in the state, and were leaders in tobacco and hemp production.

Hemp and tobacco crops dictated intensive, back-breaking labor requiring many hands--work deemed more suitable for slaves by the farm owners. Accordingly, most African Americans living in antebellum Missouri were brought there as slaves for agricultural work. A relatively few African Americans were free. They worked as laborers, particularly on the levees or river boats, and as domestics. Before the Civil War, free African Americans could own property (including slaves), sue and be sued, and testify in court against one another. Otherwise, law and social mores tightly restricted their actions. Beginning in 1835, free African Americans in Missouri were required to have a license. An 1859 measure that just missed being enacted would have required free African Americans in Missouri to either emigrate or become slaves. In 1860 Missouri had 3,572 free African Americans and 114,931 slaves.

The Civil War brought many changes for African Americans in Missouri. Many took advantage of the opportunity to escape slavery by joining the Union Army. Missouri had seven African American regiments. The African American soldiers' freedom was only comparative, however, since African Americans were treated unequally and were likely to be killed if captured by Confederate forces. A more positive by-product of African American involvement was enhanced self-esteem, as African American soldiers had more freedom of action and control over their lives than when they were slaves.

The freeing of Missouri's slaves on January 11, 1865, effected even more drastic changes in the lives of African Americans. Increased opportunities were met by almost as many obstacles. The first order of business was attempting to find family members dispersed by the slave trade. These efforts were time-consuming, expensive, and often fruitless. Then, ex-slaves had to begin new lives with little or no resources, and few jobs available to them. Many white Missourians still opposed the idea of emancipation, even if they had to comply with it in practice. Some African Americans responded to the animosity against them by leaving the state. By 1870, the number of African Americans in Missouri had dropped to 6.9 percent of the total population. Most who stayed settled in the counties along the Missouri and Mississippi Rivers, where they were obliged to find jobs with former masters or other whites. Most worked as farm laborers, with the women often working as domestics. During the 1870s some freedmen earned lower wages than those paid to hired slaves before the war.

From the latter decades of the eighteenth century up to World War I, African American progress was halting. The social and economic turmoil of the late 1800s spurred an increase in lynchings, particularly of African Americans. These heinous acts were especially prevalent in Missouri, where fifty-one of the eighty-one Missourians lynched from 1889 to 1915 were African Americans. Housing for African Americans was hard to find and often substandard. A consequence of poor living conditions, general poverty, and persistent discrimination was the rise of African American businesses, fraternal organizations, and lodges. General opportunities for advancement were so limited,

however, that by the start of World War I, African Americans were leaving the state in large numbers. Those who stayed tended to move to cities.

Following World War I, particularly in the mid-1920s, the Ku Klux Klan enjoyed renewed popularity nationwide. By 1924, 50,000 to 100,000 Missourians belonged to the Klan. The revival was spurred largely by the influx of European immigrants. Foreigners, Catholics, Jews, and African Americans alike were excoriated for their allegedly un-American influence. The relative proximity of St. Joseph, a comparative "hotbed" of Klan activity, probably affected the Clay County area.

The African American Experience in Liberty and Clay County

Slavery was common from the time Clay County was organized in 1822 with Liberty as its county seat. Early settlers came primarily from the Carolinas, Virginia, Kentucky, and Tennessee. Although slavery was prevalent in the area, there were no large plantations, and large numbers of slaves were not needed. Slave-owners used slaves as field hands, housekeepers, gardeners, and nurses. A visitor to the area in 1820s noted that African American women were employed as maids and cooks because few white women would hire out for these jobs.

During the next three decades, slavery was an essential component of economic prosperity in Liberty and the county. By 1849 the population of Clay County consisted of 6,882 whites, 2,530 slaves, and 14 free African Americans. In Liberty 49 individuals owned 157 slaves in 1850. This constituted an average of nearly three slaves per owner, not counting Col. A. Lightburne, who owned eighteen. The total African American population (freed and slaves) was just over 20% of the city's 827 population in 1850. In 1860 the number of slave-owners in Liberty had grown to 82, and the number of slaves totaled 346. The greatest number of slaves were owned by J.T.V. Thompson with forty, S.R. Shrader with eighteen, and Col. A. Lightburne with twelve. The remaining seventy-nine slave-owners each had an average of 3.5 slaves. In that year slaves comprised 25 to 37 percent of the total state population, and approximately 27% of Liberty's population.

Articles in the *Liberty Tribune* indicated a brisk slave trade, with ads simultaneously offering slaves and livestock for sale. Many ads also called for the return of runaway slaves. Slaves were considered such valuable property, comprising parts of dowers and inheritances, that white men were hanged for stealing slaves or helping them escape.

The annual Clay County slave auctions held on the courthouse steps were important to the area's economy before the Civil War. The first auction was held in approximately 1835, after the first permanent courthouse was completed. An observer of an 1849 auction later recalled two classes of slaves: "good, tractable, obedient Negro servants," who comprised the majority, and "the bad, incorrigible type slave who had run away from

or attacked his master, or who had become dangerous to society."⁵ In 1854 slaves sold for \$1,200 to \$1,400 each. At one of the last auctions, held in January 1859, \$20,000 worth of slaves were sold. By 1861, when Union troops occupied the county, slave auctions had ceased.

During the 1850s, the pro-slavery town's population grew to about six hundred people. Slave trade was heavy in this decade. The potential free-state status of nearby Kansas created much unrest, however. Many Liberty slave-owners worried that the proximity of a free state would increase the opportunities for slaves to escape. Previously, the nearest free state had been Iowa, which was nearly one hundred miles away. These fears occasionally materialized. In 1859 three abolitionists aided the escape of fourteen slaves from Clay County and the surrounding area. A recovery group of about ten men, including some of the most prominent Liberty citizens, tracked the group into Kansas, and captured the slaves near Lawrence. The slaves were returned to Liberty and three of the "conductors" of the Underground Railroad were jailed. Such incidents prompted many area citizens to assist pro-slavery forces in the Kansas Territory. The proslavery activity in Liberty exacerbated border guerilla warfare waged in the area.

Treatment of slaves in Liberty and Clay County was typical for the period and for the Little Dixie area. Lynchings were common, even if guilt was unproven. The last lynching in Clay County occurred in Excelsior Springs in 1925. Fear of lynchings were only one concern for slaves. Before the Civil War, no slave in Clay County was allowed to be out at night without permission from his master, owner, or other "responsible white person." In 1824 the county court established neighborhood patrols that watched roads, camp-meeting grounds, river landings, and other places African Americans were likely to congregate. Patrol members whipped slaves found outside without a permit after nine o'clock. Liberty had its own patrol by 1827.

As in other pro-South states, life was arduous for slaves.⁶ Labor was hard, hours long, and material possessions--and comforts--almost non-existent. Christmas week, a holiday allowed most slaves, provided one of the few bright spots. The only required duties were feeding stock, keeping up fires, and cooking. The slaves held dances, parties, and games, and feasted on opossum and raccoon suppers. It was the custom for area whites to stroll down to observe the festivities.

Relatively few African Americans obtained freedom before the Civil War. In 1829 the first deeds of emancipation were filed in Clay County, when three slaves were freed by their masters. Court records show additional instances of emancipation before the war,

⁵William E. Dye, "Slaves Sold on Courthouse Steps," *Kansas City Times*, 16 March 1972.

⁶See Lorenzo J. Greene, et. al, *Missouri's Black Heritage*, Columbia: University of Missouri Press, 1993, for more on slave life in Missouri.

but these were exceptions. In 1854, for example, five freed African Americans took out licenses that stated they agreed to live peaceably in the county, and posted bond to swear that they would not disturb the peace.⁷

Beginning in the 1860s the African American population in Liberty steadily declined. It totaled 14.1 percent in 1931 and less than 3 percent in 1970. Little has been written about the lives of post-Civil War African Americans in Liberty, but research performed for this survey indicates that their experiences were similar to those of African Americans in other small, previously pro-Southern towns in Missouri.

African American Housing in Liberty

Historically, the African American population in Liberty has been concentrated in two areas. The first area is bounded by Francis Street on the north, N. Main Street on the east, Mississippi Street on the south, and N. Morse Street on the west. It appears that they were set aside for African Americans from the beginning, although documentation has not been found to verify this assumption. The section west of N. Grover was called "Happy Hollow" (it is currently Ruth Moore Park). A second major section is bounded by Shrader, Pine, and Ford Streets on the north, Jewell and Leonard Streets on the east, Murray Road on the south, and the Burlington Railroad on the west.⁸ This area near W. Shrader is popularly called "The Addition," or New Liberia (the name of the plat). The basic geographic distribution defined by these two areas has remained fairly constant through the present, and is illustrated by a 1930s map showing distribution of school-age by race.

As was typical in geographically segregated towns (and most towns were) Liberty residents wanted to maintain the separation of living areas. The official position of white residents in the 1930s, for example, seemed to be that African Americans were a "useful element" whose welfare should be safeguarded, but that separation of housing areas "be

⁷Clay County did show some generosity to African Americans after the Civil War. Court records show that the county frequently aided former slaves, especially elderly ones. In 1866, for example, Joseph H. Rickards was paid \$20 for supplying necessities to the elderly and infirm former slaves that had belonged to a now-deceased master.

⁸The African-American neighborhoods fell into the following platted subdivisions: outlots in the Original Town of Liberty, platted about 1823; Corbin Place, was platted in 1888; Arnold's Addition, was platted in 1886; New Liberia, platted in 1888; Petty's Addition, was platted in 1889; Adkin's Addition, platted in 1881; Willmott's Addition, platted in 1899; Michael Arthur's Second Addition, platted in 1870; Suddarth Place, platted in 1890; Morse's Addition, was platted in 1884; Peter's Addition, platted prior to 1877; M.B. Brown's Subdivision, platted in 1887; and Bird & Glasgow Addition, platted prior to 1877.

In 1930, the two sections were defined as follows: the most populous section was bounded by Corbin Street on the north, Water Street on the east, Mississippi on the south, and Morse Avenue on the west. The second area was bounded by Pine Street on the north, railroad tracks on the south and west, and a creek on the east.

controlled by mutual agreement between the races."⁹ The proposed method of enforcing segregation was to continue confining African Americans to the two main districts in which they already lived, since there existed "ample area within these districts."

Conditions in these district were, of course, not equal to those in the white portions of town. Houses in the African American sections tended to be smaller, and, given the greater poverty of African Americans, in poorer condition. Electricity, water, and telephone service were installed at later dates than in white homes. Because many of the houses were not supplied with water, it had to be drawn from springs, such as the ones near the present Franklin Elementary School at Mill and Gallatin Streets, and near Pine and Missouri Streets.



Possibly a "hall & parlor" house with gable end turned towards the street, this small home had additions over the years to increase living space. Demolished during the course of the survey project (325 N. Main).

Housing standards were particularly low during the Depression. A 1938 newspaper article admitted that "there is not a house that [African Americans] can buy, or rent that is fit to live in, and in a number of cases there are several families living together in very crowded quarters."¹⁰ The housing shortage was exacerbated because many white families were on relief and, unable to afford houses in the white portion of town, bought homes in African American neighborhoods, displacing African Americans from the only neighborhoods open to them.

Even after segregation was declared unconstitutional, African Americans did not move out of the two traditionally African American sections in great numbers. Some, particularly those who had lived in the area for many years, stayed because they were older and had neither the desire or financial resources to move. Many younger African Americans who could have afforded housing in previously white areas moved out of Liberty because of the lack of job opportunities. Brooks Landing, south of S. Main Street, was important as the first low-income housing area in Liberty, but because of the relatively few houses constructed (fourteen in 1989) it has not had a significant impact on the housing situation. The current rise in housing prices has meant that even fewer African Americans can move into previously white areas.

⁹Hare & Hare, "A City Plan for Liberty, Missouri: Report of the City Planning Commission, 1930-34,"

6. Hare & Hare not only recognized the existing segregation but perpetuated the practice in planning by preserving these geographic divisions.

¹⁰"The Liberty Negro is Title of Church Paper," *Liberty Tribune*, 26 February 1938.

Some major physical changes have occurred in the two African American sections. In 1939, houses were moved from S. Prairie Street, between Mill and Shrader Streets, to make room for the construction of the Franklin Elementary School. The area called Happy Hollow was transformed into Ruth Moore Park in the 1970s. The construction of Brooks Landing subdivision entailed the removal of existing houses in an area which had become less populated and somewhat neglected. Fourteen new houses, estimated at \$43,000 each, were constructed in 1989. Newspapers also tell of several attempts to rezone traditionally African American areas from residential to commercial. The African American community strongly, and successfully, protested the proposed rezonings. These would have resulted in, for example, the construction of a tin building near the Baptist church, and a car repair garage in the northwest part of the city.



414 N. Gallatin was moved from S. Prairie during the construction of Franklin Elementary School in 1939.

African American Institutions in Liberty

African American institutions, whether social, religious, or commercial, provided the social, economic, and cultural advantages denied African Americans by white society. Churches and lodges contributed greatly to social life by holding fairs, picnics, suppers, and dances. They were also important as ties to other communities--travelers could stay at homes of members of sister lodges or of church members, often the only lodging available to them. Before the end of official segregation, African Americans operated businesses out of their homes, by necessity. They were not allowed in white establishments, and were not allowed to rent, even if they could afford to, business quarters in town. Segregation, although it achieved nothing else positive, did foster a sense of community for a group that was excluded from full participation in white society.

Education

Between 1847-65, educating African Americans was illegal in Missouri, primarily because an educated slave was considered more likely to rebel. Funds were raised by private subscription for African American children in Missouri after the war, but public schooling would soon replace private instruction for both white and African American children. The first major provision for public education was made in 1865, when the state constitution required public school education for all school-age children (those between the ages of five and twenty-one.) City, village, and township boards had to

supply schoolhouses for African American children if their number within the area of jurisdiction exceeded twenty. This number was reduced to fifteen in 1868. Schools in theory were to be equal to those for white children but in practice were much inferior.

The next two decades brought more provisions for African American education, but this legislation simultaneously reinforced segregation. By 1870 the Missouri Superintendent of Education could boast that the state provided a greater proportion of schools for African American children than the other former slave states. The number of such schools did increase from 34 in 1868 to 212 by 1871. At the same time however, only 4,358 out of 37,173 African American school-age children were attending school by 1872. Legislation in 1875 stipulated that African American schools should be separate from white schools, and the 1879 legislature made it the duty of the state superintendent of public instruction to establish schools whenever the board of education of towns or cities neglected or refused to. Legislation in 1889 made it unlawful for the two races to attend the same schools. These two pieces of legislation actually reduced educational opportunities for African Americans in rural areas: in small communities African Americans and whites had previously been educated together because of the economic impossibility of providing separate schoolhouses.

None of the legislation produced from the 1860s through the 1880s was able to insure that African Americans received equal education, or any education at all in some cases. Most Missourians' feelings about emancipation in general and African American education in particular were ambivalent at best. Given overall resistance and the relative paucity of educational funds, African American education continually suffered. Each piece of legislation was enacted to close loopholes in preceding legislation, but none were fool-proof: enterprising school boards and local officials found many ways to get around Missouri school laws. In many areas, officials fudged census figures and neglected to hire teachers, select school sites, or provide funds for African American education. Such provisions for African American education that did exist were almost always inferior to those provided for white children. Less money was expended per pupil in African American schools, the buildings were smaller and in substandard condition, and the school terms were shorter. Average attendance was also lower than in white schools.

Education for African Americans improved only slowly in the twentieth century. As of 1911, the state still made few provisions for the education of African American children. There were only eight African American high schools in Missouri by that date, although this number did increase to fifteen in 1915. One historian has noted that in the early 1900s, African American elementary schools outside of cities were "disgraceful." Into the late 1920s, schools for African American (with some exceptions within St. Louis and Kansas City) remained inadequate. As late as 1928 at least four thousand African American children lacked access to schools. School districts outside of metropolitan areas claimed that they had barely enough funds to maintain schools for white children, and that since few African American residents paid school taxes, school boards could not

be expected to do much for African American children. Some districts argued that there were too few African American children in their districts to justify building and maintain schools for them, and that there were no schools in the county to which they could be sent. Salaries were lower, sometimes nearly by half, for African American teachers, especially female teachers.

Early schools for African Americans, both in Missouri and across the country, were held in churches, homes, or other "make-shift" facilities. When schoolhouses were built, they were usually of the traditional one-room design, were constructed of frame rather than brick, and had few amenities. By 1900 more substantial schools were being built. A number of African American schools in Missouri were built through Works Progress Administration grants. By 1939 Missouri had approximately 260 elementary and high schools for African Americans.

African American education in Liberty followed the general pattern within the state, with public facilities not provided until the late 1800s. The first school for African American children is commonly believed to have been a subscription school that was established at the end of the Civil War. Mrs. Laura Armstrong taught the school in a room of her home, which was located on W. Mill Street, between Gallatin and Prairie Streets. Students paid \$1 a month, and attendance was said to have grown rapidly.¹¹ Lucretia Robinson is thought to have taught the second African American (and Indian) school in Liberty at her residence on 446 N. Water Street. The third school met in the Old Rock Church, located on a hill near where Garrison School is now located.

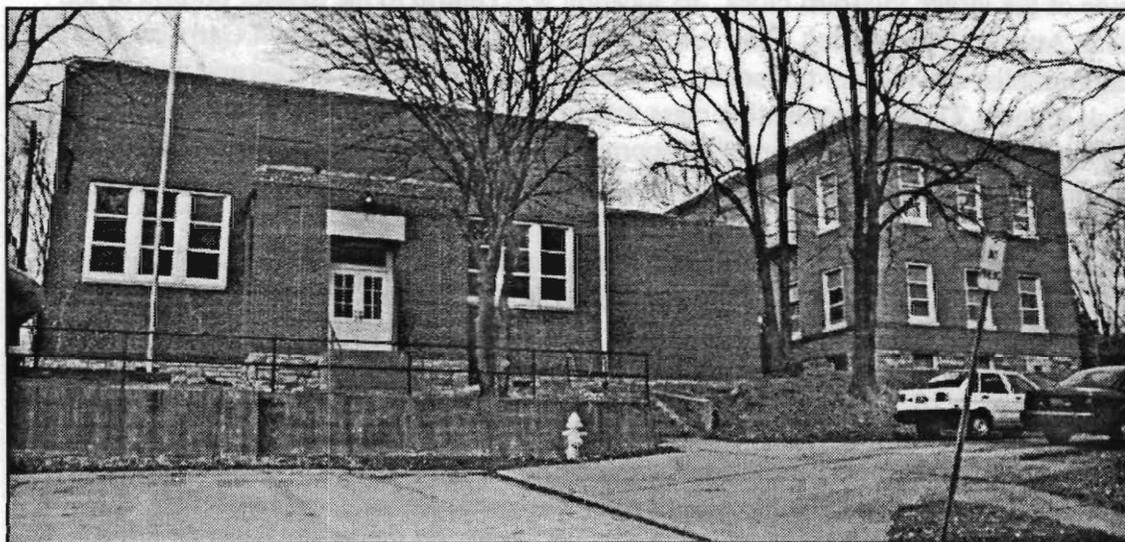
The original Garrison School, a three-room brick structure, was built in 1880 on the present site of Garrison School, at 502 N. Water Street. It was a grand facility compared to the usual frame, one-room schoolhouses provided for African Americans who lived outside of the larger Missouri cities. Its location was central to the greater portion of the African American population. The school was named for William Lloyd Garrison, the noted journalist and slavery opponent. It offered eight elementary grades and two years of high school. The first graduating class was in 1891. By 1910 the school enrolled 117 students. After this building burned in approximately 1911, the school met in the nearby Masonic Hall until the current building was constructed shortly thereafter.

For the first half of the twentieth century, African American and white education remained unequal. School district figures from 1922 provide a typical example. In that year, Liberty enrolled 117 African American students and 905 white students. The school district employed twenty-nine white teachers and five African Americans. The most

¹¹One unsubstantiated written account, which is not corroborated elsewhere, states that in 1867 an African American man taught the first African American school in Liberty. He was also said to be the first African American commissioned by Governor Thomas Fletcher to establish free schools for African American children. Black History Files, Clay County Historical Society Archives, Liberty, Missouri.

highly paid were white male high school teachers at \$1,039.50 per year, followed by white female high school teachers at \$926.10 per year. The most poorly paid were African American female elementary school teachers, at \$607.50 a year, followed by African American female high school teachers at \$630 a year. This disparity was in no way unusual, for differing pay scales based on sex or color were commonly accepted practices during this period. The school board might have justified (though it is doubtful that justification would have been called for) the racial pay disparity because of the fewer hours of college education completed by the African American teachers. Four of The African American teachers had completed 60-89 college hours, and one had completed at least 120 hours. In contrast, five of the white teachers had completed 90-119 college hours, and twenty-four white teachers had completed 120 or more college hours. The one African American teacher with 120 or more college hours apparently did not earn more than his less-educated African American colleagues. The lower number of college hours completed by African Americans was not unexpected, since opportunities for higher education were so limited.

The 1930s were a busy period for Garrison School. Although the school remained small, having only six graduates in 1935, in that year the high school track team took third place in the state. It was the only high school with less than one hundred students that was listed in the top ten for track. Also in that year, a newly organized PTA managed to procure a first aid medicine cabinet from the Board of Education, although the parents had to stock the cabinet themselves. By 1939 the building had become worn and was somewhat outgrown, as attendance had grown to approximately 142 in 1938. Remodeling and an east addition were completed in 1940, financed jointly by a Public Works Administration grant and bond funds. Two lots were also purchased in order to accommodate the addition of a combined auditorium/gymnasium and more classrooms. During this and the next decade, the number of graduates per year averaged about seven.



Garrison School in 1995. The oldest portion of the building is on the right side on the photo.

In 1953, under pressure from school patrons, the Board of Education voted to close the high school section of Garrison School and transport students to Lincoln High School in Kansas City. Parents requested that the students be transferred so that they could take advantage of the more extensive course of study and the additional activities offered by a large high school. After desegregation in 1954, the building was remodeled to serve as a Kindergarten. It was furnished with a gas furnace, new drinking fountains, new flooring and lights, and a hard-top playground. A hot lunch program was offered.

Although arguably large enough to house all of Liberty's school-age African Americans, Garrison School did not offer facilities equal to those enjoyed by whites. According to former students, the building was not well-maintained and schoolbooks were worn, out-dated cast-offs from the white schools. Individual teachers sometimes taught more than one grade. Newspaper articles do indicate that the school had a number of outstanding athletic teams through the years.

Garrison School is significant for being the site of the only public education facility for Liberty African Americans from the early 1900s until the 1950s, with the current building serving this function for nearly half a century.

Churches

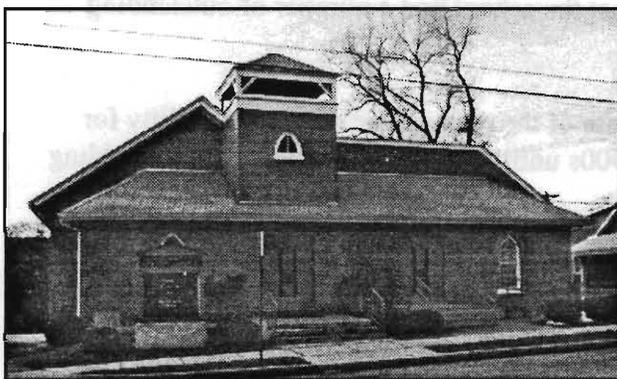
Prior to the Civil War, whites and African Americans in this country worshiped in the same churches. During the war it was considered particularly prudent to keep African Americans as members of the white churches. Most slaves never felt completely at home in the white man's church, however. The slave recognized that "the master could be at ease in any part of his church edifice. It was all his and he moved about through its aisles as a free man, but the slave was limited in his privileges, and was counted as a good man only as he kept within the limits assigned him."¹²

Beginning in the 1800s, African Americans frequently joined the Baptist church. The freedom and democracy of the Baptist Church enabled African Americans to participate in church affairs earlier than they were allowed to in other denominations. The earliest Baptist churches also allowed whites and African American to worship together within certain limits, although separate treatment gradually became more common. African American were given different hours for worship, for example, or were physically separated from the white congregation. The Methodist Church was the other popular choice for African Americans, because of its egalitarian gospel. As with the Baptist Church, however, equality did not fully extend to African Americans. African Americans might be given Communion separately, and only after whites had received it. After the Civil War, during the early African American independent church movement, African

¹²Walter H. Brooks, "The Evolution of the Negro Baptist Church," *Journal of Negro History* 7 (January 1922): 41.

Americans still gravitated toward the Baptist and Methodist churches. African Americans preferred these denominations because of the more emotional form of worship, the absence of formal ritual, and the greater leadership opportunities offered to ministers.

Early African American churches in Liberty met in varying locations. Before 1874 the Baptists and Methodists worshiped together in the courthouse, then a barn on Missouri Street. During this period the school board purchased property on the site of what is now Garrison School for use as an African American school. (The property had previously belonged to the Primitive Baptists).¹³ The "Old Rock School" served as a school during the week and a meeting place for congregations on Sundays. According to one account, the Baptists and Methodists held their services on alternating Sundays.



The First Baptist Mount Zion Baptist Church at 336 N. Gallatin, as it appears in 1995. The oldest part of the church is on the left. Concrete columns in the basement show the impressions of the lard cans which were used as forms.

The First Baptist Mt. Zion Church was the first African American church to be established in Liberty.¹⁴ Rev. William Brown organized the church in 1843 when he was in his late teens. After worshiping in the locations described above, the Baptist congregation purchased the present lot on N. Gallatin and constructed a church in approximately 1874. An early member noted that some of the early members "never learned to read a chapter or even a verse of the Bible, but could quote very correctly many passages of Scripture."¹⁵ A church

history states that the parsonage was built in the 1890s. The first church building was destroyed by fire and the present building constructed in 1915. Several additions have been made to the church. The most recent is the educational wing and baptistry, added in 1986. The church offered a variety of activities for its members. It had at least six choirs

¹³The Primitive Baptist congregation was in existence as late as 1898. In that year they held a two-day meeting at Mt. Zion, probably in conjunction with that church. The event drew a Sunday crowd of 1,500 people.

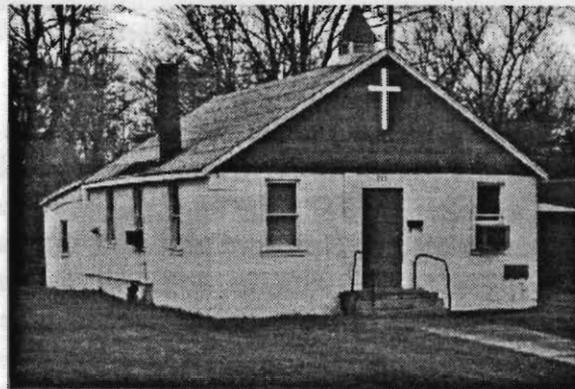
¹⁴The Mt. Zion Baptist Church is referred to locally as the oldest church in Liberty--white or black congregations. Other congregations were founded earlier; however, the scope of this study did not confirm whether these other congregations are still in existence. The Mt. Zion Baptist Church is the First Baptist Church of Liberty, however, of any ethnic group.

¹⁵"History of First Baptist Mt. Zion Church, Liberty, Missouri," Black History files, Clay County Historical Society Archives, Liberty, Missouri.

at one time, and other church organizations, which included the Mission Society, the Pride of Zion Club, and the Willa Herring Matrons.

The St. Luke A.M.E. congregation was organized by Rev. Jesse Mills in 1875, and the church building was constructed in 1876 at 443 N. Main. Previous worship sites included the courthouse, and, when that was no longer available, a horse barn at 102 E. Kansas, and then the Old Rock School. The first services in the new church were held September 28, 1876. In 1917 Rev. William Alexander remodeled the church building after a fire. The church partially burned in 1934. By 1938 it had been restored by the Civilian Conservation Corps, and a new basement added. In the early 1940s Rev. A.G. Thurman drew up the plans for the present church and helped the congregation quarry the rock and construct the building by hand. Stone was quarried from the farm of Tom Greene, in north Liberty. He told the church they could have the stone if they would quarry it. The stone was hauled in trucks and then wheelbarrows to the church site, where the church women mixed mortar. Rev. Thurman did much of the mill work himself. It is said that the church was purposely made large to serve as a meeting place for the African American community. The leaded glass windows were added at this time. The new building was dedicated in 1942. In 1978 the structure was awarded Clay County Landmark status. The steeple was replaced in 1985 after it was hit by lightning.

The other significant African American church in Liberty was the Sanctified Church/Church of God in Christ/Humphrey Temple, at 213 W. Shrader Street, established at an unknown date. The church was referred to as the Humphrey Temple after Rolla Humphrey, who helped to build and maintain the structure. It is also colloquially referred to as the "Holy Roller" church.



Humphrey Temple at 213 W. Shrader Street.

Social Organizations

African American lodges date back to the 1700s. As the free African American population grew, a variety of African American societies formed throughout the country. The groups were bound by common interests that included literature, temperance, and the promotion of "brotherly love." Masonic organizations were the most important of these societies. In 1775 Prince Hall, the father of African American Masonry, first sought membership in a white Masonic Lodge in Boston. Turned down because of his color, he next approached a military lodge of an Irish regiment that was attached to the British army in Boston. He and fourteen other African Americans were initiated into the lodge. A year later African Lodge No. 1, the first of its kind, was formed. Today's African

American lodges are descendants of this one. Until 1970, white Masons refused to recognize the African American lodges as legitimate.



The present meeting hall for Liberty Lodge #37 of the A.F. & A.M. at 721 N. Main.

In northern Missouri, enough African American Masonic chapters existed by 1869 for a conclave to be held. The (African American) Liberty Lodge #37 of the A.F. & A.M. was issued a charter in 1877. The first brick Masonic Lodge structure, built in the late 1800s, was once located on N. Main Street, near the Garrison School. This hall was torn down in the 1930s. In the 1980s the lodge met twice a month in a small hall on Grover Street. The lodge had about thirty members at that time. The lodge currently meets at a former residence at 721 N. Main, next to the site of the former lodge. The lodge also sponsored a women's auxiliary organization, the Eastern Star.

Businesses

During the years that African Americans were not allowed to patronize white establishments, African American-owned businesses were numerous. Almost all operated out of residences. In Liberty, the following enterprises have been recorded:¹⁶

¹⁶Addresses and dates are available in only some cases. Attempts were made to trace the addresses and years of operation of African American businesses, but this was not always possible. No city directories are available until the 1960s. Businesses were generally not listed in the telephone directories because they operated out of the owners' homes, and a number of African Americans in Liberty did not have telephone service until as late as the 1950s. The businesses listed here were compiled partly by oral interviews by William Jewell professor Cecelia Robinson and were included in a Juneteenth Celebration booklet.

- A restaurant, and later an undertaker's establishment in the house preceding the residence now at 404 N. Main Street
- The Wiggle Inn nightclub at S. Main and Pine Streets
- Cornelius Bird's well-known greenhouse at 442 N. Grover Street, patronized by both African Americans and whites
- The Singleton Funeral Home, in operation until about 1938
- A grocery store at the corner of the alley at 434 Gallatin Street

- A restaurant operated by Henry and Maggie Pearley, at 215 W. Shrader. The restaurant was famous for its ice cream, which was bought by white residents as well. The restaurant closed in the 1950s, when Mr. Pearley died. The lot adjacent to and behind the restaurant featured a public croquet court and a tennis court in the 1930s-40s.



Dr. Pearley's office (DDS) behind 215 W. Shrader.

Nationally famous African American tennis players played matches on this court. The lot was also used for African American community events, such as fish fries and carnivals during this period. The residence behind the restaurant contained an addition for Dr. Seymour Pearley's dentist office, who may have been the only African American dentist in Liberty during the 1930s-40s. Dr. Pearley practiced primarily in Independence, MO.

- Maggie Collier's beauty parlor
- Grandpa Bealy McShear's Pool Hall
- Riley Allen's barber shop
- J.P. Jones' Auto Repair Shop
- Luther Douglas' Painting Service
- Howard Murray's Refrigeration Service



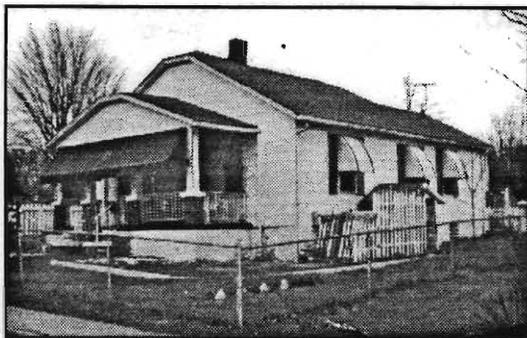
- Sam Houston's Custodial Service
- Burt McGinnis' Disposal and Second Hand Shop
- James Alexander's Horse, Carriage, & Buggy Rental
- Elijah Slaughter's Taxi Service

Significant Community Members

The following (listed alphabetically) were prominent members of the African American community, and were well-known enough in the entire community to receive notice in the local newspapers.

Cornelius Bird (?-1967) owned a well-known greenhouse at 442 N. Grover. His talents and personality transcended the ordinary. One customer noted that "Cornelius lifted plants like babies, not as a new frightened mother might, but with the sure, confident touch of tender love. Mr. Bird gardened because he loved to grow things. . . . The love was apparent everywhere in his greenhouse. It was a riot of color and an aroma of rich dirt inspired by a man obviously praising God that he had such a gift."¹⁷ A newspaper editorial writer said that although Bird was neither wealthy nor influential, "he will be mourned and missed as few other men in Liberty would." To many Liberty residents he was evidently "a trusted counselor, an initiate in the mysteries of what happens to a seed buried in most earth warmed by the sun. They sought his advice and he gave it freely."¹⁸

Otis Bird cooked for Liberty Ladies College, William Jewell College (for more than forty-two years), and the Odd Fellows. He was active in Liberty Lodge #37 for more than sixty years, as well as in the Baptist Church.



The Brooks home at 220 S. Main.

Katie Brooks came to Liberty in 1903, and traveled worldwide as an ambassador for the Kansas City Passport Club. In the 1980s she was instrumental in developing the first low-income housing development in Liberty. Brooks Landing is located just south of her former residence at 220 S. Main Street. The area, which had once been thriving, had become nearly deserted and, except for the

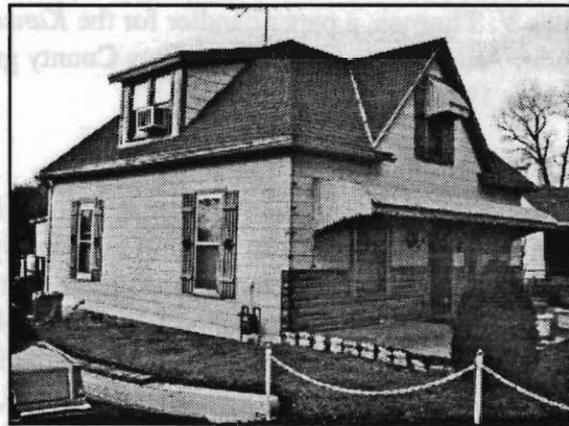
¹⁷Norma Stever, *Liberty Tribune*, 2 October 1967.

¹⁸"Opinion," *Liberty Tribune*, 2 October 1967.

Brooks home, had fallen into disrepair. Mrs. Brooks was nearly ninety when she originated and helped coordinate the project.

"Professor" James A. Gay (1882-1985), his wife Ethel, and their three children lived on Gallatin Street. He was a graduate of Lincoln University in Jefferson City, Missouri, and moved to Liberty in 1910. He taught at the Old Rock School, located near the current Garrison School, until it burned in approximately 1911. Gay served as the principal of Garrison School for twenty-two years and has been credited for suggesting that the school be named for the abolitionist William Lloyd Garrison. He tutored William Jewell college students in Latin and Greek and taught night school to local African-Americans on his own time. Gay also served as Educational Advisor for the Civilian Conservation Corps, which was stationed at William Jewell College from 1933-42. Gay was one of very few African-Americans to hold an administrative position in this organization.

Sam Houston was First District city councilman from 1975 to 1993 and is the only African-American to have served on the city council. As a city councilman, he was instrumental in bringing about needed changes in the African American community. He is also active in the First Baptist Church. Houston is the retired owner of Sam Houston's Custodial Service and a descendent of the Houstons that settled in Clay County in 1844. His wife Mary worked as a legal secretary before retiring.



The Sam & Mary Houston residence at 310 N. Gallatin.

Rolla "Rollie" Humphrey was born to former slaves around Salisbury, MO in 1875. He came to Liberty from Huntsville, MO, as a young man, bringing his wife and three children. He worked for the railroad, then for the city as a street sweeper, for about thirty-five years. By the 1970s he had outlived four wives. He helped build and then managed the church across the railroad tracks from his house: the Church of God in Christ, 213 Shrader Street, referred to as the Humphrey Temple. In 1975 the mayor of Liberty proclaimed July 4, Humphrey's one-hundredth birthday, as "Rolla Humphrey Day." An open house was held at the church he had helped build.

Hazel Monroe has lived in Liberty since 1938. In 1994 she was awarded a Martin Luther King, Jr. Service Award for her devotion to children and to community service. In 1968 she opened Liberty's first -owned day care center in her home. Her love for children went beyond the day-care center: she also looked out for neighborhood children, helping them get along and teaching them values. After moving to a retirement village she continues to

befriend local children. She also gives bread, clothes, and Bible stores to those in the neighborhood, using items donated through a program in the Second Baptist Church, where she is a member.

Lawrence "China" Slaughter was born in the first two-story house to be owned by a black family in Liberty, on N. Grover Street. His parents, Anna and Isaac Slaughter, were early residents of Liberty. Anna was chief dietician at the former Major Hotel in Liberty. Slaughter was the Buildings and Grounds Supervisor for the Liberty school district for forty-eight years, and was well-known for directing traffic near Franklin Elementary School for more than thirty years. He organized the first African American Boy Scout troop in Liberty in 1936. Slaughter taught Industrial Education for the state of Missouri for twenty-eight years. He was commissioned by Liberty Police Department in 1942 and served on the city's Human Relations Committee. He still lives in Liberty.

James V. Thomas, a paper handler for the *Kansas City Star*, became the first African-American to serve on the Clay County grand jury and on the Liberty School Board in 1971.

Extant African American Historic Resources

The oldest African American resources in Liberty are found in the residential area located just north and west of the courthouse square. The majority are found along three main north/south streets--Prairie, Gallatin, and Main--between Mississippi and Corbin streets. This area contains the only extant African American school, and two of the three historic churches. Due to lack of written documentation, the exact location of most of the historic businesses was not determined. However, residents note that the African American businesses in Liberty were almost always located in the residences of its citizens.

Lack of documentation also hampered the determination of construction date and earliest resident of the buildings. As noted in the "Methodology" section of this report, a conservative estimate of construction date was listed on the inventory forms. However, due to the nature of construction methods/property types that are present in the district, it is probable that several of the c. 1900 or earlier buildings were built shortly after the Civil War. Many of the homes fall within the "National Folk" category defined by Virginia and Lee McAlester in their *Field Guide to American Houses* (1984). These vernacular housing types were constructed throughout a wide period of this country's history, and determination of construction date from exterior features alone is often difficult. Additionally, socio-economic conditions of African American residents may have led to a longer period of utilization of vernacular forms than was typical in other groups.

There is at least one log cabin (c. 1850s) in the district, and the possibility exists that a few other buildings date from the antebellum period. The majority of buildings, however, were constructed in the late 1800s up through World War I. 101 buildings

were constructed up through the 1910s, and most were examples of “National Folk” types. After that period, new construction was more likely to contain architectural features contemporary of the period. Figure 1 shows the number of buildings constructed by decade for the entire survey project.

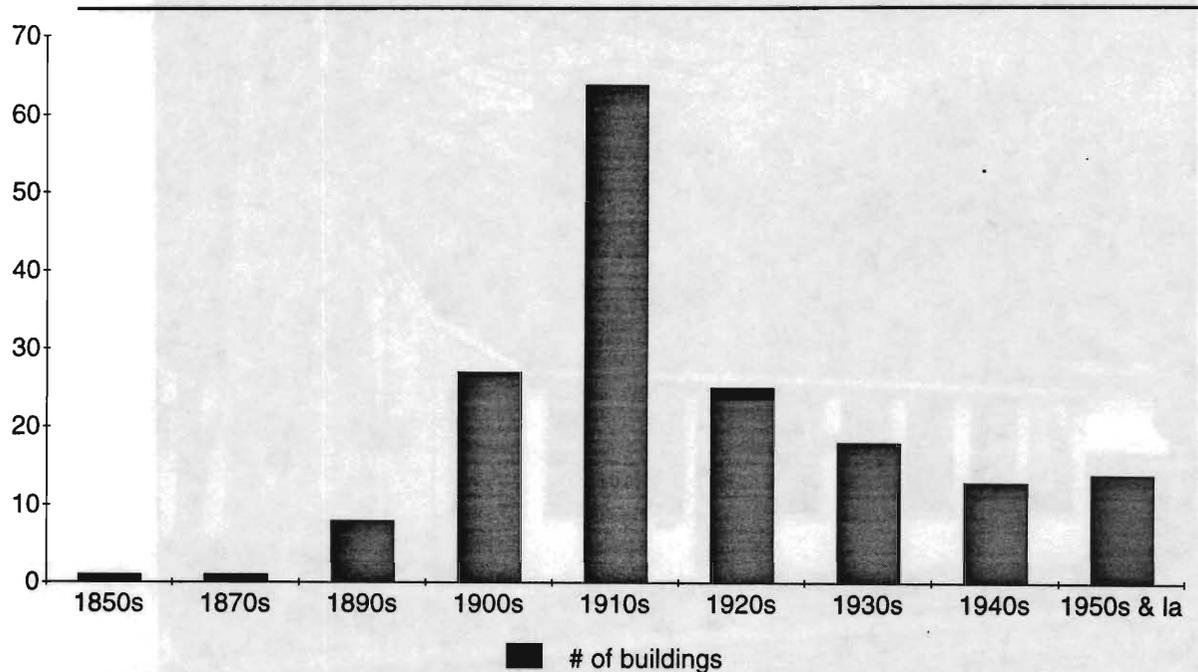
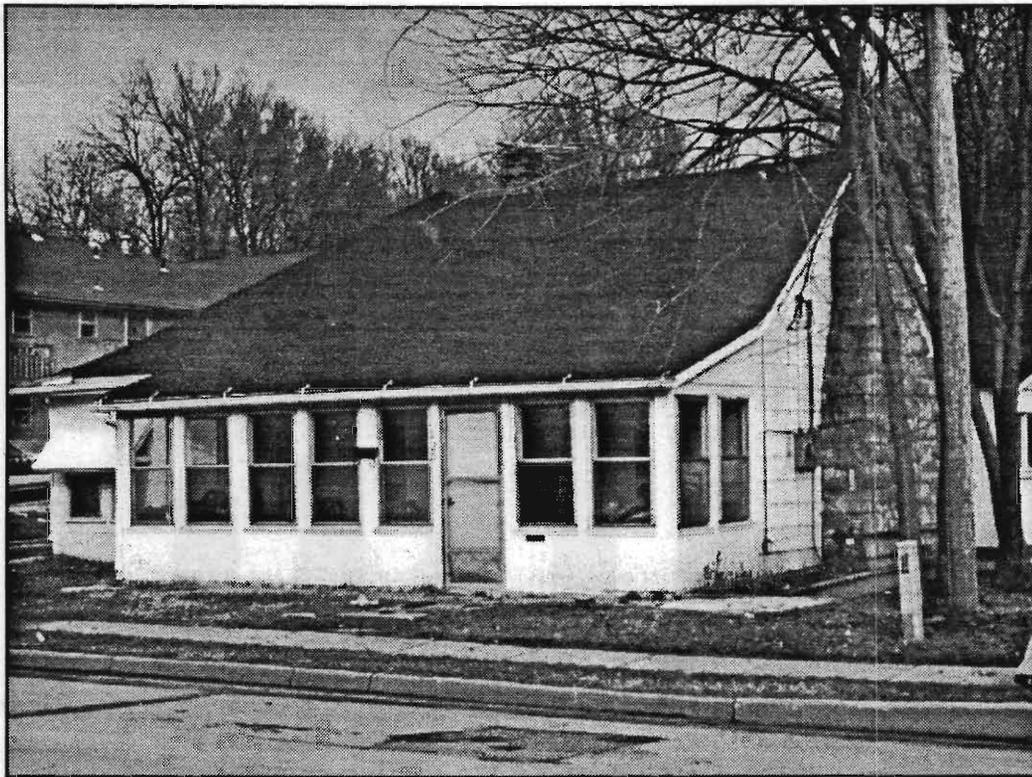


Figure 1. Construction dates by decade

Taking into account that a number of buildings may have been constructed as much as two decades earlier, a large number of buildings inventoried in this survey were constructed on or before the 1910s: 8 in the 1890s, 27 in the 1900s, and 64 in the 1910s. Construction continued to occur at a regular pace within the survey area, though. 25 buildings were constructed in the 1920s, 18 in the 1930s, and 13 in the 1940s. Several more buildings have been constructed since the end of World War II, but most of these were not inventoried for the present project. Of those inventoried, 9 were built in the 1950s, one each in the 1960s and 1980s, and 3 in the 1990s. Several of these newer buildings were constructed on the site of historic buildings which were significant to local African American history. As a whole, then, the survey area is a district which has changed over time, and which continues to evolve today.

The oldest documented buildings in the survey project are located in area north of the Courthouse square. This would seem logical, as the area was the location of the most significant social, religious, and education institutions for the African American community in Liberty. However, it may also be a reflection on the lack of records. This not only plagued the documentation process as a whole, but was particularly pronounced

in the southern part of town. Some of the houses along Richfield Road, for example, are potentially of a much earlier construction date, as this was an early transportation route between the cities of Richfield and Liberty.



Part of this residence at 525 N. Gallatin is a log cabin (note the exterior limestone chimney). Gallatin was the primary historic transportation route leading north out of Liberty.

LIBERTY'S AFRICAN AMERICAN RESOURCES SURVEY
PHYSICAL DESCRIPTION

LIBERTY'S AFRICAN AMERICAN RESOURCES SURVEY

PHYSICAL DESCRIPTION

Liberty's historic African American resources were concentrated in two main areas of town. One survey area is located just northwest of Liberty's Courthouse square, and is generally bounded by the middle line of North Morse Street, continuing along Mississippi Street to North Main, then to Francis Street, and then back to North Morse. The second area is south and southwest of the Courthouse square, and is generally bounded by Jewell and Leonard on the east, Murray Road on the south, the Burlington Railroad on the west, and Shrader, Pine, and Ford Streets on the north. Additionally, houses along Richfield Road south of Leonard to railroad were inventoried. Inventory forms were completed for 171 buildings, listed in Appendix I and shown on accompanying Maps A-D. Thus all lists, summaries of physical and historical data, and/or percentages are computed from this total of 171. A discussion of the key physical descriptive categories follows.

Wall Materials

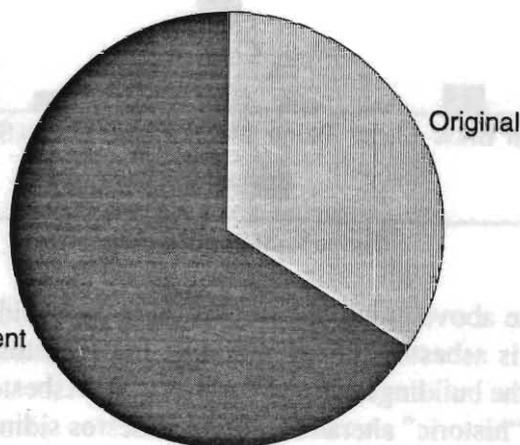


Figure 2. Original vs. Replacement Siding Materials

A majority of the buildings within the district are in good condition. A good many of the historic buildings either have been recently rehabilitated or are currently undergoing work. Some of these rehabilitation measures, however, have altered the original historic appearances of the buildings. Virtually all of the houses are of frame construction, but the majority have had their original siding replaced or covered over. Figure 2 compares the

number of buildings which have retained their original siding material to those which have been altered. Of those buildings which retain their original siding (or have been replaced in-kind) 45 have weatherboard siding, 6 have stucco, 2 have shake shingles, 3 are constructed of brick, and one each are built of concrete and limestone.¹⁹ Of those buildings which have some sort of replacement siding, 10 are aluminum, 2 are asphalt, 18 are metal, 7 plywood, 1 each of synthetic and plastic, 14 vinyl, and 55 have asbestos siding. The graph in Figure 3 shows the siding materials found in the survey area.

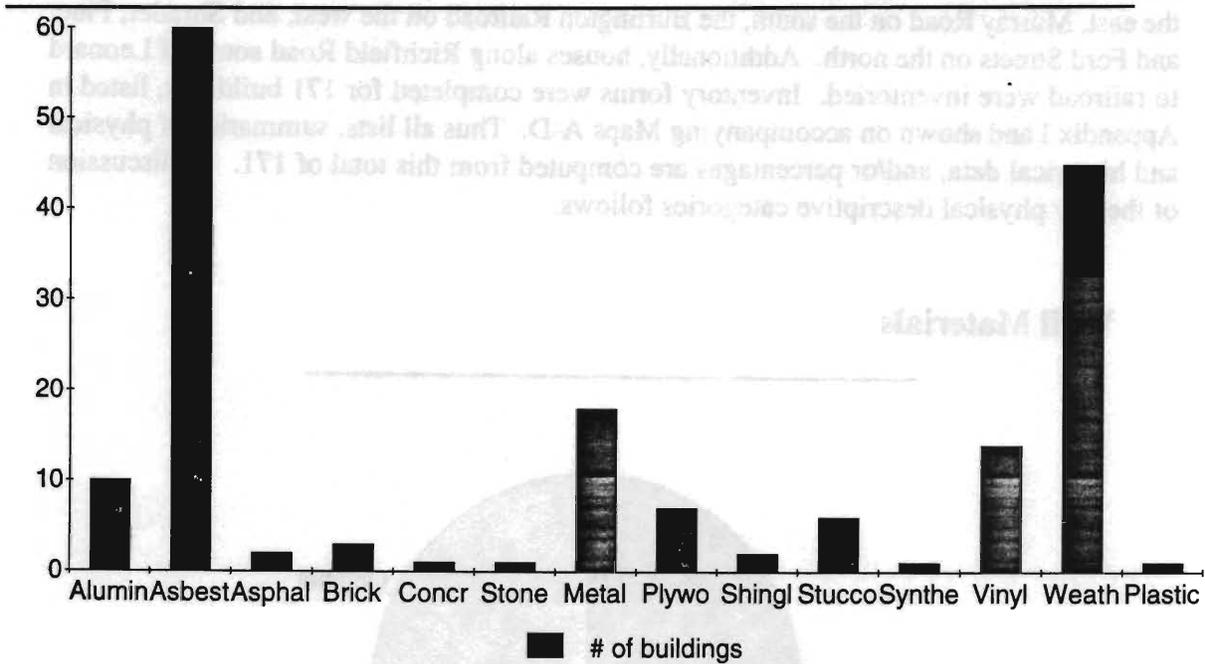


Figure 3. Siding Materials

As can be seen from the above graph, the largest category of siding materials (nearly one-third of the buildings) is asbestos siding. Some of the asbestos siding in the district was undoubtedly placed on the buildings before World War II. Asbestos siding in these instances should be considered a "historic" alteration. Some asbestos siding can be clearly identified as "historic," such as that on the pink siding on 403 N. Prairie. This early I-house with centered gable dormer and original Victorian-era porch has asbestos siding with subtle dark shading at the bottom of each shingle, giving the appearance from a distance of lap siding. The fact that this building has asbestos siding, which in itself is clearly historic, should not be a detriment to consideration for historic designation. Asbestos in general is nearing the age where it will soon be considered a "historic" alteration. Other forms of synthetic siding, even though it is considered "false" and may sometimes actually harm the physical condition

¹⁹Due to the constraints of the Missouri inventory form, even these figures do not give an accurate picture of replacement vs. original siding. The category "weatherboard" also includes "board & batten." In some instances, this may be an original wall material. However, in several cases in the survey area, it is **not** historic.

of a historic building, may give the appearance of the original wood clapboards. In this case, these buildings may sometimes still be considered for inclusion within designated historic districts.²⁰



Asbestos siding on 403 N. Prairie, with shading to represent clapboards.

Building Height

Most of the extant historic buildings in the survey area are either 1 or 1½ stories (Figure 4). There are 125 one story buildings; 32 one-and-a-half story buildings; 13 two story buildings; and only 1 two-and-a-half story building. Interestingly, the two survey areas do not have the same percentage of one vs. two stories. Most of the 2-story buildings are in the south district, while the vast majority of buildings in the north district are one or one-and-a-half stories.

²⁰A building covered with substitute siding could probably not be considered for individual listing in the National Register of Historic Places under Criterion C (significance in architecture). However, non-historic siding would not necessarily preclude listing a building under Criteria A or B.

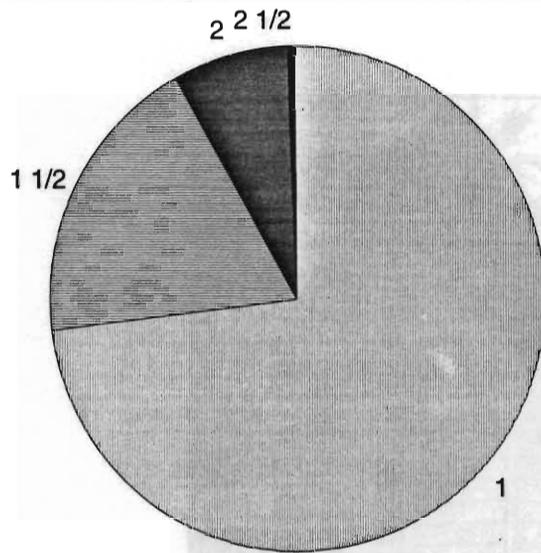


Figure 4. Building Heights for all buildings

Roof shape

The vast majority of roofs are gable or intersecting gable, with the remainder (approximately 1/3) being hip roofs. The porch treatments for the houses vary, and many present porches are not original, or are in some way altered. Thus, although the property types vary greatly, the district is unified in its appearance by roof shapes and building height. In addition, the overall mass of the individual buildings is similar--most are relatively small. The district is also unified in its appearance by the similar building setbacks and mature shade trees. Nonetheless, it is the variety which connotes the historic sense of time and place-- a small town residential area which has evolved over time.

Architectural style/Vernacular type

On the inventory forms, an attempt was made to classify a building's style or form if vestiges were apparent. However, later alterations or additions may have removed architectural features which would have helped to categorize a building as a certain style or vernacular type. Additionally, it is likely that many of these buildings had no definable "style." Instead, the two survey areas are a virtual "textbook" for vernacular housing forms. There were 14 identified residential vernacular housing types, plus numerous residences which defied

classification.²¹ This does not always indicate that it is not possible to classify the building. It merely reflects the present category choices on the new Missouri Historic Property Inventory Forms. For example, there were instances of L-shaped, hipped-roof buildings which could not be classified as "gabled ells" or "upright and wings" due to their roof shapes (i.e., not gable roofs). The table in Figure 5 lists the vernacular property types which were found in the survey project; the four most prevalent ones are shaded, and total 96 buildings. Nonetheless, and particularly since one of the largest categories is "undetermined", the two geographic areas that were inventoried for this survey project present a wide variety of building forms.

| Vernacular type | Number | Vernacular type | Number |
|-----------------|--------|------------------|--------|
| Foursquare | 5 | I-house | 6 |
| Bungalow | 11 | Open gable front | 16 |
| Composite | 7 | Church | 2 |
| Cross plan | 3 | Commercial | 1 |
| Double pen | 10 | Pyramid square | 24 |
| 4 over 4 | 1 | Undetermined | 22 |
| Gabled ell | 29 | Shotgun | 3 |
| Gabled end | 1 | Single pen | 2 |
| Hall & parlor | 21 | Upright & wing | 4 |

Figure 5.

While there are naturally physical differences among the numerous categories of vernacular property types found in Liberty's historic African American neighborhoods, there are also many similarities. It is recommended that property types which are developed specifically for the purposes of a multiple property National Register nomination (see following *Recommendations* chapter) focus on the similarities among the vernacular property types. Thus, even though a total of 18 categories of vernacular building types were identified, only two property types are recommended for the purposes of a National Register nomination.

²¹22 buildings were categorized as "Single family undermined."

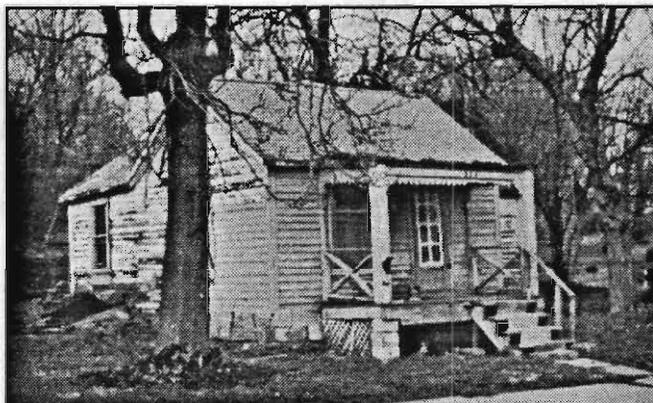
Vernacular Housing -- African American

Although vernacular housing types are found in other areas of Liberty, there is a preponderance of folk housing in the African American areas of the community. Some early folk shapes descended from Tidewater South building traditions. Especially after the railroad made lumber more readily accessible and construction techniques changed, these folk dwellings were relatively simple and inexpensive to construct. From the buildings which remain, there does not appear to be any single typical vernacular housing form which dominates Liberty's African American neighborhoods. Rather, a variety of floor plans were used.

A more detailed analysis of the description and National Register registration requirements will be prepared in a multiple property document. However, for this report, the following features were considered in determining preliminary recommendations for listing in the National Register.

- **Form:** This is the single most important consideration for evaluating a building's potential eligibility to the National Register. A residence must retain its original form or plan. As many of these vernacular housing types were originally quite small, it is acceptable that additions have been made over the years. Indeed, many of these additions could now be considered historic in their own right. However, the original form must be discernible from the public street, and the addition must not overwhelm the original building's primary facade. Thus, additions to the rear of a hall-&-parlor house may triple its original square footage, but as long as the hall-&-parlor shape is visible from the main facade, those additions would be acceptable. Additions to the side of a single pen house, for example, would also be acceptable, if those additions were differentiated from the original by virtue of a lower/higher roof ridge, wall materials, fenestrations, etc.

There are not many similarities in the form/plan of the various vernacular types found in this survey project, except for a general statement that most were originally quite small. Subtypes of this property type might be considered based on the different floor plans. A summary of the most common form/plans found in the survey project follows.



This single-pen house at 524 Richfield Road has a small rear addition, as well as an addition on the far side barely visible in this view due to its setback from the primary facade.

Gable-Front

The gable-front form evolved from the Greek Revival style, where its front-gabled shape mimicked the pedimented temple facades of that style. It was common in New England and the northeast region in the pre-railroad era, and continued with the expansion of the railroads after the 1850s. The form was best suited for narrow lots in the neighborhood. There are a few remaining small “shotgun” houses, which are typically found in southern cities such as New Orleans. Other gable-front houses in the survey area were at least two rooms wide, but varied from one to two stories in height. Later examples from the early 20th century derive more their influence from the prevailing Craftsman and Prairie styles, particularly in their porch details.



This gable-front residence at 415 Gallatin is typical of those found in Liberty-- generally one-and-a-half stories tall with a moderate to steeply pitched roof.

Gabled Ell

More typically referred to as “Gable-front & wings”, gabled ells are believed to have also descended from styled Greek Revival houses like the Gable-Front residences which dominated urban settings. Gable-front & wing houses were more common in rural areas, however. In this form type, a side-gabled wing was added at right angles to the gable-front section, forming an L-shaped plan. In Liberty’s African American neighborhoods, most were simple folk houses where the wings were generally the result of additions over the years. Both one- and two-story examples are found. Many variants of this sub-type were listed as “single family undetermined” due to the constraints of the directions of the

Missouri inventory (requiring that both wings have gable roofs). Several of these buildings were virtually identical, but had hip roofs rather than gable.



A gable-front house at 203 Pine with Victorian era details still intact.

I-house



Many of Liberty's "I-houses" vary from the typical form in that they were often one-and-a-half stories in height. Several had the centered peaked wall gable pictured here. Many were located on the main roads leading to and from Liberty, such as this one at 551 Richfield Road.

I-houses are typically two stories in height, two rooms wide, and one room deep. They evolved from traditional British folk forms, and are found in both the pre- and post-railroad building era. They are a prevalent form in the Midwest, although not found in great numbers in this survey project. Some have undoubtedly been demolished over the years, as many appear to have been located on the main roads to the city. These areas have experienced the greatest amount of demolition over the years. I-houses are also more typically found in rural areas.

Hall & Parlor

Hall & parlor houses are simple one-story side-gabled houses that are two rooms wide and one room deep. They are another traditional British folk form which have been constructed over a long period of this country's history. Variations to the form are found through the porch sizes and roof shapes, differing chimney placements, and various patterns of additions which were necessary to accommodate the small buildings for modern living.



Additions to the rear of this hall & parlor at 315 Prairie do not detract from the original form of the residence on its primary facade.

Construction dates were difficult to determine for most of the buildings in the African American historic resources project; therefore, conservation construction dates were estimated as noted previously. However, with many of these early vernacular house types, such as the hall & parlor and double pen, additional research may reveal an earlier construction date than what is presently estimated.

Double Pen

Although some double pens originally were formed in this country by adding another "pen" to a single pen log cabin, the form persisted as a popular vernacular housing type even when balloon frame lumber construction was employed. Double pen houses are two rooms wide and one room deep, with each of the rooms having a front door. Virtually all have side gable roofs, and in Liberty, all are one story in height. Most of the extant double pens are located in the area north of the Square. As noted above, many of the double pens may have earlier construction dates than estimated.



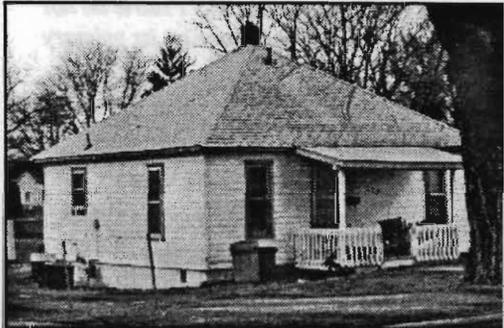
567 Grover



502 Grover

Pyramidal

While rectangular plan houses were generally covered with a gable roof, houses with a square plan commonly had pyramidal hipped roofs. Although slightly more complex in their roof framing, they required fewer long rafters and were less expensive to build. One-story examples are more typically found in southern states and are true folk forms. After the turn of the century, two-story square houses with hip roofs--today called "foursquares"--were found in pattern books and catalogues with a variety of stylistic details. The majority of pyramidal roof houses in Liberty's African American neighborhoods were one story.



A full pyramidal hip roof at 225 W. Mississippi,



and a truncated pyramidal hip roof, both with square floor plans.

Bungalow/Bungaloid

Although typically identified with the Craftsman style, the term for the form type "bungalow" has been confusing from its inception after the turn of this century. Generally thought of as a one- or one-and-a-half story house noted for its porch roof extending from that of the main house and sweeping over a verandah, the typical Craftsman features were found in the porch supports, windows, materials, and exposed rafters or brackets in the eaves. However, bungalow were found with ornamentation from other styles as well. There were 11 bungalow or "bungaloid" variants inventoried in this survey project.



This bungalow at 336 Prairie retains its original siding and porch features.

- **Exterior Wall Material:** Exterior wall material was also considered in evaluating the eligibility of residences for National Register listing. For simple vernacular buildings, the presence of original wall material is critical for integrity of materials. However, as can be demonstrated from the findings of the survey, original wall material is rare within Liberty's African American residential neighborhoods. Therefore, integrity of materials, particularly wall materials, is *not* essential for eligibility to the National Register. However, if the wall materials are non-historic and *do not* imitate the original materials in size and shape, then integrity of design is essential. Retention of original form (discussed previously), fenestration pattern, and front porches are key to integrity of design in these instances.

- **Fenestration Pattern:** Original door and window openings on the primary facade is another important element to determining integrity of design. Indeed, door and window openings are key design features in determining floor plan or vernacular type, particularly in buildings such as double pens.

- **Front Porch:** Although it is likely that many porches in the survey area were never very elaborate, the front porch is nonetheless an important feature of any simple vernacular house which has few other architectural embellishments. Particularly if a building has non-original siding, then a historic porch is important to integrity of design. However, that porch need not be *original*. In many instances, Victorian era porches were replaced in the early 20th century. These porches have themselves become historic with the passage of time.

- **Historic Association:** To be considered eligible for listing in the National Register of Historic Places in the area of *Ethnic Heritage: Black*, the building must also have some historic association with the African American community in Liberty. This is especially critical for buildings which have suffered some loss of integrity. As can be seen from the survey of African American resources in Liberty, there are virtually no buildings remaining which have been untouched since the time of their original construction. The buildings that remain are the only representatives of the African American built environment in the city. Buildings would be individually eligible for the National Register if they were the residence of a significant person, or also housed a key commercial enterprise in the neighborhood.

Thus, vernacular residences which have historic association with the African American community, which retain their form/plan type and at least one, and preferably two of the following: original wall material, original fenestration pattern, or historic front porch; shall be considered as contributing resources to a potential National Register district. Buildings which retain *all* of the above, or which served as the residence of a significant person, shall be considered for individual listing.



504 N. Grover retains its original form, but no longer retains its original siding. Additionally, it has lost its front porch as well as original window and door openings on the primary facade. It would not be considered eligible for listing in the National Register of Historic Places.

Historic Association: To be considered eligible for listing in the National Register of Historic Places in the area of Historic Liberty, Black, the building must also have some historic association with the African American community in Liberty. This is especially critical for buildings which have suffered some loss of integrity. As can be seen from the survey of African American resources in Liberty, there are virtually no buildings remaining which have been untouched since the time of their original construction. The buildings that remain are the only representatives of the African American built environment in the city. Buildings would be individually eligible for the National Register if they were the residence of a significant person, or also housed a key commercial enterprise in the neighborhood.

Thus, vernacular residences which have historic association with the African American community, which retain their location type and at least one, and preferably two of the following: original or all material, original construction pattern, or historic front porch; shall be considered as contributing resources to a potential National Register district. Buildings which retain all of the above, or which served as the residence of a significant person, shall be considered for individual listing.

African American Churches

The second property type developed from the results of the survey project deals with a buildings that are small in number but great in their influence.²² Prevented from participating in with other segments of Liberty's population, African Americans' social as well as religious life focused around the churches. The churches were located in the center of the two black residential areas, and naturally shared similar functions in the community. Stylistically, however, they do not share many similar architectural features. None of the buildings are constructed of wood, and two of the churches have a tower. Otherwise, the most common unifying feature of the churches is their function.

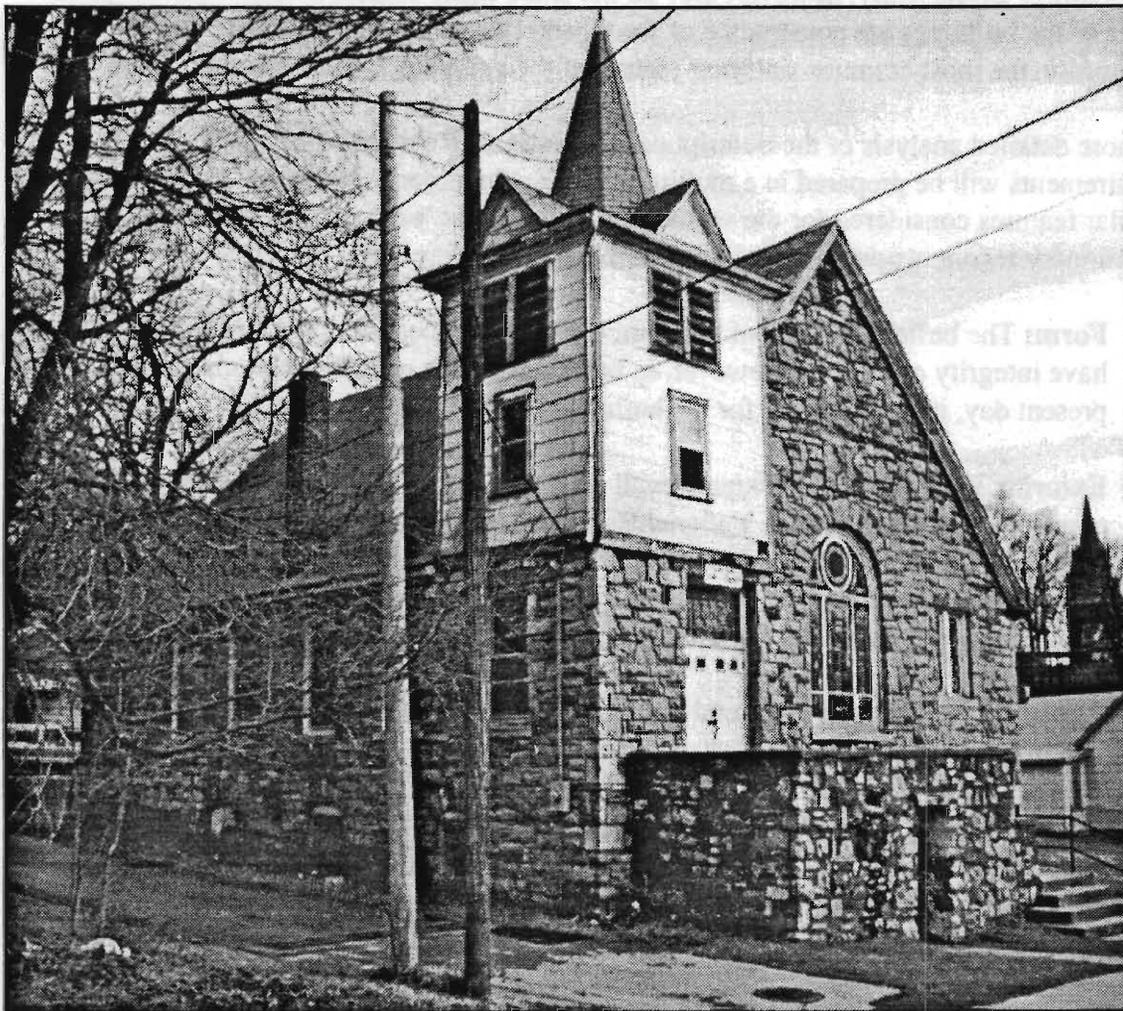
A more detailed analysis of the description and National Register registration requirements will be prepared in a multiple property document. However, for this report, similar features considered for the vernacular housing type were used in determining preliminary recommendations for listing in the National Register.

- **Form:** The basic floor plan of the church must be evident in order for the building to have integrity of design. However, as buildings which remain functional through the present day, it is acceptable for the buildings' to have additions.
- **Exterior Wall Material:** Exterior wall materials should be present in order to be considered for listing in the National Register. Although constructed of varying materials, the three African American churches were all built of materials considered more permanent than wood: brick, stone, and concrete. This reflects the buildings' importance to the members of the congregation.
- **Fenestration Pattern:** Door and window openings should be retained. Original windows are particularly important for churches.
- **Workmanship:** This area of integrity is significant for Liberty's African American churches. All three buildings were constructed by congregation members, and evidence of this craftsmanship should remain. The basement supporting columns in the First Baptist Mount Zion Church, for example, show the impressions of the lard cans which were used to construct the forms. Members donated iron beds and other scrap metal to form the reinforcing bars in the new addition.
- **Historic Association:** As the key buildings in Liberty's African American community, the most significant area of integrity for the churches is their historic

²²Another key building is Garrison School. A "property type" was not developed for this building as it is a singular example of its type. It could be nominated individually.

association. Indeed, the churches were so critical to the community that most would probably be individually eligible for the National Register of Historic Places.

Of the five features used in evaluating the churches for National Register eligibility, *historic association* is the most critical, followed in importance by *workmanship*, *exterior wall materials*, *fenestration patterns*, and *form*. All of the churches inventoried for this survey project thus meet the proposed registration requirements for this survey project.



The St. Luke A.M.E. Church on N. Main is individually eligible for the National Register of Historic Places.

RECOMMENDATIONS

Inventory

With the completion of this phase of survey in 1995, Liberty will have inventoried nearly all of the buildings with historic associations to African American heritage. However, there are additional survey projects which should be pursued in the city, as outlined on page 90 of the *Liberty Survey Summary Report*. In particular, inventory of buildings west of the "South Leonard Street District" would provide additional information about vernacular housing types in Liberty, which may be necessary to complete a thorough evaluation of the buildings covered in this grant project. Also, future survey projects should consider at least a reconnaissance level survey for non-historic buildings which are within the boundaries of a survey project. The Missouri State Historic Preservation Office prefers not to include buildings in survey projects which are less than 50 years of age. However, in order to make a thorough evaluation of any potential districts, it is necessary to have at least minimal information on *every* building within a survey project area. Additionally, local communities will require information on even non-historic buildings for planning purposes, especially if the cities pursue local historic designation. Non-historic buildings still have a "story" to tell. It would have been helpful in this survey project to know why and when so many new residences were constructed in Liberty's historic African American neighborhoods, for example. Lastly, eventually even these "non-historic" buildings become historic. If minimal information were gathered in the present, cities would be in a better position in the future to plan for the preservation of these resources.

Designation

African Americans in this county have a history of repression in human and civil rights. This repression extended from the work place to social institutions to living conditions, including segregation into specific areas of a community, such as occurred in Liberty. This repression also reached into the written history of African Americans. From social events to documentation of the physical environment, little could be found in traditional sources on Liberty's black residents. As noted in the *Methodology* chapter of this report, the lack of documentation of events in the African American community hampered research efforts in the survey.

Just as the documentation of events in the African American community has been repressed, so has the promotion of the preservation of historic buildings associated with African Americans. Again, part of the problem with starting preservation projects may have been due to the lack of documentation. Although lack of documentation makes designation efforts for these historic resources more difficult, it is not impossible. After any inventory of historic African American resources then, designation would still be next in a logical progression of steps in planning for these resources.

There are two types of historic designation available for resources in Liberty--local landmark designation, or listing in the National Register of Historic Places. Presently, there are six individual buildings and three districts listed on the National Register of Historic Places within Liberty. Local designations include several landmarks and four historic districts. One duty of the Liberty Historic District Review Commission (HDRC) is to recommend properties for proposed designations as a historic landmark or historic district. The HDRC has been successful in the past in designating several local districts, and recently in acquiring federal grants to pursue National Register nominations. From this report and future survey work, the commission should consider re-establishing a nominating committee in order to continue their active role in designation. By reviewing the goals of the citizens, city staff, and the commission, assessing the potential threats to the historic resources, and by analyzing the political realities in Liberty, the nominating committee should develop a list of proposed historic districts and landmarks, both local and national, and assign priorities to this list. This nominating committee could also make recommendations for the city to pursue federal grant money available for National Register nominations.

National Register of Historic Places

One of the objectives of the African American historic resources survey of Liberty was to evaluate the potential for listing historic resources on the National Register of Historic Places. The historic associations of the two survey districts are clearly significant and defined, in spite of the typical lack of written historical documentation. These areas were the neighborhoods in which African Americans were constrained to live due to segregation efforts, which lasted in Liberty up through the 1970s. Additionally, the districts housed the key social, educational, commercial, and religious buildings associated with the African American community. Quite simply, the survey areas represent virtually all of the historical African American building culture in Liberty.

Unfortunately, many of these buildings no longer retain their historic appearance. In order to be considered "eligible" for the National Register, buildings should retain integrity in more than one of the seven areas listed in Bulletin 16A: location, setting, materials, design, workmanship, feeling, and association. While the majority of buildings surveyed for the African American historic resources project have integrity in at least one or two areas, few retain enough integrity in other areas to presently be considered for the National Register. Some change over time is allowed, and indeed, can be considered historic in its own right. However, too many alterations to a building often result in one which gives every appearance from the street of being modern.

A review of the data compiled for this survey reveals that changes to historic African American buildings were the "norm." Thus, an argument could be made that "typical" changes are a reflection of the culture in Liberty, and have some historic significance. Nonetheless, very few buildings retain enough integrity to be considered eligible for *individual* listing in the National Register. Several buildings retain enough integrity that they could be considered *contributing* buildings to a historic district though, as discussed

in the previous chapter. However, considering the original size of the two areas that African Americans in Liberty resided, concentrations of intact historic buildings are scattered and small. Either the adjacent buildings are non-historic, or they are buildings which have been too greatly altered.

A building or district need not retain integrity in all seven areas in order to be considered for listing in the National Register of Historic Places. The minimal registration requirements for listing were outlined under the two proposed property types (pp. 38-46). Using these guidelines, there are some small districts and a few buildings which have the potential for listing due to their association with African American heritage in Liberty. These are shown in the accompanying "Potential National Register Eligible Properties" maps in the appendix section. These maps show the proposed boundaries for districts, which buildings are contributing to the district, and which buildings might be individually eligible for listing in the National Register of Historic Places.

There are six small districts which were considered potentially eligible for National Register listing. Two are north of the Square, and are centered around the two churches. Also in the north area are several buildings which could be considered for individual listing in the National Register, primarily due to historic associations with significant members of the African American community (although a few would be eligible in the area of *architecture* as well). South and east of the square, there are four small potential districts. One contains the Humphrey Temple and the Brooks residence, and another is at Richfield Road between approximately Winner and Suddarth streets. The small districts at Ford & Lincoln streets, and Pine and S. Missouri streets contain buildings with relatively intact architectural features, and are thus significant in the area of *architecture*. There are only two buildings south of the square which were considered individually eligible for the National Register. (See accompanying maps in the appendix for specific recommendations.)

Based on the recommendations for National Register listing shown on the maps, the City or its residents could approach federal designation of these properties one at a time (i.e. separate nominations prepared for each district and individual building). However, it is recommended that the approach to National Register nominations in Liberty be to expand the existing multiple property nomination.²³ In this manner, a city-wide history is developed, typical "property types" are described, and districts/buildings which are associated are subsequently nominated.

Through a multiple property nomination, it is possible that a strong case for listing the vernacular property types associated with African American heritage might be made. First, there is the opportunity to present the historic context for ethnic heritage. Second, a

²³This approach has already been decided upon by both the City and the Missouri SHPO. A grant for expanding the existing multiple property submission was awarded in 1995.

thorough discussion of property types, typical alterations, and registration requirements would insure that buildings with integrity issues are covered. In preparing property type description and registration requirements for a National Register project, the focus should be on African American heritage and vernacular type. Under the registration requirement section, it would be important to expand the arguments presented herein that certain alterations are not only acceptable, but are typical for these vernacular housing types. For example, single pen, double pen, hall & parlor, and shotgun houses are basically unlivable by present day standards due to their extremely small size. Additions are very typical. As shown in the summary of the survey, a minority of buildings retain their original wall materials. The logical conclusion is that these changes themselves represent the material culture of the building owners.

It is important to note that the proposed designations were in light of present-day circumstances -- i.e., are the resources significant in 1995? Many of the more recently constructed buildings and alterations (which presently prevent several buildings from being listed) will soon become "historic." However, these more recently constructed buildings were not included in this survey project; it was therefore impossible to assess their significance. By utilizing a multiple property nomination form, however, the City of Liberty would be in a position to more easily add these districts/buildings at a future date. Preservationists across the country will soon have to address the eligibility of buildings constructed in the 1940s and 1950s. After the end of World War II, the country experienced an explosive growth in new housing. Although Liberty did not experience rapid growth immediately after the war's conclusion, the type of growth that occurred in the city was dramatically different. The historic residential neighborhoods of Liberty contain examples of residences which were built over a long period of time--from historic up through the present. The vast majority of construction after World War II, however, has occurred outside of these historic districts. Houses were constructed in the areas near downtown only as long as there were lots available. Liberty eventually outgrew these older platted areas. Numerous subdivisions sprang up in the outer areas of town in more recent decades. Here, uniformity rather than variety was the norm.

It would be beneficial to the nomination process if the staff of the Historic Preservation Program, Missouri Department of Natural Resources, review the National Register recommendations on-site in Liberty prior to beginning any multiple property nomination project, rather than relying on review of survey photographs to determine eligibility. Not only is it impossible to ascertain the historic sense of time and place of a district this way, but in the past, this practice has led to some oversights in the nomination process.²⁴ This visit should be arranged with local staff, commission members, and interested citizens.

²⁴Potentially eligible commercial buildings located on Liberty's historic courthouse square were not included in the initial review for that nomination grant project, and were thus left out of the initial nomination.

Liberty Historic District Overlay

Liberty presently has four historic districts and numerous landmarks designated under their local historic preservation ordinance. At the minimum, any resource which is recommended for federal designation is certainly worthy of local recognition. A local commission also has the power to designate additional buildings or to consider expanding the boundaries of National Register districts for the purposes of local designation. This occurs in some communities when the buildings have a strong local historical significance, but may lack the architectural integrity necessary for federal designation. Since local designation usually carries with it the added protection of local review over proposed changes, in some cases local designation may even increase a building's eligibility for future National Register designation by encouraging sympathetic rehabilitation through the local review process (such as the removal of false siding or the replacement of missing features). The end result may be a district that is now eligible for the National Register. Therefore, in addition to considering properties eligible for the National Register, Liberty has its own guidelines established in its ordinance for what it considers worthy of preservation. The city may be justified in designating larger or even different resources than those that are eligible for the National Register.

“Potential Local Historic Districts/Landmarks” maps are contained in the accompanying appendix. One district is recommended north of the Square. This district combines the two recommended National Register district, and expands those N.R. districts to the west and south. The log cabin on N. Gallatin is recommended for local landmark designation, as is Garrison School, the two churches, and Professor Gay’s residence. Four districts are recommended south and east of the Square. These districts are slightly larger than the proposed National Register districts, but new construction prevented a recommendation of any larger boundaries.

Should Liberty pursue local designation, the commission would review all alterations, demolitions, and new construction within the proposed boundaries. It is likely that local designation would meet with greater resistance than National Register listing. Therefore, it is recommended that National Register designation be pursued first, with local designation following.

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APPENDICES

APPENDIX I
List of Inventoried Buildings

| BLDG_NO | ADDRESS | VERN_TYPE | CONST_DATE |
|---------|--------------------|-----------------------------|------------|
| 5 | 238 W. Mississippi | 0 9 I-house | c.1900 |
| 6 | 231 W. Mississippi | 0 7 Gabled ell | c.1910 |
| 7 | 225 W. Mississippi | 1 1 Pyramid square | c.1910 |
| 1 | 436 Grover | 4 9 Res. SF, undetermined | c.1946 |
| 2 | 442 Grover | 0 8 Hall and parlor | c.1931 |
| 3 | 220 Corbin | 4 9 Res. SF, undetermined | c.1952 |
| 4 | 212 Corbin | 0 8 Hall and parlor | c.1923 |
| 8 | 503 Grover | 1 1 Pyramid square | c.1900 |
| 9 | 504 Grover | 1 1 Pyramid square | c.1900 |
| 10 | 507 Grover | 0 8 Hall and parlor | c.1910 |
| 11 | 563 Grover | 1 7 Upright-and-wing | c.1900 |
| 12 | 567 Grover | 0 5 Double pen | c.1890 |
| 13 | 606 Grover | 0 8 Hall and parlor | c.1910 |
| 14 | 415 Grover | 1 5 Single pen | c.1900 |
| 15 | 443 Grover | 0 7 Gabled ell | c.1940 |
| 16 | 441 Grover | 0 8 Hall and parlor | c.1955 |
| 17 | 318 Prairie | 0 8 Hall and parlor | c.1910 |
| 18 | 322 Prairie | 1 4 Shotgun | c.1890 |
| 19 | 324 Prairie | 1 4 Shotgun | c.1910 |
| 20 | 334 Prairie | 1 1 Pyramid square | c.1910 |
| 21 | 336 Prairie | 2 2 Bungalow | c.1924 |
| 22 | 402 Prairie | 4 9 Res. SF, undetermined | c.1948 |
| 23 | 414 Prairie | 1 8 Open gable front | c.1939 |
| 24 | 424 Prairie | 0 8 Hall and parlor | c.1930 |
| 25 | 440 Prairie | 0 5 Double pen | c.1900 |
| 26 | 460 Prairie | 4 9 Res. SF, undetermined | c.1900 |
| 27 | 301 Prairie | 4 9 Res. SF, undetermined | c.1940 |
| 28 | 315 Prairie | 0 8 Hall and parlor | c.1910 |
| 29 | 317 Prairie | 0 7 Gabled ell | c.1900 |
| 30 | 403 Prairie | 0 9 I-house | c.1890 |
| 31 | 405 Prairie | 0 7 Gabled ell | c.1910 |
| 32 | 417 Prairie | 4 9 Res. SF, undetermined | c.1945 |
| 33 | 423 Prairie | 1 1 Pyramid square | c.1900 |
| 34 | 214 N. Gallatin | 4 9 Res. SF, undetermined | c.1948 |
| 35 | 302 N. Gallatin | 2 2 Bungalow | c.1945 |
| 36 | 310 N. Gallatin | 1 1 Pyramid square | c.1920 |
| 37 | 316 N. Gallatin | 0 7 Gabled ell | c.1910 |
| 38 | 334 N. Gallatin | 0 7 Gabled ell | c.1895 |
| 39 | 336 N. Gallatin | 7 9 Other vernacular church | c.1915 |
| 40 | 338 N. Gallatin | 0 7 Gabled ell | c.1910 |
| 41 | 414 N. Gallatin | 0 5 Double pen | c.1900 |
| 42 | 442 N. Gallatin | 4 9 Res. SF, undetermined | 1961 |
| 43 | 502 N. Gallatin | 0 7 Gabled ell | c.1900 |
| 44 | 528 N. Gallatin | 1 1 Pyramid square | c.1915 |
| 45 | 532 N. Gallatin | 2 1 Composite | c.1900 |
| 46 | 211 N. Gallatin | 2 2 Bungalow | c.1920 |
| 47 | 307 N. Gallatin | 2 2 Bungalow | c.1920 |
| 48 | 317 N. Gallatin | 2 2 Bungalow | c.1920 |
| 49 | 343 N. Gallatin | 0 7 Gabled ell | c.1910 |

| | | | |
|-----|-----------------|--------------------------------|--------|
| 50 | 415 N. Gallatin | 1.8 Open gable front | c.1913 |
| 51 | 421 N. Gallatin | 0.7 Gabled ell | c.1910 |
| 52 | 425 N. Gallatin | 1.1 Pyramid square | c.1955 |
| 53 | 433 N. Gallatin | 0.7 Gabled ell | c.1945 |
| 54 | 435 N. Gallatin | 1.8 Open gable front | c.1931 |
| 55 | 525 N. Gallatin | 0.8 Hall and parlor | c.1850 |
| 56 | 601 N. Gallatin | 1.1 Pyramid square | c.1916 |
| 57 | 302 N. Main | 4.9 Res. SE, undetermined | 1939 |
| 58 | 304 N. Main | 4.9 Res. SE, undetermined | c.1952 |
| 59 | 316 N. Main | 1.1 Pyramid square | c.1920 |
| 60 | 322 N. Main | 1.7 Upright-and-wing | c.1920 |
| 61 | 328 N. Main | 1.8 Open gable front | c.1921 |
| 62 | 404 N. Main | 1.8 Open gable front | c.1990 |
| 63 | 410 N. Main | 1.8 Open gable front | c.1929 |
| 64 | 624 N. Main | | c.1910 |
| 65 | 420 N. Main | 4.9 Res. SE, undetermined | c.1910 |
| 66 | 428 N. Main | 1.1 Pyramid square | c.1910 |
| 67 | 455 N. Main | 1.8 Open gable front | c.1930 |
| 68 | 325 N. Main | 1.8 Open gable front | c.1890 |
| 69 | 339 N. Main | 0.7 Gabled ell | c.1915 |
| 70 | 419 N. Main | 4.9 Res. SE, undetermined | c.1952 |
| 71 | 629 N. Main | 0.5 Double pen | c.1915 |
| 72 | 443 N. Main | 7.3 Side steeple | c.1876 |
| 73 | 447 N. Main | 1.8 Open gable front | 1991 |
| 74 | 451 N. Main | 0.7 Gabled ell | c.1915 |
| 75 | 721 N. Main | 0.5 Double pen | c.1900 |
| 76 | 408 N. Water | 1.8 Open gable front | c.1913 |
| 77 | 410 N. Water | 1.1 Pyramid square | 1993 |
| 78 | 430 N. Water | 0.8 Hall and parlor | c.1910 |
| 79 | 434 N. Water | 0.5 Double pen | c.1918 |
| 80 | 442 N. Water | 2.1 Composite | c.1953 |
| 81 | 446 N. Water | 0.8 Hall and parlor | c.1890 |
| 82 | 452 N. Water | 0.5 Double pen | c.1910 |
| 83 | 462 N. Water | 0.7 Gabled ell | c.1910 |
| 84 | 502 N. Water | 8.3 Four-over-four | c.1911 |
| 85 | 520 N. Water | 4.9 Res. SE, undetermined | c.1980 |
| 86 | 226 W. Shrader | 0.7 Gabled ell | 1923 |
| 87 | 220 W. Shrader | 0.7 Gabled ell | 1923 |
| 88 | 216 W. Shrader | 0.7 Gabled ell | 1923 |
| 89 | 212 W. Shrader | 1.1 Pyramid square | c.1930 |
| 90 | 219 W. Shrader | 0.8 Hall and parlor | c.1910 |
| 91 | 215 W. Shrader | 0.8 Hall and parlor | c.1930 |
| 92 | 215 W. Shrader | 0.5 Double pen | c.1930 |
| 93 | 213 W. Shrader | 7.2 Gabled end | c.1910 |
| 94 | 121 S. Gallatin | 6.9 Other vernacular com. bldg | c.1920 |
| 95 | 17 E. Pine | 0.8 Hall and parlor | c.1920 |
| 96 | 23 E. Pine | 0.8 Hall and parlor | c.1940 |
| 97 | 105 E. Pine | 4.9 Res. SE, undetermined | c.1930 |
| 98 | 203 E. Pine | 0.7 Gabled ell | c.1910 |
| 99 | 209 E. Pine | 2.1 Composite | c.1914 |
| 100 | 215 E. Pine | | c.1912 |
| 101 | 221 E. Pine | 4.9 Res. SE, undetermined | c.1928 |
| 102 | 231 E. Pine | | c.1948 |
| 103 | 204 E. Pine | 0.7 Gabled ell | c.1916 |
| 104 | 216 E. Pine | 0.8 Hall and parlor | c.1900 |
| 105 | 208 S. Missouri | 4.9 Res. SE, undetermined | c.1900 |
| 106 | 216 N. Missouri | 1.1 Pyramid square | c.1915 |

| | | | |
|-----|----------------------|---------------------------|---------|
| 107 | 224 S. Missouri | 2.1 Composite | c. 1915 |
| 108 | 234 S. Missouri | 1.7 Upright-and-wing | c. 1910 |
| 109 | 220 S. Main (First) | 2.2 Bungalow | c. 1930 |
| 110 | 219 S. Main (First) | 0.5 Double pen | c. 1910 |
| 111 | 315 S. Main (First) | 0.8 Hall and parlor | c. 1940 |
| 112 | 111 S. Main (First) | 2.2 Bungalow | c. 1930 |
| 113 | 134 Lincoln | 0.1 American foursquare | c. 1906 |
| 114 | 126 Lincoln | 0.1 American four square | c. 1906 |
| 115 | 118 Lincoln | 2.1 Composite | c. 1910 |
| 116 | 114 Lincoln | 2.2 Bungalow | c. 1920 |
| 117 | 133 Lincoln | 0.1 American foursquare | c. 1910 |
| 118 | 125 Lincoln | 0.1 American foursquare | c. 1914 |
| 119 | 121 Lincoln | 2.2 Bungalow | c. 1914 |
| 120 | 115 Lincoln | 1.1 Pyramid square | c. 1915 |
| 121 | 415 Forl | 4.9 Res. SE, undetermined | c. 1910 |
| 122 | 421 Forl | 0.7 Gabled ell | c. 1910 |
| 123 | 425 Forl | 0.7 Gabled ell | c. 1910 |
| 124 | 429 Forl | 0.7 Gabled ell | c. 1910 |
| 125 | 435 Forl | 0.7 Gabled ell | c. 1910 |
| 126 | 439 Forl | 1.7 Upright-and-wing | c. 1910 |
| 127 | 441 Forl | 1.8 Open gable front | c. 1910 |
| 128 | 128 S. Jewell | 2.1 Composite | c. 1909 |
| 129 | 518 Arthur | 0.8 Hall and parlor | c. 1909 |
| 130 | 159 S. Jewell | 0.7 Gabled ell | c. 1909 |
| 131 | 153 S. Jewell | 0.8 Hall and parlor | c. 1912 |
| 132 | 147 S. Jewell | 0.9 I-house | c. 1907 |
| 133 | 141 S. Jewell | 0.5 Double pen | c. 1907 |
| 134 | 524 Richfield Rd | 1.5 Single pen | c. 1900 |
| 135 | 574 Richfield Rd | 2.2 Bungalow | c. 1928 |
| 136 | 588 Richfield Rd | 1.1 Pyramid square | c. 1928 |
| 137 | 582 Richfield Rd | 1.1 Pyramid square | c. 1928 |
| 138 | 592 Richfield Rd | 1.8 Open gable front | c. 1953 |
| 139 | 604 1/2 Richfield Rd | 1.4 Shotgun | c. 1930 |
| 140 | 604 Richfield Rd | 2.1 Composite | c. 1900 |
| 141 | 612 Richfield Rd | 0.7 Gabled ell | c. 1890 |
| 142 | 704 Richfield Rd | 2.2 Bungalow | c. 1930 |
| 143 | 543 Richfield Rd | 0.9 I-house | c. 1910 |
| 144 | 551 Richfield Rd | 0.9 I-house | c. 1915 |
| 145 | 559 Richfield Rd | 0.9 I-house | c. 1920 |
| 146 | 567 Richfield Rd | 1.1 Pyramid square | c. 1930 |
| 147 | 573 Richfield Rd | 4.9 Res. SE, undetermined | c. 1920 |
| 148 | 579 Richfield Rd | 1.8 Open gable front | 1940 |
| 149 | 603 Richfield Rd | 1.1 Pyramid square | c. 1930 |
| 150 | 607 Richfield Rd | 1.1 Pyramid square | c. 1913 |
| 151 | 613 Richfield Rd | 0.7 Gabled ell | c. 1908 |
| 152 | 621 Richfield Rd | 2.0 Cross plan | c. 1908 |
| 153 | 627 Richfield Rd | 2.0 Cross plan | c. 1908 |
| 154 | 112 Vernon | 4.9 Res. SE, undetermined | c. 1950 |
| 155 | 224 Sucidarth | 2.0 Cross plan | c. 1880 |
| 156 | 112 Sucidarth | 1.1 Pyramid square | c. 1910 |
| 157 | 106 Sucidarth | 4.9 Res. SE, undetermined | c. 1915 |
| 158 | 235 Sucidarth | 1.8 Open gable front | 1944 |
| 159 | 223 Sucidarth | 0.8 Hall and parlor | c. 1920 |
| 160 | 219 Sucidarth | 1.8 Open gable front | c. 1915 |
| 161 | 211 Sucidarth | 4.9 Res. SE, undetermined | c. 1910 |
| 162 | 207 Sucidarth | 0.7 Gabled ell | c. 1910 |
| 163 | 203 Sucidarth | 0.7 Gabled ell | c. 1915 |

| | | | |
|-----|--------------|--------------------------|--------|
| 164 | 125 Suddarth | 1.8 Open gable front | c.1910 |
| 165 | 117 Suddarth | 1.1 Pyramid square | c.1931 |
| 166 | 111 Suddarth | 0.7 Gabled ell | c.1914 |
| 167 | 105 Suddarth | 0.1 American foursquare | c.1913 |
| 168 | 603 E. Mill | 1.1 Pyramid square | c.1930 |
| 169 | 611 E. Mill | 1.1 Pyramid square | c.1929 |
| 170 | 638 E. Mill | 4.9 Res. SE undetermined | c.1925 |
| 171 | 528 Arthur | 0.8 Hall and parlor | c.1950 |

MISSOURI HISTORIC PROPERTY INVENTORY FORM

| | | | | | | | | | |
|------------------------------------|-------------|---|-----------------------|--|---|---|---|------------|--|
| REFERENCE NUMBER | | A. HISTORIC NAME 503 N. Grover, house | | | | | | | |
| B. COUNTY 0 4 7 Clay | | C. OTHER NAME(S) Hall, James D., and Margaret, house | | | | | | | |
| D. ADDRESS 503 Grover | | | | E. CITY Liberty | | F. VICINITY <input type="checkbox"/> | G. RESTRICTED | H. ACREAGE | |
| I. SECTION | J. TOWNSHIP | K. RANGE | L. SPANISH LAND GRANT | M. QUARTER SECTIONS | N. OWNERSHIP <input checked="" type="checkbox"/> PRIVATE <input type="checkbox"/> LOCAL <input type="checkbox"/> STATE <input type="checkbox"/> FEDERAL <input type="checkbox"/> MIXED | | | | |
| O. AGENCY(S) 1. | | | | | 2. | | | | |
| P. UTM ZONE | EASTING | | NORTHING | | USGS QUADRANGLE | | Q. AREA(S) OF SIGNIFICANCE/CONTEXT(S) | | |
| 1. <input type="text"/> | / / / / / | | / / / / / | | | | 1. <input type="text"/> 1 3 2 ETHNIC: black | | |
| 2. <input type="text"/> | / / / / / | | / / / / / | | | | 2. <input type="text"/> | | |
| 3. <input type="text"/> | / / / / / | | / / / / / | | | | 3. <input type="text"/> | | |
| 4. <input type="text"/> | / / / / / | | / / / / / | | | | 4. <input type="text"/> | | |
| R. SIGNIFICANT PERSON(S) 1. | | | | T. SIGNIFICANCE | | | | | |
| 2. | | | | | | | | | |
| 3. | | | | | | | | | |
| S. SIGNIFICANT EVENT DATE(S) 1. | | | | <div style="text-align: right;"><input checked="" type="checkbox"/> SEE CONTINUATION SHEET</div> | | | | | |
| 2. | | | | | | | | | |

| | | | | |
|--|--------------------------|---|--|--------------------|
| 2.A. ARCHITECT/BUILDER/DESIGNER/ENGINEER | | | | |
| 1. | 2. | | 3. | |
| 2.B. ARCHITECTURAL STYLE | | | 2.C. VERNACULAR TYPE | |
| [] [] | | | 1 1 Pyramid square | |
| 2.D. CONSTRUCTION DATE (CIRCA) | 2.E. ALTERATION DATE | | | |
| c.1900 | 1. | 2. | 3. | 4. |
| 2.F. RECONSTRUCTION DATE (CIRCA) | 2.G. DATE MOVED | 2.H. DESTRUCTION DATE | 2.I. OWNER'S NAME & ADDRESS (IF DIFFERENT) | |
| | | | Leo Trio 3605 NE Antioch Rd. Kansas City, MO | |
| 2.J. HISTORIC FUNCTION | | | | |
| 1. [] 0 [] 1 Domestic | 2. [] [] [] [] | 3. [] [] [] [] | 4. [] [] [] [] | 5. [] [] [] [] |
| 2.K. HISTORIC SUBFUNCTION | | | | |
| 1. [] 0 [] 1 A Single dwlng | 2. [] [] [] [] | 3. [] [] [] [] | 4. [] [] [] [] | 5. [] [] [] [] |
| 2.L. NO. OF ANCILLARY STRUCTURES | | 2.M. RESOURCE TYPE | | 2.N. STORIES |
| 0 | | <input checked="" type="checkbox"/> BUILDING <input type="checkbox"/> SITE <input type="checkbox"/> STRUCTURE <input type="checkbox"/> OBJECT | | 1. 1 2. 3. |
| 2.O. STRUCTURAL SYSTEMS | | 2.P. EXTERIOR WALL MATERIALS | 2.Q. OTHER MATERIALS | |
| 1. [] B [] F Balloon frame | 1. [] 2 [] 4 Plywood | 1. [] 2 [] 0 Wood | 3. [] [] [] [] | |
| 2. [] [] [] [] | 2. [] [] [] [] | 2. [] [] [] [] | 4. [] [] [] [] | |
| 2.R. ROOF SHAPES | | 2.S. ROOF MATERIALS | 2.T. ROOF FEATURES | |
| 1. [] H [] P Hipped | 1. [] 6 [] 3 Asphalt | 1. [] [] [] [] | 4. [] [] [] [] | |
| 2. [] [] [] [] | 2. [] [] [] [] | 2. [] [] [] [] | 2.U. FOUNDATION MATERIALS | |
| 3. [] [] [] [] | 3. [] [] [] [] | 3. [] [] [] [] | 1. [] 4 [] 3 Limestone | |
| 2.V. PORCHES | 2.W. PLAN | | | |
| 1. [] C [] B Central bay | 2. [] [] [] [] | 3. [] [] [] [] | [] S [] Q Square | |
| 2.X. FURTHER DESCRIPTION | | <input checked="" type="checkbox"/> (SEE CONTINUATION SHEET) | 2.Y. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS | |
| | | | <input checked="" type="checkbox"/> (SEE CONTINUATION SHEET) | |
| 2.Z. SOURCES OF INFORMATION | PREPARED BY | | ORGANIZATION | DATE |
| <input checked="" type="checkbox"/> (SEE CONTINUATION SHEET) | Wolfenbarger, Lee, Finch | | 3 Gables Pres; Wolfenbarger, Lee, Finch | 05/26/95 |

| REFERENCE NUMBER | A. HISTORIC NAME | B. COUNTY | C. ADDRESS |
|------------------|----------------------|-----------|---------------|
| | 503 N. Grover, House | Clay | 503 N. Grover |

T. This house is located in Arnold's Addition, which was platted in 1886. No water permits exist for this address; it may have had another address at one time. The Halls (James D., a dishwasher at the Dinner Bell Cafe, and his wife Margaret) lived at this address from approximately 1956-75. The house style suggests a conservative estimated construction date of 1900. Prior to alterations, it may have been identical at one time to its neighbor adjoining on the north.

2X. This small, one-story home has a limestone foundation, plywood siding, a pyramidal roof, and a small, gable-front porch. The porch is centered on the main facade and is supported by simple wooden posts. The main entrance is located slightly off-center on the main facade. There are no windows on the main facade. In addition to siding alterations, the fenestrations have been changed as well.

2Y. Located on a small lot in a residential district among homes of similar construction. This home is nearly identical to 504 N. Grover. There is a vacant lot to the south, which adjoins a small commercial area on the north side of downtown.

2Z.

Black History Files, Clay County Archives and Historical Library, Liberty, MO.

City Building Permits, Liberty, Missouri, City Hall (microfilm copies).

City Plat Maps, Liberty, Missouri, City Hall (photocopies).

City telephone Directories, 1929-94, Liberty, Missouri, Clay County Archives and Historical Library; Liberty City Hall (photocopy).

City Water Permits, Liberty, Missouri, City Hall.

Daughters of the American Revolution, Alexander Doniphan Chapter. *Clay County Missouri Sesquicentennial Souvenir, 1822-1972*. 1972. Reprint, Liberty: Al's Printing Service, 1972.

Edwards Brothers. *An Illustrated Historical Atlas of Clay County, Missouri*. Philadelphia: Edwards Brothers, 1877.

First Baptist Church Directory, Liberty, Missouri, 1988.

Houston, Sam. Telephone conversation with Janice Lee, 10 April 1995, 11 May 1995.

Jackson, Don M. *The Heritage of Liberty: A Commemorative History of Liberty, Missouri*. Liberty: R.C. Printing Service, 1975.

Liberty Sun, Souvenir Issue, 24 October 1980.

Ogle, George A. & Co. *Standard Atlas of Clay County, Missouri*. Chicago: George A. Ogle & Co., 1914, 10-11.

Sanborn Fire Insurance Maps, 1883-1924.

Appendix III

The following questions were raised during the researching of African-American history in Liberty. Additional anecdotal information from community members is needed to create a more complete picture of African-American life. Several members of the community were contacted for the purposes of conducting oral interviews in the course of this project, but many were unavailable at the time. It is recommended that research continue in this area.

In what way did the state Ku Klux Klan resurgence in the 1920s affect Clay County and Liberty?

What were the conditions at Garrison School?

What type of role did the school play in the life of the African-American community?

School athletic teams seem to have been an important part of school and community life. What kind of teams, and what role did they play in the community?

What was the impact of busing students to Lincoln High School?

What kind of social role did churches play in the life of the African-American community?

During what period was Emancipation Day celebrated?

How difficult was to integrate stores, businesses, etc.? Were any demonstrations or sit-ins staged?

What was the Negro Civic Improvement League of 1943? How long did it operate? What changes did it bring about?

Were there other gathering spots besides the Wiggle Inn?

What events took place on the tennis/croquet court behind and adjacent to 215 Shrader?

How hard was it to move out of two areas once segregation illegal?

Did integration have negative effects on the cohesiveness of the African-American community?

How role did the Masonic Lodge #37 and the Eastern Star play in the social life of the community? Were there other organizations?

What were popular recreational pastimes in the community?

What was the Fellowship of Concern?

Was there an African-American hotel near the depot?

What did the Liberty Action Council accomplish? When was it in existence?

What was the St. Matthews Commandary Knights Templar of Liberty drill team? How long was it around?

How difficult was it to bring issues concerning African Americans to the forefront and to effect changes? (Question for Sam Houston)

What kind of employment opportunities existed before the Civil Rights era?

Have employment opportunities improved?

Are younger African Americans moving back into the community or into Liberty as a whole?

What is known about the Sanctified Church/Humphrey Temple?

The following people are recommended for oral interviews.

Sam Houston and other members of the Houston family

S.H. Murray

Jamesetta Gay Thomas

Lawrence "China" Slaughter

Relatives of Henry/Maggie Pearley

James Arthur Brooks or other relatives of Eugene/Katie Brooks

Long-time members of the First Baptist, St. Luke, and Humphrey Temple Churches

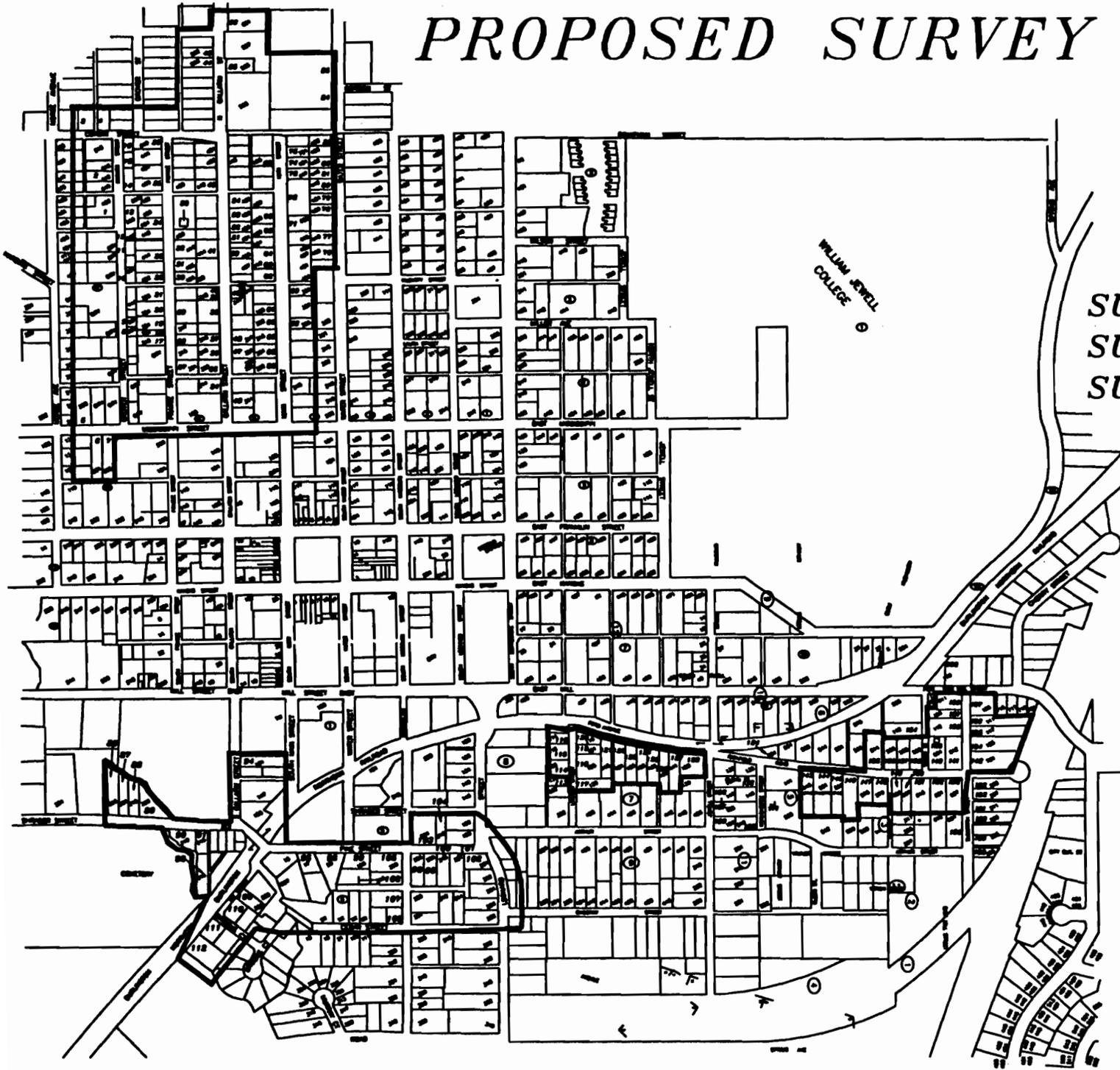
Long-time members of the Lodge #37 and Eastern Star

Former students of Garrison School

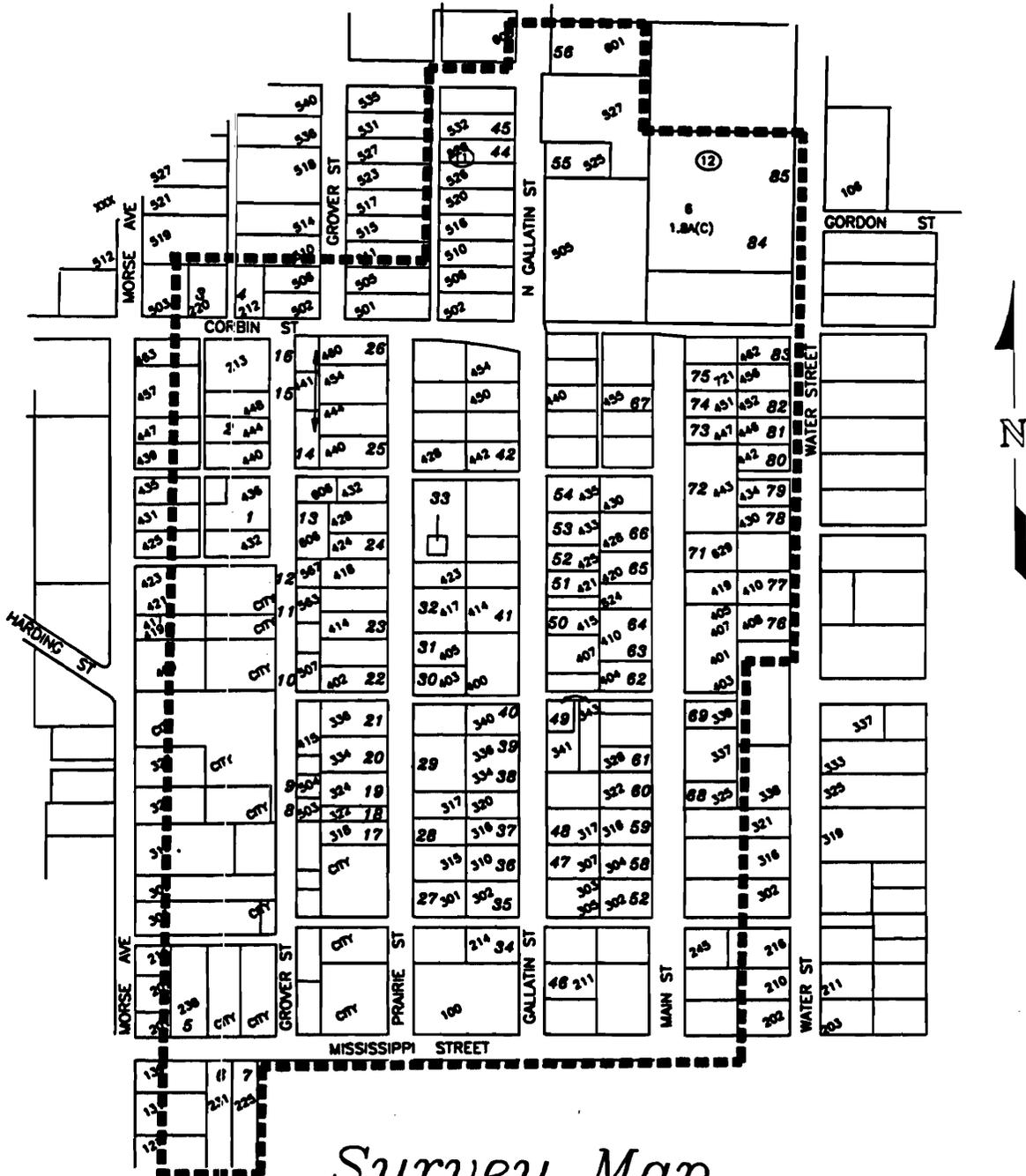
Teresa (sp?) and Jay Bird

Any other long-time or interested community members with anecdotes to share.

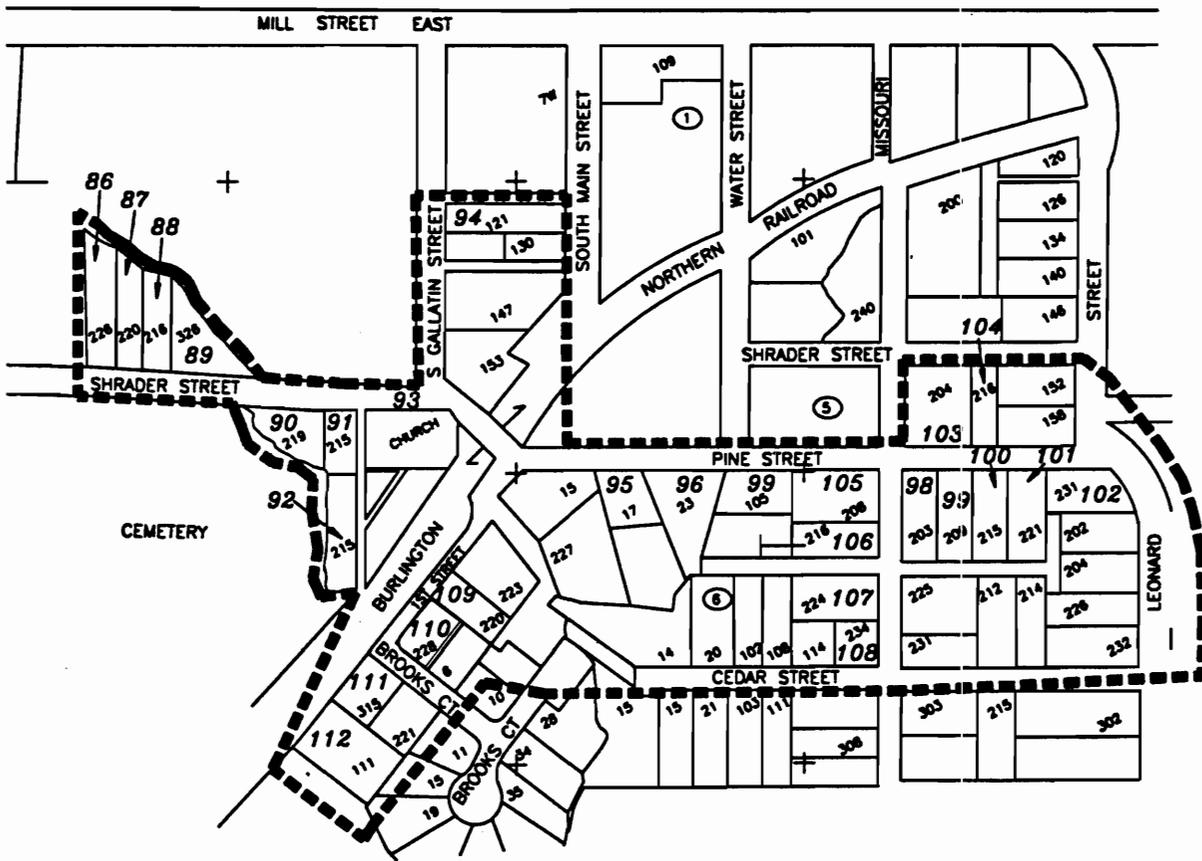
PROPOSED SURVEY AREA



SURVEY "B"
SURVEY "C"
SURVEY "D"



Survey Map
"B"



Survey Map

"C"



Survey Map
"D"

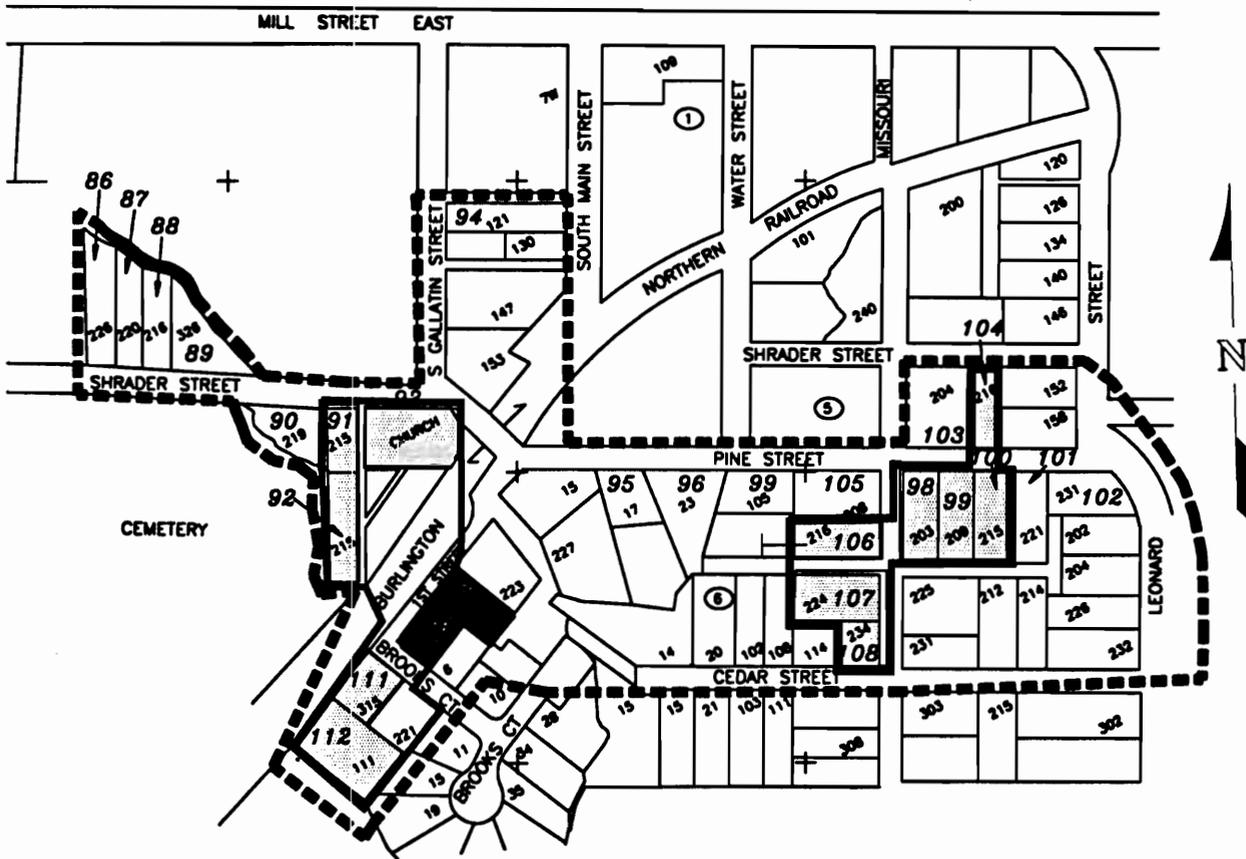
Potential National Register

Eligible Properties



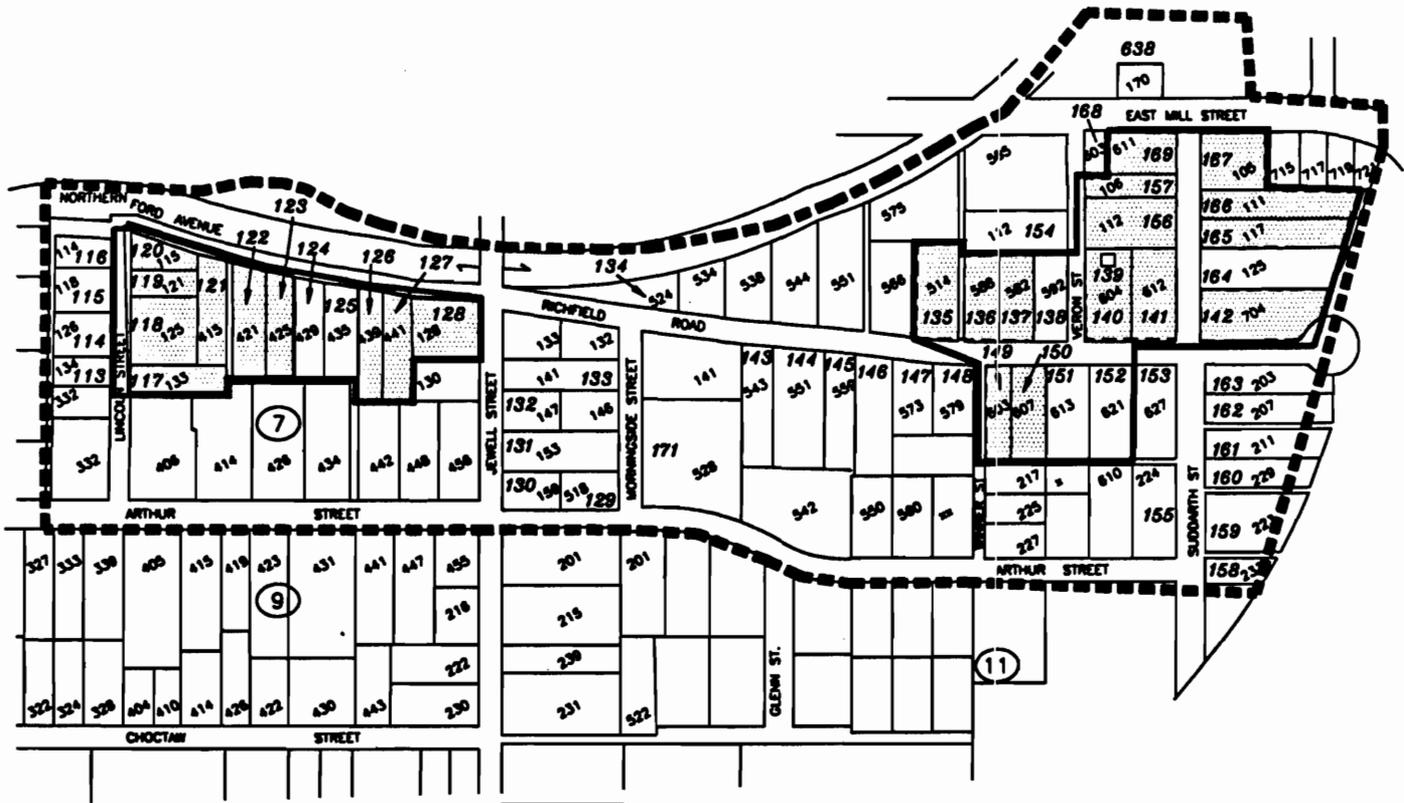
-  = *Individually Eligible*
-  = *Contributing to a District*
-  = *Survey Boundaries*
-  = *Recommend Boundaries*

Potential National Register Eligible Properties



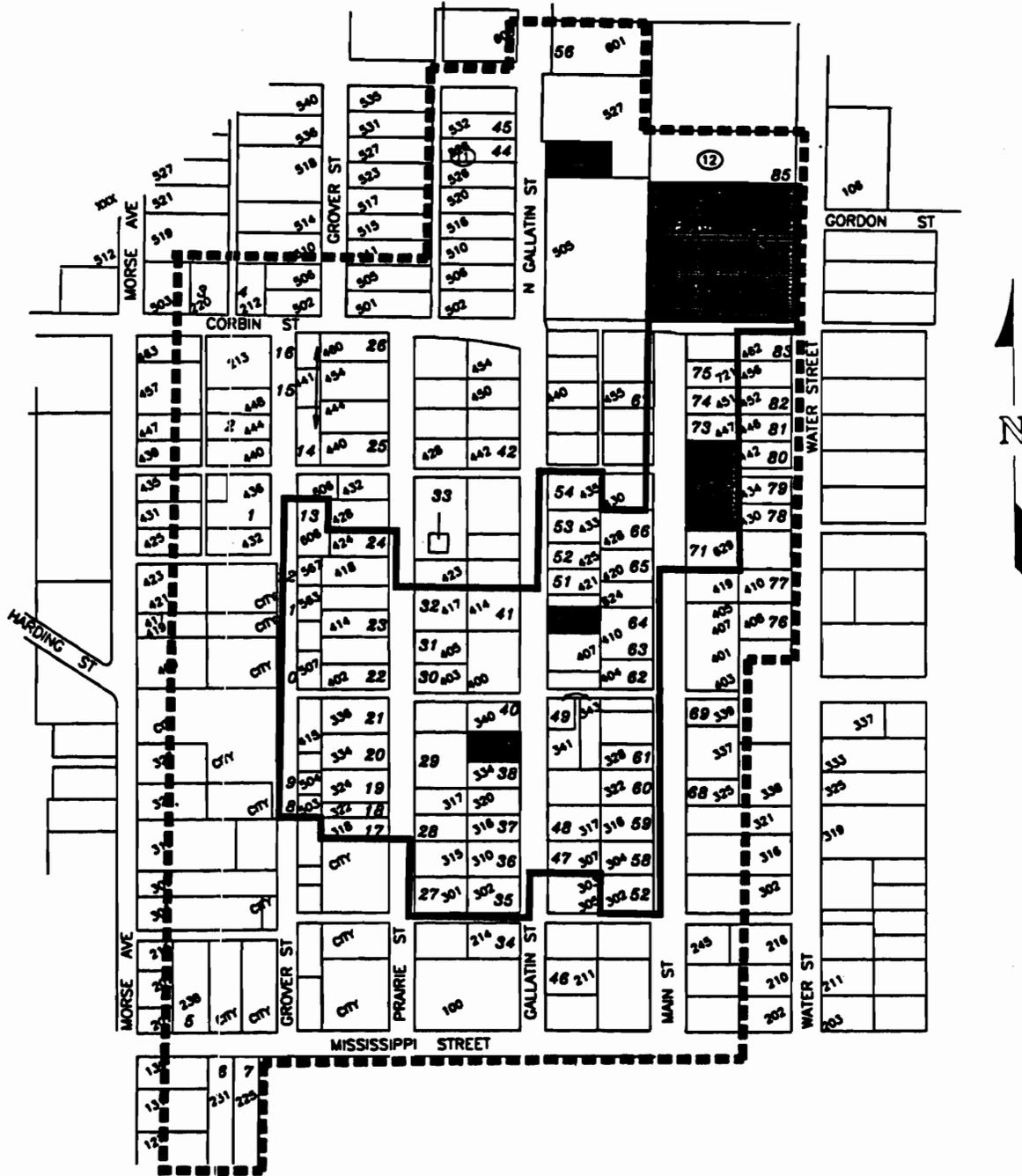
- = *Individually Eligible*
- = *Contributing to a Districts*
- = *Recommend Boundaries*
- = *District Boundaries*

Potential National Register Eligible Properties



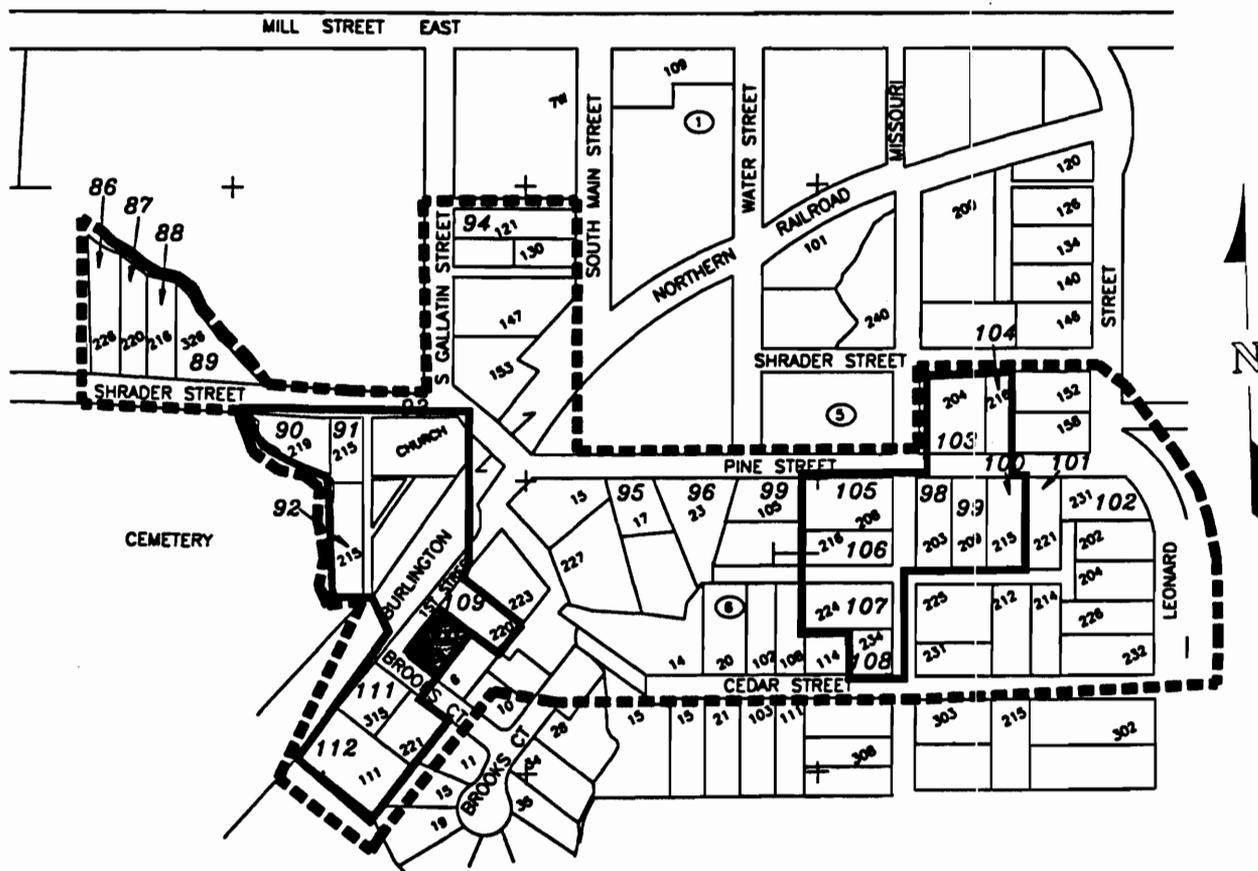
- = Contributing to a District
- = Recommend Boundaries
- = District Boundaries

Potential Local Historic Districts / Landmarks



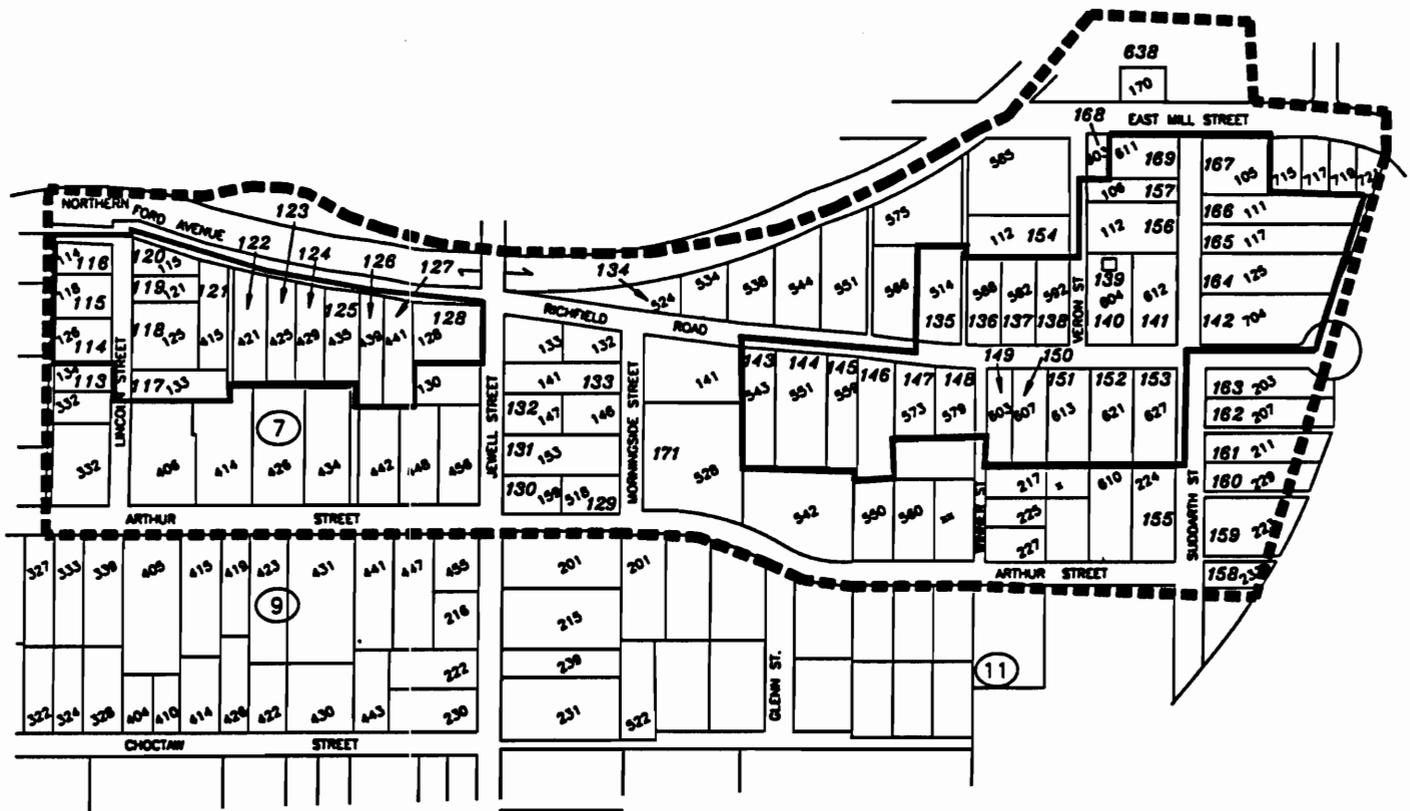
- = Potential Landmarks
- = Recommend Boundaries
- = Survey Boundaries

Potential Local Historic Districts / Landmarks



- = *Potential Landmarks*
- = *Recommend Boundaries*
- = *Survey Boundaries*

Potential Local Historic Districts / Landmarks



————— = District Boundaries
 - - - - - = Landmarks Boundaries