

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Mt. Olivet Baptist Church

other names/site number Well Church

Name of Multiple Property Listing African American Resources in Portland, Oregon, from 1851 to 1973

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

2. Location

street & number 1734 NE 1st Avenue not for publication

city or town Portland vicinity

state Oregon code OR county Multnomah code 051 zip code 97212

3. State/Federal Agency Certification

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

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

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

Applicable National Register Criteria: X A B C D

Signature of certifying official/Title: Deputy State Historic Preservation Officer Date

Oregon State Historic Preservation Office
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

 entered in the National Register determined eligible for the National Register

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

 other (explain:) _____

Signature of the Keeper Date of Action

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5. Classification

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

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

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

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1	1	buildings
		site
		structure
		object
1	1	Total

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION / religious facility

Current Functions
(Enter categories from instructions.)

RELIGION / religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)

LATE 19TH AND 20TH CENTURY REVIVALS /
Romanesque Revival

Materials
(Enter categories from instructions.)

foundation: CONCRETE
walls: BRICK

roof: COMPOSITE
other: WOOD, GLASS

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Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity).

Summary Paragraph

Mt. Olivet Baptist Church is a 7,200-square-foot, T-shaped religious building located at the southeast corner NE 1st Avenue and NE Schuyler Street in the Eliot neighborhood of Portland, Oregon. The immediate setting is characterized by a combination of early-twentieth century commercial buildings, surface parking, and late-twentieth-century commercial development related to the automobile industry. The church building itself was constructed in 1923 in a simplified, early twentieth-century iteration of the Romanesque Revival Style, which is characterized by brick construction, wall buttresses, polygonal towers, and semi-circular arches over window and door openings.¹ The building features a concrete daylight basement and a cross-gabled roof with minimal eave overhang and a low parapet on each gable end. The exterior walls are constructed from a medium-gray standard brick with contrasting quoins, water table, wall buttresses, and window surrounds. A castellated tower containing the primary entrance to the main level is located off the northwest corner of the building, and round-arched stained-glass windows and various plain, rectangular, wood windows punctuate all four façades. Exterior modifications are relatively minor, limited to fenestration changes, landscaping, and the addition of a non-contributing storage shed ca. 2014. The interior of the church building, which includes entry vestibules, a restroom, and a worship space on the main level and classrooms, offices, restrooms, a kitchen, and a community gathering space in the basement, has been more extensively altered. However, the configuration of the worship space and many of its interior finishes (door and window trim, chair rail, exposed rafters, moulding, etc.) remain largely intact and continue to communicate the appearance of an early twentieth-century Christian church. Overall, the building exterior retains integrity of location, setting, materials, design, workmanship, feeling, and association, and its interior retains integrity of design, feeling, and association.

Narrative Description

SITE

Mt. Olivet Baptist Church is located at 1734 NE 1st Avenue, at the southeast corner of NE 1st Avenue and NE Schuyler Street in Portland's Eliot neighborhood (Photograph 1). Both NE 1st Avenue and NE Schuyler Street are two-lane, two-way side streets lined by concrete sidewalks and vegetated curb strips. The property slopes gently from east to west, and the area immediately surrounding the church building is planted with a grassy lawn and large shrubs that grow up against the building face (Photograph 2 and 3). A concrete pathway on the east side of the building joins the adjacent surface parking lot to an accessible entrance on the east façade. The area to the south of the building is enclosed with a combination of wood, wire, and iron fencing and contains a prefabricated, gable-roofed shed with a concrete block foundation and channeled plywood siding (Photograph 4). A concrete retaining wall marks the southern property boundary, and a series of stepped planters constructed of rusticated concrete blocks are located at the southern corner of the western property boundary.

The neighborhood surrounding the church building is characterized by a combination of early-twentieth century commercial buildings, surface parking, and late-twentieth-century commercial development related to the automobile industry. Apart from the building and its associated landscaping, the entire block containing Mt. Olivet Baptist Church is dedicated to asphalt-paved surface parking. The lots to the east of the building, in the northern half of the block, are associated with the church. The lots to the south of the building, comprising the southern half of the block, are associated with a modern auto

¹ "Rev. Anderson Makes Rapid Strides in Church Circles Here," *Advocate* (Portland, OR), September 29, 1923.

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showroom located on a double-block lot immediately west of the building. Interstate 5, which is associated with the clearance of many neighborhood buildings and the displacement of the Black community during the early 1960s, is located two blocks to the west.

MT. OLIVET BAPTIST CHURCH - EXTERIOR

Mt. Olivet Baptist Church is a brick religious building with a T-shaped plan, a concrete daylight basement, and a cross-gabled roof with parapeted gables. The exterior walls are constructed from a medium-gray standard brick laid in a variation on the common bond pattern, with a header course after every seventh stretcher course. A soldier course of contrasting, buff-colored bricks marks the transition from the concrete basement level to the brick walls. Buff-colored bricks also provide contrast in the form of quoins, wall buttresses, and door and window surrounds (Photographs 1 through 3).

An internal brick chimney is located near the east end of the church's south-facing gable end (Photograph 4). The building's primary entrance is located in a castellated tower at the northwest corner of the building (Photograph 5); additional fenestration includes doors on all four façades, wood-framed stained-glass windows and one-over-one wood windows with brick sills in the main level, and one-over-one wood windows and fixed or awning windows in the daylight basement.

Primary (West) Façade

The church building's west or primary façade fronts NE 1st Avenue. A brick tower with a flat roof and a detailed, castellated parapet forms the northern corner of the façade and contains the building's primary entrance (Photograph 5). The tower features a continuous corbelled cornice, a cross motif, and a soldier course of buff-colored brick below its castellated parapet, as well as a large square opening for a bell (presently covered with plywood paneling), a narrow, round-arched stained-glass window, and a pair of double doors with a round-arched stained-glass transom and an arched metal security grille at the main level. This entrance is accessed by a long flight of poured-concrete steps with bullnosed treads and iron handrails.

The center of the west façade corresponds to the side of the nave, or the stem of the building's T-shaped plan. It features one wood-framed, round-arched stained-glass window in the main level and two large sliding windows covered by metal grates in the basement. The stained-glass window in the main level depicts an image of an adult male (representing Jesus Christ) carrying a lamb, holding a shepherd's crook, and surrounded by ewes in a pastoral landscape (Photograph 16). The window is divided into two sections, with the image of Christ in the upper portion and a dedication in the lower portion. Both sections are fixed. Blue, green, and gold colors predominate in the border surrounding the vignette.

The southern portion of the west façade, which corresponds to the transept (containing the front of the nave and the sanctuary space), is the gable-end façade of one arm of the building's T-shaped plan. The north-facing wall between the center and southern (gable end) portions of the west façade contains a round-arched stained-glass window at the main level and a square, one-over-one wood sash window with ogee lugs in the basement level. The stained-glass window in the main level depicts a stylized bundle of five white lilies with round medallion featuring a cross and crown. This window features an operable awning window in the lower section of the unit.

The gable end itself is divided into three bays by brick wall buttresses that extend roughly three-quarters of the way up the building face. The northern bay contains a bricked-in rectangular opening, approximately the size of a doorway, at the main level, and a single-leaf metal door with a metal awning at the basement level. Iron ties in the brick wall indicate that a blade sign was formerly affixed to the wall above the bricked-in opening. The central bay contains a small round-arched opening with louvered vents in the gable peak and a large, round-arched stained-glass wood window in the main level. This stained-glass window is composed of two fixed, Gothic-arched panels joined by a curved spandrel panel,

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with two fixed rectangular panels below (Photograph 6). The arched panels depict stylized bundles of three white lilies and mandorlas containing images of a cross and crown and a Bible surrounded by lilies. The rectangular panels beneath the Gothic-arched panels depict the bases of the flower bundles and contain inscribed panes with the words "Searchlight" and "Willing." The central bay also contains two square one-over-one wood sash windows with ogee lugs in the basement level. Both windows are covered by metal grates affixed to the concrete basement wall. The southern bay contains a rectangular one-over-one wood sash window (not stained-glass) with ogee lugs in the main level and a single-leaf door with a metal security grille in the basement level.

North Façade

The north façade of the church building faces NE Schuyler Street and corresponds to the rear of the nave or the "base" of the building's T-shaped floorplan (Photograph 2). Centered in the façade are a small round-arched opening with louvered vents in the gable peak; a large, round-arched stained-glass wood window in the main level; and a pair of half-glass double doors with an extendable metal security grille in the basement level. The stained-glass window is composed of two fixed, Gothic-arched panels joined by a curved spandrel panel, with two fixed rectangular panels below. Each arched panel depicts a bundle of three white lilies and a mandorla with the image of a nautical anchor or a bouquet of blooming lilies. The rectangular panels depict the bases of the flower bundles and feature inscribed panes reading "Sons & Daughters" and "of Mt. Olivet" (Photograph 15).

The north façade of the brick tower, which forms the northwestern corner of the building, generally mirrors its appearance on the primary façade. Fenestration includes a square opening for a bell and a narrow, round-arched stained-glass window in the upper portion of the tower, and a larger round-arched stained-glass window at the main level (where the primary façade of the tower contains the church's primary entrance). At the basement level, the brick tower features two dedicatory plaques. The lower plaque, which appears to be the older of the two, is cast concrete engraved with the words "MT. OLIVET BAPTIST / CHURCH / 1907 REBUILT 1921 / REV. J. W. ANDERSON / PASTOR" in a serifed font; the last two lines are heavily worn. The upper plaque is a mottled red stone slab engraved with the words "MT. OLIVET BAPTIST CHURCH / 1907 REBUILT 1921 / REV. J. W. ANDERSON PASTOR" in a serifed font (Photograph 7).

East Façade

The east façade of the church building adjoins a grassy lawn and the asphalt-paved surface lot associated with the property (Photograph 3). The northern portion of the façade contains two round-arched stained-glass wood windows at the main level and two large sliding windows covered by metal grates at the basement level. Each of the stained-glass windows comprises a non-operable upper portion and an operable awning window in the lower portion. The upper portions depict stylized bundles of five white lilies and round medallions with the Greek letters *alpha* (in the northern window) and *omega* (in the southern window); the lower portions depict the base of base of the flower bundles.

The southern portion of the east façade, which corresponds to the transept (containing the front of the nave and the sanctuary space), is the gable-end façade of one arm of the building's T-shaped plan. The north-facing wall between the northern and southern (gable end) portions of the east façade contains another round-arched stained-glass wood window at the main level. This window depicts a bundle of five white lilies and a round medallion with the image of a nautical anchor.

The gable end itself is partially clad in a thin layer of stucco or concrete and divided into three bays by brick wall buttresses that extend to the height of the eaves-side walls. The northern bay contains a round-arched stained-glass wood window depicting a bundle of five white lilies and a sheaf of wheat at the main level, and a fixed window and single-leaf metal door (apparently an addition) at the basement level. The central bay contains a small round-arched opening with louvered vents in the gable peak; a large, round-arched stained-glass wood window in the main level; and two window openings (presently

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covered with plywood) at the basement level. As on the north and west façades, the large stained-glass window is composed of two fixed, Gothic-arched panels joined by a curved spandrel panel, with two rectangular operable panels below. The arched panels depict bundles of three white lilies and mandorlas portraying a book and candle and a bunch of purple grapes; the rectangular panels depict the bases of the flower bundles and feature inscribed panes with the words "Workers" and "Club." The southern bay contains a single rectangular one-over-one wood sash window (not stained-glass) with ogee lugs in the main level.

South Façade

The south façade of the church building, which corresponds to the "top" or arm of the T-shaped floorplan, is also clad in a thin layer of stucco or concrete. A single-leaf door with a metal security grille is located in the main level near the western corner of the façade; the door is accessible via a wood deck and staircase with a wood handrail that extends across the façade. Rectangular one-over-one wood sash windows (not stained-glass) with ogee lugs are located at either end of the south façade, beneath the eaves of the cross-gabled roof. The gable end, which dominates the center of this façade, features a small round-arched opening with louvered vents in the gable peak and three round-arched stained-glass windows in the main level. As on the east and west façades, the windows comprise a non-operable upper portion and a rectangular awning window in the lower portion. Each window depicts a stylized bundle of five white lilies and a round medallion portraying (from west to east) a bouquet of blooming lilies, a dove in flight, and a bunch of purple grapes.

MT. OLIVET BAPTIST CHURCH - INTERIOR

Main Level

The main level of Mt. Olivet Baptist Church contains a primary entry vestibule, a large gathering space or nave, a sanctuary with a raised stage, a secondary entry vestibule, and an accessible restroom. The primary entrance (located at the northern corner of the west façade) leads to the primary entry vestibule, a small square room at the northwest corner of the building (Photographs 8 and 9). The vestibule features simple, dark-stained wood baseboards, window trim, and chair rails. A large stone tablet installed in 1929 and dedicated to "those who render exceptional and meritorious service for God and humanity" is mounted on the wall opposite the primary entrance.

A pair of five-paneled wood doors at the south wall of the vestibule leads into the main portion of the worship space, containing the nave (the northern and central portion of the building) and the sanctuary (at the southern end of the building) (Photographs 10 through 13). The worship space also features simple, dark-stained wood baseboards, window trim, and chair rails, as well as exposed ceiling rafters clad in painted wood boards. A wood-paneled stairwell leading to the basement is located at the east side of the nave. The original flooring has been replaced or covered with low-pile carpet, a ceiling fan has been installed near the north end of the nave, and original lighting fixtures have been replaced with modern wall sconces, recessed lighting, and ring chandeliers. The original pews have also been replaced with modern, light-stained wood pews.

The sanctuary is located at the southern end of the worship space and features a raised stage with a dark-stained, wood-paneled base, and dark-stained wood stairs and handrails (Photograph 10). The stage features the same low-pile carpeting as the nave and is presently free of furniture, apart from a non-original pipe organ console to one side. The wall at the south side of the sanctuary, which is the south exterior wall of the building, is clad in painted wood paneling that mimics the appearance of shiplap.

The area to the east side of stage is enclosed and contains a non-original, wood-paneled loft with gingerbread trim and a five-paneled wood door leading to a secondary entrance vestibule; this vestibule

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contains a single-leaf metal door in the building's south exterior wall and a single-leaf wood door leading to the nave on its north interior wall (Photograph 14). The area to the west side of the stage is also enclosed and contains a five-paneled wood door leading to a set of quarter-turn stairs, which in turn lead to a second exterior door in the building's south exterior wall and to the nave beyond. The enclosed area also contains an accessible restroom with a five-paneled wood door, shielded from view of the nave by a pony wall with dark-stained wood trim.

Basement

The basement of Mt. Olivet Baptist Church contains pastoral offices, classrooms, and a community gathering space including a kitchen and restroom facilities. The basement is accessed via the wood-paneled stairwell at the east side of the building, which connects the nave (on the main floor) to the community gathering space (Photograph 17). The gathering space fills roughly the entire eastern half of the basement (beneath the sanctuary). It features a row of metal support columns running east-west through the center of the space; low-pile carpeting; plastic-composite baseboards; fluorescent overhead panel lights; and a hand-painted mural on the south wall. A wood-paneled galley kitchen with a pass-through and linoleum tile flooring is located at the west end of the gathering space (Photograph 18); to the south of the kitchen, a short hallway leads to men's and women's restrooms, and to the north, a door in the west exterior wall leads outside.

Along the north wall of the gathering space, a modern paneled wood door leads to a series of office spaces situated beside the stairwell, and a pair of fifteen-light wood double doors leads to a wide carpeted hallway (Photograph 19). Wood doors in the west side of the hallway lead to a classroom (Photograph 20) and a small nursing mothers' room at the northwest corner of the building. One half-glass wood door in the east side of the hallway leads to a second, carpeted classroom. The hallway, the classrooms, and the nursing room all feature wood door trim and plastic-composite baseboards, and the hallway and classrooms feature fluorescent panel lights. At the north end of the hallway, a pair of half-glass double doors punctuates the north exterior wall.

STORAGE SHED (NON-CONTRIBUTING)

A prefabricated, gable-roofed shed constructed ca. 2014 stands at the southwest corner of the Mt. Olivet Baptist Church property, within the fenced side yard.² The shed is elevated from the ground on a temporary concrete block foundation (Photograph 21). It is clad in channeled plywood siding punctuated by one single-leaf wood door.

ADDITIONS AND ALTERATIONS

The exterior of Mt. Olivet Baptist Church has experienced relatively limited alteration since its completion in 1923. Modifications include the addition of plywood paneling in the belltower and over several of the basement windows; double doors at the basement level on north façade (c. 1964) and the single-leaf metal door on the east façade; metal grilles over several windows and both doors on the primary façade; and the exterior wood staircase on the south façade. Additionally, the sconces flanking the primary entrance have been replaced, and a blade sign was added to and later removed from the primary façade. The iron ties that held the sign remain in place. Other alterations, including the replacement of the roof and the set of poured concrete steps that lead to the primary entrance, have been performed in kind.³

With regard to the church's interior, the main floor has been altered by the addition of the existing organ and organ pipe loft, the accessible restroom, and the painted wood paneling on the south exterior wall, and by the replacement of the original flooring, pews, and lighting fixtures. Much of the woodwork

² Google Earth Pro (45.535482°, -122.664456°), December 2013, earth.google.com/web/; Google Earth Pro (45.535482°, -122.664456°), July 2014, earth.google.com/web/.

³ City of Portland Bureau of Buildings, "Report of Building Inspection," May 7, 1958 (City of Portland Bureau of Development Services Records Collection, Permit No. 369886).

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remains intact, however. The church's basement has been more extensively altered, and although its current configuration dates to the mid-1960s (within the period of significance), few original finishes appear to remain intact.⁴

Finally, alterations to the site include the construction of the walkway at the east side of the building, the addition of the fences and retaining wall at the south of property, and the installation of the prefabricated shed near the southwest corner of the property.

INTEGRITY

The *African American Resources in Portland, Oregon, from 1851 to 1973* Multiple Property Documentation (MPD) Form describes basic integrity requirements for religious buildings that are significant for their association with Portland's African American community. As noted in the MPD, for buildings that are significant under Criteria A or B, integrity of association, location, and feeling are of a comparatively higher importance than design, setting, materials, and workmanship. Physical alterations will be less likely to render these properties ineligible than they would properties that are considered architecturally significant (Criterion C). Mt. Olivet Baptist Church, however, retains all seven components of integrity.

The Mt. Olivet Baptist Church building is extant in its original location at 1734 NE 1st Avenue in the Eliot neighborhood of Portland, Oregon, and so retains integrity of *location*. Topographical features and the position of roads and sidewalks have not been altered since the building's construction, although the composition of the surrounding neighborhood has been impacted by redevelopment since the conclusion of the period of significance. Overall, the church retains a moderate degree of integrity of *setting*.

As described above, the exterior of the Mt. Olivet Baptist Church building retains a relatively high degree of physical integrity. The building's brick exterior and fenestration (most notably the stained-glass windows in the main level) are intact, and the footprint and roof form are original to the building. Exterior alterations since the period of significance are generally limited to the installation of a single-leaf metal door on the east façade; the construction of the exterior wood staircase on the west side of the south façade; the removal of a blade sign on the west façade, leaving behind iron ties; and temporary modifications including plywood paneling in the belltower and over several of the basement windows and metal grilles over several windows and both doors on the primary façade. These alterations are generally minor, reversible, and/or do not impact the building's primary (street-facing) façades, and so the church building maintains integrity of *materials*, *workmanship*, and *design* with regard to its exterior appearance. With regard to the church's interior, the main level (entry vestibule and nave) retains a significant percentage of its original finishes and its general spatial configuration, although the sanctuary space has been partially reconfigured. The basement level has been more extensively reconfigured, although most of these changes occurred during the period of significance, but retains comparatively few original finishes. Overall, the church's interior retains only a moderate degree of integrity of *materials*, *workmanship*, and *design*.

Finally, the Mt. Olivet Baptist Church building remains under the ownership of Mt. Olivet Baptist Church (although the congregation presently worships at 8501 N Chautauqua Boulevard in Portland and 17800 SW Kinnaman Road in Aloha) and is still operated as a house of worship. In addition to the building's location in a historically African American neighborhood and its generally intact exterior, its continuity of use is key in maintaining the building's integrity of *feeling* and *association*.

⁴ John B. McLeod Construction, "Excavation & Slab Dtls. for Mount Olivet Baptist Church, NE 1st & Schuyler St., Portland," October 7, 1964 (City of Portland Bureau of Development Services Records Collection, Permit No. 415922).

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CHARACTER-DEFINING FEATURES

The character-defining features of the exterior of Mt. Olivet Baptist Church include its general massing, T-shaped plan, and cross-gabled roof; its brick construction, including contrasting quoins, water table, wall buttresses, and window surrounds; the castellated tower containing the primary entrance on the west façade; the round-arched, stained-glass windows in the main level; and separate entrances to the basement community space. With regard to the building's interior, character-defining features include the general orientation and configuration of the main level worship area and the presence of multiple multi-purpose areas, a kitchen, and restroom facilities in the basement.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE / BLACK

SOCIAL HISTORY / CIVIL RIGHTS

PERFORMING ARTS

Period of Significance

1923-1973

Significant Dates

1923: construction of the church building
completed

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation (if applicable)

African American / Black

Architect/Builder

Vail, Morrison H. (Architect)

Anderson, Rev. James W. (general contractor)

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Period of Significance (justification)

The period of significance is 1923 to 1973, beginning with the building's construction by and for the congregation of Mt. Olivet Baptist Church and ending with the conclusion of the Emanuel Hospital Urban Renewal Project. Although the building continued to house Mt. Olivet's congregation through 1994, its role as a gathering space and venue for African American civil rights groups, social organizations, speakers, and cultural events was reduced in the late 1960s and early 1970s, as large-scale Urban Renewal programs and municipal disinvestment resulted in the displacement of many African Americans from their homes in the surrounding neighborhood. The Emanuel Hospital Urban Renewal Project was the last of these projects that directly and disproportionately impacted Portland's African American community.⁵ As described in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD, this project's completion in 1973 marks the end of a period which substantially altered the character of the neighborhoods surrounding the church.⁶ The year 1973 is therefore an appropriate end date for the building's period of significance.

Criteria Considerations (explanation, if necessary)

Criteria Consideration A, "Owned by a religious institution or used for religious purposes," is applicable because the Mt. Olivet Baptist Church building was used primarily as a worship space throughout the period of significance. However, the church building derives its significance from its association with the history of Portland's African American community, as described in the following narrative, and not from its religious association. The *African American Resources in Portland, Oregon, from 1851 to 1973* MPD, under which this property is nominated, specifically states that churches and other religious facilities may be eligible for their association with contexts presented in the MPD.⁷

Criteria Consideration G, "less than 50 years old or achieving significance within the past 50 years," is applicable because the Mt. Olivet Baptist Church building's period of significance concludes less than fifty years prior to the date of this nomination. The church was still heavily involved in the local African American community—not only as a space for worship, but as a venue for prominent speakers, choir performances, social events, and meetings of civil rights and community groups—through the entire period of significance. The year 1973 corresponds with the conclusion of the Emanuel Hospital Urban Renewal Project, the last of the major urban renewal programs that drastically impacted the Lower Albina neighborhoods surrounding Mt. Olivet. 1973 also marks the end of the period of significance described by the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations).

The Mt. Olivet Baptist Church building at 1734 NE 1st Avenue is nominated under the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD. The church meets all of the general and property specific registration requirements established by the MPD, and it is locally significant under Criterion A in the areas of Ethnic Heritage/Black, Performing Arts, and Social History/Civil Rights for its significance as a venue for cultural celebrations, community gatherings, and social and political events during the fifty-year-long period of significance. The property's period of significance begins in 1923, with the completion of the building at 1734 NE 1st Avenue for the Mt. Olivet Baptist Church congregation, and ends in 1973 with the conclusion of

⁵ Jeana Woolley, "Reconciliation Project: The Emanuel Hospital Urban Renewal Project," (Portland, OR: City of Portland Housing Bureau, 2012), 5. The completion of the Emanuel Hospital Project in 1973 also marks the end date of the period of significance for the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

⁶ Catherine Galbraith et al., *African American Resources in Portland, Oregon, from 1851 to 1973*, Multiple Property Documentation Form (Washington, DC: U.S. Department of the Interior, National Park Service, 2020), F-140.

⁷ Galbraith et al., *African American Resources in Portland*, F-159.

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the Emanuel Hospital Urban Renewal Project, which displaced many members of the African American community in Lower Albina. In the intervening decades, the church served as a venue for cultural, social, and political events of importance to the local Black community. Mt. Olivet's renowned music ministry program fostered Black artistic expression and cultural pride through its public performances of traditional African American spirituals and gospel music. Its social programs, which included church club activities, youth programs, community health events, and presentations by prominent Baptist leaders, also promoted fellowship within the congregation and beyond. Finally, and perhaps most importantly, the church provided critical meeting space for local civil rights organizations, and it hosted many leading civil rights leaders, labor activists, politicians, and other activists throughout the period of significance. The depth and extent of the church's association with these groups and activities illustrates Mt. Olivet's immense significance within Portland's African American community in the period spanning 1923 to 1973 and justifies its eligibility under Criterion A, Criteria Considerations A and G, in the areas of Ethnic Heritage/Black, Performing Arts, and Social History/Civil Rights.

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

APPLICATION OF THE *AFRICAN AMERICAN RESOURCES IN PORTLAND, OREGON, FROM 1851 TO 1973* MPD

The Mt. Olivet Baptist Church building at 1734 NE 1st Avenue meets all of the General Registration Requirements provided in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD:

1. The nominated property is located within the 2019 City of Portland city limits.
2. The nominated property retains its significant association with Portland's African American history and demonstrates significance through Criterion A, under the Ethnic Heritage/Black area of significance, through Context VI, *Religion and Worship*, and Context VII, *Civil Rights*.
3. The nominated property retains integrity of location, setting, feeling, and association, and it retains integrity of materials, design, and workmanship with regard to its minimally-altered exterior, all of which demonstrate that the nominated property retains the required aspects of integrity for properties nominated under Criterion A through this MPD. Furthermore, the building retains its key character defining features, as described in Section 7.
4. The nominated property belongs to the Period of Significance for its associated context and fits within the MPD's period of significance of 1851-1973.
5. The nominated property is significant at the local level of significance, which aligns with the characterization that the majority of resources under the MPD will be eligible at the local level of significance.
6. The nominated property falls under the *Religious Facilities* property type and meets the required property specific registration requirements. Further, this property is identified specifically as an important example of its property type, as it is "a rare example of a church built by and for its African American congregation."⁸

Mt. Olivet Baptist Church also meets all of the property specific registration requirements for the *Religious Facilities* property type as outlined in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD:

1. The nominated property is associated with one of Portland's oldest traditionally African American congregations and was constructed in Northeast Portland between 1900 and 1930, when most of the city's Black congregations moved away from their original locations in Northwest Portland and into Lower Albina.

⁸ Galbraith et al., *African American Resources in Portland*, F-158.

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2. The building's association with Portland's African American community extends beyond the realm of religion and worship, as described above under "Criterion Considerations."
3. The nominated property draws its significance from the MPD's Context VI, *Religion and Worship*, and Context VII, *Civil Rights*.
4. The nominated property retains the required property-type-specific aspects of integrity for Criterion A (association, location, and feeling).⁹

INTRODUCTION

Beginning in the late nineteenth century, Black Christian churches in Portland have assumed multifaceted spiritual and practical roles in the local African American community. At a time when many community groups and public spaces excluded people of color, early church buildings provided safe, Black-controlled spaces for social events, cultural celebrations, and political gatherings, and they facilitated the growth of a strong, supportive community network for African American Portlanders. Because churches held a respected position within the local community, and because their seating capacity, acoustics, and central locations suited them to host large events, Portland's Black Christian churches also served an important role in civil rights struggles throughout the twentieth century. Local religious leaders frequently used the pulpit as a platform to denounce racism and to advocate for Portland's Black community, and civil rights organizations and leaders met for meetings, rallies, and public presentations in church worship spaces and classrooms throughout the twentieth century.¹⁰

Founded ca. 1900, the congregation of Mt. Olivet Baptist Church is among the oldest Black congregations in Portland, and its association with the city's African American community is particularly representative of trends in community-church relationships during the twentieth century. The Mt. Olivet Baptist Church building at 1734 NE 1st Avenue, which is the subject of this nomination, is the congregation's second dedicated worship space. It was funded and constructed between 1921 and 1923 under the leadership of Reverend James W. Anderson, who also superintended the construction process.¹¹ At the time of its completion, the building was celebrated by the local Black press as the finest African American church in the Pacific Northwest.¹²

In the five decades between the completion of the building at 1734 NE 1st Avenue and the end of the period of significance, the Mt. Olivet Baptist Church served not only its congregation, but the greater African American community of Portland. In the 1920s and 1930s, the church's choir was particularly renowned for its performances of African American spirituals and gospel music, and through radio and public performances was responsible for sharing this uniquely Black musical genre with the broader community. Music ministry remained an important part of the church's social outreach throughout the twentieth century and was central to many social and community-building events. The church was also a center for fellowship and community support, hosting notable religious speakers, community health events, and social clubs in addition to weekly religious services. Perhaps most importantly, Mt. Olivet Baptist Church provided critical meeting spaces for civil rights organizations and hosted many civil rights leaders, labor activists, politicians, and other activists during the period of significance.

PORTLAND'S EARLY BLACK CHRISTIAN CONGREGATIONS

Portland's earliest Black Christian congregations were located on the west side of the Willamette River, concentrated around Portland Union Station (800 NW 6th Avenue) in inner Northwest Portland. The railroad industry and associated hospitality businesses were the primary employers of Black men in late nineteenth- and early twentieth-century Portland, and as a result, the city's African American community naturally settled

⁹ Galbraith et al., *African American Resources in Portland*, F-159.

¹⁰ Galbraith et al., *African American Resources in Portland*, E-109 to E-110.

¹¹ Raymond Burell III, "The Mount Olivet Baptist Church of Portland, Oregon," unpublished document in the possession of the City of Portland Bureau of Planning and Sustainability; "Rev. Anderson Makes Rapid Strides in Church Circles Here."

¹² "23 Churches Being Built: 1922 Construction Program Calls for Expenditure of \$7825,925 in Portland," *Oregon Journal* (Portland, OR), August 6, 1922; "Rev. Anderson Makes Rapid Strides in Church Circles Here."

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around these institutions.¹³ Because most early Black congregations did not have access to the capital necessary to purchase or construct dedicated houses of worship, several of Portland's nineteenth-century Black churches initially held their services in the homes of congregants. The city's first known Black congregation, the "People's Church," was established in 1862 in a boardinghouse at SW 1st Avenue and SW Ankeny Street owned by church member Mary Carr, and the Bethel African Methodist Episcopal (AME) church was established in 1889 in the home of Phillip Jenkins. Mt. Olivet Baptist Church was organized ca. 1900 in the home of Mary Russell, on NW Everett Street, and for a time shared the First Baptist Church building (909SW 11th Avenue) with a white congregation.¹⁴

By the early twentieth century, all of these congregations had relocated to dedicated worship spaces near Portland Union Station. The People's Church, which later incorporated as the First AME Zion Church, first relocated to NW 3rd Avenue between Couch and Burnside streets; in 1883, the congregation constructed a new building at 1229 SW Main Street in Downtown Portland. Bethel AME Church, which would grow to become the largest African American congregation in Portland prior to World War I, moved into an existing building at 226 NW 10th Avenue by 1898. Finally, as detailed below, Mt. Olivet Baptist Church constructed its first dedicated worship space at 311 NW Broadway in 1907.¹⁵ None of these early Black church buildings remain extant today.¹⁶

Organization and Early Operations of Mt. Olivet Baptist Church

The precise founding date of Mt. Olivet Baptist Church is undetermined, but it is clear that the church was well-established by at least 1900. According to one article in the *Advocate*, a Black-owned newspaper operating in early twentieth-century Portland, Black pioneers Reverend Edward and Charity Binford arrived in Portland in 1900 as newlyweds and were staunch, early members of Mt. Olivet.¹⁷ The couple, who built a home at 1155 NE Winona Street in Portland's Woodlawn neighborhood, recalled that the church was initially organized in the home of Mary Russell on NW Everett Street, and that Reverend Tom Smith was the congregation's first pastor. According to the article, the congregation's early members included Sister Mamie Allen, Sister Sarah Day, Brother Frye, and Brother Rueben Crawford.

The "Pulpit and Pews" feature of the *Morning Oregonian*, dated July 29, 1900, highlights Mt. Olivet Baptist Church and cites it as being located on NW Everett Street between NW 5th and NW 6th Avenues.¹⁸ The *New Age*, the first African American newspaper established in Portland, highlights activities of Mt. Olivet Baptist Church in 1902 under the pastorship of Reverend J.L. Allen.¹⁹ Also according to the *New Age*, Mt. Olivet was

¹³ For additional information on the factors that concentrated Portland's early African American community in Northwest Portland, see Context I, *Settlement Patterns*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

¹⁴ "Couple Came to Portland 27 Years Ago," *Advocate* (Portland, OR), May 14, 1927; Galbraith et al., *African American Resources in Portland, Oregon*, E-111; Georgia Newton-Smith, "Mount Olivet Baptist Church History, 1897-1987" unpublished document in the possession of Mt. Olivet Baptist Church (2007), 2. Newton-Smith notes that it was "uncommonly acceptable [around the turn of the century] for African American and Whites to worship together," but indicates that the predominantly white congregation of First Baptist Church and the predominantly Black congregation of Mt. Olivet Baptist Church held separate services whilst sharing the First Baptist Church building.

¹⁵ "Town Topics," *Oregon Daily Journal* (Portland, OR), October 27, 1907; Galbraith et al., *African American Resources in Portland, Oregon*, E-111.

¹⁶ Galbraith et al., *African American Resources in Portland, Oregon*, E-112; Bosco-Milligan Foundation, *Cornerstones of Community: Buildings of Portland's African American History (Revised and Expanded)* (Portland, OR: Bosco-Milligan Foundation, 1997), 18. Additional background on Portland's early Black congregations and their establishment on the west side of the Willamette River may be found in Context VI, *Religion and Worship*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

¹⁷ "Couple Came to Portland 17 Years Ago," *Advocate* (Portland, OR), May 14, 1927. For a history of the Black press in early twentieth-century Portland, see Context III, *Journalism*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

¹⁸ "Pulpits and Pews," *Morning Oregonian* (Portland, OR), July 29, 1900.

¹⁹ "City News," *New Age* (Portland, OR), January 11, 1902.

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poised to celebrate its anniversary in August 1902.²⁰ In 1904, an article in the *Oregon Daily Journal* references Mt. Olivet's location as 7th Street (presently NW Broadway) between NW Everett and NW Flanders, indicating that the congregation had moved by this time.²¹ According to this article, when it was confirmed that the 7th Street location would not be donated to the congregation, Mt. Olivet's leadership decided to raise funds to purchase the land and to build the church's first dedicated worship space. Mt. Olivet Baptist Church lay the cornerstone for their new worship center at 311 NW Broadway on October 20, 1907, and dedicated their new church building on November 24, 1907.²² The total building cost was \$3,800, and Reverend Baker B.B. Johnson led the building efforts and raised \$2,800.²³ The year 1907 is the date recognized by the current congregation as the founding date of Mt. Olivet Baptist Church, though, as described above, historical evidence demonstrates the church was active for years prior.

Prior to construction of their new building on NW Broadway, Reverend Edward Binford was credited for reorganizing of the Mt. Olivet Baptist Church in 1906 while serving as pastor. It evident that this reorganization stabilized the growing congregation and became the springboard for future growth and sustainability. With this strong foundation. Mt. Olivet Baptist Church was able to grow its congregation and to eventually receive its Articles of Incorporation with the state of Oregon on July 29, 1929.²⁴

RELOCATION OF PORTLAND'S EARLY AFRICAN AMERICAN CHURCHES

Between the early 1900s and the 1920s, as a result of redevelopment activities and rising property values on the west side of the Willamette River, Portland's African American community was gradually displaced from Northwest Portland. Racially restrictive covenants, discriminatory real estate and lending practices, and geographically delimited employment opportunities limited where the city's Black residents could live during this period; in general, African American Portlanders were able to purchase or rent homes in only a small number of older, close-in neighborhoods on the east side of the Willamette River during much of the twentieth century. As described in Context I, *Settlement Patterns*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD, these restrictions gradually concentrated Portland's Black population in and around Lower Albina, a collection of North and Northeast Portland neighborhoods including Eliot, Boise, King, Humboldt, and Overlook. In these neighborhoods, property was comparatively affordable and a well-developed streetcar system connected residents to the railroad and hospitality industries on the city's inner west side.²⁵

As the geographical center of Portland's African American community shifted to Lower Albina, Black congregations mobilized to relocate their churches and meeting spaces. By the early 1920s, all of Portland's early Black churches had moved from their Northwest and Downtown houses of worship and into new or existing buildings in Lower Albina.²⁶ In 1912, Bethel AME relocated to an existing building at 1239 NE Larrabee Avenue; congregants initially met in the basement, but by 1922, worship was moved up to the main floor, and by 1929, a second story sanctuary had been added.²⁷ The First AME Zion Church followed a similar trajectory, settling at 2007 N Williams Avenue in 1916 and completing a full church remodel and the

²⁰ "City News," *New Age* (Portland, OR), July 19, 1902.

²¹ "Why Mr. Jackson Left Mt. Olivet Church," *Oregon Daily Journal* (Portland OR), November 29, 1904,

²² "Lay Cornerstone at Mount Olivet," *Oregon Daily Journal* (Portland OR), October 18, 1907; "Will Dedicate Olivet Church," *Oregon Daily Journal* (Portland OR), November 22, 1907.

²³ "Will Dedicate Olivet Church."

²⁴ Burell, "The Mount Olivet Baptist Church of Portland, Oregon."

²⁵ Galbraith et al., *African Americans in Portland*, E-19 to E-20; Roy E. Roos, *The History of Albina: Including Eliot, Boise, King, Humboldt, and Piedmont Neighborhoods* (self-published, 2008), 33-35. For additional information on the factors that concentrated Portland's African American community in Lower Albina during the early twentieth century, see Context I, *Settlement Patterns*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

²⁶ After the early African American churches followed their Black congregations to North and Northeast Portland, all of the early African American worship spaces on the west side of the river were subsequently demolished (Bosco-Milligan Foundation, *Cornerstones of Community*, 18).

²⁷ Deborah McNally, "Bethel African Methodist Episcopal Church (1889-)," *BlackPast*, posted October 9, 2014, at <https://www.blackpast.org/african-american-history/bethel-african-methodist-episcopal-church-1889/>.

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construction of a new parsonage by May 1929.²⁸ St. Philip the Deacon, a Black Episcopalian congregation formed in 1911, settled into a former storefront at 242 NE Russell Street in 1919 and later purchased a church building at 2660 NE Rodney Avenue from a white congregation.²⁹

Mt. Olivet Baptist Church was the last of the city's early Black churches to relocate to the east side, but also the first to construct its own dedicated worship space in Lower Albina. While still meeting at and worshipping from their 311 NW Broadway location in the early 1920s, Mt. Olivet's congregation raised the funds to construct a new building for themselves at 1734 NE 1st Avenue in Portland's Eliot neighborhood. The first services were celebrated in the building in spring 1923.³⁰ Of the four African American Christian churches that relocated from Northwest Portland to Lower Albina in the early twentieth century, Mt. Olivet Baptist Church is the only church building that remains extant.³¹

FINANCING AND CONSTRUCTING THE NEW MT. OLIVET BAPTIST CHURCH

Mt. Olivet Baptist Church's move from Northwest Portland to Lower Albina was overseen by Reverend James W. Anderson, who assumed the pastorate in early October 1919.³² Anderson was an energetic and ambitious leader, and the church's membership and programming both expanded under his direction. By early 1921, with 165 pledged members of the congregation and only \$216 in its building and maintenance fund, the church announced its intentions to construct a new and larger worship space at a cost of roughly \$20,000 (around \$275,000 in 2021).³³ Reverend Anderson, with the support of his wife, Adelaide Anderson, organized a building committee of approximately two dozen congregants and embarked on an ambitious fundraising campaign in the spring of 1921. By late June, the church announced that it had secured pledges for a total of \$12,000 in donations, payable within the next 18 months.³⁴ While much of this funding came in the form of cash donations or promissory notes from members of the congregation, a significant percentage was pledged by local business owners. Additionally, at least \$4,000 was loaned to the church by the Oregon Baptist State Convention.³⁵

Newspaper coverage from this period suggests that Mt. Olivet's congregation initially considered a new location in Northwest Portland, "somewhat to the west of [the church's] present site on lower Broadway," but ultimately, the church's building committee determined to follow the city's other Black churches to Lower Albina.³⁶ In late June or early July of 1921, the church closed on a property at the northwest corner of NE 1st Avenue and NE Schuyler Street in the Eliot neighborhood of Lower Albina, approximately 1.2 miles northeast of their existing building and on the opposite side of the Willamette River. Led by Reverend Anderson and supported by members of the First AME Zion and Bethel AME churches, Mt. Olivet Baptist Church dedicated its new site in a ceremony on July 3, 1921.³⁷

Despite the growing number of African American families, businesses, and institutions that had settled in Portland's Lower Albina neighborhoods during the first two decades of the twentieth century, Mt. Olivet Baptist Church's decision to relocate to the Eliot neighborhood was met with heated opposition from numerous white

²⁸ Bosco-Milligan Foundation, *Cornerstones of Community*, 28. For additional information on the relocation of Portland's early African American congregations to the east side of the Willamette River, see Context VI, *Religion and Worship*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

²⁹ L.O. Stone, "St. Philip's Portland," *Oregon Churchman*, November 1943; Galbraith et al., *African Americans in Portland*, E-112 to E-113. St. Philip the Deacon's congregation would build a new church building at 120 NE Knott in the 1940s (see Comparative Analysis, below).

³⁰ "Rev. Anderson Makes Rapid Strides in Church Circles Here."

³¹ Bosco-Milligan Foundation, *Cornerstones of Community*, 29.

³² "New Pastor Arrives," *Oregon Daily Journal* (Portland, OR), October 12, 1919.

³³ "Important News of Portland's Churches and Young People's Societies: Baptist," *Oregon Daily Journal* (Portland, OR), January 15, 1921; "Rev. Anderson Makes Rapid Strides in Church Circles Here."

³⁴ "New Mount Olivet Building Fund Gains \$5824 Over Sunday," *Oregon Daily Journal* (Portland, OR), June 27, 1921.

³⁵ Burell, "The Mount Olivet Baptist Church of Portland, Oregon"; Newton-Smith, "Mount Olivet Baptist Church History," 4.

³⁶ "Important News of Portland's Churches and Young People's Societies: Baptist."

³⁷ "Important News of Portland's Churches and Young People's Societies: Baptist."

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property owners who remained in the area. Just days after the site's dedication, a local newspaper announced that "a large delegation of property owners propose to appear before the council [sic] Wednesday morning and urge that body to forbid the issue of a building permit for a church at the location chosen."³⁸ Despite the discriminatory complaints of the neighborhood's white residents, however, Mt. Olivet's building committee succeeded in securing permits from the City of Portland for their new building's concrete foundation and basement in late July 1921.³⁹

The architectural plans for the new church building, which were prepared by Illinois-based architect Morrison H. Vail, were submitted to the City of Portland in August 1921 and approved by the end of the month.⁴⁰ The church commenced construction a few months later. Without a general contractor for the project, Reverend Anderson took charge of purchasing materials and superintending construction activities.⁴¹ As noted by the City of Portland building inspectors assigned to the project, the erection of the building's brick edifice and soaring roof proceeded very slowly through 1922 and 1923.⁴² Progress depended on Anderson's availability and on the church's finances, which were strained by the cost of the new building. The congregation was also seized by a series of internal administrative disputes in late summer 1922, initially related to Reverend Anderson's attempts to replace the church's board of trustees with a new slate of his own selection.⁴³ The ousted board members subsequently accused the reverend of misappropriation of church funds, but these allegations were quickly refuted by a review of the Oregon Baptist Conference.⁴⁴ Construction efforts were also hindered by rumors that a local branch of the Ku Klux Klan had donated lumber for the church's floor, in an effort to hasten the congregation's removal from Northwest Portland; these rumors are unsubstantiated and were vehemently denied by Reverend Anderson at the time.⁴⁵

Construction resumed in late 1922, with the church's roof nearing completion by the end of that year.⁴⁶ Several contemporary newspaper articles describe a surge in Christian church building that was occurring in Portland around this time, across all denominations: nearly two dozen churches were completed or under construction by the second half of 1922, with the *Oregon Journal* reporting that "the list [of construction programs] represents nearly one-third of the congregations of the city."⁴⁷ Of these, Mt. Olivet's new building at NE 1st Avenue and NE Schuyler Street was the only church associated with a Black congregation.⁴⁸ However, the

³⁸ "Proposed Church Brings Protest," *Oregon Daily Journal* (Portland, OR), July 12, 1921.

³⁹ "Town Topics: Church Plans Are Filed," *Oregon Daily Journal* (Portland, OR), August 16, 1921; City of Portland Bureau of Buildings, "Report of Building Inspection," July 27, 1921 (City of Portland Bureau of Development Services Records Collection, Permit No. 98721).

⁴⁰ "Town Topics: Church Plans Are Filed"; "Building Permits," *Oregon Daily Journal* (Portland, OR), August 30, 1921; City of Portland Bureau of Buildings, "Report of Building Inspection," August 25, 1921 (City of Portland Bureau of Development Services Records Collection, Permit No. 10086).

⁴¹ "Rev. Anderson Makes Rapid Strides in Church Circles Here"; Burell, "The Mount Olivet Baptist Church of Portland, Oregon." The Report of Building Inspection prepared by City of Portland building inspectors notes that Mt. Olivet Baptist Church was both the owner of the property and the contractor for the project (City of Portland Bureau of Buildings, "Report of Building Inspection," August 25, 1921).

⁴² City of Portland Bureau of Buildings, "Report of Building Inspection," August 25, 1921.

⁴³ "Pastor's Flock Gets Riotous Warrant Issued for Eight," *Oregon Daily Journal* (Portland, OR), August 29, 1922; "Witness Tells How Woman Hit Colored Pastor," *Oregon Daily Journal* (Portland, OR), August 31, 1922.

⁴⁴ "Accused Pastor's Record Is Cleared," *Oregon Daily Journal* (Portland, OR), September 20, 1922.

⁴⁵ "Communication," *Advocate* (Portland, OR), May 5, 1923; "Prominent Physician Defends Dr. Anderson," *Advocate* (Portland, OR), May 19, 1923; Bosco-Milligan Foundation, *Cornerstones of Community*, 29.

⁴⁶ Morrison H. Vail, "Mt. Olivet [sic] Baptist Church, Portland Oregon," [1921] (City of Portland Bureau of Development Services Records Collection, Permit No. 100086). As constructed, the layout of the building differs slightly from the architectural plans submitted to the city, most notably with regard to the entrances. The primary entrance, located at the base of the castellated tower at the northwest corner of the building, was originally planned for the north façade (facing NE Schuyler Street) but was actually constructed in the west façade (facing NE 1st Avenue). The opening for the secondary entrance, which was planned for the first story of the west façade, was constructed but infilled with brick; a usable entrance that does not appear on the plans was installed at the basement level directly below.

⁴⁷ "23 Churches Being Built."

⁴⁸ "Churches Keep Pace with Other City Advances: 1922 Building Program Called Forth Outlay of \$893,523; All

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building's \$25,000 appraised value and traditional architectural style were comparable to many of the churches under construction for white congregations at the time. Upon completion in 1923, the new Mt. Olivet Baptist Church building was celebrated in the *Advocate*, as "the only solid brick church in the northwest owned by [Black] people, and [...] the finest church in the northwest owned by our race."⁴⁹ The building was dedicated on Sunday, April 8, 1923, in a ceremony attended by 600 people.⁵⁰

Morrison H. Vail, Architect

Preliminary drawings for the new Mt. Olivet Baptist Church building were sketched by Reverend Anderson himself, and the final architectural plans were prepared by Morrison Huggins Vail (1866-1949), a white architect working out of Dixon, Illinois.⁵¹ Vail was a relatively prolific designer of American ecclesiastical architecture, publishing multiple plan books in the early 1900s and advertising his services in national publications such as the *Baptist Home Monthly* and *Church-Building Quarterly*.⁵² It is likely that the Mt. Olivet building committee contacted Vail through one of these advertisements, as there is no evidence that the architect had previously worked in Portland or with any of the city's local congregations. Vail himself was a devout Christian and an elder in the First Presbyterian Church, as well as a registered member of the American Institute of Architects (AIA) between 1900 and 1930.⁵³ He was born and educated in Chicago but spent much of his life in Dixon, a town of around 10,000 people located in northwestern Illinois.⁵⁴ At the time of his contract with Mt. Olivet Baptist Church, his offices were located at 814 E. Fellows Street in Dixon.⁵⁵

Vail's recognized works include a range of Protestant churches across the United States, as well as government buildings, recreation halls and auditoriums, and small residential contracts. His ecclesiastical commissions include a Methodist church in Athens, Tennessee (1904), the Mulford Chapel in Muscatine, Iowa (1906), the United Methodist Church in Pendleton, Oregon (1907), the Congregational Church of Lodi in Lodi, California (1908), the Mount Ida Presbyterian Church in Davenport, Iowa (1911), the Sterling Christian Church in Dixon, Illinois (1913), a Baptist church in Dunkirk, Indiana (1914), and the Zion Reformed Church in Freeport, Illinois (1928), few of which remain extant today.⁵⁶ Those that remain exhibit common features including masonry construction or veneer (both brick and rusticated stone), gabled naves, square or otherwise polygonal towers with pyramidal roofs or castellated elements, and a combination of peaked, round-arched, and rectangular windows. Vail appears to have worked in a wide variety of styles, including Romanesque Revival (as seen in the Mt. Olivet Baptist Church building), Gothic, and Tudor.

Denominations Take Part," *Oregon Journal* (Portland, OR), December 31, 1922.

⁴⁹ "23 Churches Being Built"; "Rev. Anderson Makes Rapid Strides in Church Circles Here."

⁵⁰ "23 Churches Being Built"; "Rev. Anderson Makes Rapid Strides in Church Circles Here."

⁵¹ "Rev. Anderson Makes Rapid Strides in Church Circles Here"; Vail, "Mt. Olivet [sic] Baptist Church, Portland Oregon."

⁵² [Advertisement], *Church-Building Quarterly*, publication of the Congregational Church-Building Society (New York, NY), vol. 25, no. 4 (October 1907): 227.

⁵³ "Deaths: Morrison H. Vail," *Dixon Evening Telegraph* (Dixon, IL), August 18, 1949; "Morrison H. Vail," *AIA Historical Directory of American Architects*, accessed June 13, 2021, at <https://aiahistoricaldirectory.atlassian.net/wiki/spaces/AHDAA/pages/37259889/ahd1045948>.

⁵⁴ "Deaths: Morrison H. Vail."

⁵⁵ "Morrison H. Vail, Architect," *Dixon Evening Telegraph* (Dixon, IL), September 8, 1920; "Morrison H. Vail, Architect," *Dixon Evening Telegraph* (Dixon, IL), October 16, 1923.

⁵⁶ "Planning Tennessee Church," *Dixon Evening Telegraph* (Dixon, IL), April 20, 1904; "The Mulford Chapel Will Be Built Soon," *Muscatine News-Tribune* (Muscatine, IA), July 8, 1906; "United Methodist Church a Pendleton treasure," *East Oregonian* (Pendleton, OR), posted September 28, 2004, last updated December 13, 2018, at https://www.eastoregonian.com/community/united-methodist-church-a-pendleton-%20treasure/article_621892e7-3736-5b70-89ec-561ee31193a9.html; "Lodi's Handsome New Congregational Church Will Be Dedicated Soon," *Stockton Daily Evening Record* (Stockton, CA), December 15, 1908; "Plans for Church Building Discussed," *Daily Times* (Davenport, IA), November 24, 1911; "Dixon Man Chosen as Church Architect," *Dixon Evening Telegraph* (Dixon, IL), May 10, 1913; "Dunkirk," *Star Press* (Muncie, IN), April 3, 1914; "Outlay for Year's Building in This City Is \$1,152,715," *Freeport Journal-Standard* (Freeport, IL), January 5, 1928.

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Romanesque Revival Style

The Mt. Olivet Baptist Church building at 1734 NE 1st Avenue exhibits a simplified, early twentieth-century iteration of the Romanesque Revival Style, a traditional ecclesiastical style that communicated the financial success and social stability of Mt. Olivet's congregation. Sometimes referred to as the "Norman Style" or "Lombard Style," the Romanesque Revival Style was inspired by the medieval European style known as Romanesque, which was itself a revival of classical Roman architecture. The American variation was also influenced by the German *Rundbogenstil*, or "round-arched style," which developed in the 1830s and combined elements of Byzantine, Romanesque, and Renaissance architecture. In the United States, Romanesque Revival architecture is generally characterized by monochromatic brick or stone construction; the use of semi-circular arches for window and door openings; substantial piers or wall buttresses and walls with relatively few windows; and square or otherwise polygonal towers with various roof shapes. Additionally, churches designed in the Romanesque Revival Style generally feature gabled naves.⁵⁷

As constructed, the Mt. Olivet Baptist Church building exhibits many elements characteristic to this style. The building features a traditional layout with a long, gabled nave transected by a shorter gabled transept. Round-arched openings, which are particularly characteristic of the Romanesque Revival Style, included stained-glass windows on each façade and a round-arched transom that caps the primary entrance in the west façade. A square tower dominates the northwest corner of the building, and brick wall buttresses are present on the east and west façades of the transept. While the church building lacks some of the decorative elements seen in more elaborate examples of this style, such as pronounced belt or string courses and decorative cornices, contrasting-colored brickwork creates the impression of archivolt around the windows, quoins at the corners of the exterior walls, and a cornice along the top of the tower. The use of contrasting-colored brick, which is not described on the architectural plans for the building, deviates from the typical monochromatic brick or stone construction that characterizes most Romanesque Revival Style buildings; however, it is successful in creating the impression of applied decoration on an otherwise simplified façade, and its use in the Mt. Olivet Baptist Church building represents a creative and vernacular variation on the traditional elements of the style.⁵⁸

Povey Brothers Glass Company

The thirteen stained-glass windows in the main level of the Mt. Olivet Baptist Church building are attributed to the Povey Brothers Glass Company, a local stained glass studio founded in 1888 by brothers David and John Povey.⁵⁹ David Povey typically created the company's designs while John Povey performed the leading and glazing. A third brother, George Povey, later joined the company as an accountant and business manager.⁶⁰ Their studios were located in a warehouse at 408 NW 5th Avenue in Portland, just blocks from Mt. Olivet Baptist Church's former location in Northwest Portland.⁶¹

The Povey brothers' first commission was the First Presbyterian Church at 1200 SW Alder Street in downtown Portland, constructed between 1886 and 1890. This high-profile project elevated the credibility of the young company, and within a few short years the Povey Brothers Glass Company had grown to include more than two dozen employees. The studio's work was renowned in Portland for its unusual color combinations, innovative techniques, and creative designs influenced by the Art Nouveau and Craftsman styles of the late nineteenth century. The dogwood blossom was the company's signature motif, but other natural designs

⁵⁷ John J.-G. Blumenson, *Identifying American Architecture: A Pictorial Guide to Styles and Terms, 1600-1945* (New York: W. W. Norton & Company, 1989), 42-43.

⁵⁸ Vail, "Mt. Olivet [sic] Baptist Church, Portland Oregon."

⁵⁹ Burell, "The Mount Olivet Baptist Church of Portland, Oregon." Because they were not signed, Povey windows can be difficult to identify. In the early twentieth century, several companies imitated their work (Don MacGillivray, "World Class Art Glass," *Southeast Examiner* [Portland, OR], July 1, 2013). It is possible that the stained-glass windows in Mt. Olivet Baptist Church are the work of another company, but traditionally they have been attributed to the Povey Brothers Glass Company.

⁶⁰ MacGillivray, "World Class Art Glass."

⁶¹ "Commemorative Plaques to Honor Povey Brother Glass Company," *Architectural Heritage Center*, accessed June 15, 2021, at <https://visitahc.org/commemorative-plaques-to-honor-povey-brother-glass-company/>.

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including roses, lilies, grape clusters, and birds were also popular. While residential commissions varied broadly in theme, the company's ecclesiastical projects were frequently designed in a classical style with imagery inspired by Renaissance-era religious art.⁶² The stained-glass windows in the nave of Mt. Olivet Baptist Church feature stylized lilies as a repeated motif, as well as grape clusters, Bibles, crowns, nautical anchors, doves, the Greek letters *alpha* and *omega*, and one detailed depiction of Jesus as the Good Shepherd.

The Povey Brothers Glass Company grew in reputation through the early twentieth century and was popularly known as the "Tiffany of the Northwest." Povey-produced windows became a status symbol among Portland's elite and may be seen in residential, commercial, institutional, and religious applications. The studio was active and profitable for more than forty years in total. George Povey died prematurely in 1905, followed by John Povey in 1917 and finally David Povey in 1924. David Povey's sons endeavored to run the business for a short period after his death, but the impacts of the Great Depression ultimately forced the company to cease operation in 1929.⁶³

In addition to the First Presbyterian Church and Mt. Olivet Baptist Church, religious buildings in Portland that feature the Povey Brothers' work include Congregation Beth Israel at 1972 NW Flanders Street, St. Patrick's Catholic Church at 1623 NW 19th Avenue, and the Vancouver Avenue First Baptist Church (established as the Central Methodist Episcopal Church) at 3138 N Vancouver Avenue.⁶⁴ Unconfirmed commissions include the Portland Mennonite Church at 1312 SE 35th Avenue, Sunnyside Centenary United Methodist Church at 3520 SE Yamhill Street, St. Sharbel Church at 1804 SE 16th Avenue, the Mars Hill Church (formerly Sunnyside Congregational Church) at 3210 SE Taylor Street, the Monastery of the Precious Blood at 7617 SE Main Street, and Oaks Pioneer Church at 455 SE Spokane Street.⁶⁵ The stained glass windows in Mt. Olivet Baptist Church are, at this time, the Povey Brothers' only known commission for an African American group or individual.⁶⁶ The congregation's ability to engage the region's most prominent stained glass artists, despite the racial discrimination prevalent in early twentieth-century Portland, may reflect the social standing and relative financial stability of Mt. Olivet and its members.

MUSIC MINISTRY AT MT. OLIVET BAPTIST CHURCH DURING THE PERIOD OF SIGNIFICANCE

Music ministry, or worship and celebration through music, was a prominent aspect of Mt. Olivet's spiritual practice and community engagement strategy throughout the period of significance. The church's choir was regionally renowned during the first part of the twentieth century; in addition to regular concerts in the 1734 NE 1st Avenue building, choir members were invited to perform to large, diverse audiences over the radio, in the Portland Municipal Auditorium (presently the Keller Auditorium, 222 SW Clay Street), and in other Christian churches within the Pacific Northwest during the 1920s.⁶⁷ These performances consisted primarily of traditional African American spirituals, which experienced a surge in popularity in the 1920s related to the New Negro Movement. In this way, Mt. Olivet's music ministry was reflective of national trends in the African American community. It also served a critical role in introducing traditional African American worship music to a wide audience in Portland and the surrounding region.⁶⁸

⁶² MacGillivray, "World Class Art Glass."

⁶³ "Povey Brothers Studio: The Art of Stained Glass," *Preservation Artisans Guild*, accessed June 15, 2021, at <https://www.preservationartisans.org/2016/10/12/povey-brothers-studio-the-art-of-stained-glass/>; MacGillivray, "World Class Art Glass."

⁶⁴ Raymond Burell III, "Vancouver Avenue First Baptist Church," National Register of Historic Places Nomination Form (Washington, DC: U.S. Department of the Interior, National Park Service, 2016), Section 8.

⁶⁵ MacGillivray, "World Class Art Glass."

⁶⁶ While the windows in the Vancouver Avenue First Baptist Church, a traditionally African American church, are attributed to the Povey Brothers Glass Company, these windows were commissioned by the white congregation (Central Methodist Episcopal Church) that initially occupied the building.

⁶⁷ "Glorious Jubilee – Mail Orders Now," *Advocate* (Portland, OR), February 19, 1927.

⁶⁸ For additional information on the significance of musical events and venues to Portland's African American community during the period of significance, see Context IV, *Entertainment and Recreation*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

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The New Negro Movement and the African American Spiritual

The completion of the new Mt. Olivet Baptist Church at NE 1st Avenue and NE Schuyler Street in 1923 coincided with rise of the “New Negro Movement” of the 1920s, which promoted a renewed sense of racial pride, cultural self-expression, economic independence, and progressive politics within the African American community. With the New Negro Movement, the African American community’s prevailing civil rights philosophy shifted away from the “racial accommodationist” approach promulgated by Booker T. Washington in the late nineteenth century to the assertive civil rights activism of W.E.B. Du Bois.⁶⁹ The “New Negro,” a term created and popularized by writer Alain LeRoy Locke in his 1925 anthology *The New Negro: An Interpretation*, was “vibrant with a new psychology” of self-respect, self-dependence, self-expression, and race pride. In practice, the movement celebrated Black culture while refuting the discriminatory and hateful stereotypes imposed by white Americans.⁷⁰

At Mt. Olivet Baptist Church, the influence of the New Negro Movement is most clearly represented in the church’s music ministry, which relied on a repertoire that consisted largely of traditional African American spirituals. A spiritual is a type of religious folksong closely associated with the enslavement of African people in the American South, and takes its name from the King James Bible translation of the Letter of Paul to the Ephesians 5:19: “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” In the 1920s, Harlem composer and singer J. Rosamond Johnson compiled two collections of traditional spirituals; in the preface to the first, *The Book of American Negro Spirituals*, Johnson’s brother and editor James Weldon Johnson wrote, “The Spirituals are purely and solely the creation of the American Negro.”⁷¹ The African American intellectual community’s renewed interest in these songs during the 1920s reflects the larger conversation around African American self-expression and pride that was the focus of the New Negro Movement.

As a musical genre, spirituals originated in the informal gatherings of enslaved peoples in “praise houses” and outdoor meetings variously called “bush meetings,” “camp meetings,” or “brush arbor meetings” in the eighteenth century, with melodies, rhythms, and song structures derived from African musical traditions. Lyrics are frequently rooted in Biblical narratives, but they also describe the extreme hardships of life in enslavement.⁷² Many spirituals are formatted as a series of calls and responses, with a leader improvising a line of text and a chorus of singers responding in unison with the song’s refrain. Some, called “sorrow songs” by W.E.B. Du Bois in his 1903 book, *The Souls of Black Folk*, are intense, slow, and melancholic, with sustained, expressive phrasing describing the enslaved singers’ struggles and identification with the suffering of Christ. Others, known as “jubilees,” are joyful, fast-paced, and syncopated, with lyrics that look forward to a time of future happiness and deliverance from the tribulations of slavery and oppression. Still other spirituals, called “work songs,” provided a steady tempo to raise morale and to help manual laborers maintain a working rhythm. Some spiritual were even codified protest songs, and some may have been used to transmit information or warnings to those seeking escape. Some of the most well-known spirituals include “Swing Low, Sweet Chariot,” “Go Down, Moses,” “Steal Way to Jesus,” “Nobody Knows de Trouble I See,” and “Fare Ye Well.”⁷³

African American gospel music, including the music characteristic to Black Baptist denominations, is derived from the tradition of the African American spiritual. Spirituals were at once ambiguous and profound, transcendent and deeply rooted in the lived experience of the Black American; they serve to elevate the

⁶⁹ “NAACP: A Century in the Fight for Freedom: The New Negro Movement,” *Library of Congress*, accessed June 17, 2021, at <https://www.loc.gov/exhibits/naACP/the-new-negro-movement.html>.

⁷⁰ Alain Locke, *The New Negro* (New York: Albert & Charles Boni, 1925), 3.

⁷¹ J. Rosamond Johnson and Lawrence Brown, ed. James Weldon Johnson, *The Book of American Negro Spirituals* (New York: Viking Press, 1925), 17.

⁷² “African American Spirituals,” *Library of Congress*, accessed June 16, 2021, at <https://www.loc.gov/item/ihas.200197495/>; Johnson and Brown, *The Book of American Negro Spirituals*, passim.

⁷³ “African American Spirituals”; Johnson and Brown, *The Book of American Negro Spirituals*, 51, 62, 114, 140; Charshee Charlotte Lawrence-McIntyre, “The Double Meaning of the Spirituals,” *Journal of Black Studies* 17, no. 4 (June 1987): passim.

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worship experience and facilitate an awareness of God's presence. Almost all of these songs communicate on several levels at once, as they recount Biblical stories, recall traditional African culture, protest the social conditions of the Black race in America, and look forward to the realization of equality and justice.⁷⁴ This genre has been central to Mt. Olivet Baptist Church's music ministry throughout the period of significance.

Mt. Olivet Baptist Church Choir: Music Ministry in and Outside of the Church

From the earliest years of the Mt. Olivet Baptist Church, the church choir sang spirituals as an expression of faith and a celebration of Black culture. The choir's reputation for excellence in performance was such that they were frequently invited to perform these arrangements for other congregations, including white congregations, beginning in the 1920s. In June 1922, an advertisement in the white-owned *Oregon Daily Journal* announced that the choir would be performing "Negro melodies" at the Highland Baptist Church, a white congregation at 607 NE Alberta Street, as a fundraiser for the new church building that was under construction.⁷⁵

In the months following its April 1923 dedication, the new Mt. Olivet Baptist Church building emerged as "a community concert hall of Negro Spirituals and sacred religious music that crossed racial barriers."⁷⁶ An article appearing in the *Advocate* in late May 1923 proclaimed, "Mount Olivet is the place to hear the best of singing," and noted, "there will be old plantation melodies each Sunday evening."⁷⁷ Katherine Simpson directed the senior choir at the time, and Reverend Anderson's wife, Adelaide Anderson, directed the youth choir; Barbara Hubbard, who worked as a check room attendant at Portland Hotel, was the group's organist.⁷⁸ The choirs performed for large crowds at the annual gathering of the Oregon Baptist State Convention at Gladstone Park, just south of Portland, in July 1923, and at the Northwest Coast Baptist Association conference a few weeks later.⁷⁹ In November 1923, they traveled to Salem, Oregon, to perform for more than 400 people in the city's First Baptist Church.⁸⁰

During the tenure of Reverend Emanuel C. Dyer, who succeeded Reverend Anderson as presiding pastor in 1924, Mt. Olivet Baptist Church continued to strengthen its music ministry program. Lola Shirley McCants (née Graham), who moved to Portland around 1925, assumed directorship of the thirty-member Mt. Olivet Church Chorus by late 1926.⁸¹ McCants, who was herself a talented soprano, developed a strong repertoire of African American spirituals and worked diligently to expand the choir's audience. On January 30, 1927, she directed the choir in Mt. Olivet's first ever radio broadcast; while the entire service was broadcast live over KGW, the *Advocate* promised, "[t]he main attraction will be the singing of Negro Spirituals by a choir of 30 voices under the direction of Lola McCants."⁸² The broadcast was so popular that a month later, the choir booked a show titled "Spiritual & Plantation Negro Melodies" at the Portland Municipal Auditorium.⁸³ The *Advocate* called on Black Portlanders of all denominations to fill the auditorium as a means to support not only Mt. Olivet, but Black artistry itself. An advertisement for tickets in late February 1927 urged, "We hope the [African American] people will show well and in large numbers at the concert. All other local talent fills the place when a benefit is staged. We must not fail. I know you wont [sic] let us. Show your race pride!"⁸⁴

⁷⁴ Burell, "The Mount Olivet Baptist Church of Portland, Oregon."

⁷⁵ "To Give Concert," *Oregon Daily Journal* (Portland, OR), June 6, 1922.

⁷⁶ Burell, "The Mount Olivet Baptist Church of Portland, Oregon."

⁷⁷ "Mt. Olivet Moves Onward," *Advocate* (Portland, OR), May 26, 1923.

⁷⁸ "Mt. Olivet Moves Onward"; "At Mt. Olivet," *Advocate* (Portland, OR), July 14, 1923; "Baptist Church Sets Record," *Advocate* (Portland, OR), November 24, 1923.

⁷⁹ "Mt Olivet Baptist Church Responds," *Advocate* (Portland, OR), August 4, 1923; "Baptist Church Notes," *Advocate* (Portland, OR), August 18, 1923.

⁸⁰ "News of the Churches: Mt. Olivet Baptist Church," *Advocate* (Portland, OR), November 3, 1923.

⁸¹ "Spirituels [sic] Sung on Thanksgiving Morning at Auditorium," *Advocate* (Portland, OR), November 27, 1926.

⁸² Edgar Williams, "Mt. Olivet Church Will Be Heard over Radio," *Advocate* (Portland, OR), January 15, 1927.

⁸³ "Glorious Jubilee – Mail Orders Now."

⁸⁴ "More about Mt. Olivet Church," *Advocate* (Portland, OR), February 19, 1927.

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Following the success of the February 1927 concert, the thirty-member Mt. Olivet choir added five new members and began to advertise itself as the Mount Olivet Jubilee Chorus.⁸⁵ Also during this period, two smaller, specialized singing groups formed among members of the choir: the Mount Olivet Mixed Quartette and the Mount Olivet Male Quartette. All three ensembles performed in a May 1927 encore performance at the Portland Municipal Auditorium, in a program of “spirituals, plantation melodies and jubilee songs,” including “Swing Low, Sweet Chariot” and “Steal Away to Jesus.”⁸⁶ The Jubilee Chorus and the Mount Olivet Male Quartette, in particular, became widely recognized groups within the Pacific Northwest during the late 1920s and 1930s and were responsible for introducing African American spirituals and gospel music to a diverse audiences in Portland and beyond.⁸⁷ The Jubilee Chorus delivered a short concert in Portland’s 1927 Rose Festival Parade, and the Quartette performed at a prologue to the showing of “Uncle Tom’s Cabin” at the Oriental Theater (828 SE Grand Street) in 1928.⁸⁸

A seven-member subset of the Jubilee Chorus known as the “Olivet Jubilee Singers” was organized by Clarence E. Ivey (also a member of the Mount Olivet Male Quartette) and completed a 3,000-mile tour of Oregon and Idaho in late 1927.⁸⁹ The tour, which was reported in Portland’s mainstream white-owned newspaper, the *Oregonian*, as well as in the *Advocate*, was regarded by the congregation as a triumph for the African American community.⁹⁰ The concept of race pride, promulgated by the New Negro Movement, is evident in the singers’ recollections of the tour; Edgar Williams, in a series for the *Advocate*, noted that the group intentionally visited Bend, Oregon, “being a very prejudiced city, against colored people,” because they felt “that [their] visit would mean much to the race.”⁹¹ The members of the Olivet Jubilee Singers were Lola Shirley McCants (billed as “Shirly McCanns”), director; Edgar Williams, first tenor; Clarence E. Ivey, second tenor; Daisy Moore, contralto; Mable Harris Cooper, soprano; George M. Payne, baritone-bass, and W.H. Bowers, bass.⁹² Rose Ivey and Elizabeth Payne, the wives of Clarence Ivey and George Payne, respectively, served a critical role in organizing the tour.⁹³

Lola Shirley McCants departed Portland in late 1927 to pursue higher education in music, and local pianist and music instructor Pearl Mitchell was subsequently appointed director and accompanist for the Mt. Olivet choir.⁹⁴ Like McCants, Mitchell was a talented musician in her own right, and she continued to grow the program’s repertoire of African American spirituals.⁹⁵ The choir also continued to perform to diverse listeners via public

⁸⁵ “Mount Olivet Jubilee Chorus to Give Concert at Auditorium,” *Advocate* (Portland, OR), May 14, 1927.

⁸⁶ “Negro Chorus to Sing,” *Oregonian* (Portland, OR), May 8, 1927; “Chorus Gives Fine Program,” *Advocate* (Portland, OR), May 28, 1927; “Mount Olivet Chorus Repeats Success,” *Oregonian* (Portland, OR), May 21, 1927.

⁸⁷ Burell, “The Mount Olivet Baptist Church of Portland, Oregon.”

⁸⁸ “The Negro Brings His Gifts,” *Advocate* (Portland, OR), June 25, 1927; Bosco-Milligan Foundation, *Cornerstones of Community*, 47.

⁸⁹ “Mr. Ivey Speaks,” *Advocate* (Portland, OR), October 8, 1927; Edgar Williams, “Olivet Jubilee Singers Return after Long Tour,” *Advocate* (Portland, OR), October 8, 1927.

⁹⁰ “Jubilee Singers Tour Success,” *Oregonian* (Portland, OR), October 8, 1927.

⁹¹ Edgar Williams, “The Olivet Jubilee Singers’ Tour,” *Advocate* (Portland, OR), October 29, 1927.

⁹² Williams, “Olivet Jubilee Singers Return after Long Tour.”

⁹³ Williams, “The Olivet Jubilee Singers’ Tour.”

⁹⁴ “Pearl Mitchell, Instructor of Music,” *Advocate* (Portland, OR), September 6, 1924; “In the Realm of Society,” *Advocate* (Portland, OR), November 10, 1928; “Xmas Activities at Mount Olivet,” *Advocate* (Portland, OR), December 15, 1928. Despite the successes of her leadership, Lola Shirley Graham McCants’s tenure with the Mt. Olivet choir was very brief; she was granted a divorce from her husband, Shadrach McCants, in August 1927, and following her tour with the Olivet Jubilee Singers, she enrolled at either Harvard or Howard University shortly thereafter (“Local and Foreign News Briefs,” *Advocate* [Portland, OR], August 6, 1927; “Chorus Director Goes to Harvard University,” *Advocate* [Portland, OR], September 3, 1927; “Negro Chorus Tour,” *Oregonian* [Portland, OR], September 4, 1927). She studied music history at Oberlin College and would later become the first African American woman to compose and produce an opera with an all-black cast (*Tom-Toms: An Epic of Music and the Negro*); she was also a political activist, an organizer for the NAACP, and a biographer of prominent African American historical figures. In 1951, she married W.E.B. Du Bois, and the couple later became citizens of Ghana (Errin Jackson, “Shirley Graham Du Bois (1896-1977),” *BlackPast*, posted March 19, 2007, at <https://www.blackpast.org/african-american-history/dubois-shirley-graham-1896-1977/>).

⁹⁵ Mitchell reportedly trained at the Pacific University Conservatory under Beatrice Barlow Dierke (“Chorus of Mount Olivet

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radio, to great acclaim; following one broadcast in November 1928, the *Advocate* reported, “judging from the hundreds of phone calls at the [KGW] station and at the parsonage, from persons in and out of the city, the program was well received.”⁹⁶ Mitchell and her successors, Clarence Ivey and later Lillian Lay, also organized local concerts and fundraising events known as “big sings” during the late 1920s and 1930s, to reduce the church’s debt and to the pay down the mortgage on the church building.⁹⁷

Mt. Olivet Baptist Church’s music ministry, though particularly celebrated in the 1920s and early 1930s, remained an important element of the church’s worship practice and a focus of its community engagement strategy throughout the period of significance.⁹⁸ The choir grew in size and renown in the decades following the completion of the church building at NE 1st Avenue and NE Schuyler Street, where it met for practice and performed weekly during church sermons. Public performances, delivered over public radio or in mainstream concert halls, brought the African American spiritual—a uniquely Black musical genre—to diverse audiences in Portland and throughout the Pacific Northwest. In this way, Mt. Olivet Baptist Church fostered African American artistic expression and race pride far beyond the congregation itself during the period of significance.

SOCIAL PROGRAMMING AT MT. OLIVET BAPTIST CHURCH DURING THE PERIOD OF SIGNIFICANCE

From the outset of the building program in 1921, Reverend Anderson and Mt. Olivet’s building committee had envisioned the new church building as a space for community-building as well as active worship. This intention is reflected in the building’s design, with seating for 500 in the worship space and a kitchen, restrooms, and two large multi-purpose spaces in the basement (one of which was subdivided into classrooms in the mid-1960s).⁹⁹ These attributes suited the church to host visiting speakers, concerts, membership drives, and all-congregation holiday celebrations, as well as more intimate events such as fellowship dinners, club meetings, and children’s programs. The events described below are those that were advertised in Portland’s local newspapers during the period of significance. Collectively, they reflect a vibrant and welcoming community that valued faith, education, and togetherness.¹⁰⁰

Social Events and Community Building in the 1920s

Beginning just weeks after its 1923 completion, the Mt. Olivet Baptist Church building became host to a variety of social gatherings and community programs. While many of these events were targeted toward the church’s existing congregation and had a strong religious component, others were open to members of the broader

Church to Give Concert,” *Oregonian* [Portland, OR], November 4, 1928).

⁹⁶ “In the Realm of Society.” This performance was also covered in the *Oregonian* (“Chorus of Mount Olivet Church to Give Concert”).

⁹⁷ “Mount Olivet Passes No. 1 Goal,” *Advocate* (Portland, OR), October 27, 1928; “Mountain Top Experience at Mount Olivet,” *Advocate* (Portland, OR), January 19, 1929; “Church Has Unique Program,” *Advocate* (Portland, OR), August 29, 1931; “Musical Big Social Event,” *Advocate* (Portland, OR), March 19, 1932; “Churches,” *Advocate* (Portland, OR), May 7, 1932.

⁹⁸ “News in Brief Listed for Church Bodies of All Denominations in Portland Area,” *Oregonian* (Portland, OR), March 2, 1941; “News in Brief Listed for Church Bodies of All Denominations in Portland Area,” *Oregonian* (Portland, OR), March 21, 1942; “Church News in Brief,” *Oregonian* (Portland, OR), March 20, 1943; “Cantata Announced,” *Oregonian* (Portland, OR), December 21, 1946; “Easter Cantata Slated,” *Oregonian* (Portland, OR), April 5, 1947; “Three Choirs to Join,” *Oregonian* (Portland, OR), March 27, 1948; “Baptists in Cantata,” *Oregonian* (Portland, OR), April 8, 1950; “Men’s Chorus to Sing,” *Oregonian* (Portland, OR), October 14, 1950; “Chorus to Sing,” *Oregonian* (Portland, OR), October 18, 1952; Kathryn Bogle, “Kay’s Notations,” *Portland Challenger*, November 28, 1952; “Church Women Plan New Year,” *Oregonian* (Portland, OR), January 10, 1954; “Cantata Planned,” *Oregonian* (Portland, OR), December 17, 1955; “Chorus to Sing,” *Oregonian* (Portland, OR), April 14, 1962; “Catholics, Protestants, Jews Prepare Series of Sacred Concert Programs,” *Oregonian* (Portland, OR), April 18, 1964.

⁹⁹ Vail, “Mt. Olivet [sic] Baptist Church, Portland Oregon”; “Rev. Anderson Makes Rapid Strides in Church Circles Here”; John B. McLeod Construction, “Excavation & Slab Dtls. for Mount Olivet Baptist Church, NE 1st & Schuyler St., Portland.”

¹⁰⁰ Mt. Olivet Baptist Church was among several African American worship spaces that hosted community events and facilitated social programming in Lower Albina during the twentieth century. For a high-level summary of other African American religious groups and their activities in Portland during the period of significance, see Context VI, *Religion and Worship*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

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African American community of Portland, and some even partnered with other churches or Black social groups, such as the local chapter of the Improved Benevolent Protective Order of Elks (IBPOE, or the “Black Elks”).¹⁰¹ Church carnivals, community dinners and banquets, holiday parties, youth events, and concerts delivered by the church choir were frequently organized as fundraisers to pay down the church’s mortgage, but they also served to build relationships between congregants, many of whom lived in close proximity to one another in Lower Albina and frequented the same social circles.¹⁰² Community events were also intended to grow the congregation and to engage young members in faith formation.¹⁰³

Mt. Olivet Baptist Church also hosted several prominent leaders of the African American Baptist community, welcoming members of Portland’s other Black Baptist congregations to join the regular congregation for sermons and lectures in the 1st Avenue building. In spring 1924, Mt. Olivet twice received Reverend Dr. Elbert W. Moore, Director of Negro Work in the North for the American Baptist Home Mission Society, which was headquartered in New York City. On April 11, 1924, Reverend Moore delivered a special Friday evening sermon to hundreds of attendees, and in mid-June 1924, he returned to Portland with his wife, Helen Adams Moore, and spent several days visiting with the congregation.¹⁰⁴ In 1928, Mt. Olivet welcomed Henry Allen Boyd, Secretary of the National Baptist Publishing Board and publisher of one of the first African American religious hymnals.¹⁰⁵ Visits from prominent Black Baptist leaders such as Reverend Moore and Henry Boyd elevated Mt. Olivet’s reputation within Portland’s Black Baptist community and contributed to the congregation’s growth during the 1920s.

Fellowship, Fundraising, and Community Programming during the Great Depression

The stock market crash of 1929 tipped the world into a severe economic depression with effects lasting over a decade. In the United States, unemployment figures and mortgage foreclosures reached all-time highs. The impacts on the African American community were particularly devastating, as many service industry positions that had historically been held by African Americans were given to unemployed whites; by 1932, nearly half of African Americans were unemployed nationwide.¹⁰⁶ As the members of its congregation struggled to survive, Mt. Olivet itself was forced to rely on loans to purchase coal and meet operating expenses. The church had not yet paid off its mortgage, and in 1934, the congregation found itself unable to make the requirement payments. Reverend James D. Wilson, who served as Mt. Olivet’s pastor between 1932 and 1935, persuaded the American Baptist Home Mission Society (ABHMS) to take up the loan and narrowly saved the building from foreclosure.¹⁰⁷

Despite its financial difficulties, Mt. Olivet Baptist Church continued to serve as a place of comfort, refuge, and hope to its members during the Great Depression. Regular church attendance actually increased, and Reverend Wilson reported that between 1932 and mid-1935, the congregation welcomed 106 members.¹⁰⁸

¹⁰¹ Eugene Minor, “The Doings of the Elks,” *Advocate* (Portland, OR), December 29, 1923.

¹⁰² “Notices Extraordinary,” *Advocate* (Portland, OR), August 25, 1923; “Army and Navy Banquet Successful,” *Advocate* (Portland, OR), November 17, 1923; “Leap Year Reception,” *Advocate* (Portland, OR), December 29, 1923; “Mount Olivet Passes No. 1 Goal.”

¹⁰³ Edgar Williams, “Mount Olivet Baptist Church Has Campaign On, Eight Weeks of Special Features Arranged to Interest Portland Negroes,” *Advocate* (Portland, OR), August 25, 1928; Edgar Williams, “Mount Olivet Baptist Church,” *Advocate* (Portland, OR), November 30, 1929.

¹⁰⁴ “Dr. Elbert Moore Lectures,” *Advocate* (Portland, OR), April 12, 1924; “Dr. and Mrs. Elbert W. Moore of Pittsburgh Spend Several Days in City,” *Advocate* (Portland, OR), June 21, 1924; “Two Splendid People,” *Advocate* (Portland, OR), June 28, 1924.

¹⁰⁵ “Among the Churches: Baptist Church,” *Advocate* (Portland, OR), July 21, 1928; Paul Harvey, “Henry Allen Boyd (1876-1959),” *Tennessee Encyclopedia*, posted October 8, 2017, at <https://tennesseeencyclopedia.net/entries/henry-allen-boyd/>.

¹⁰⁶ “Race Relations in the 1930s and 1940s,” *Library of Congress*, accessed June 22, 2021, at <https://www.loc.gov/classroom-materials/united-states-history-primary-source-timeline/great-depression-and-world-war-ii-1929-1945/race-relations-in-1930s-and-1940s/>.

¹⁰⁷ “Mortgage Paid,” *Oregonian* (Portland, OR), January 15, 1944.

¹⁰⁸ J. D. Wilson to the Officers and Members of Mt. Olivet Baptist Church, July 14, 1935, Baptist Church Collection (Mss. 1560, Box 5, Folder 14), Oregon Historical Society Davies Family Research Library.

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Throughout this period, the church continued to host social events for both fellowship and fundraising, including holiday celebrations, revivals, plays, concerts, and even interracial events.¹⁰⁹ Mt. Olivet's pastor between 1928 and 1931, Reverend Dr. Jonathon Lyle Caston, was noted as one of the country's foremost brilliant orators both in and out of the pulpit, and his sermons in particular were well-attended.¹¹⁰ As an advocate for racial tolerance within the church community, Reverend Caston was often asked to preach about social justice in white churches. He organized a joint service between Mt. Olivet and the predominantly-white Sunnyside United Methodist Church in February 1930 and at various times addressed the Mt. Tabor Presbyterian Church, United Presbyterian Church, Woodstock Methodist Episcopal Church, and "the Friars," a local group of white pastors.¹¹¹ He also organized a Race Conference in 1929 in association with the Mt. Olivet Brotherhood, a men's fellowship group.¹¹² In 1930, Caston was appointed a board member of the Oregon State Baptist Convention, and in 1931 he became the first African American clergyman to deliver an invocation at the opening of the Oregon Legislature.¹¹³

Also during the Depression, Mt. Olivet Baptist Church hosted several practical programs to serve the greater Black community in Portland.¹¹⁴ At a time when many Black Portlanders lacked both practical and financial access to medical care, observance of "Negro Health Week" commenced at Mt. Olivet in 1931; public events included a special lecture on "The Teeth and Health" by Dr. E. L. Booker, the only Black dentist practicing in Portland at the time, and a slide presentation by Dr. De Norval Unthank titled "Tuberculosis and How It May Be Avoided."¹¹⁵ In 1938, Mt. Olivet hosted J.C. Joy of the State Unemployment Compensation Commission, who presented on Oregon's recently passed unemployment benefit legislation.¹¹⁶ The size of the church building and its central location within Lower Albina, where Portland's African American community had been increasingly concentrated since the early twentieth century, suited it to host these important community events.

Fellowship and Community Programming during World War II and the Postwar Years

Mt. Olivet Baptist Church's congregation swelled during World War II and the early postwar years, due largely to an exponential increase in the city's Black population during the war. Approximately 18,000 Black Americans relocated to Portland in the early 1940s, in search of lucrative employment opportunities at the six local shipyards that produced military vessels for the U.S. Maritime Commission. Although nearly half of this number left Portland following the end of the war and the closure of the shipyards, the period would leave a permanent impact on the city's demographics and on Mt. Olivet's congregation.¹¹⁷ Membership reached an all-time high during the 1940s, increasing from 250 registered congregants in 1942 to more than 600 by 1950.¹¹⁸

Inigorated by its increased membership, Mt. Olivet Baptist Church vastly expanded its slate of social programs and community groups during the 1940s and 1950s. Church clubs, such as the Missionary Society

¹⁰⁹ "Mt. Olivet Baptist Church Items," *Advocate* (Portland, OR), February 8, 1930; "Drama at Mt. Olivet Sunday Evening," *Advocate* (Portland, OR), March 29, 1930.

¹¹⁰ Reverend Dr. J.L. Caston was from Springfield, Illinois, and was married to Violette Caston (Burell, "The Mount Olivet Baptist Church of Portland, Oregon").

¹¹¹ "Bars of Race Discussed," *Morning Oregonian* (Portland, OR), January 13, 1930; "Mt. Olivet Baptist Church Items"; "Local Briefs," *Advocate* (Portland, OR), November 17, 1928.

¹¹² "Dr. J.L. Caston Busy Speaking," *Advocate* (Portland, OR), May 18, 1929.

¹¹³ Burell, "The Mount Olivet Baptist Church of Portland, Oregon"; "Minister Prays at Session of House of Representatives," *Advocate* (Portland, OR), February 14, 1931; Newton-Smith, "Mount Olivet Baptist Church History," 8.

¹¹⁴ Richard Nokes, "Churches to Pay Tribute to America's War Dead: Special Rites Due to Mark Memorial Day," *Oregonian* (Portland, OR), May 28, 1938; "Church Plans Recital," *Oregonian* (Portland, OR), October 28, 1938.

¹¹⁵ "Mt. Oliv't Church," *Advocate* (Portland, OR), April 11, 1931. "Negro Health Week" was a nationwide program initiated by Booker T. Washington in 1915.

¹¹⁶ "Job Insurance Topic," *Oregonian* (Portland, OR), January 23, 1938.

¹¹⁷ Galbraith et al., *African Americans in Portland*, E-23 to E-24. For additional information on African American involvement in Portland defense industries, see Context II, *Business and Employment*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

¹¹⁸ "Church Reports submitted to the Willamette Baptist Association," quoted in Burell, "The Mount Olivet Baptist Church of Portland, Oregon."

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and the service-based Searchlight Club, gained new members and introduced new educational and fundraising events.¹¹⁹ With their assistance, Mt. Olivet was able to pay off its mortgage in 1944.¹²⁰ Youth programs expanded as well: the Sunday school program increased its staff to five members, and a new chapter of the Baptist Youth Fellowship (BYF) formed for adolescents.¹²¹ Several of the BYF's events focused on race relations and interracial understanding. In 1941, the BYF coordinated an interracial vesper service with the young people of Central Presbyterian Church (3212 SE Ankeny Street), and in 1945, Japanese college student Setsuko Shiraishi was invited to share her cultural traditions in a meeting themed "No Longer Strangers."¹²² The basement multipurpose spaces provided crucial accommodations for these events. They were so heavily used that in 1964, the northern portion of the basement was portioned into smaller classrooms (presumably to accommodate the growing Sunday school program as well as other groups) with new windows, and an additional exterior entrance to the basement was added in the north façade.¹²³

Music ministry and programming remained an important aspect of Mt. Olivet's programming in the postwar period. In addition to annual Christmas cantatas and performances by the Mt. Olivet youth choir, the church hosted numerous concerts by visiting Black artists throughout the period of significance.¹²⁴ In 1965, the congregation even sponsored a "Freedom Concert" by Coretta Scott King, the wife of Dr. Martin Luther King, Jr., at nearby Benson High School (546 NE 12th Avenue).¹²⁵ Church leadership also continued to welcome religious leaders from national and regional organizations to speak at regular weekend services and in special evening events; notable guests during this period included Dr. Howard Thurman, on the faculty of the Northwest Institute of International Relations at Reed College; Dr. F. Benjamin Davis, pastor of the Mount Zion Baptist Church in Seattle; Dr. J. Raymond Henderson, pastor of the Second Baptist Church in Los Angeles; Dr. F. W. Staring, executive secretary of the Oregon Baptist State Convention; Reverend Arthur Stanley, executive secretary of the Portland Council of Churches; and Dr. W. Hazaiah Williams, president-director of the Center for Urban-Black Studies at the Graduate Theological Union in Berkeley, California.¹²⁶ Local religious leaders were occasionally welcomed, as well: for several years in the 1950s, Mt. Olivet and Multnomah United Presbyterian Church (7555 SW 45th Avenue), a predominantly white congregation, exchanged pastors and choirs on the second Sunday in February in observance of "Race Relations Day."¹²⁷

¹¹⁹ Ann Morrison and Heleona Searcie, "Society News," *Portland Inquirer*, September 7, 1945; J. Jas. Clow to "My dear Co-workers," May 7, 1942, Baptist Church Collection (Mss. 1560, Box 5, Folder 14), Oregon Historical Society Davies Family Research Library.

¹²⁰ "Mortgage Paid." The church's original mortgage had been taken up by the ABHMS in the early 1930s, under Reverend James D. Wilson, as described in the previous subsection.

¹²¹ Marie B. Smith to "Rev. Clow, Officers, and Members," February 14, 1946, Baptist Church Collection (Mss. 1560, Box 5, Folder 14), Oregon Historical Society Davies Family Research Library.

¹²² "News in Brief Listed for Church Bodies of All Denominations in Portland Area," *Oregonian* (Portland, OR), September 27, 1941; "Japan Coed Heads Group," *Oregonian* (Portland, OR), December 2, 1955.

¹²³ John B. McLeod Construction, "Excavation & Slab Dtls. for Mount Olivet Baptist Church, NE 1st & Schuyler St., Portland."

¹²⁴ "Church News in Brief," *Oregonian* (Portland, OR), July 17, 1943; "Church Club Brings Singer," *Portland Inquirer*, November 16, 1945; "Sunday School Featured," *Oregonian* (Portland, OR), December 20, 1947; "Music Billed," *Oregonian* (Portland, OR), December 25, 1948; "Organist in Recital," *Oregonian* (Portland, OR), November 15, 1952; "Choir Slates First Recital," *Oregonian* (Portland, OR), November 24, 1956; "Mastersingers, Quartet Billed at Mount Olivet," *Oregonian* (Portland, OR), March 22, 1958.

¹²⁵ "Mrs. King to Appear," *Sunday Oregonian* (Portland, OR), February 21, 1965.

¹²⁶ "Negro Educator to Give Lectures," *Oregonian* (Portland, OR), June 27, 1942; "Seattle Preacher Here," *Oregonian* (Portland, OR), April 6, 1946; "Revival Due Next Week," *Oregonian* (Portland, OR), March 29, 1947; "Guest Pastor Due," *Oregonian* (Portland, OR), April 10, 1949; "Anniversary Theme," *Oregonian* (Portland, OR), May 15, 1948; "Stanley to Broadcast," *Oregonian* (Portland, OR), August 21, 1948; "Audio-Visual Aids Subject," *Oregonian* (Portland, OR), September 10, 1949; "Missionary to Preach," *Oregonian* (Portland, OR), August 6, 1949; "Californian to Lecture," *Oregonian* (Portland, OR), May 1, 1971.

¹²⁷ "Churches to Note Race Relations," *Oregonian* (Portland, OR), February 10, 1951; "Race Relations Exchange Theme," *Oregonian* (Portland, OR), February 9, 1952; "Pastors, Choirs Arrange Trade," *Oregonian* (Portland, OR), February 14, 1954; "Two Ministers Arrange Switch," *Oregonian* (Portland, OR), February 12, 1955.

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Mt. Olivet also frequently hosted outside events to benefit the broader Black community in Portland, including special events for the city's 1945 Negro History Week and annual meetings of the Beta Psi chapter of the Delta Sigma Theta Sorority during the 1950s.¹²⁸ Into the 1970s, these events took on an even wider scope as the Lower Albina area suffered successive waves of government-sponsored urban renewal programs and local disinvestment. Oregon Literacy Inc. (OCI), a nonprofit focused on adult literacy education, trained volunteer tutors at Mt. Olivet in the early 1970s, and a mobile cancer-detection program offered free exams from a van in the Mt. Olivet parking lot.¹²⁹

CIVIC ENGAGEMENT AND POLITICAL ACTIVISM AT MT. OLIVET BAPTIST CHURCH DURING THE PERIOD OF SIGNIFICANCE

African American churches were frequently at the center of civil rights advances in Portland. Beginning in the early twentieth century, Black pastors in Portland began to speak out publicly on issues of racial discrimination and civil rights, and church buildings frequently hosted presentations, meetings, and rallies with major civil rights leaders of the day. Two other Portland churches, Vancouver Avenue First Baptist Church and the Mallory Avenue Christian Church, have been listed on the National Register of Historic Places for their association with civil rights activism in Portland's African American community. Several other Black churches, including Mt. Olivet Baptist Church, also served important roles in this regard. Many of these associations are detailed in Context VI, *Religion and Worship*, and Context VII, *Civil Rights*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

Mt. Olivet Baptist Church asserted itself as a space for Black Portlanders to practice civic engagement and political activism as early as October 1923, when the church hosted a public lecture by Universal Negro Improvement Association (UNIA) president Marcus Garvey. In the decades that followed, Mt. Olivet continued to sponsor and host prominent civil rights leaders and politicians, as well as local organizations including the Portland branch of the National Association for the Advancement of Colored People (NAACP). Several members of Mt. Olivet's congregation were locally prominent activists, as well, and two of the church's pastors served leadership roles in local organizations including the Portland NAACP, the Albina Ministerial Alliance, the Greater Portland Council of Churches, the Albina Church-Community Action Program (C-CAP), and Portland's Model Cities Board.¹³⁰ Their political and social engagement contributed to Mt. Olivet's importance as a gathering space for local organizations and as a venue for major public programs. The church building's large capacity and acoustics, its combination of auditorium (nave/worship space) and multi-purpose/classroom space, and its location in Lower Albina, the geographical heart of Portland's African American community during the period of significance, were also critical to its selection as a venue for meetings and events.

Marcus Garvey and the UNIA at Mt. Olivet Baptist Church

The first prominent civil rights leader to speak in Mt. Olivet Baptist Church's new building at NE 1st Avenue and NE Schuyler Street was Marcus Garvey, the president general of the UNIA. Garvey was one of the most influential figures in the Pan-African movement, which held that slavery and colonialism depended on negative, unfounded categorizations of the race, culture, and values of African people. He promoted industrial education, economic separatism, and social segregation as strategies that would enable Black economic uplift and political equality, and he called for people of African descent to establish a unified, independent nation in Africa.¹³¹

¹²⁸ "History Week Events Set," *Oregonian* (Portland, OR), February 12, 1945; "Program Set for Sorority," *Oregonian* (Portland, OR), June 18, 1951; "Annual May Session Set," *Oregonian* (Portland, OR), May 6, 1955. Delta Sigma Theta Sorority is a historically African American sorority.

¹²⁹ "Tutorers [sic] to Meet," *Oregonian* (Portland, OR), October 5, 1972; Ann Sullivan, "Mobile Cancer-Detection Program Launched," *Oregonian* (Portland, OR), January 25, 1973.

¹³⁰ "Officers Selected by Negro Group," *Oregonian* (Portland, OR), December 16, 1944; Marvin Callaway, "Negro Clerics Active in Albina Area," *Oregonian* (Portland, OR), March 27, 1965.

¹³¹ Malik Simba, "Marcus Garvey (1887-1940)," *BlackPast*, posted February 5, 2007, at <https://www.blackpast.org/global-african-history/garvey-marcus-1887-1940/>.

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Garvey spoke at Mt. Olivet Baptist Church on the evening of October 12, 1923, approximately six months after the building had been dedicated. Although Garvey's views made him a controversial figure in the broader African American community, he was ardently supported by both church leadership and Portland's local Black press. Garvey's program featured an invocation by Mt. Olivet pastor Reverend J. W. Anderson and a short performance by members of the church choir, and it was followed by a multi-column summary and flattering interview published in the *Advocate* newspaper.¹³² While this reception does not necessarily represent the views of Portland's greater African American community, it may elucidate the social and political sentiments of Mt. Olivet's leadership and congregation during the early 1920s. Mt. Olivet's ability to host a nationally prominent Black leader also illustrates the church's distinction within the local African American community.

A. Philip Randolph, the BSCP, and Labor Activism at Mt. Olivet Baptist Church

Asa Philip Randolph, the most influential Black labor activist of the early twentieth century, spoke at Mt. Olivet Baptist Church a total of three times over twenty-five years. Randolph was one of the founders of the Brotherhood of Sleeping Car Porters (BSCP), a labor union for African American employees of the Pullman Company, and led the organization from 1925 to 1935. His first two visits to Mt. Olivet Baptist Church, in February 1926 and October 1927, were organizing events sponsored by the Portland chapter of the BSCP.¹³³ The church was filled to capacity for these meetings, and excerpts from Randolph's speeches were published in the *Advocate* in the days that followed.¹³⁴

Randolph returned to Mt. Olivet in 1949, more than twenty years after his previous visit, as part of a national tour visiting local chapters of the BSCP. His return to Mt. Olivet after two decades demonstrates the church's continued relevance as a venue for labor discourse. This time, Randolph's speech focused on the organization's recent success in securing a 205-hour-per-month limit for Pullman Company porters (a 35-hour-per-month reduction from previous limits), and on the topic of communism.¹³⁵ Randolph was strongly anti-communist, believing that socialist policies could be achieved through consistent reform rather than active revolution.¹³⁶ His visit was covered in Portland's mainstream paper, the *Oregonian*.¹³⁷ Other labor leaders to visit Mt. Olivet during the period of significance include representatives of the national and local branches of the Urban League, which fought for greater access to the building trades and desegregated unions; Ben Wilson, a prominent lecturer on labor rights in the mid-1920s; and Anna Arnold Hedgeman, executive secretary of the National Council for a Permanent Fair Employment Practices Committee, whose 1945 visit to Portland was sponsored by the NAACP, the YWCA, and the United Council of Church Women.¹³⁸

Oscar S. De Priest and Political Engagement at Mt. Olivet Baptist Church

Mt. Olivet also hosted several politicians during the twentieth century; Dorothy McCullough Lee, Portland's first woman mayor, spoke at the church multiple times during the 1950s, and Edith Green, Oregon's second woman member of the U.S. House of Representatives, described her commitment to civil rights legislation before an interracial audience of 350 Portlanders at Mt. Olivet in 1964.¹³⁹ However, the church's most

¹³² "Good News for Portland People," *Advocate* (Portland, OR), October 6, 1923; "M. Garvey Pleads for Restoration of African to Race," *Advocate* (Portland, OR), October 20, 1923. The earlier advertisement for Garvey's presentation notes the date as Wednesday, October 10, 1923, but the subsequent write-up states that the event was held on Friday, October 12, 1923.

¹³³ "HEAR A. Philip Randolph," *Advocate* (Portland, OR), February 20, 1926; "A. Phillip [sic] Randolph Urges Labor to Organize," *Advocate* (Portland, OR), February 27, 1926; "Attention: Hear A. Phillip [sic] Randolph," *Advocate* (Portland, OR), October 15, 1927.

¹³⁴ "Randolph Urges Economic Emancipation," *Advocate* (Portland, OR), October 22, 1927.

¹³⁵ "Negroes to Hear Talk on Loyalty," *Oregonian* (Portland, OR), October 16, 1949; "Porters' Union President Opposed to Robeson Ideas," *Oregonian* (Portland, OR), October 21, 1949.

¹³⁶ "A. Philip Randolph," *A. Philip Randolph Institute*, accessed June 19, 2021, at <http://www.apri.org/randolph.html>.

¹³⁷ "Porters' Union President Opposed to Robeson Ideas."

¹³⁸ "Group Plans Meeting," *Oregonian* (Portland, OR), October 13, 1944; Newton-Smith, "Mount Olivet Baptist Church History," 5; "Secretary is Guest," *Oregonian* (Portland, OR), September 7, 1946; "Talks Listed for Visitor," *Oregonian* (Portland, OR), May 16, 1945.

¹³⁹ "Olivet Baptists to Hear Mayor," *Oregonian* (Portland, OR), October 28, 1950; "Mayor to Speak," *Oregonian* (Portland,

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prominent political guest was Republican legislator and Illinois Representative Oscar Stanton De Priest, the first African American elected to Congress in the twentieth century.¹⁴⁰

De Priest visited Portland in 1932, midway through his 1929-1935 tenure in the U.S. House of Representatives, and spoke at Mt. Olivet in support of President Herbert Hoover's reelection campaign.¹⁴¹ He appealed directly to African American voters, asserting that Hoover was the best choice for Black interests. De Priest's selection of Mt. Olivet Baptist Church as his venue reflects the political engagement of its members and the church's commitment to register and inform Black voters. Indeed, empowerment through political activism, and particularly through voting, was a repeated theme in Mt. Olivet's political engagement throughout the period of significance. As early as spring 1924, the church hosted a meeting to encourage voter registration, and in 1964 welcomed NAACP official Tarea Hall Pittman to speak on the importance of the Black vote.¹⁴²

The NAACP at Mt. Olivet Baptist Church

The Portland branch of the NAACP was chartered in 1914, just five years after the national organization was founded.¹⁴³ The Mt. Olivet Baptist Church building maintained an association with the NAACP throughout the period of significance, although the nature and extent of that association evolved over time. The organization's first events at Mt. Olivet were regular biweekly meetings beginning in January 1924.¹⁴⁴ By 1926, these meetings had been relocated to the new Williams Avenue YWCA building, although the church continued its relationship with the organization. Addie Waites Hunton, an internationally known race relations leader and NAACP field secretary, spoke before a representative group at Mt. Olivet in September 1926, and Reverend Jonathan Lyle Caston, who served as Mt. Olivet's pastor between 1928 and 1931, was an active member of the Portland NAACP and served as chairman of its executive committee in 1929.¹⁴⁵

The NAACP's meetings returned to the church in the early 1940s, when the Williams Avenue YWCA building was temporarily repurposed as the African American United Service Organizations (USO).¹⁴⁶ Mt. Olivet also hosted several NAACP speakers in the 1920s, the 1930s, and during World War II. In 1937, NAACP director of branches Dr. William Pickens delivered a powerful address in favor of anti-lynching legislation before a mass meeting in Mt. Olivet's worship space, and in 1944, special counsellor for the NAACP Edward R. Dudley spoke on the responsibility of the federal government to enforce provisions against discrimination.¹⁴⁷

The relationship between the church and the NAACP intensified in 1943, when Mt. Olivet pastor Reverend J. James Clow was elected president of the local chapter.¹⁴⁸ Reverend John H. Jackson, who succeeded Reverend Clow as pastor in 1963, would also serve various leadership roles in the local NAACP in the 1960s and 1970s¹⁴⁹. Although regular NAACP meetings were moved back to the Williams Avenue YWCA in spring

OR), October 25, 1952; "Ex-Mayor Lee NAACP Guest," *Oregonian* (Portland, OR), June 19, 1955; "Oregon Rights Workers Win Edith Green Praise," *Oregonian* (Portland, OR), October 29, 1964.

¹⁴⁰ "Negroes Wait DePriest [sic]," *Oregonian* (Portland, OR), September 30, 1932.

¹⁴¹ David W. Hazen, "De Priest Predicts Victory for Hoover," *Oregonian* (Portland, OR), October 2, 1932.

¹⁴² "Negro Voters to Meet," *Sunday Oregon* (Portland, OR), April 13, 1924; "NAACP Leader Cites Urgency of Voting," *Oregonian* (Portland, OR), January 25, 1964.

¹⁴³ "The History of the Portland Branch of the NAACP," *PDXNAACP.org*, accessed June 19, 2021, at <https://www.pdxnaacp.org/history>.

¹⁴⁴ "Notice," *Advocate* (Portland, OR), January 12, 1924; "Association to Meet," *Advocate* (Portland, OR), February 9, 1924. By 1926, the meetings had been moved to the new Williams Avenue Y.W.C.A. building (Matthew Davis and Caitlyn Ewers, "Williams Avenue YWCA," National Register of Historic Places Nomination Form [Washington, DC: U.S. Department of the Interior, National Park Service, 2020], Section 8.)

¹⁴⁵ "Mrs. Addie Hunton Charms Splendid Audience," *Advocate* (Portland, OR), September 18, 1926; "Dr. J.L. Caston Busy Speaking"; Newton-Smith, "Mount Olivet Baptist Church History," 5.

¹⁴⁶ "Colored Group to Meet," *Oregonian* (Portland, OR), October 13, 1943. See Davis and Ewers, "Williams Avenue YWCA," for additional information on the NAACP and the African American USO in Portland.

¹⁴⁷ "Negroes Lynched for Race, Belief," *Sunday Oregonian* (Portland, OR), June 6, 1937; "Race Problem Scrutinized," *Oregonian* (Portland, OR), June 10, 1944.

¹⁴⁸ "Clow New Head of Local Group," *Oregonian* (Portland, OR), January 9, 1943; "Officers Selected by Negro Group."

¹⁴⁹ "NAACP Seats New Officers," *Oregonian* (Portland, OR), January 18, 1965; "NAACP Selects Rev. John Jackson,"

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1946, Mt. Olivet continued to host NAACP events and speakers in the post-war period and through the end of the period of significance. In addition to Anna Arnold Hedgeman of the National Council for a Permanent Fair Employment Practices Committee and Tarea Hall Pittman of the NAACP, whose visits are described above, the church also hosted a multiracial panel discussion entitled "Civil Rights and How You Can Help Gain Them for Portland" in January 1950, and welcomed NAACP officers Althea T. L. Simmons and Leonard Carter in the early 1970s.¹⁵⁰ Additionally, the organization's annual membership drives were held in the church at least occasionally through the end of the period of significance.¹⁵¹ Beyond the early 1970s, however, these events decreased in frequency, in part due to the end of peak civil rights activity in mid-century Portland, and in part due to the displacement of Lower Albina's African American community via government-sponsored urban renewal programs and municipal disinvestment.¹⁵²

Mt. Olivet Baptist Church Pastors and the Civil Rights Movement in Portland

Several of Mt. Olivet's pastors held leadership positions within Portland's African American community, above and beyond their role as spiritual leaders and church administrators. Reverend J. James Clow and Reverend John Hiram Jackson, whose tenures coincide with the national Civil Rights Movement, were particularly involved in this regard. Both men served in leadership positions with multiple local civil rights and political organizations, including the Urban League of Portland, the NAACP (as noted in the previous section, each served as president of the local chapter for a time), the Albina Ministerial Alliance, the Albina Citizens War on Poverty Committee, the Model Cities Planning Board, and the Albina Church-Community Action Program (C-CAP).¹⁵³ They were also community organizers and inspiring speakers, and they served a critical role in supporting Portland's Black community through the tumultuous civil rights battles of the 1950s through the early 1970s.

Reverend Clow, who served the congregation for 27 years between 1936 and 1963, led Mt. Olivet Baptist Church through the end of the Great Depression, the turbulent World War II years and their immediate aftermath, and the beginnings of the Civil Rights Movement in the 1950s and early 1960s. Throughout this period, Clow's advocacy for civil rights and his passion for the advancement of Portland's Black community carried beyond the pulpit. He was deeply involved in the establishment of a Portland office of the Urban League and served as president of the local NAACP branch during World War II; as a result of his involvement, both of these organizations hosted meetings and events at Mt. Olivet during the 1940s and 1950s.¹⁵⁴

In 1945, as a representative of the NAACP, Reverend Clow spoke before the Oregon Senate Judiciary Committee in favor of a bill that would make it a misdemeanor for a restaurant or hotel to deny service to anyone because of their "race, creed, or color."¹⁵⁵ He also continued to write letters to the editor of the *Oregonian*, including one that rebuked a local white hotelier who asserted that private businesses should be free to discriminate against African American customers in order to maintain their white clientele.¹⁵⁶ Clow responded that "it is written in our very constitution to resent being blocked when we attempt to satisfy our

Oregonian (Portland, OR), January 18, 1965.

¹⁵⁰ "Panel Set Sunday," *Oregonian* (Portland, OR), January 15, 1950; "NAACP Official Says Talking Time Over," *Oregonian* (Portland, OR), March 22, 1971; "Civil Rights Leader Cites New Turmoil," *Oregonian* (Portland, OR), October 29, 1973.

¹⁵¹ "Unit Honors Ex-Leaders," *Oregonian* (Portland, OR), April 11, 1973.

¹⁵² For additional information on urban renewal programs in Portland and their devastating impact on Lower Albina's African American community, see Context I, *Settlement Patterns*, in the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD.

¹⁵³ "Clow New Head of Local Group"; "Officers Selected by Negro Group"; "NAACP Seats New Officers"; "NAACP Selects Rev. John Jackson"; "Model Cities Board Picked," *Oregonian* (Portland, OR), March 13, 1968; "Negro History Speech Topic," *Oregonian* (Portland, OR), July 6, 1968.

¹⁵⁴ "Clow New Head of Local Group"; "Colored Group to Meet"; "Officers Selected by Negro Group"; "Group Plans Meeting."

¹⁵⁵ "Opposing Ideas Presented as Civil Rights Debated," *Oregonian* (Portland, OR), January 31, 1945.

¹⁵⁶ "Restaurant Problem," *Oregonian* (Portland, OR), December 28, 1947.

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basic needs,” and noted the hotelier’s hypocrisy: “The thought occurred to me, when I read his statement, if he could only turn black or brown for about a year and try to live in a white world he would change his tune.”¹⁵⁷ Through the efforts of Clow, the NAACP, and countless other individuals and groups, Oregon finally passed a Public Accommodations Bill in 1953.

Reverend Clow retired in 1963, and Reverend John Hiram Jackson was soon installed as Mt. Olivet’s new senior pastor. Jackson had previously served four years with the American Baptist Convention office in Seattle, where he was in charge of race relations. As Mt. Olivet’s pastor, Jackson aspired to “make the church relevant,” or more specifically, “to become involved in all important issues—education, jobs, housing, drugs, and others.”¹⁵⁸ His commitment in this regard is reflected in his extensive participation in community groups, including civil rights organizations, multiracial church leadership organizations, and political action groups. Because of Jackson’s involvement in these groups, many of them held occasional meetings in the Mt. Olivet Baptist Church building during the last decade of the period of significance. Like Reverend Clow, Jackson held various leadership positions in the local NAACP branch, which met and hosted speakers at Mt. Olivet several times during the 1960s and 1970s.¹⁵⁹ He was also a founding member of the Albina Ministerial Alliance (AMA), a coalition of mostly Black churches in North and Northeast Portland. The AMA incorporated as a non-profit in 1971 and offered a range of social services that included day and night care for children, transitional housing, energy bill relief, parenting classes, and health programs to Albina residents.

Reverend Jackson was also “the voice of the Albina Citizens War on Poverty Committee, the first Black president of the Great Portland Council of Churches, and leader in the Albina Church-Community Action Program (C-CAP).¹⁶⁰ Collectively, these three organizations were aimed at making meaningful progress for eliminating poverty. Jackson was interviewed by the *Oregonian* multiple times in the 1960s, and in these interviews he placed a particular emphasis on the importance of providing safe and sufficient housing for Lower Albina residents, many of whom were impacted by ongoing urban renewal programs and municipal disinvestment; he believed that “with better housing [...] begins an individual’s ‘sense of dignity,’” and emphasized that Albina residents “want good housing. And [...] they want it right in Albina, not in the fringe areas. They don’t want to move away.”¹⁶¹ In August 1970, under Reverend Jackson’s leadership, Mt. Olivet Baptist Church hosted a community meeting regarding the recently approved Emanuel Hospital Urban Renewal Project, in order to address “common community concerns.”¹⁶² Over the course of the next three years, this project would clear 188 properties within a mile of Mt. Olivet Baptist Church, substantially changing the greater setting of the church building and impacting members of its congregation. Nearly three-quarters of the displaced households were African American.¹⁶³

Despite the systemic forces impacting Lower Albina in the latter half of the twentieth century, Reverend Jackson continued to advocate for Portland’s African American community through his retirement in 1987. In 1979, he co-founded the Black United Front with Ron Herndon; particular focuses of the organization during Jackson’s period of leadership included education (including ending mandatory school bussing) and police accountability.¹⁶⁴ He was also regularly involved in active protests and demonstrations, and in 1984 was arrested for trespassing during an anti-apartheid protest in front of Portland City Hall.¹⁶⁵ The YMCA, National

¹⁵⁷ J. Jas. Clow, “Small Part of It,” *Oregonian* (Portland, OR), January 3, 1948.

¹⁵⁸ “Baptist Pastor to Resign,” *Oregonian* (Portland, OR), June 5, 1987.

¹⁵⁹ “NAACP Chapter Meets,” *Oregonian* (Portland, OR), March 13, 1964; “NAACP Seats New Officers”; “NAACP Selects Rev. John Jackson”; “NAACP Official Says Talking Time Over”; “Civil Rights Leader Cites New Turmoil”; “Unit Honors Ex-Leaders”; “NAACP Selects Rev. John Jackson.”

¹⁶⁰ Mack Meads, “Negro Named President of City Church Council,” *Oregonian* (Portland, OR), May 7, 1969; Robert Olmos, “Housing, Sense of Dignity Called Albina’s Greatest Needs,” *Sunday Oregonian* (Portland, OR), September 25, 1966; Rich Mealy, “Albina Ministerial Alliance (ca. 1964-),” *BlackPast*, posted April 8, 2012, at <https://www.blackpast.org/african-american-history/albina-ministerial-alliance-ca-1964/>.

¹⁶¹ Olmos, “Housing, Sense of Dignity Called Albina’s Greatest Needs.”

¹⁶² “Hospital Study Set,” *Oregonian* (Portland, OR), August 1, 1970.

¹⁶³ Jeana Woolley, “Reconciliation Project: The Emanuel Hospital Urban Renewal Project,” 1.

¹⁶⁴ Sura Rubenstein, “Jackson Leaves Legacy of Commitment, Service,” *Oregonian* (Portland OR), July 26, 1987.

¹⁶⁵ Rubenstein, “Jackson Leaves Legacy of Commitment, Service.”

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Conference of Christians and Jews, Albina Women's League, Portland Public Schools, Metropolitan Human Relations Committee, Lewis and Clark College, Portland Community College's Cascade Campus, the *Skanner* newspaper, and the Black United Front are among the organizations that honored Jackson for his activism in the Portland community.¹⁶⁶

MT. OLIVET BAPTIST CHURCH IN THE 1970s THROUGH TODAY

Reverend Jackson remained at Mt. Olivet Baptist Church until his retirement in 1987. His tenure at the church encompassed a period in which families in North and Northeast Portland began to experience the devastating impacts of a drug epidemic; at this time, inner-city ministries began to shift their focus from civil rights to family stability. Mt. Olivet Baptist Church during the latter 1970s and 1980s gradually transitioned to meet the needs of a community struggling with displacement, a drug epidemic, police hostility, gang violence, and gentrification.

Dr. James E. Martin, who succeeded Reverend Jackson in 1987, arrived to a community badly in need of healing and recovery. He strategically designed a ministry to reach people through seminars, classes, radio, and an extensive tape ministry. Under the leadership of Reverend Martin and his wife, Lynetta, Mt. Olivet experienced tremendous growth from a little over 100 members to its present size of over 2,000.

In 1994, under Reverend Martin's leadership, the Mt. Olivet Baptist Church congregation departed from the building at 1734 NE 1st Avenue and constructed a new Worship Center at 8501 N Chautauqua Boulevard in North Portland. Subsequently, a Family Life Center was constructed to accommodate the many family-oriented ministries serving the church and community at-large. Another legacy from Reverend Martin's leadership is the establishment of the westside worship services in Beaverton, Oregon, at Southridge High School; this eventually grew into a second Mt. Olivet Baptist Church campus at 17800 SW Kinnaman Road in Aloha, Oregon.

Dr. James Martin retired as Senior Pastor in 2019, and Reverend Wendell Robinson was installed as the new senior pastor of Mt. Olivet Baptist Church in late 2019. Pastor Wendell is the son of Elder Manfred and Genevieve Robinson, long-standing members of the Mt. Olivet congregation, and was born in Portland. Building on the legacy of Dr. Martin, Pastor Wendell Robinson and his wife, Lisa Robinson, continue to lead the church with a special emphasis on youth and young adult programming.

The former Mt. Olivet Baptist Church building at 1734 NE 1st Avenue remains owned by the Mt. Olivet Baptist Church organization, and it is presently leased to the Well Church.

ELIGIBILITY EVALUATION

Eligibility under the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD

The Mt. Olivet Baptist Church building meets the general and property-specific registration requirements set forth in Section F of the *African American Resources in Portland, Oregon, from 1851 to 1973* MPD. The property is locally significant under Criterion A in the area of Ethnic Heritage/Black for its "association with the history of African American cultural history as it developed in Portland, Oregon," during the 1851 to 1973 period of significance of the MPD, and it retains a high degree of integrity with regard to its own 1923 to 1973 period of significance. A religious facility, a property type identified and described by the MPD's property-specific registration requirements, the church building also "provided services that extended well beyond [its] core function as a religious institution, serving as a center of the African American community for moral, social, and psychological support."¹⁶⁷

¹⁶⁶ Elizabeth McLagan, "John Hiram Jackson (1912-1997)," *BlackPast*, posted January 14, 2008, at <https://www.blackpast.org/african-american-history/jackson-john-hiram-1912-1997/>.

¹⁶⁷ Galbraith et al., *African American Resources in Portland*, F-158.

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Significance under Criterion A

The Mt. Olivet Baptist Church building is locally significant under Criterion A in the areas of Ethnic Heritage/Black, Performing Arts, and Social History/Civil Rights. The church building is acutely relevant to the history of Portland's African American community in Lower Albina, from the time of its construction in the early 1920s through the end of major urban renewal programs in the early 1970s. The Mt. Olivet congregation's displacement from its original location in Northwest Portland and its relocation to the Eliot neighborhood of Lower Albina in 1923 reflect a greater trend of displacement experienced by Portland's African American community in the first three decades of the twentieth century. Likewise, the building's gradually reduced role as a gathering space for the African American community during the late 1960s and early 1970s reflects the broader impacts of urban renewal and municipal disinvestment that displaced hundreds of African American Portlanders from Lower Albina during the latter half of the twentieth century.¹⁶⁸

In the five decades between the completion of the church building at 1734 NE 1st Avenue and the end of the period of significance, the Mt. Olivet Baptist Church served not only its congregation, but the greater African American community of Portland. Its role as a venue for cultural celebrations, social gatherings, and political events is illustrative of the deep and multifaceted relationship between Portland's Black churches and the city's African American residents. In a 1965 interview, Mt. Olivet pastor Reverend John H. Jackson asserted, "We (Negro churches) are the leveling influence, the thing that keeps it all from flying apart." Indeed, Mt. Olivet Baptist Church facilitated community-building and supported the Black community in a myriad of ways, and through much of the twentieth century. The church's renowned music ministry program fostered Black artistic expression and pride through its public performances of traditional African American spirituals and gospel music. Its social programs, which included church club activities, youth programs, presentations by prominent Baptist leaders, and community health events, all promoted fellowship within the congregation and beyond. Finally, and perhaps most significantly, Mt. Olivet Baptist Church provided critical meeting space for local civil rights organizations, and it hosted many civil rights leaders, labor activists, politicians, and other activists throughout the period of significance. The depth and extent of the church building's association with these groups and activities illustrates its immense significance within Portland's African American community in the period from 1923 through 1973 and justifies its eligibility under Criterion A, Criteria Considerations A and G, in the areas of Ethnic Heritage/Black, Performing Arts, and Social History/Civil Rights.

Comparative Analysis

In comparison to Portland's other historically Black Christian churches, the Mt. Olivet Baptist Church building at 1734 NE 1st Avenue is uniquely significant for the length and multifaceted nature of its association with Portland's African American community. Mt. Olivet's congregation is among four historically African American Christian congregations that were founded in Northwest Portland in the late nineteenth and early twentieth centuries: the "People's Church" (later the First AME Zion Church), established in 1862; Bethel AME Church, established in 1889; Mt. Olivet Baptist Church, established c. 1900; and St. Philip the Deacon Episcopalian Church, established in 1911.¹⁶⁹ All four of these congregations relocated from their original locations in Northwest Portland in the early twentieth century, and all went on to purchase or construct new church buildings in Portland's Lower Albina neighborhoods. In 1912, Bethel AME relocated to an existing building at 1239 NE Larrabee Avenue; congregants initially met in the basement, but by 1922, worship was moved up to the main floor, and by 1929, a second story sanctuary had been constructed.¹⁷⁰ The First AME Zion Church followed a similar trajectory, settling at 2007 N Williams Avenue in 1916 and completing a full church remodel and the construction of a new parsonage by May 1929.¹⁷¹ St. Philip the Deacon moved into a former storefront at 242 NE Russell Street in 1919 and purchased a church building at 2660 NE Rodney Avenue from a white

¹⁶⁸ Bosco-Milligan Foundation, *Cornerstones of Community*, 29.

¹⁶⁹ Stone, "St. Philip's Portland"; Galbraith et al., *African Americans in Portland*, E-112 to E-113; "Couple Came to Portland 27 Years Ago."

¹⁷⁰ McNally, "Bethel African Methodist Episcopal Church (1889-)."

¹⁷¹ Bosco-Milligan Foundation, *Cornerstones of Community*, 28.

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congregation c. 1924 or 1926.¹⁷² Finally, Mt. Olivet Baptist Church purchased and constructed the building at 1734 NE 1st Avenue between 1921 and 1923.

Of these four congregations, Mt. Olivet was the only congregation to move directly from their original location in Northwest Portland into a newly constructed building in Lower Albina. This building is also the only one of the “second-generation” Black churches to remain extant. The Bethel AME Church building at 1239 NE Larrabee Avenue fell to the Memorial Coliseum Project in 1958-1960, and the congregation relocated to a new building at 5828 NE 8th Avenue, where it remains as of this writing.¹⁷³ The First AME Zion Church outgrew its building at 2007 N Williams Avenue in the late 1960s and moved into the Danish Norwegian Methodist Church at 4304 N Vancouver Avenue.¹⁷⁴ The 2007 N Williams Avenue was later demolished, and a multistory apartment building stands in this location today. Both of St. Philip the Deacon’s early twentieth century Lower Albina churches have also been demolished: the former storefront at 242 NE Russell Street was replaced by a 1970 low-rise building, presently occupied by the New Song Christian Center, and the church at 2660 NE Rodney Avenue was razed by the congregation in the mid-1940s in order to make way for a new building.¹⁷⁵ Although Mt. Olivet’s congregation moved away from the 1734 NE 1st Avenue in 1994, the church organization continues to own the building as of summer 2021, and the building itself remains extant and retains a high level of integrity. It is therefore the oldest extant worship space in Lower Albina associated with one of Portland’s early African American congregations.

ACKNOWLEDGEMENTS

Substantial contributions to the Statement of Significance were made by the late Raymond Burell III (1962-2019), a local African American historian and author of “The Mount Olivet Baptist Church of Portland, Oregon” (unpublished), as well as the 2016 National Register of Historic Places nomination for the Vancouver Avenue First Baptist Church in Portland.

¹⁷² Stone, “St. Philip’s Portland”; Galbraith et al., *African Americans in Portland*, E-112 to E-113. St. Philip the Deacon’s NE Russell Street location was “pronounced unsafe for occupancy,” in 1924. Sources conflict as to whether the congregation moved immediately to the 2660 NE Rodney Avenue building or spent two years in the former Chapel of All Saints, on the west side of the river, before purchasing the NE Rodney Avenue property (Kathryn Hall Bogle, “The History of Saint Philip the Deacon Episcopal Church 1916-1989” [St. Philip the Deacon Episcopal Church, Portland, OR, 1989], 1-2; Chris Peterson, “Carl Deiz – Oral History Interview,” transcript of an oral history conducted May 30, 2012 by Chris Peterson, Oregon Multicultural Archives Oral History Collection, Portland, OR).

¹⁷³ “The Bethel Story,” *Bethel African Methodist Episcopal Church of Portland, Oregon*, accessed June 21, 2021, at <https://www.bameportland.com/about>; Bosco-Milligan Foundation, *Cornerstones of Community*, 28.

¹⁷⁴ “History 1862-2019,” *First AME Zion Church Portland*, accessed June 21, 2021, at <https://www.firstamezchurchpdx.org/who-we-are>; Bosco-Milligan Foundation, *Cornerstones of Community*, 28.

¹⁷⁵ St. Philip the Deacon Episcopal Church, “The Building Program,” 1944, Lee Owen Stone Papers (Mss. 2423-1, “Papers re building fund drive, 1944-1945”), Oregon Historical Society Davies Family Research Library.

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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Historic Oregon Newspapers (University of Oregon); Oregon Historical Society; secondary sources

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10. Geographical Data

Acreege of Property Less than one

(Do not include previously listed resource acreage; enter "Less than one" if the acreage is .99 or less)

Latitude/Longitude Coordinates

Datum if other than WGS84: N/A
(enter coordinates to 6 decimal places)

1	<u>45.535554°</u>	<u>-122.664402°</u>	3	<u></u>	<u></u>
	Latitude	Longitude		Latitude	Longitude
2	<u></u>	<u></u>	4	<u></u>	<u></u>
	Latitude	Longitude		Latitude	Longitude

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

The boundary of the Mt. Olivet Baptist Church building corresponds with the boundary of tax lots R182501 and R182502, or lots 1 and 2 in block 245 of Holladay's Addition in Portland, Oregon. The northern boundary of the property is marked by a sidewalk adjacent to NE Schuyler Street, and the western boundary is marked by a sidewalk along NE 1st Avenue. The boundary area encompasses approximately 0.23 acres or 10,000 square feet.

Boundary Justification (Explain why the boundaries were selected.)

The boundary of tax lots R182501 and R182502 is the historic boundary for the property, with which the building has been associated since its construction in 1921-1923.

11. Form Prepared By

name/title Caitlyn Ewers, Matthew Davis, and Kimberly Moreland date 08/02/2021
organization Architectural Resources Group (ARG) and Moreland telephone 971-256-5324
Resource Consulting, LLC (MRC)
street & number 720 SW Washington Street, Suite 605 email m.davis@arg-pnw.com
city or town Portland state OR zip code 97205

Additional Documentation

Submit the following items with the completed form:

- **Regional Location Map**
- **Local Location Map**
- **Tax Lot Map**
- **Site Plan**
- **Floor Plans (As Applicable)**
- **Photo Location Map** (Include for historic districts and properties having large acreage or numerous resources. Key all photographs to this map and insert immediately after the photo log and before the list of figures).

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 3000x2000 pixels, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Mt. Olivet Baptist Church
City or Vicinity: Portland
County: Multnomah **State:** Oregon
Photographer: Caitlyn Ewers, Architectural Resources Group
Date Photographed: April 15, 2021

Description of Photograph(s) and number, include description of view indicating direction of camera:

- Photograph 1 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0001
Overview of Mt. Olivet Baptist Church, camera facing southeast.
- Photograph 2 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0002
North façade of Mt. Olivet Baptist Church, camera facing south.
- Photograph 3 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0003
East façade of Mt. Olivet Baptist Church, camera facing east-southeast.
- Photograph 4 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0004
West and south façades of Mt. Olivet Baptist Church, camera facing northeast.
- Photograph 5 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0005
Primary entrance in west façade of Mt. Olivet Baptist Church, camera facing east.
- Photograph 6 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0006
Stained-glass windows in west façade of Mt. Olivet Baptist Church, camera facing east.
- Photograph 7 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0007
Engraved plaques at northwest corner of Mt. Olivet Baptist Church, camera facing south.
- Photograph 8 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0008
Entrance vestibule in main level of Mt. Olivet Baptist Church, camera facing north.
- Photograph 9 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0009
Entrance vestibule in main level of Mt. Olivet Baptist Church, camera facing northwest.
- Photograph 10 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0010
Main level of Mt. Olivet Baptist Church (including seating and sanctuary)

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space), camera facing south.

- Photograph 11 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0011
Main level of Mt. Olivet Baptist Church, camera facing north.
- Photograph 12 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0012
Main level of Mt. Olivet Baptist Church, camera facing east.
- Photograph 13 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0013
Main level of Mt. Olivet Baptist Church, camera facing west.
- Photograph 14 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0014
Organ loft in main level of Mt. Olivet Baptist Church, camera facing southeast.
- Photograph 15 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0015
Representative stained-glass window in main level of Mt. Olivet Baptist Church, camera facing north.
- Photograph 16 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0016
Representative stained-glass window in main level of Mt. Olivet Baptist Church, camera facing west.
- Photograph 17 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0017
Southern portion of basement of Mt. Olivet Baptist Church, camera facing east-northeast.
- Photograph 18 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0018
Kitchen in basement of Mt. Olivet Baptist Church, camera facing south.
- Photograph 19 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0019
Hall in northern portion of basement of Mt. Olivet Baptist Church, camera facing north.
- Photograph 20 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0020
Representative view of classrooms in northern portion of Mt. Olivet Baptist Church, camera facing northwest.
- Photograph 21 of 21:** OR_MultnomahCounty_Mt.OlivetBaptistChurch_0021
Prefabricated storage shed at the southwest corner of the Mt. Olivet Baptist Church property, camera facing east-northeast.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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National Park Service

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List of Figures

(Resize, compact, and paste images of maps and historic documents in this section. Place captions, with figure numbers above each image. Orient maps so that north is at the top of the page, all document should be inserted with the top toward the top of the page.)

- Figure 1:** Regional Location Map
- Figure 2:** Local Location Map
- Figure 3:** Tax Lot Map
- Figure 4:** Site Plan
- Figure 5:** Sanborn Fire Insurance Map, 1950 (Sanborn Map Company, *Insurance Maps of Portland, Oregon, Including Albina and Irvington*, vol. 6 [1924, updated Sept. 1950], Sheet 646).
- Figure 6:** Original drawings, north elevation (Morrison H. Vail, "Mt. Olivet [*sic*] Baptist Church, Portland Oregon," [1921] [City of Portland Bureau of Development Services Records Collection, Permit No. 100086], No. 8881).
- Figure 7:** Original drawings, west elevation (Morrison H. Vail, "Mt. Olivet [*sic*] Baptist Church, Portland Oregon," [1921] [City of Portland Bureau of Development Services Records Collection, Permit No. 100086], No. 8882).
- Figure 8:** Original drawings, east elevation (Morrison H. Vail, "Mt. Olivet [*sic*] Baptist Church, Portland Oregon," [1921] [City of Portland Bureau of Development Services Records Collection, Permit No. 100086], No. 8883).
- Figure 9:** Original drawings, south elevation (Morrison H. Vail, "Mt. Olivet [*sic*] Baptist Church, Portland Oregon," [1921] [City of Portland Bureau of Development Services Records Collection, Permit No. 100086], No. 8884).
- Figure 10:** Original drawings, main floor plan (Morrison H. Vail, "Mt. Olivet [*sic*] Baptist Church, Portland Oregon," [1921] [City of Portland Bureau of Development Services Records Collection, Permit No. 100086], No. 8887).
- Figure 11:** Original drawings, basement floor plan (Morrison H. Vail, "Mt. Olivet [*sic*] Baptist Church, Portland Oregon," [1921] [City of Portland Bureau of Development Services Records Collection, Permit No. 100086], No. 8886).
- Figure 12:** Organ installation and related alterations (Wicks Organ Company, "Carpenters Layout for Mt. Olivet Baptist Ch., Portland, Oregon," January 24, 1951 [City of Portland Bureau of Development Services Records Collection, Permit No. 318582]).
- Figure 13:** List of Mt. Olivet Baptist Church Senior Pastors, Past and Present

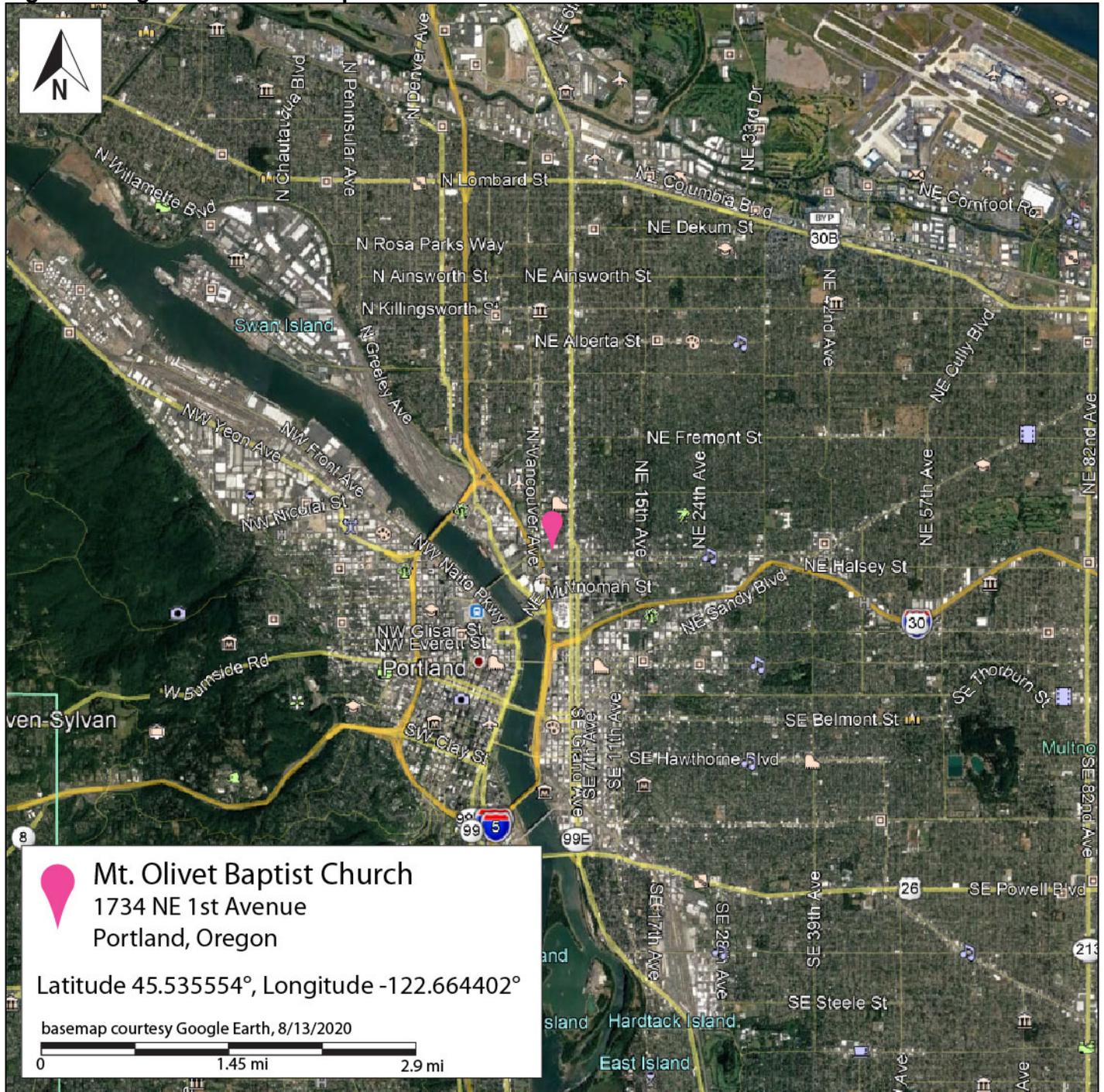
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Figure 1: Regional Location Map



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Figure 2: Local Location Map



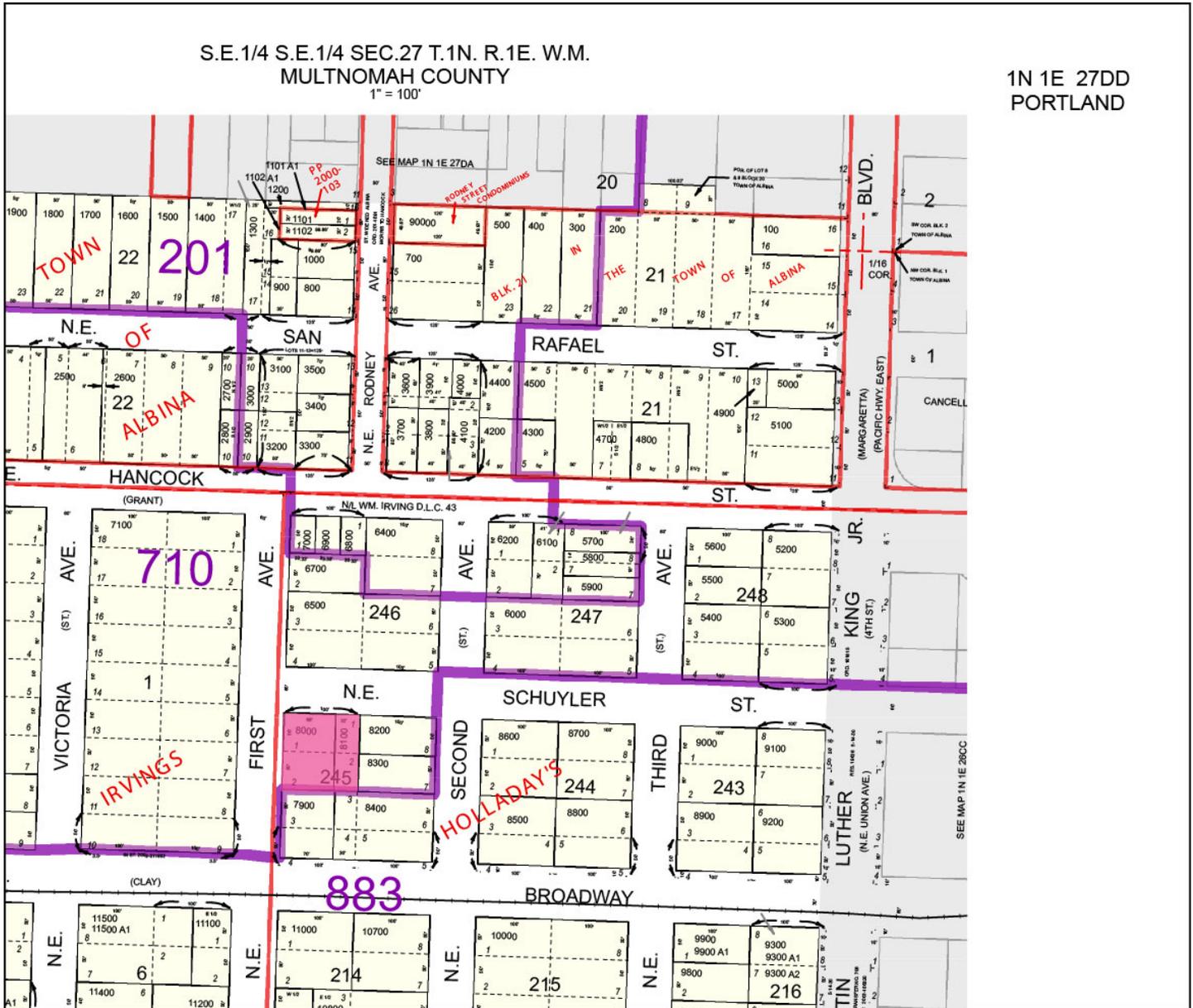
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Figure 3: Tax Lot Map
Site is shaded in pink.



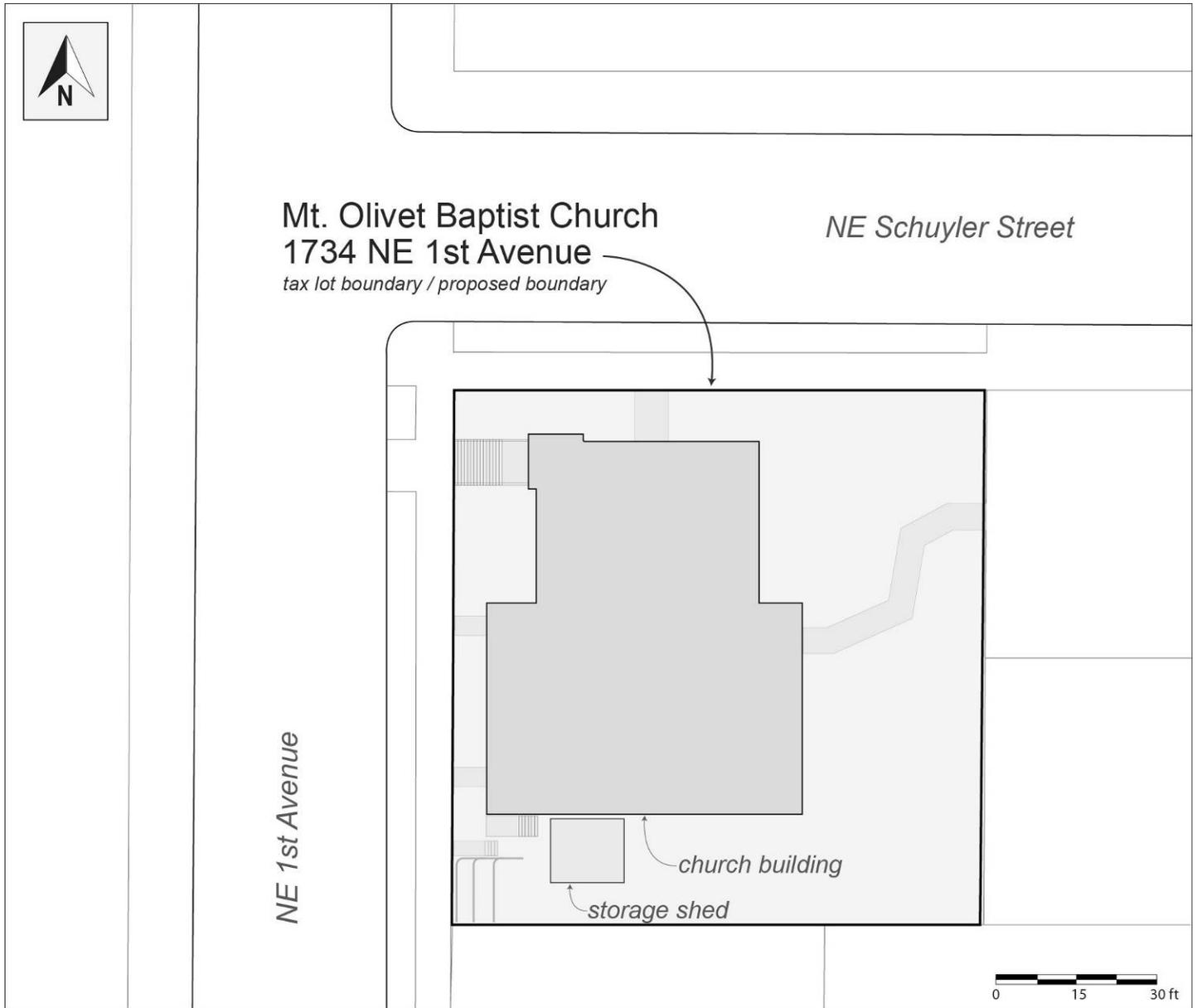
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Figure 4: Site Plan
Prepared by ARG, June 2021.



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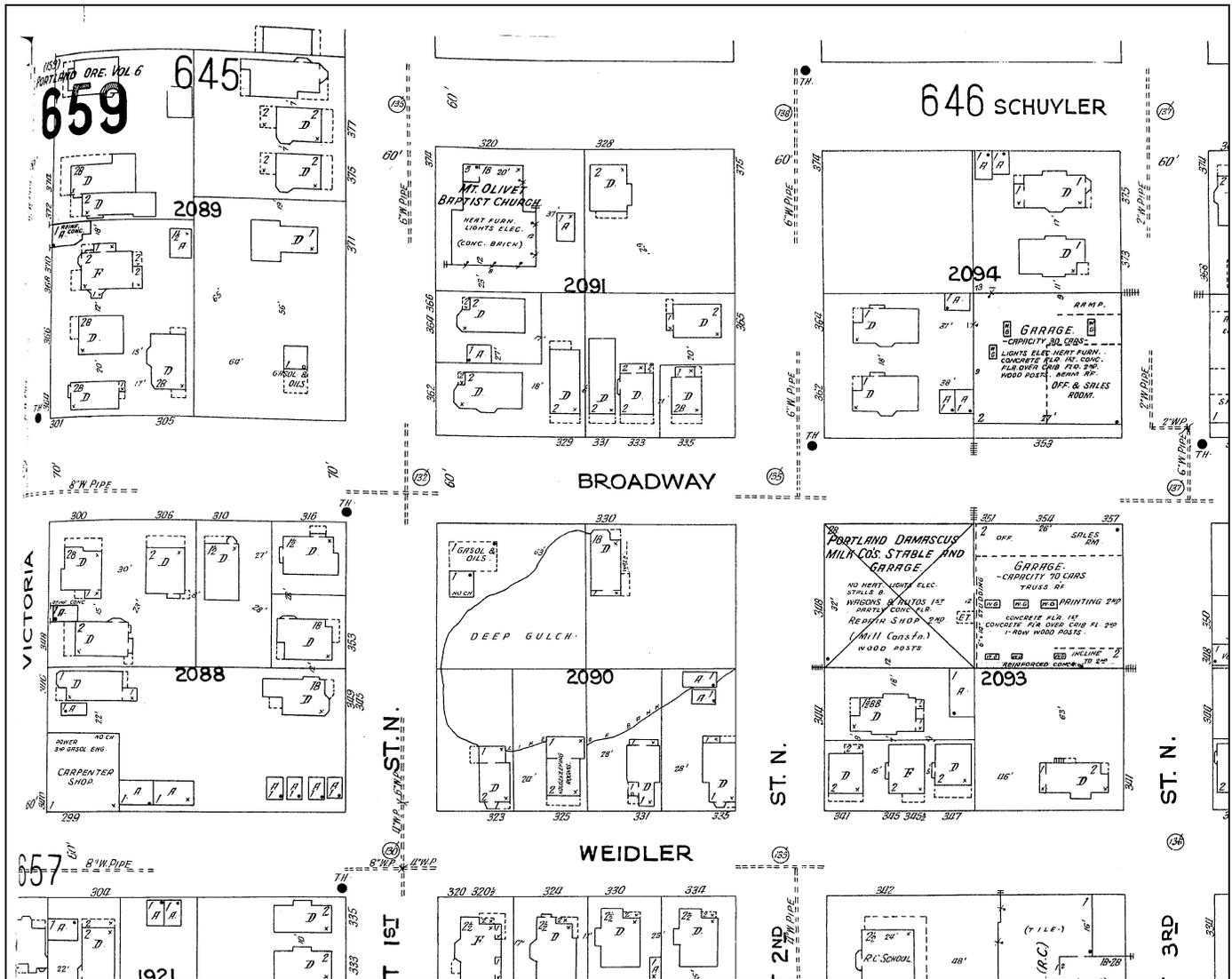
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Figure 5: Sanborn Fire Insurance Map, 1924/1950

Sanborn Map Company, *Insurance Maps of Portland, Oregon, Including Albina and Irvington*, vol. 6 [1924, updated Sept. 1950], Sheet 646.



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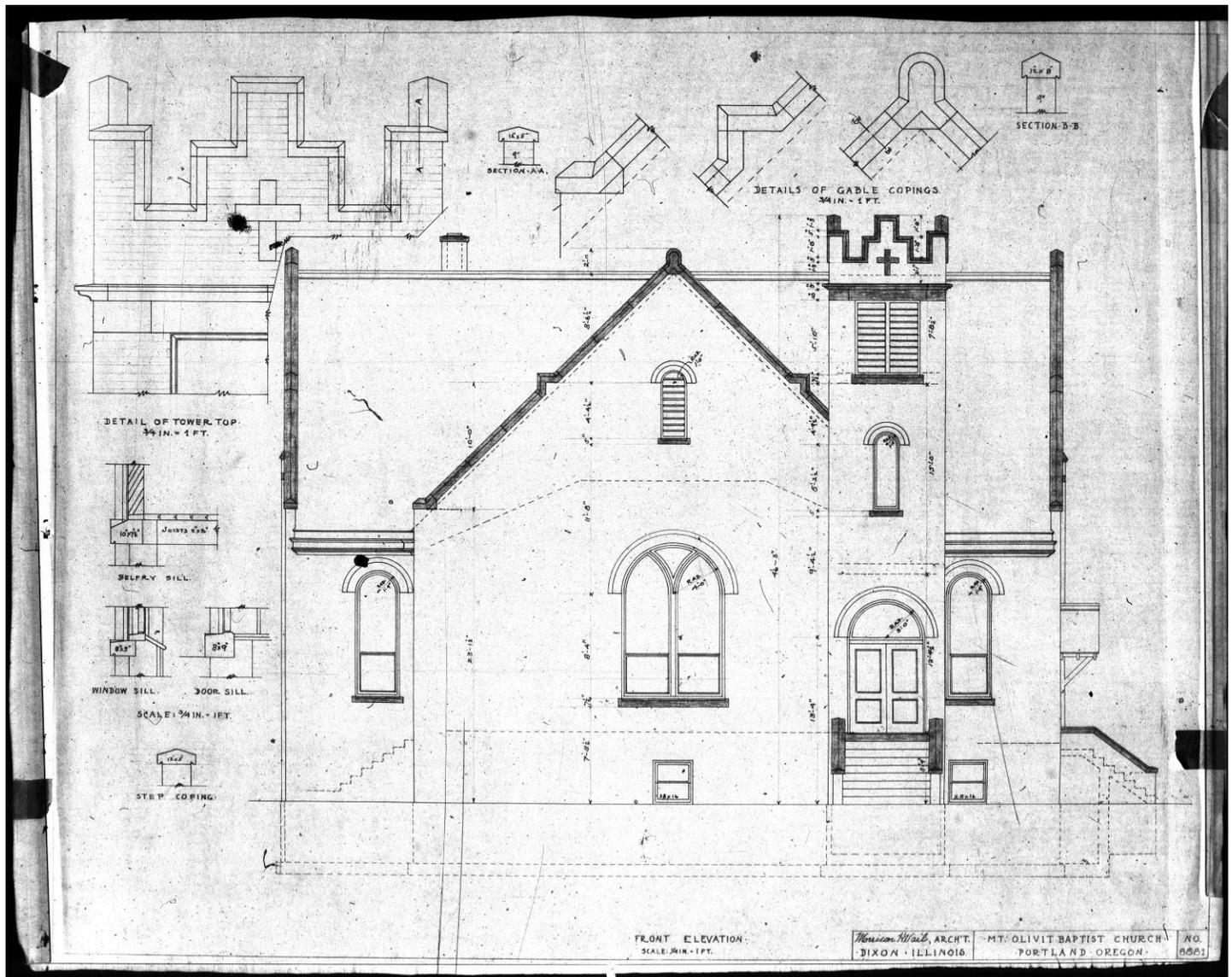
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Figure 6: Original Drawings, North Elevation

Morrison H. Vail, "Mt. Olivit [sic] Baptist Church, Portland Oregon," [1921] (City of Portland Bureau of Development Services Records Collection, Permit No. 100086), No. 8881.



Note that the primary entrance depicted on this drawing was ultimately constructed in the west façade.

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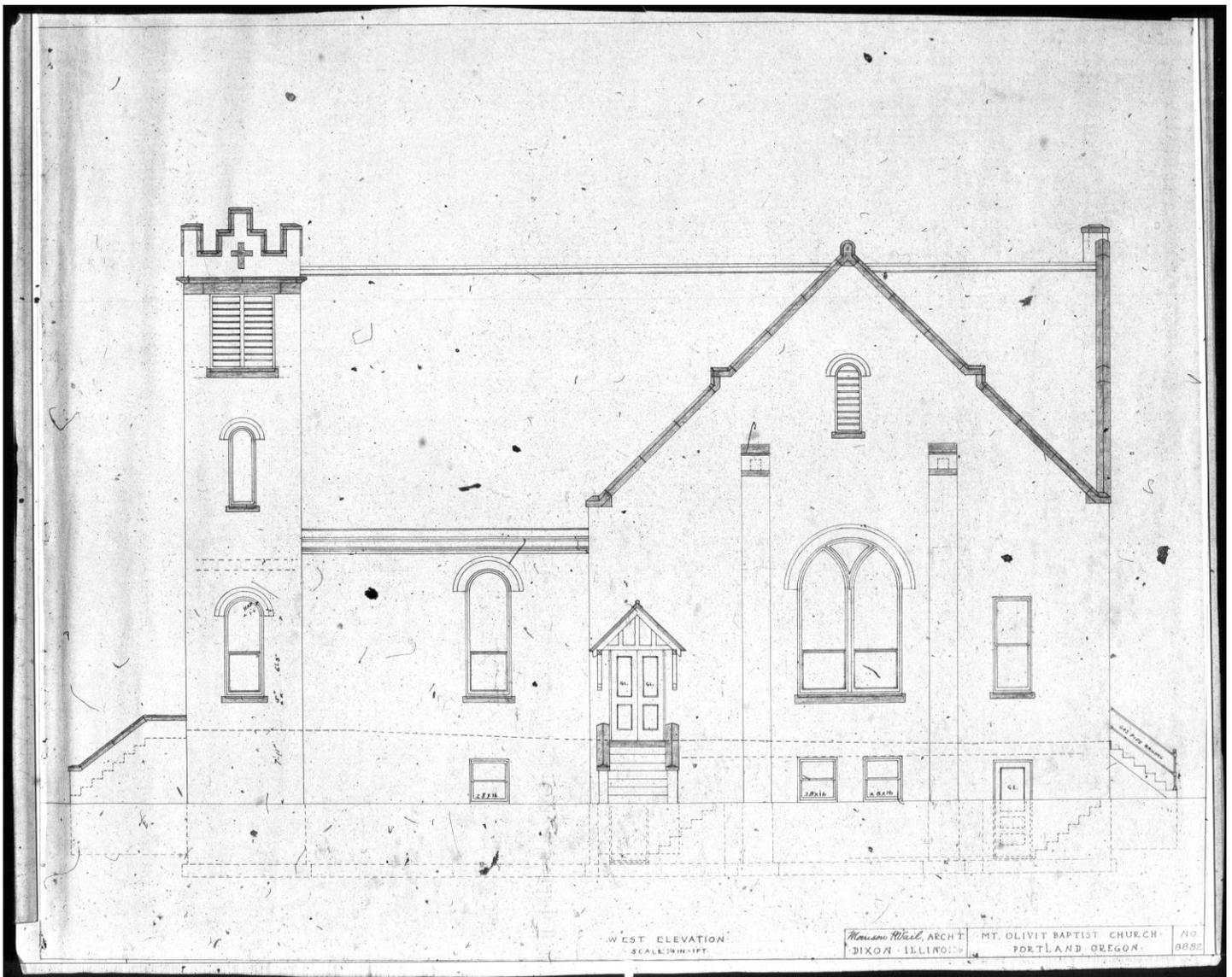
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Figure 7: Original Drawings, West Elevation

Morrison H. Vail, "Mt. Olivet [sic] Baptist Church, Portland Oregon," [1921] (City of Portland Bureau of Development Services Records Collection, Permit No. 100086), No. 8882.



Note that the primary entrance originally planned for the north façade was ultimately constructed in the west façade of the tower. The secondary entrance as depicted in this drawing was never constructed, although a bricked-in doorway is evident.

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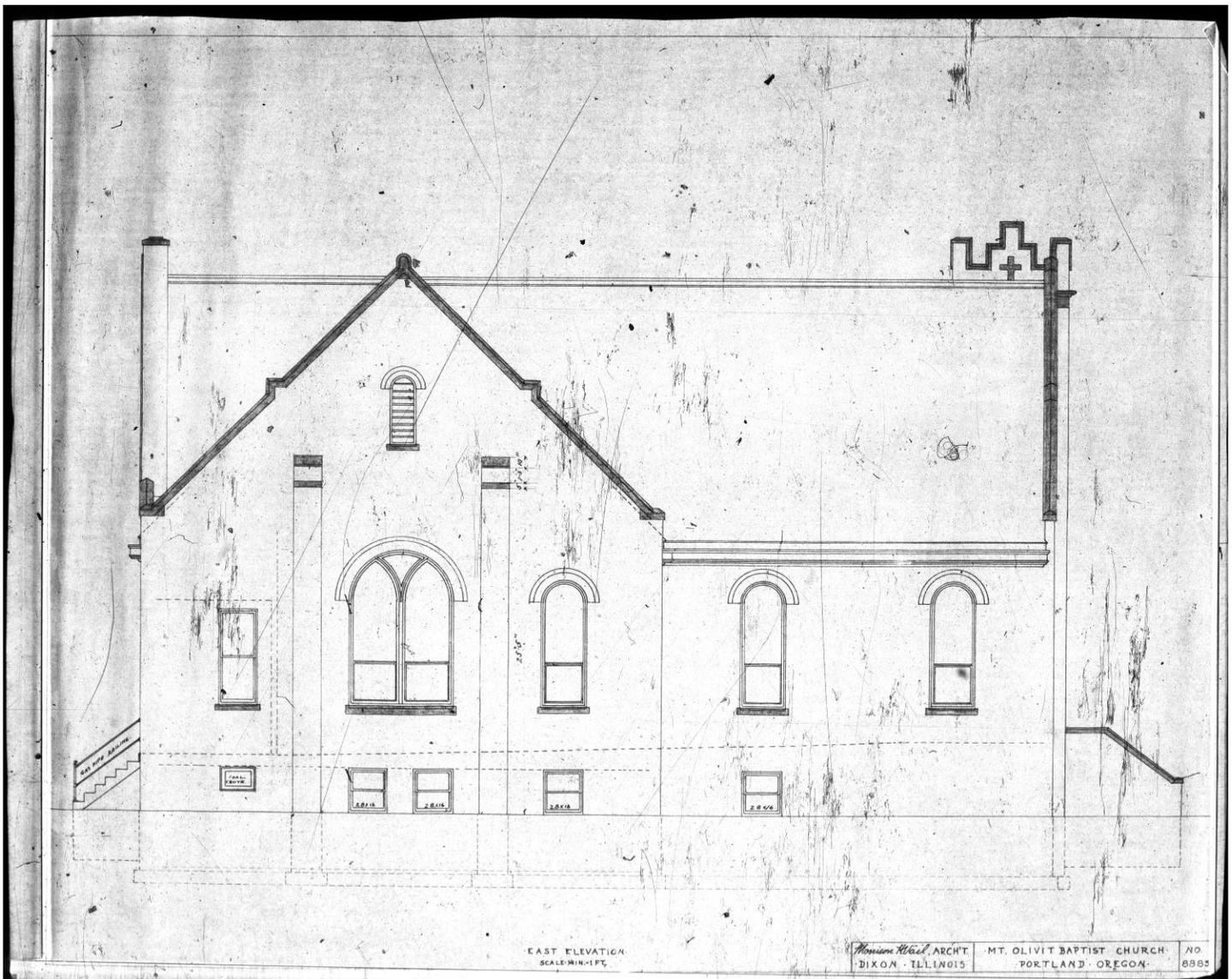
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Figure 8: Original Drawings, East Elevation

Morrison H. Vail, "Mt. Olivet [sic] Baptist Church, Portland Oregon," [1921] (City of Portland Bureau of Development Services Records Collection, Permit No. 100086), No. 8883.



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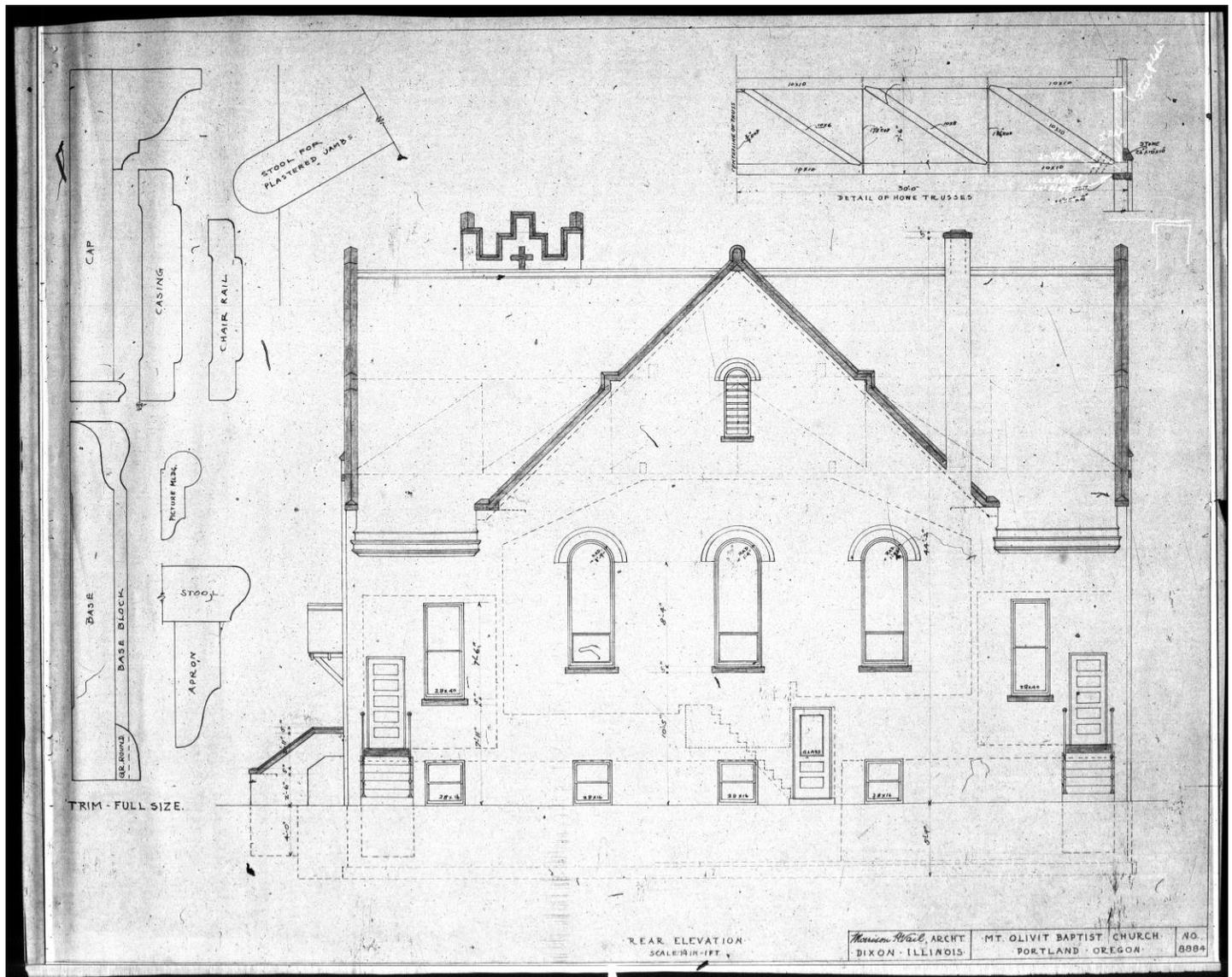
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Figure 9: Original Drawings, South Elevation

Morrison H. Vail, "Mt. Olivit [sic] Baptist Church, Portland Oregon," [1921] (City of Portland Bureau of Development Services Records Collection, Permit No. 100086), No. 8884.



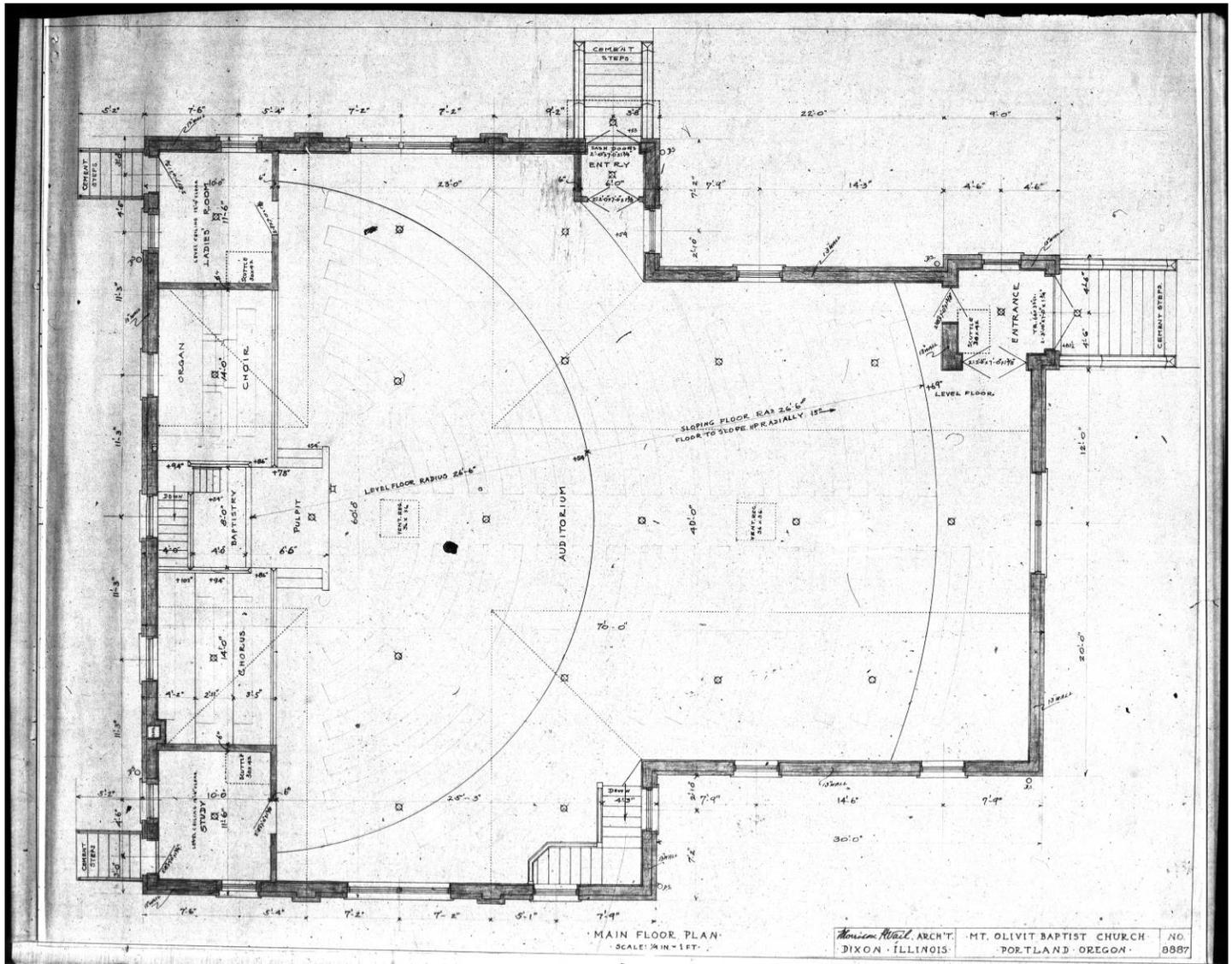
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Figure 10: Original Drawings, Main Floor Plan
Morrison H. Vail, "Mt. Olivit [sic] Baptist Church, Portland Oregon," [1921] (City of Portland Bureau of Development Services Records Collection, Permit No. 100086), No. 8887.



United States Department of the Interior
National Park Service

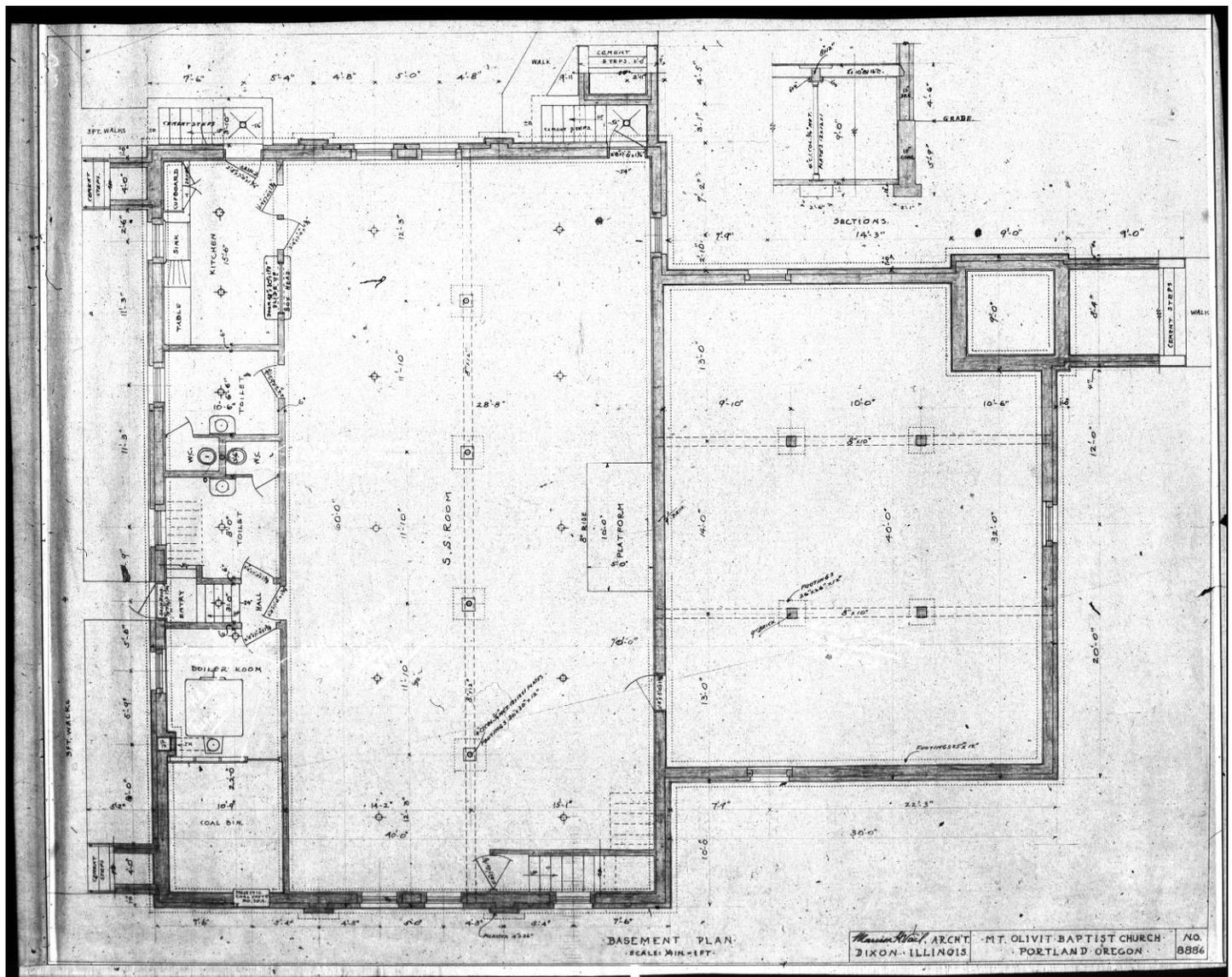
National Register of Historic Places Continuation Sheet

Mt. Olivet Baptist Church
Name of Property
Multnomah Co., OR
County and State
African American Resources in Portland, Oregon, 1851-1973
Name of multiple listing (if applicable)

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Figure 12: Organ Installation and Related Alterations

Wicks Organ Company, "Carpenters Layout for Mt. Olivet Baptist Ch., Portland, Oregon," January 24, 1951 (City of Portland Bureau of Development Services Records Collection, Permit No. 318582).



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National Park Service

National Register of Historic Places Continuation Sheet

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Mt. Olivet Baptist Church
Name of Property
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Figure 13: List of Mt. Olivet Baptist Church Senior Pastors, Past and Present

Name	Tenure as Pastor
Thomas L. Smith	1900-1901
James Gordon McPherson	1902
J.L. Allen	1902
Cephus C.X. Laws	1903-1905
John W. Smith	1906
Baker B.B. Johnson	1907-1909
Robert H. Thomas	1910-1912
William A. Magett	1912-1919
James W. Anderson*	1919-1924*
Emanuel C. Dyer*	1924-1928*
Johnathan Lyle Caston*	1928-1931*
James D. Wilson*	1932-1935*
J. James Clow*	1936-1963*
John H. Jackson*	1964-1987*
James H. Martin*	1988-2019*
Wendell Robinson	2019-present

* indicates pastors who served at least part of their tenure in the Mt. Olivet Baptist Church building at 1734 NE 1st Avenue, the subject of this nomination.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 1 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0001
Overview of Mt. Olivet Baptist Church, camera facing southeast.



Photograph 2 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0002
North façade of Mt. Olivet Baptist Church, camera facing south.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 3 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0003
East façade of Mt. Olivet Baptist Church, camera facing east-southeast.

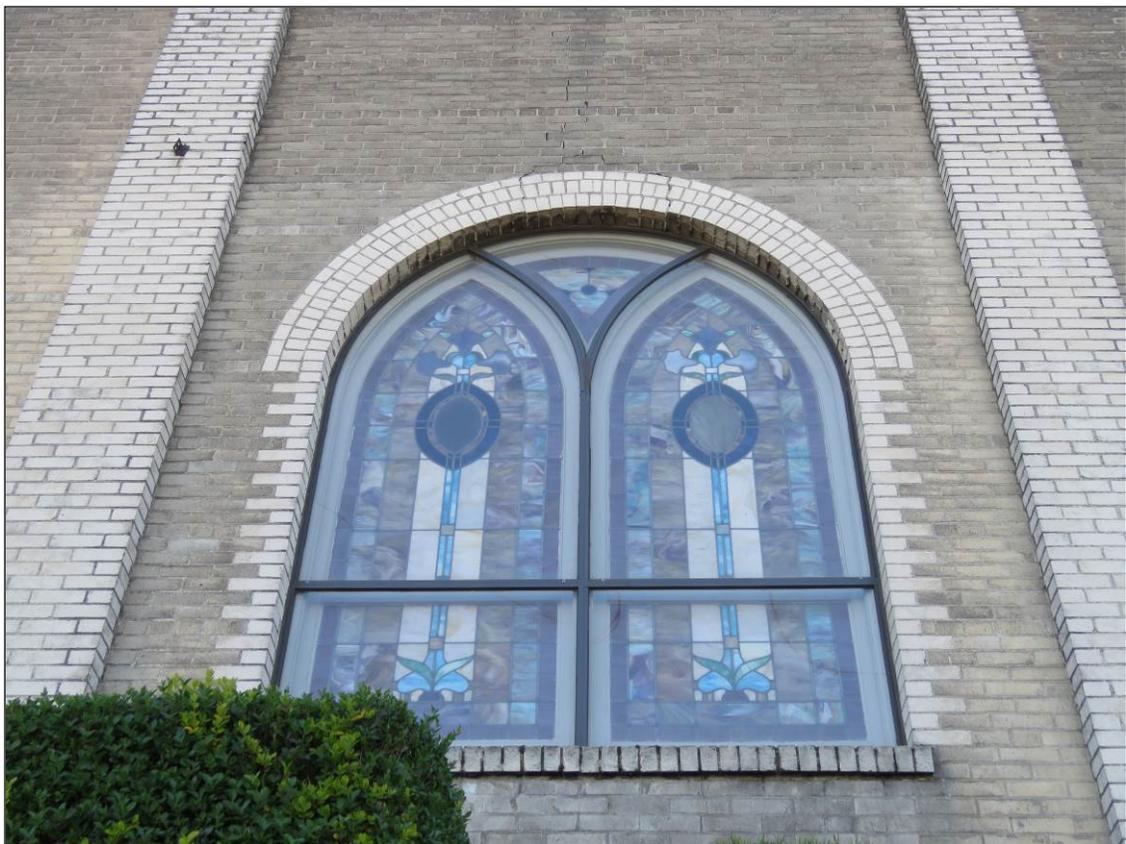


Photograph 4 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0004
West and south façades of Mt. Olivet Baptist Church, camera facing northeast.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 5 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0005
Primary entrance in west façade of Mt. Olivet Baptist Church, camera facing east.

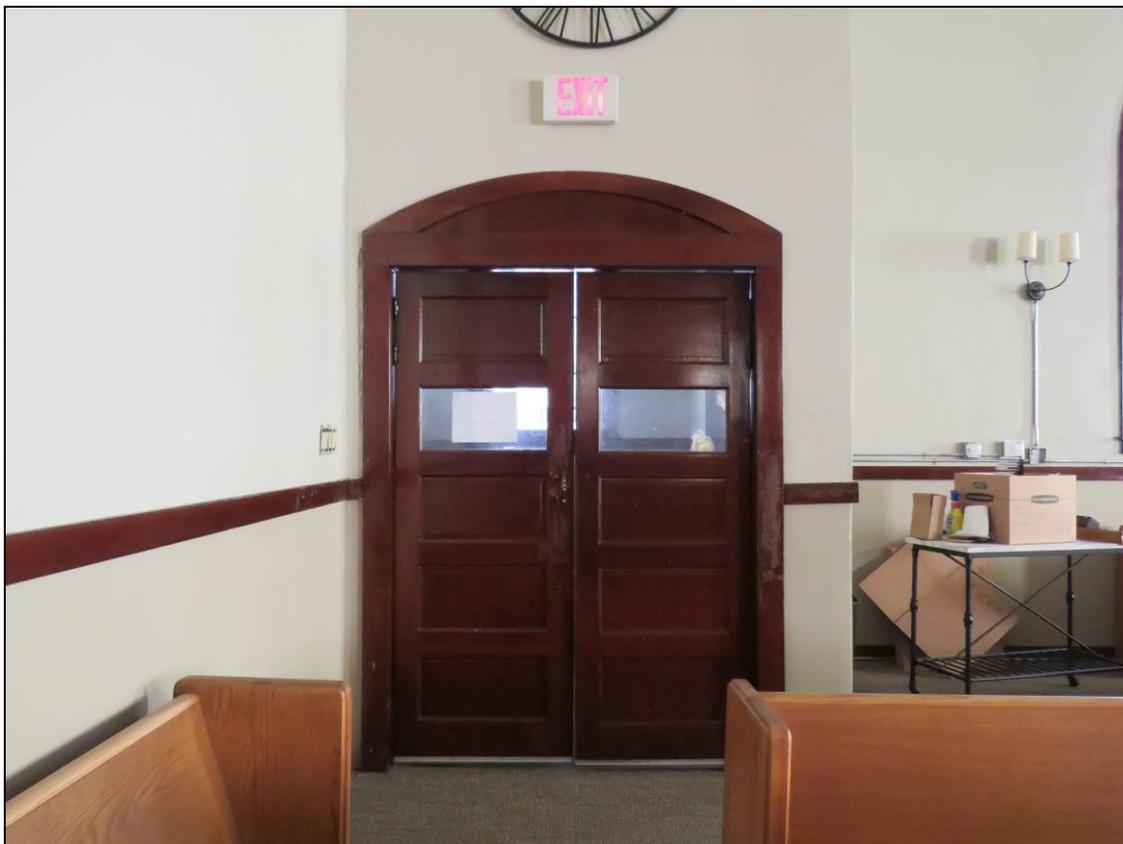


Photograph 6 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0006
Stained-glass windows in west façade of Mt. Olivet Baptist Church, camera facing east.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 7 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0007
Engraved plaques at northwest corner of Mt. Olivet Baptist Church, camera facing south.

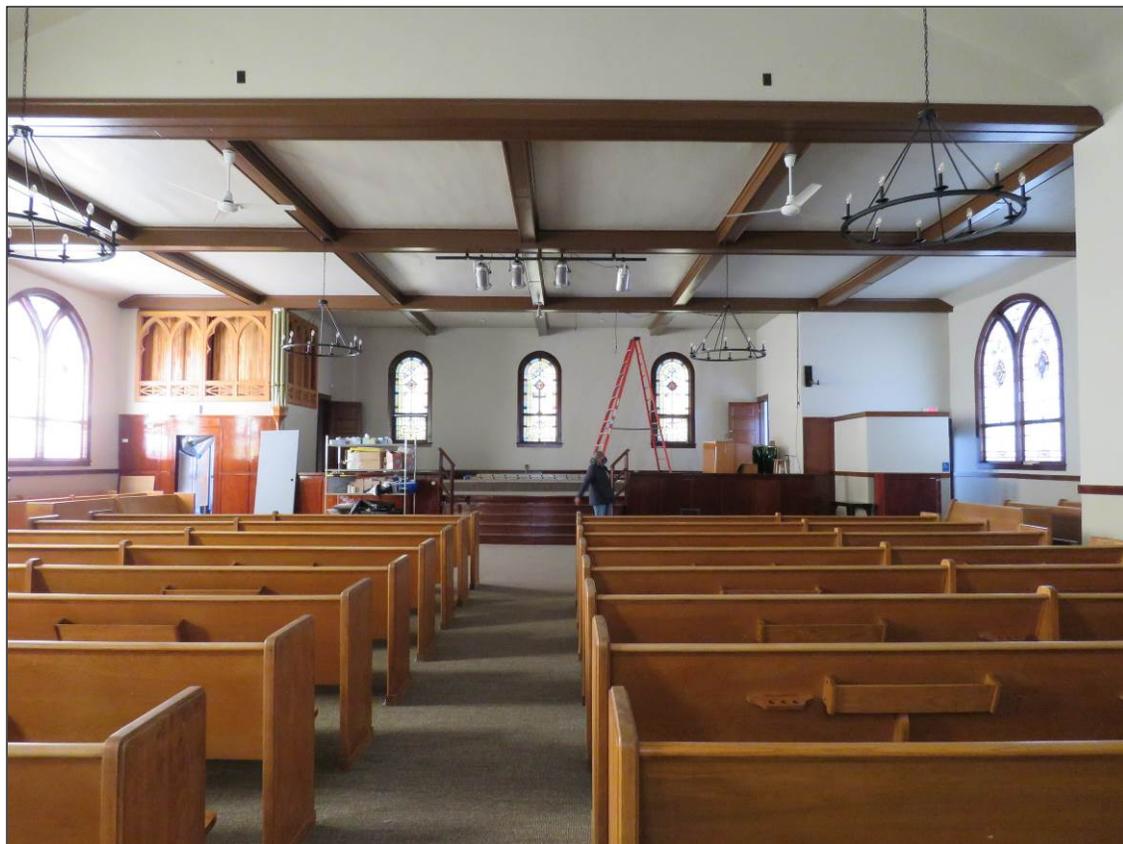


Photograph 8 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0013
Entrance vestibule in main level of Mt. Olivet Baptist Church, camera facing north.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 9 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0014
Entrance vestibule in main level of Mt. Olivet Baptist Church, camera facing northwest.

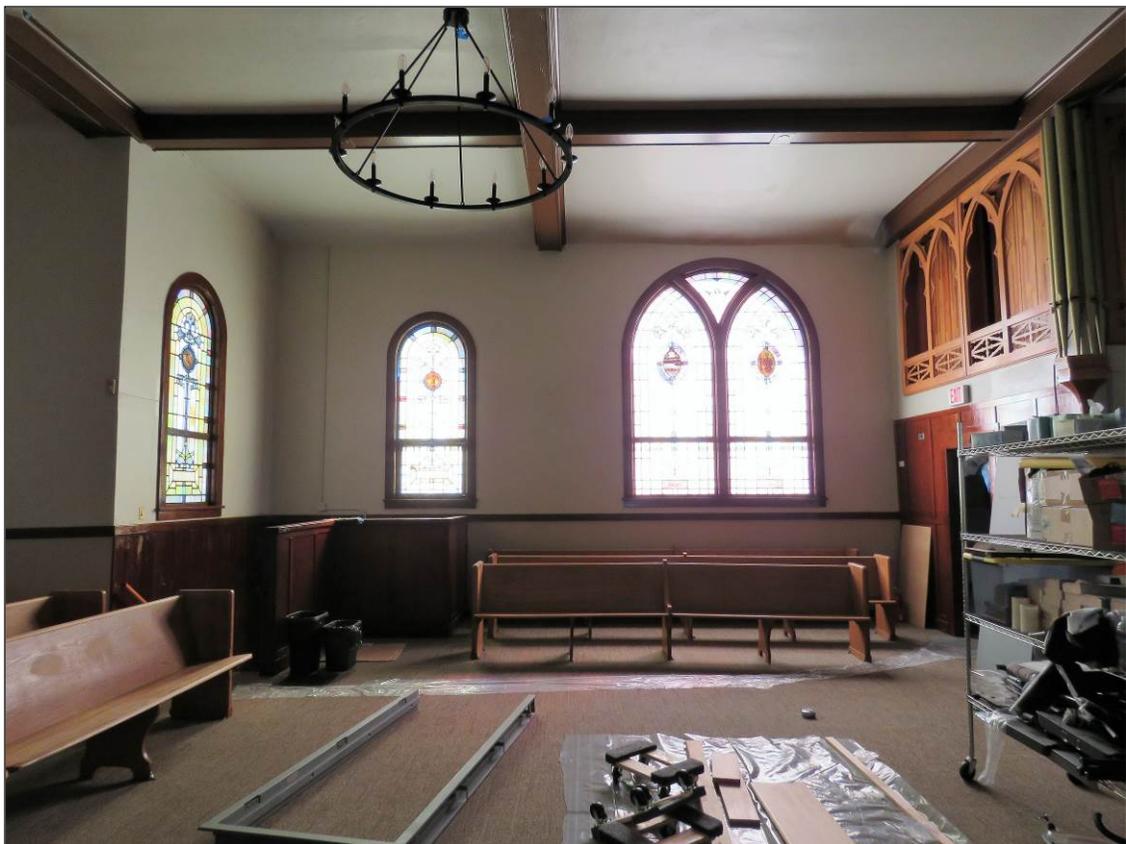


Photograph 10 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0008
Main level of Mt. Olivet Baptist Church (including seating and sanctuary space), camera facing south.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 11 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0009
Main level of Mt. Olivet Baptist Church, camera facing north.



Photograph 12 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0010
Main level of Mt. Olivet Baptist Church, camera facing east.

Mt. Olivet Baptist Church
Multnomah County: OR

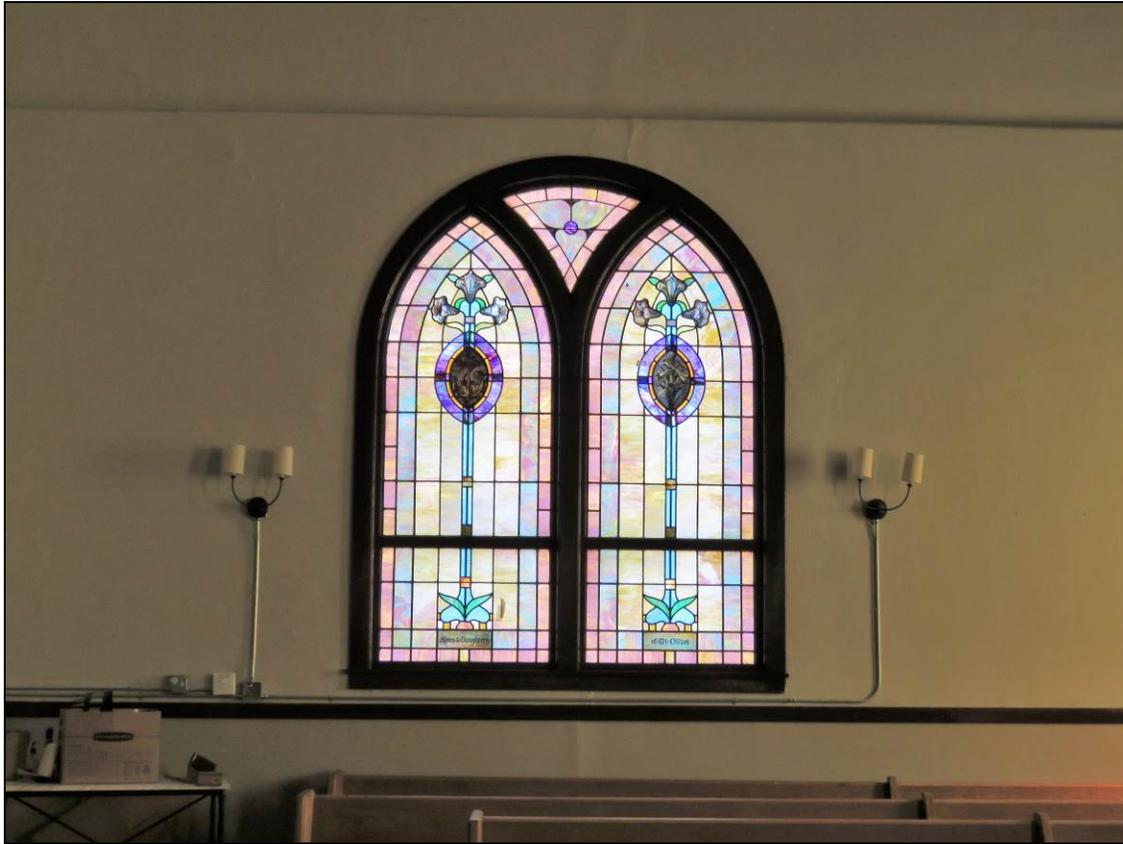


Photograph 13 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0011
Main level of Mt. Olivet Baptist Church, camera facing west.

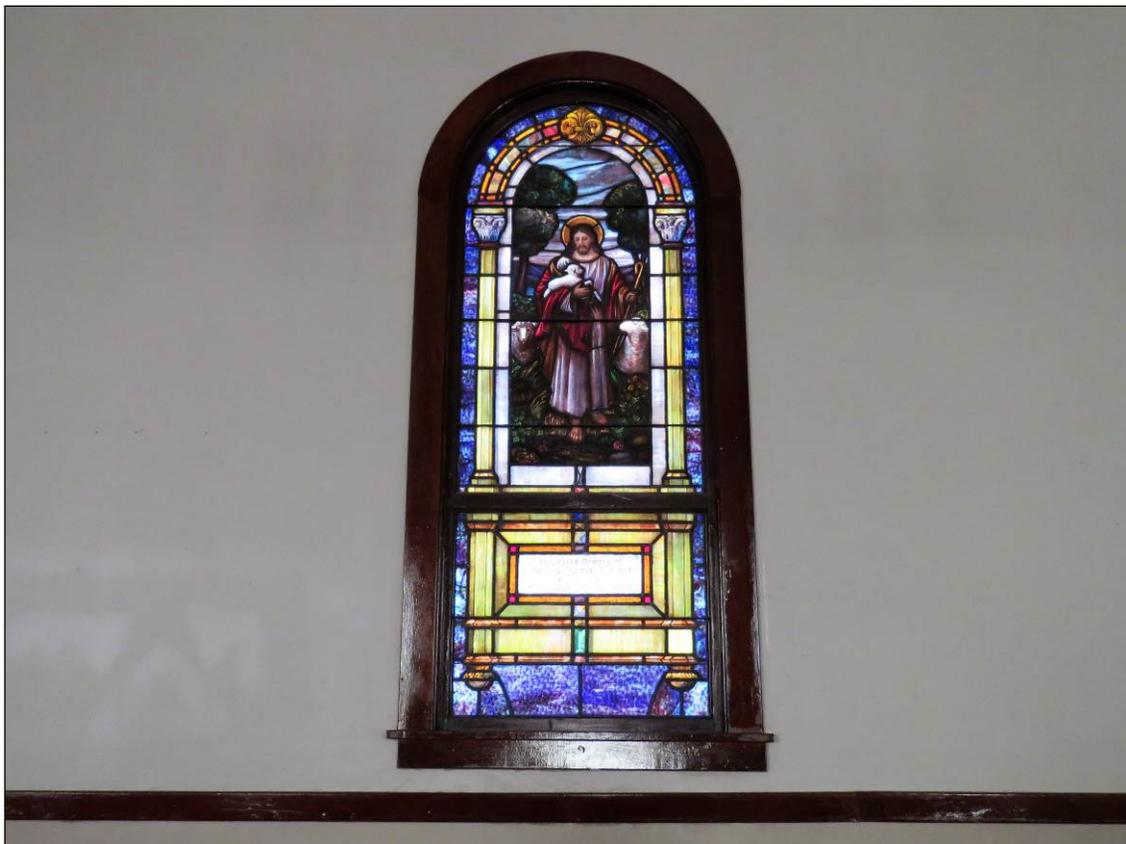


Photograph 14 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0012
Organ loft in main level of Mt. Olivet Baptist Church, camera facing southeast.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 15 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0015
Representative stained-glass window in main level of Mt. Olivet Baptist Church, camera facing north.



Photograph 16 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0016
Representative stained-glass window in main level of Mt. Olivet Baptist Church, camera facing west.

**Mt. Olivet Baptist Church
Multnomah County: OR**



Photograph 17 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0017
Southern portion of basement of Mt. Olivet Baptist Church, camera facing east-northeast.

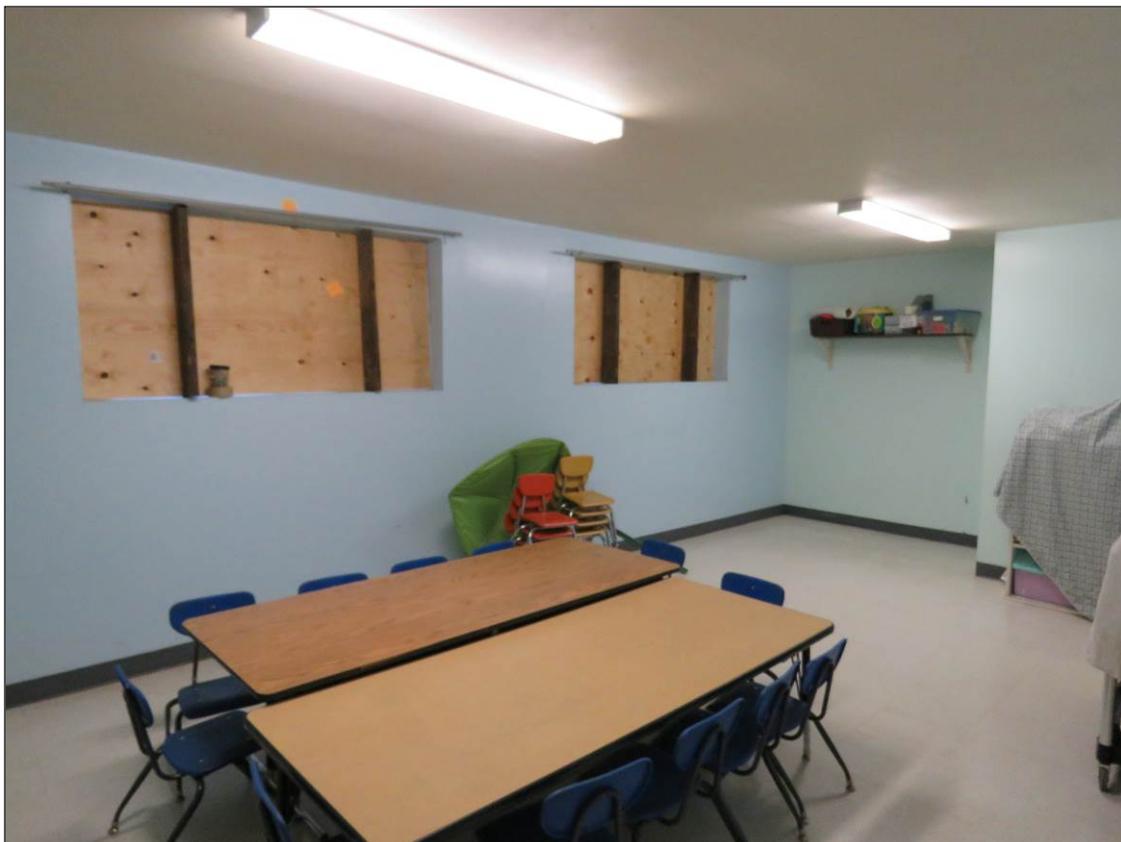


Photograph 18 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0018
Kitchen in basement of Mt. Olivet Baptist Church, camera facing south.

Mt. Olivet Baptist Church
Multnomah County: OR



Photograph 19 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0019
Hall in northern portion of basement of Mt. Olivet Baptist Church, camera facing north.



Photograph 20 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0020
Representative example of classrooms in basement of Mt. Olivet Baptist Church, camera facing northwest.

**Mt. Olivet Baptist Church
Multnomah County: OR**



Photograph 21 of 21: OR_MultnomahCounty_Mt.OlivetBaptistChurch_0021
Prefabricated storage shed at the southwest corner of the Mt. Olivet Baptist Church property, camera facing east-northeast.