

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.

1. Name of Property

historic name Eighth Street Baptist Church

other names/site number Eighth Street Missionary Baptist Church/5PE.1228

2. Location

street & number 600 W. 8th Street

city or town Pueblo

state Colorado

county Pueblo

zip code 81003

☐
☐

not for publication

vicinity

3. State/Federal Agency Certification

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

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

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

 national

 statewide

X local

Signature of certifying official/Title

Petrick Eidman
DSTHPD

State Historic Preservation Officer

5/25/24

Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property X 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.)

☒	private
☐	public - Local
☐	public - State
☐	public - Federal

Category of Property

(Check only **one** box.)

☒	building(s)
☐	district
☐	site
☐	structure
☐	object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

SOCIAL/meeting hall

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

SOCIAL/meeting hall

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH AND 20TH CENTURY REVIVALS:

Late Gothic Revival

Materials

(Enter categories from instructions.)

foundation: STONE

walls: BRICK

roof: OTHER: Composition Shingle

other:

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Narrative Description

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

Summary Paragraph

Home to one of Pueblo, Colorado's oldest Black congregations and the site of women's suffrage activities, the Eighth Street Baptist Church was first built at the southwest corner of W. 8th and Elizabeth streets in 1891 and then substantially expanded in 1908. Addressed as 600 W. 8th Street, the Gothic Revival church is of wood-frame construction veneered with brick that is painted red and features a 10' x 10' square tower at the northeast corner. The main entrance is located on the east side of the 65' x 44' irregular-plan building. The church rises one story above a full basement with a foundation that appears to be stone painted white. A historic brick chimney with stucco coating rises from the south ridge of the cross-gable composition-shingle roof. The roof has flared overhanging boxed eaves with prominent eave returns and tongue-and-groove beadboard soffits. Windows include large stained-glass wood Gothic-arch windows with wood tracery on the north and sides and smaller stained-glass wood lancet windows on the north and west sides. The stained-glass windows have rusticated stone sills and flush brick lintels. An approximately 16' x 8' historic shed-roof addition, constructed sometime before 1950, sits at the southwest corner of the church.

Narrative Description

Location and Setting

The Eighth Street Baptist Church stands in Pueblo, a city of more than 111,000 inhabitants situated in south-central Colorado at the eastern edge of the Rocky Mountains' Front Range. The church sits north of the Arkansas River, which flows east bisecting the city, and about 0.5 miles northwest of the city's historic commercial core. In the early 1890s, when the church was first built, the surrounding neighborhood, bounded north/south by 9th and 6th streets and east/west by Grand Avenue and West Street, consisted of brick and wood-frame homes, with the Hinsdale School (no longer extant) at the northeast corner of 7th and Grand and St. John AME Church (no longer extant) standing directly east of the Eighth Street Baptist Church. Today the area is a mix of low-scale commercial, industrial, and institutional buildings, mostly introduced post-World War II, with clusters of residences remaining near the church, primarily to the north. Directly east of the church across Elizabeth Street, St. John AME Church was replaced by a parking lot after the church relocated in 1960. The residences that historically stood directly west and south of the church were removed in the late-twentieth century; these areas are now covered with gravel and used for parking. An alley stretches between Elizabeth Street and West Street and runs along the south edge of these parking areas. South of the alley, a low-scale commercial property replaced several homes in the 600 block of W. 7th Street.

The church, first built in 1891, was expanded in 1908, nearly filling the entirety of the church parcel with little to no setback. As a result, the landscape immediately surrounding the church is limited. Concrete sidewalks run along the church's east and north sides, and a curb cut provides pedestrian access to the east side of the church from Elizabeth Street. The tree lawn along Elizabeth Street is mostly gravel and bare dirt. There is no tree lawn along 8th Street. A single large deciduous tree stands at the corner of Elizabeth and 8th. On the north side, a church sign stands at the base of the tower, within a small planting bed occupied by a shrub and defined by a partially collapsed wood-and-chain fence. The wood sign is presumably historic and is topped by a broken pediment. A planting bed at the base of the north wall is no longer in use.

Church Tower

A rectangular-plan brick bell tower sits at the northeast corner of the building, inset 3' from the north wall and 2' from the east wall. The church's main entrance is located on the tower's east face. Historic concrete steps with a metal pipe railing provide access from the north and south sidewalks. The height of the landing outside the entry was increased by installing a single brick step and brick landing sometime after 1938. A wood ramp sits atop the southern concrete steps and a wood railing was added to the pipe railing in this area. The pointed-arch entry appears to hold flush double doors separated by a

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wood mullion, with primary access through the north leaf. A non-historic metal mailbox was installed on the south leaf, which may be fixed in place. The wood doors appear old, but are likely replacements; the door knob on the north leaf appears relatively new. A four-light pointed-arch wood transom with flush brick lintel sits above the doors. A historic metal light fixture of simple design extends from the wall near the peak of the lintel. The north face of the tower holds a stained-glass lancet window. The lower portion of the window is protected by a metal storm window; a wood panel fills the upper section of the window opening, further protecting the stained-glass window. A plywood panel partially covers the storm window and the protective wood panel. The portion of the tower that rises above the church's main roof features a brick stringcourse and louvered vents on all four sides. The vents sit above the stringcourse within inset sections of brick. The tower's hip roof is covered with composition-shingles and has overhanging eaves with exposed rafter tails. A historic metal finial rises from the roof.

North Side, Photo 2

The north side comprises the north face of the tower to the west (described above) and the north wall of the sanctuary to the east. The north wall of the sanctuary holds a large stained-glass Gothic-arch wood window with wood tracery, rusticated stone sill, and flush brick lintel. The window features geometric and floral motifs, with what appears to be a dove depicted in the uppermost panel. The window is mostly covered with transparent corrugated plastic panels; a remnant of an earlier plastic covering is visible at the top of the window.

East Side, Photos 3-4

The east side includes the east side of the tower, which holds the church's main entrance (described above); a projecting central gabled block that holds a secondary entrance on its south side; and the south end of the east wall, which holds another secondary entrance. The two secondary entrances share a small 8' x 7' porch, which is accessed from the south via a flight of steps. The steps and landing are covered with green outdoor carpeting, and the porch structure clad with wide horizontal wood skirting installed sometime after 1985. A wrought-iron railing, installed after 1985, runs along the east side of the porch and steps. Non-historic wood panels installed after 1985 create a low wall on the north side of the porch. A 4' x 10' shed-roof addition sits between the steps and the east wall and shelters a basement level entrance. The roof is covered with corrugated metal and the walls clad with the same non-historic wide wood siding as the porch. A rudimentary non-historic wood replacement door, installed after 1985, sits at the south end of the addition's east wall.

Above the addition is a lancet window opening with stone sill and flush brick lintel. The upper section of the opening is filled with a wood panel, the lower section holds what appears to be a non-historic metal storm window. It is unclear from the public right-of-way if a historic window is present behind the storm window and wood panel. North of the window is a secondary entrance door covered by a non-historic metal storm door. A wood panel infills the pointed-arch transom above. North of this secondary entrance is the south wall of the central gabled block, which projects 5' to the east in this location. The secondary entrance on the south-facing wall appears to be a flush wood door and is covered by a metal storm door. A wood panel infills the pointed-arch transom above. The east wall of the central projecting block features a large stained-glass window of the same design as the window on the north side. The lower sections of the window are protected by non-historic metal storm windows; the upper sections are protected by transparent plastic panels. Below the stained-glass window, a small rectangular window with stone lintel looks out from the basement level. A second window of the same type sits to the south and is currently obscured from view by a pile of stone rubble.

South Side, Photos 4-6

The church's south wall holds three lancet window openings with rowlock brick sills and flush brick lintels. The upper sections of the central and western window openings are covered with plywood paneling; what appears to be textured glass fills the upper section of the eastern window. Non-historic metal storm windows occupy the bottom half of the central and eastern windows. The lower half of the western window has been infilled with plywood to accommodate an air-conditioning unit. It is unclear from the public right-of-way if the original historic windows remain intact behind the storm windows and protective panels. Below the lancet window are three historic arched basement-level window openings. The openings sit at grade and have segmental arch brick lintels. Concrete infill was added at the top of the arch to square off the opening. Metal bars and non-historic metal storm windows cover the window sashes, which are not visible from the

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public right of way. East of the church's south wall is the south wall of a pre-1950 wood-frame addition. The addition is described in full below.

West Side, Photos 6-7

The west wall has been stuccoed and holds three lancet window openings. The north window appears to have been removed and the opening infilled with wood paneling to accommodate an air conditioning unit. The central stained-glass lancet window is protected by a non-historic plastic panel. The south stained-glass window is covered by a protective plywood panel. A historic one-story wood-frame shed-roof addition, constructed prior to 1950, sits at the south end of the west wall. The addition's shed roof is covered with composition shingles and its walls clad with metal sheeting stamped to imitate brick and painted red. The addition's west wall features an elevated entry with a historic rectangular single-light wood window to the north and a historic narrow single-light wood window to the south. The entry is no longer accessible; the wood stairs that provided access from grade were removed sometime after 1994. The entry holds a historic four-panel wood door; horizontal wood members have been installed across the door to prevent it from opening. The south wall of the addition holds a rectangular window covered by a metal storm window; the window's material and style are not discernible from the public-right-of-way.

Interior, Figures 21-25

Primary spaces within the church interior include the foyer, situated at the base of the bell tower, and the sanctuary, which encompasses roughly two-thirds of the first floor. Visitors enter the foyer from the primary church entrance on the east side of the bell tower. The foyer features a large stained-glass window, blonde wood-paneled walls, and a carpeted floor. Large, single-light, paneled wood double doors on the south and west sides of the foyer provide access to the sanctuary. The historic double doors are topped by historic two-light wood transom windows. The sanctuary features a coved plaster ceiling, plaster walls, and blonde wood wainscoting and trim. Gray wood paneling was installed above the wainscoting sometime prior to 1985. Flooring is a mix of carpet and what appears to be historic linoleum. Bench-style wood pews are oriented toward the elevated pulpit and choir seating in the southwest corner of the sanctuary. Sometime prior to 1985, the existing pews replaced the theater-style seating installed during the 1908 remodel. Fluorescent light fixtures at the ceiling replaced historic pendent lights prior to 1985; the existing wall sconces also appear to be replacements. Two historic single-light wood paneled doors on the south wall of the sanctuary lead to ancillary spaces that include the choir room, office, restrooms, and an ante-room off the secondary entrance at the south end of the east side. At the east end of the sanctuary's south wall, a flush wood replacement door installed before 1985 leads to the exterior. A panel, installed sometime after 1985, covers the historic stained-glass transom above the door. The restrooms are housed in the shed roof addition at the church's southwest corner. Stairs near the restrooms lead to the basement, which includes a dining room, kitchen, and mechanical room. The basement dining room can be accessed from the exterior via stairs at the southeast corner of the building.

Alterations

The 1889 Sanborn map documents a one-story wood-frame dwelling where the Eighth Street Baptist Church stands today. This dwelling appears to have been relocated to the south ca. 1890 to make room for construction of the congregation's first permanent church building on the north half of Lot 1, Block 47. The wood-frame Eighth Street Baptist Church was completed in 1891 and the relocated dwelling used as a parsonage. In 1907, the parsonage was sold and moved to an unknown location to make room for rebuilding and expansion of the 1891 church, completed in 1908. To further accommodate the expansion, the existing church was moved 15' to the south. Gabled additions were built on the north and south sides, the walls veneered with brick, and a new brick bell tower replaced the earlier wood-frame tower at the northeast corner of the building (see Sanborn Map Comparisons; Figures 1 and 3). The existing fenestration pattern and stained-glass windows date to this construction period as well.

The historic one-story, wood-frame shed-roof addition at the southwest corner of the building was constructed prior to 1950 (see Sanborn Map Comparisons) and houses the church restrooms.

Originally taller and featuring a steeply pitched hipped roof and open-air belfry, the tower was reconfigured sometime after 1938, with its upper portion removed and a new roof installed. The existing belfry vents appear to have been installed at

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this time. The metal finial atop the tower appears to have been reinstalled at the top of the new tower roof (see Figures 3, 5, and 12). At the west end of the north side, a secondary entrance with stained-glass transom and concrete stoop (see Figures 3-5) was removed and carefully infilled with matching brick sometime after 1938.

The west side of the church was stuccoed prior to 1985 and the wood steps leading to the west addition were removed sometime after 1994 (see Figure 18).¹ Between 1908 and 1950, a garage addition was built connecting the church to the adjacent brick residence to the west (residence no longer extant, see Sanborn Map Comparison). The garage addition was removed prior to 1985 (see Figures 12 and 13).

A variety of non-historic protective coverings have been installed over the majority of the church's historic stained-glass windows and transoms. The coverings include plywood panels, metal storm windows, and transparent plastic panels, all non-historic. The plywood panel over the south window on the west side was installed more recently, between 2012 and 2018, as was the transparent corrugated plastic covering the north stained-glass window, installed between 2021 and 2022.² Window air conditioning units were installed on the east and west sides prior to 1985 (see Figure 15).³ An additional unit was installed on the south side between 1985 and 1994 (see Figure 18); the east unit has since been removed without damage to the historic stained-glass window. The west and south units were replaced ca. 2018.⁴ It is unclear if the historic windows remain intact in these locations.

The existing primary entrance doors at the east side of the tower are replacements installed between 1938 and 1985 (see Figures 5 and 14); the secondary entrance doors on the east side are replacements as well. The height of the landing at the primary entrance on the east face of the tower was increased by installation of the existing brick landing after 1938 (see Figures 3 and 5). The addition sheltering the basement level entrance at the southeast corner of the building is not documented in the 1904-1950 Sanborn maps, but was in place by 1985 and may be historic (see Figure 15). The steps and landing at the southeast corner of the church received minor alterations between 1985 and 1994. The previous wood railing was replaced by a wrought-iron railing and wide wood skirting installed (see Figures 15 and 17).

Integrity

The Eighth Street Baptist Church retains good integrity that effectively conveys its historic significance in the areas of Ethnic Heritage: Black, for its association with the heritage of Pueblo's Black community, and Social History, for its important role as a community center and meeting site for social, political, and civil rights organizations within the city's historically Black neighborhood. Continuously occupied by the historical Black congregation responsible for its 1891 construction and 1908 expansion/remodeling for more than 130 years, the building appears to be the only surviving historically Black church in Pueblo with associations dating from the late-nineteenth century to the present day. The period of significance for Ethnic Heritage and Social History extends from 1891, the year that the church was first completed, and continues through the building's expansion and extensive remodeling in 1908 to 1974, 50 years from the present given that the activities begun historically continued to have importance and a more specific date cannot be defined to end the historic period.

The Eighth Street Baptist Church further retains integrity to convey its historic significance in the area of Social History: Women's History for its association with the 1893 campaign to secure the vote for Colorado women and Pueblo's Black suffragists. The period of significance for Social History: Women's History is 1893, the year that White New Mexico suffragist Mayme Marble delivered a speech at the church as part of the 1893 campaign to secure the vote for Colorado women and organized a group of presumably Black attendees into a local women's suffrage league. Although the church was expanded and substantially remodeled in 1908, diminishing its integrity relative to this period in time, it retains a tangible connection to the congregation which supported these events and appears to be the only extant site in Pueblo

¹ For documentation of the stuccoed west wall in 1985, see contact sheet of photographs taken by Jim Munch, Pueblo Department of Planning and Development, included in History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228.

² See Google Street View images taken between 2007 and 2023.

³ See History Colorado Office of Archaeology and Historic Preservation site file, 5PE.1228, for images of west wall in 1985.

⁴ History Colorado Office of Archaeology and Historic Preservation site file, 5PE.1228; Google Street View, June 2018 and November 2019.

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able to convey the important and underrepresented intersection between the 1893 Colorado women's suffrage campaign and Pueblo's Black community.⁵

Location and Setting

First built in 1891, the Eighth Street Baptist Church was moved a short distance, 15' to the south, to accommodate its expansion and remodeling in 1908. The move did not represent a meaningful change in location and occurred during the period of significance, and therefore the property meets the requirements of Criterion Consideration B (see below). The church has not been moved since the building was expanded in 1908 and arguably retains very good integrity of location.

The church's integrity of setting is sufficient to provide a sense of its historic residential neighborhood context (see Figure 5). The church's setting has been eroded by the demolition of the St. John's AME Church ca. 1960, which historically stood on the southeast corner of 8th and Elizabeth streets, and the removal of the historic homes and large deciduous trees that stood west of the church in recent years. The demolitions and tree removal noticeably impacted the residential feel of the area; however, the residential neighborhood setting remains largely intact north of the church where fewer demolitions have taken place and the historic homes retain good integrity. In the immediate vicinity of the church, historic residential buildings with good integrity occupy the northeast and northwest corners of 8th and Elizabeth streets.

Design, Materials, and Workmanship

The expansion and extensive remodeling of the church completed in 1908 incorporated the earlier 1891 front-gable wood-frame church building and maintained its historic orientation. Few non-historic alterations have been made to the church since that time and it retains important character-defining design features including its footprint and massing, roof form and distinctive overhanging flared eaves, brick work, fenestration pattern, and Gothic Revival stained-glass windows. The sanctuary retains the historic spatial configuration established in 1908, with the pulpit and choir seating situated in the southwest corner (see Figure 4) and primary access from the historic foyer at the base of the bell tower. Construction of the one-story restroom addition at the southwest corner took place within the period of significance for Ethnic Heritage: Black and broader Social History, and, based on design features and materials, truncation of the bell tower likely occurred within this period as well. Removal of the secondary entrance at the west end of the north side likely took place at the same time as the tower renovation given the careful manner in which the alteration was made.

The small addition sheltering the basement level entry at the southeast corner of the building does not appear to date to the 1908 remodel but was in place by 1985 and may date to the period of significance for Ethnic Heritage: Black and broader Social History. The existing wood replacement pews retain the historic configuration of the earlier theater-style seating installed in 1908. The application of stucco to the west wall diminishes the church's integrity of design, materials, and workmanship to a small degree, but the impact on the building's overall historic integrity is minor. The church appears to retain the majority of its historic materials dating to the 1908 expansion/remodel. The historic stained-glass windows are presumed to remain intact behind the non-historic storm windows and protective panels, and its historic brick and stone features remain intact. The existing wood replacement doors on the building's east side and minor alterations to the sanctuary's wall and floor finishes do not detract from the historic character of the church and may date to the period of significance for Ethnic Heritage: Black and broader Social History. The building traditions and craftsmanship prevalent at the time of the 1908 expansion/remodel are conveyed via the building's masonry details, flared eaves, and stained glass. Non-historic alterations to the building's design, materials, and workmanship appear limited to relatively minor alterations to the steps and landings on the east side and removal of the wood steps leading to the west addition. These changes do not compromise the building's ability to effectively convey its historic significance.

⁵ The People's Methodist Episcopal Church in Colorado Springs (5EP.7321, National Register listed July 25, 2014) provides a precedent for a church with large-scale modifications undertaken by its historic Black congregation. In 1921, the church became the local headquarters for activist Marcus Garvey's Black-empowerment group, the Universal Negro Improvement Association, and which Garvey visited in 1922 and 1924. Sometime in the 1930s, the church was substantially altered, such that its later iteration is nearly unrecognizable from the 1920s. Nevertheless, the church was listed in the National Register for its Black Ethnic Heritage associations from 1904-1965.

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Feeling and Association

Demolition of the buildings west of the church has diminished its integrity of feeling to a small degree; however, the building itself clearly reads as a historic neighborhood church expanded and remodeled during the early 1900s and retains the essential physical features that allow it to convey a strong sense of its lengthy history—specifically its form and massing, flared eaves, Gothic Revival stained-glass windows, brick walls, masonry details. Retention of the sanctuary's historic spatial configuration significantly enhances this feeling.

The Eighth Street Baptist Church retains very good integrity of association. As demonstrated above, the church's physical features convey its direct connection to the historically Black congregation that built, expanded, and occupied the church for more than 130 years and supported women's suffrage activities there; they also express its role as a center for events, activities, and meetings important to the social life of the community. Although the church's association with events demonstrating the connection between the 1893 campaign to secure the vote for Colorado women and Pueblo's Black women is less visually evident, it still retains its association with the congregation that supported the 1893 campaign and is a rare example of a site in Pueblo able to convey this important and underrepresented aspect of the history of the women's suffrage movement in the city.

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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: Women's History

Social History

Period of Significance

1891-1974

Significant Dates

1893

1908

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Sanders Brown (builder) (1908 remodel)

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

The Eighth Street Baptist Church is locally significant under Criterion A in the areas of Ethnic Heritage (Black) and Social History for its extended association with one of Pueblo's oldest Black church congregations where social events, programs, and activities were held in the late-nineteenth and twentieth centuries to support and uplift the local Black community. The church is further locally significant under Criterion A for Women's History (a subcategory of Social History) as a rare, identified example in Pueblo of how the 1893 campaign for women's suffrage in Colorado included Black women. Although Black women and men were important contributors to the cause both nationally and in the state, their roles in the suffrage movement have been frequently underrepresented in historical accounts. As the one known location in Pueblo where a suffrage league was formed during the 1893 campaign in conjunction with the Black community, the Eighth Street Baptist Church is an important example of that underrepresented history. The period of significance for Women's History is 1893. The overall period of significance encompassing Black Ethnic Heritage and Social History is from 1891, the year the church was first constructed on the site, through 1974, a date 50 years in the past in the case when historically significant associations continued through recent times and no other date appropriately ends the historic period.

The property is nominated for its significance under the non-religious historical themes of Ethnic Heritage, Women's History, and Social History and, therefore, meets the burden of Criterion Consideration A. The property also meets the burden of Criterion Consideration B applicable to moved properties. First built in 1891, the Eighth Street Baptist Church was moved during the period of significance only a short distance, 15' to the south, to accommodate its expansion and extensive remodeling in 1908, and maintains its orientation and prominent location at the southwest corner of 8th and Elizabeth streets. The building is the only surviving property associated with the Eighth Street Baptist Church congregation and the only known site associated with the organizing of Black support for women's suffrage in Pueblo during the 1893 campaign.

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

The Eighth Street Baptist Church is locally significant under Criterion A in the areas of Ethnic Heritage (Black) and Social History as a church built by and for a historically Black congregation that served as a social and cultural center for the area's Black community, providing space for programs, events, and activities that uplifted the community. As historian Henry Louis Gates, Jr. states, "The Black church has been the seminal force in shaping the history of the African American people. It's the root out of which so many celebrated aspects of Black culture would branch. It's the first institution that enslaved Black people and their freed descendants created, and it will become the longest lasting and without a doubt the most consequential."⁶ Since 1891, the Eighth Street Baptist Church served as a meeting location for social, political, and civil rights organizations and hosted a variety of public events including lectures, musical performances, celebrations, fundraisers, and dinners attended by Pueblo's broader community. As the historically Black neighborhood surrounding the church changed demographically in the 1960s, with an increasing number of Black residents, families, and churches moving south of the Arkansas River, Eighth Street Baptist Church continued to hold services and social activities in its original location, marking the congregation's long ties to the site and neighborhood. Continuously occupied by the historical Black congregation responsible for its 1891 construction and 1908 remodeling for more than 130 years, the Eighth Street Baptist Church stands as tangible evidence of the role Black churches played in the history of Pueblo and of the neighborhood that once housed the highest concentration of Black individuals and families in the city. The period of significance for Ethnic Heritage and Social History extends from 1891, when the church was first completed, through 1974, 50 years from the present given that the activities begun historically continued to have importance and no more specific date can be defined to end the historic period.

⁶ Henry Louis, Gates, Jr., writer, "The Black Church: This Is Our Story. This Is Our Song," documentary film (Washington: McGee Media, Inkwell Media, and WETA, 2021), episode 1.

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The Eighth Street Baptist Church in Pueblo is additionally locally significant under Criterion A in the area of Women's History, a subcategory of Social History, as a site where suffragists promoted the cause through public speaking engagements during the 1893 campaign for women's suffrage in Colorado and as a likely meeting location of a local association of Black suffragists.⁷ The period of significance for Women's History is 1893. The church is representative of the Public Speaking Sites property type, as identified in the 2021 *Women's Suffrage Sites in Colorado* context and survey plan, and is particularly rare and important as the only known surviving site in Pueblo demonstrating the connection between the women's suffrage campaign of 1893 and the city's Black female residents. In October 1893, leading New Mexico suffragist Mayme Marble traveled to Pueblo to speak in support of the women's right to vote, delivering a number of speeches in various locations over two days. On October 10, 1893, Marble spoke at the Eighth Street Baptist Church and while there organized a suffrage league. Although middle- and upper-class White women are typically credited as being the leaders and instigators of the women's suffrage movement, Black women were also heavily involved and played significant roles but have been often left uncredited in historical accounts. The Eighth Street Baptist Church is the only site in Pueblo identified to date that helps reveal these significant associations between the women's suffrage movement and the local Black community. The church building was expanded and substantially altered fifteen years later, reflecting the growing congregation (as seen in the increased floorplan) and its maturation (such as the application of a more durable brick veneer) at a time when segregation and racism was on the rise again in the Jim Crow era. However, the building's continued association with the same congregation that supported women's suffrage surmounts these changes, and it still conveys this important intersection of women's suffrage and Black civil rights.

Developmental history/additional historic context information (if appropriate)

Pueblo's African American Community

Prior to the permanent settlement of Pueblo in the late 1850s, Paleo-Indian and Archaic peoples, as well as members of the Apishapa culture, inhabited the region. A succession of Indigenous tribes followed, beginning with the Ute and Jicarilla Apache people, who entered the area around 1500, and subsequently the Commanche, Arapaho, and Cheyenne.⁸ The Spanish claimed control of the area in 1521, but little colonization occurred until after Mexican independence in 1821. The Arkansas River, which bisects Pueblo today, served as the border between the United States and Mexico and by 1842, El Pueblo, a fortified trading post, was established on the banks of the river. The post was largely abandoned by 1854 after conflict with the Ute and Apache people. Gold discoveries near present-day Denver in 1858-59 renewed interest in the area, prompting the platting of the town of Pueblo in 1860, which formally incorporated in 1870.⁹ In 1886, three separate towns established at the confluence of the Arkansas River and Fountain Creek—Pueblo, Central Pueblo (incorporated 1873), and South Pueblo (incorporated 1882)—consolidated as Pueblo. Farther south and immediately west of the Colorado Coal and Iron Company's (CCIC) steel plant, the Town of Bessemer (platted 1886) became part of Pueblo in 1894. From 1890 to 1960, Pueblo prospered as a manufacturing, smelting, and transportation center and was the state's second most populous city.¹⁰

Pueblo reported twenty-seven Black residents in 1870, about 4 percent of the city's total population of 666. By 1880 that number had increased to 147 and grew steadily through 1910 when the city census enumerated 1,496 Black residents (see Table 1). Between 1890 and 1950, Pueblo reported the second highest number of Black residents in Colorado, but

⁷ Note that this nomination avoids the common term *suffragette*, which was not coined until about 1908 as a derogatory name to describe militant British activists. As noted by historian Susan Ware, "Whenever the term was used [in the United States], it was almost always a term of derision or disrespect or, at the very least, skepticism." Susan Ware, *Why They Marched: Untold Stories of the Women Who Fought for the Right to Vote*, Cambridge, Massachusetts: The Belknap Press of Harvard University Press (2019), 147.

⁸ Encyclopedia Staff, "Pueblo County," *Colorado Encyclopedia*, last modified June 09, 2023, <https://coloradoencyclopedia.org/article/pueblo-county>.

⁹ Jonathan H. Rees, "Pueblo," *Colorado Encyclopedia*, last modified February 09, 2023, <https://coloradoencyclopedia.org/article/pueblo-0>.

¹⁰ Thomas H. Simmons and R. Laurie Simmons, St. Paul AME Church [Pueblo] National Register Nomination, February, 2023, 10.

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the Black community continued to represent a relatively small percentage of the total population.¹¹ The number of African Americans in Pueblo remained fairly stable between 1910 and 1950, dropping to a low of 1,305 in 1930 before rebounding to 1,441 in 1950.¹² Most of Pueblo's early Black residents came from southern states, with more than half arriving from Missouri, Tennessee, Alabama, and Arkansas.¹³

In 1903, the *Daily Chieftain* published a lengthy story on Pueblo's Black community, noting the high rate of home ownership among Black citizens, reportedly due to encouragement from local Black leaders, and the influential role of the city's Black churches and Sunday schools. Church leaders at the time included the Rev. S.W. Byrd, presiding elder of the African Methodist Episcopal (AME) Church's Colorado Springs district; Rev. D.A. Jefferson, leader of the Eighth Street Baptist Church; and Rev. W.H. Hardy, former pastor of Eighth Street Baptist and leader of Bethlehem Baptist in Bessemer. The Black community in greater Pueblo supported four congregations—St. John's AME Church at the southeast corner of 8th and Elizabeth (no longer extant); the Eighth Street Baptist Church at the southwest corner of 8th and Elizabeth; the Bethlehem Baptist Church at the southwest corner of Mesa Avenue and Elm Street (Gus' Place, 5PE.4838, extensively altered after 1905, Pueblo Historic Landmark, 2009); and St. Paul AME Church (5PE.8772, now known as First AME Church, National Register listed, 2023) in Bessemer.¹⁴ Bethlehem Baptist boasted the largest congregation at 225 members, followed by the Eighth Street Baptist with 135 members.¹⁵

**Table 1. African American Population
by Census Year, Pueblo, Colorado**

Census Year	African American Population		Total City Population
	Number	Percent	
1870	27	4.1%	666
1880	147	4.6%	3,217
1890	885	3.6%	24,558
1900	1,213	4.3%	28,157
1910	1,496	3.4%	44,395
1920	1,395	3.2%	43,050
1930	1,305	2.6%	50,096
1940	1,381	2.6%	52,162
1950	1,441	2.3%	63,685

¹¹ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 10. Denver, the state's largest city, was home to the majority of Colorado's African American population during this period, holding about half of the state's total Black residents each census year.

¹² Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 10.

¹³ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 10-11, referencing Dr. Elmer E. Wells ed. *The Pueblo Black Directory with Historical Digest Spanning over 100 Years, 1870-1970* (Pueblo: Colorado Ethnic Communities, 1979).

¹⁴ "Pueblo Citizens Who Do Honor To The Colored Population," *Daily Chieftain*, August 16, 1903. After Bethlehem Baptist completed a new church building at 1044 Spruce Street in 1906, the congregation's pastor, Rev. W.R. Hardy, and others made plans to enlarge the church's former home at 1201 Elm Street and convert it to commercial use. ("To Enlarge Building: Old Church at Elm Street and Mesa Avenue to be Greatly Increased in Size," *The Indicator*, June 8, 1907). It is not clear if the expansion plan immediately came to fruition, but in 1907, Greek immigrant John Mastoras (Maustoras) was operating a coffee shop in the building (1907 Pueblo City Directory, accessed via Ancestry.com; "Partnership Dispute," *Pueblo Sun*, October 14, 1907; U.S. World War I Draft Registration Cards, 1917-1918, accessed via Ancestry.com). The former church building later served as a mission house and was acquired by the Agostino Masciotra family in 1925. The Masciotras opened a grocery at 1201 Elm and, after the end of prohibition, a tavern, now known as Gus' Place (1911 Pueblo City Directory, accessed via Ancestry.com; Jeff Tucker, "Gus' seeks place in history," *Pueblo Chieftain*, May 15, 2009). Between 1907 and 1950, the front of the building was extended to meet Elm Street and a wood-frame store addition constructed at the rear (Sanborn Fire Insurance Map for Pueblo, Colorado, Vol. II, 1905 corrected to July 1950, Sheet 153, Library of Congress). The 1905 Sanborn map corrected to 1950 shows at least three layers of revisions at the corner of Elm and Mesa, suggesting the building experienced multiple alterations between 1905 and 1950. The building was subsequently conjoined with the home at 1203 Elm and stuccoed. The storefront windows have been replaced and alterations presumably made to the fenestration on the north side (R. Z. Wood, Steve F. Mehls & Catherine Barrier, Colorado Cultural Resource Survey Architectural Inventory Form, 5PE.4838, December 2006, on file at Office of Archaeology and Historic Preservation; Google Street view). Gus' Place was listed as a Pueblo Historic Landmark in 2009 (Tucker, "Gus' seeks place in history"; Jeffrey DeHerrera, Cheri Yost, and Adam Thomas, *Forged Together in the Bessemer Neighborhood*, August 2012, <https://www.pueblo.us/1096/Bessemer-Historic-Study>, 153).

¹⁵ "Pueblo Citizens Who Do Honor To The Colored Population."

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1960	2,026	2.2%	91,181
1970	2,068	2.1%	97,453
1980	2,146	2.1%	101,686
1990	2,147	2.2%	98,640
2000	2,465	2.4%	102,121
2010	2,686	2.5%	106,595
2020	3,044	2.7%	111,876

Source: Simmons and Simmons, St. Paul AME Church National Register Nomination/
U.S. Census Bureau, Census of Population.

Two Black physicians, Dr. J.C. Wright and Dr. S.J. Williams, practiced in Pueblo, and other prominent residents included politician Rufus F. Wall and lawyer W.B. Townsend. Many of Pueblo's Black men worked as skilled tradesmen or for the railroad as porters or watchmen, and a few held jobs as law enforcement officers or postal workers. Black proprietors operated six barber shops in the city, as well as a number of restaurants, boarding houses, and second-hand stores. In addition to churches, the community supported more than 50 social and cultural organizations. Despite these outward signs of success, Black residents experienced significant hardship as well. Townsend described the increasing racial prejudice and hatred he witnessed in 1903:

There was a race problem after emancipation in 1863 until after the thirteenth, fourteenth and fifteenth amendments. These acts solved the problem and fixed the status of the negro race by making all its members American citizens, leaving the race to stand in its strength or fall in its weakness. But there is deep rooted and cantankerous race prejudice which is relentless and more cruel than the grave... This prejudice is growing and has been growing against the race at a rapid speed for forty years until now it has assumed the malignant form of hatred for the race. That is the question which is now requiring the best thought of statesmen, philosophers and humanitarians to solve for the best interest of both races which must continue to occupy this country together.¹⁶

Townsend's words foreshadowed the rise of the Ku Klux Klan in Pueblo and other Colorado cities, including Denver and Cañon City, 35 miles northwest of Pueblo, after 1915. Born in 1919, longtime Eighth Street Baptist Church member Charity Collins remembered someone setting fire to a cross in the park across the street from her family's home at 1702 W. 21st Street when she was eight. "It was a hateful message that scared the family," she said, "I can remember my mother and grandmother putting their arms around us and just holding us. We never did find out who put it there."¹⁷ Klan membership in Colorado peaked in the mid-1920s, but the discriminatory practices of the Jim Crow era remained ingrained in politics and business practices. By the 1930s, the neighborhood surrounding two of Pueblo's oldest Black churches, St. John's AME Church and Eighth Street Baptist Church, housed the highest concentration of Black individuals and families in the city. The neighborhood surrounding the churches was referred to by the Home Owners' Loan Corporation, notorious for supporting the racist practice known as redlining, as the "colored belt" and was graded as "hazardous," thus preventing individuals from receiving housing loans for properties in the area (see Figure 9).¹⁸

Writing in 1979, local historian Elmer E. Wells asserted that prior to 1954, social segregation was common. Wells described discriminatory practices in the local high schools that banned Blacks from prom dances and placed Black students in a separate section at the back of yearbooks, though this does not appear to have been the practice when Charity Collins was one of the few Blacks attending Centennial High School in 1937.¹⁹ "We were taught to know our place,

¹⁶ "Pueblo Citizens Who Do Honor To The Colored Population."

¹⁷ Peter Roper, "Pueblo woman remembers grandmother born a slave," *Pueblo Chieftain*, February 24, 2001.

¹⁸ See text accompanying the Home Owners' Loan Corporation *Realty Map of Pueblo, Colorado*, ca. 1935-1940, Robert K. Nelson and Edward L. Ayers, "Mapping Inequality: Redlining in New Deal America," <https://dsl.richmond.edu/panorama/redlining/#loc=5/39.1/-94.58&text=downloads>.

¹⁹ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 10-11, quoting Dr. Elmer E. Wells ed. *The Pueblo Black Directory with Historical Digest Spanning over 100 Years, 1870-1970* (Pueblo: Colorado Ethnic Communities, 1979); *The Centennial Year Book* (Pueblo: The Students of Centennial High School, 1937), 23, accessed via Ancestry.com.

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even though the prejudice [in Pueblo] was more subtle," she recalled, "We were being trained to be secretaries and such, but that was a waste of time because those jobs weren't open to blacks at the time."²⁰

Segregation was the norm in local theaters, hotels, restaurants, and swimming pools.²¹ Pueblo resident Nanette McMurray recalled that Whites were seated on the main level of local theaters, while Blacks and Chicanos were relegated to separate areas in the balcony.²² Wells describes discrimination in the steel mill as well: "Many early black mill workers tell of training white apprentices, only to see them get promotions and raises while blacks remained at the bottom of the ladder."²³

By 1960, the majority of the city's Black population had shifted south of the Arkansas River.²⁴ In 1960, just 75 Black residents were recorded in Census Tract 7 containing the Eighth Street Baptist Church, a little over 2 percent of the tract's total population, while more than 1,000 Black Puebloans lived in Census Tracts 20 and 21, two miles to the south (see Figure 10). The shift in population, coupled with increasing industrial and commercial development in the area, impacted the Black congregations north of the Arkansas River. In 1960, St. John's AME Church moved south to 1200 Carteret Avenue (now used as a residence) in the Bessemer area, leaving the Eighth Street Baptist Church the only historically Black church in Pueblo situated north of the Arkansas River.

In 1976, St. John's AME Church combined with St. Paul AME to form the First AME Church.²⁵ Founded in 1889, the St. Paul AME congregation initially held services in Bessemer at the second-floor hall in the Colorado Trading Company building at the southwest corner of Northern and East Abriendo avenues (later the Colorado Supply Company, no longer extant).²⁶ After formally incorporating in 1903, the congregation occupied an existing church at the northeast corner of West Mesa Avenue and Pine Street before replacing it with a new church completed in 1916.²⁷ When St. John's joined with St. Paul, the combined congregation of First AME continued to meet in the 1916 church, where services are still held today.

The community's fourth Black congregation, Bethlehem Baptist Church, founded in 1895, also held services at the Colorado Trading Company building before relocating around 1898 to a brick church built by Bessemer's Christian congregation at 1201 Elm Street in 1892.²⁸ In 1902, Bethlehem Baptist acquired property at the northeast corner of Spruce Street and Arroyo Avenue and three years later laid the cornerstone for a new church.²⁹ Completed in 1906, the stone Bethlehem Baptist Church at 1044 Spruce Street remained standing until 1959 when it was replaced by a larger church

²⁰ Roper, "Pueblo woman remembers grandmother born a slave."

²¹ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 11.

²² Nanette McMurray, Pueblo, Colorado, interview by Patricia Hill, July 14, 1978, on file Pueblo City-County Library District, Pueblo, Colorado.

²³ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 11, quoting Wells, *The Pueblo Black Directory*.

²⁴ US Bureau of the Census, Pueblo, Colorado, Standard Metropolitan Statistical Area, Census Tracts, 1960, PHC(1)-122 (Washington: US Government Printing Office, 1961) and Pueblo, Colorado, Standard Metropolitan Statistical Area, Census Tracts, 1970, PHC(1)-168 (Washington: US Government Printing Office, 1972). Census tracts are small geographical areas within a jurisdiction for which census data are collected and reported.

²⁵ James Gavato, "Pueblo's First AME Church may become a historical landmark," KOAA News, February 17, 2023, <https://www.koaa.com/news/covering-colorado/pueblos-first-ame-church-may-become-a-historical-landmark>; Pueblo County Assessor Records, 1200 Carteret Avenue, <https://property.spatialest.com/co/pueblo/#/property/1502433001>; Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 13 fn 26.

²⁶ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 14.

²⁷ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 14. As early as 1891 the first church building at West Mesa Avenue and Pine housed the Bessemer Methodist Episcopal Church, a White congregation that occasionally held services in German. By 1896 it was referred to as the Pine Street M.E. Church and continued to meet here through 1902, when it erected a new building.

²⁸ "Church News," *Daily Chieftain*, April 10, 1892; "Bethlehem Baptist Church," *Daily Chieftain*, April 1, 1895; "Church Announcements," *Daily Chieftain*, November 27, 1898; Sanborn Fire Insurance Map for Pueblo, Colorado, 1905, Sheet 44, Library of Congress; Bethlehem MBC of Pueblo, "127th Church Anniversary Service," Facebook Live video, October 24, 2021, 31:45 to 33:53, <https://www.facebook.com/100067358632768/videos/462302385174079/>.

²⁹ "Transfers for the Week," July 6, 1902; "Corner Stone Laying," *The Indicator*, July 8, 1905.

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complex, which the congregation continues to occupy today.³⁰ Only the Eighth Street Baptist congregation remained in its original nineteenth-century location through the 1960s and beyond, though its membership slowly declined in subsequent decades.

Formation of the Second Baptist Church Congregation, ca. 1876-1884

The historically Black congregation that occupies the Eighth Street Baptist Church at 600 W. 8th Street in Pueblo organized as the Second Baptist Church as early as 1876, during the decade when Pueblo County's Black population grew from 27 in 1870 to 147 in 1880.³¹ The congregation is first mentioned by that name in the Pueblo *Daily Chieftain* in January 1884, and in March of that year the newspaper announced that the church would be holding a festival at "the chapel, corner of Third and Main Streets" with plans for a supper and a cake promenade.³² The Rev. William H. Willett served as pastor at the time and reported members included Mrs. Griffin, Mrs. McParnell, Mrs. Mitchell, Mrs. G.W. Watson, Mrs. George Cotwell, and Miss Mary Todd.³³

Eliza Boone, born into slavery in Kentucky, was also a member of the congregation (see Figure 6).³⁴ Her enslaver, Colonel Albert Gallatin Boone, a grandson of Daniel Boone, moved to Colorado from Missouri in 1859, establishing the settlement of Booneville.³⁵ In 1860, Boone was appointed to negotiate a treaty between the U.S. and the Arapaho and Cheyenne people. The treaty, signed in 1861, ceded all American Indian-controlled lands south and east of Denver to the U.S.³⁶ Eliza Boone moved to Colorado with her enslaver, and after emancipation in 1863 relocated to Pueblo.³⁷ She worked as a laundress and nurse to support herself, owned her home at 127 E. 6th Street, and died at an advanced age in 1893.³⁸ She is buried in Pueblo's Roselawn Cemetery (5PE.7989, National Register listed June 19, 2017).³⁹

Willett arrived in Pueblo by 1883.⁴⁰ An orator of some repute, he participated in statewide conventions held by Colorado's Black Baptist preachers and actively supported Pueblo's Republican party as a member of the local Blaine and Logan Club No. 4, a group supporting Republican presidential candidate James G. Blaine.⁴¹ In 1884, Willett helped found a lyceum for young Black men in Pueblo, serving as the group's chaplain.⁴² That year, Willett married Kentucky native Mrs. Annie Campbell (1819-1907) in May.⁴³ Willett relocated to Leadville around 1885, but returned to Pueblo in July of that year to speak at an annual event held by black citizens of Pueblo and Colorado Springs at Santa Fe Park commemorating the emancipation of the enslaved people of the West Indies.⁴⁴ Willett and Campbell apparently divorced, and by 1900 Campbell had returned to Pueblo.⁴⁵

³⁰ "Pueblo, Colorado," *The Statesman*, March 9, 1906; Bethlehem MBC of Pueblo, "127th Church Anniversary Service," 31:45 to 33:53; Sanborn Fire Insurance Map for Pueblo, Colorado, Vol. II, 1905, Sheet 153, Library of Congress; Sanborn Fire Insurance Map for Pueblo, Colorado, Vol. II, 1905 corrected to July 1950, Sheet 153, Library of Congress.

³¹ Eighth Street Missionary Baptist Church, "History," <http://esmbc-pueblo.com/site/page.asp?id=36&t=history>.

³² *Daily Chieftain*, January 30, 1884; *Daily Chieftain*, March 7, 1884.

³³ "Religious," *Daily Chieftain*, February 10, 1884; *Daily Chieftain*, March 7, 1884.

³⁴ Dodds and Dodds, *They All Came to Pueblo*, 36-37; Lucille Corsentino, ed., *The Hearts & Souls of Roselawn* (Pueblo: Roselawn 1891 Company, 2018), 126.

³⁵ "Aunt Liza Boone," *Daily Chieftain*, November 30, 1893.

³⁶ Colorado Historical Society, "Introduction," Inventory: Albert Gallatin Boone Collection #72, June 1984.

³⁷ "Aunt Liza Boone," *Daily Chieftain*, November 30, 1893; 1880 U.S. Census Records, accessed via Ancestry.com; 1885 Colorado State Census Records, accessed via Ancestry.com; Zach Hillstrom, "Roselawn cemetery to honor emancipated Puebloan in November," *Pueblo Chieftain*, September 7, 2018, <https://www.chieftain.com/story/news/2018/09/07/roselawn-cemetery-to-honor-emancipated/9380609007/>.

³⁸ "Aunt Liza Boone," *Daily Chieftain*, November 30, 1893; "Eliza Boone," Find-a-Grave, <https://www.findagrave.com/memorial/111505251/eliza-boone>.

³⁹ Corsentino, *The Hearts & Souls of Roselawn*, 126.

⁴⁰ "Republican Headquarters," *Daily Chieftain*, October 26, 1883.

⁴¹ "Close of the Colored Baptist Convention," *Rocky Mountain News*, September 16, 1883; "Blaine and Logan," *Daily Chieftain*, June 11, 1884.

⁴² *Daily Chieftain*, March 14, 1884.

⁴³ Colorado County Marriage Records and State Index, 1862-2006, accessed via Ancestry.com.

⁴⁴ Leadville City Directory, accessed via Ancestry.com; "A Colored Celebration," *Rocky Mountain News*, August 2, 1885.

⁴⁵ 1900 U.S. Census Records, accessed via Ancestry.com.

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Like many small congregations, the Second Baptist Church did not have a permanent home during its formative years. During the 1880s, services were held in a variety of locations, including the hall where Pueblo's Black Masons met at the southeast corner of 7th and Main.⁴⁶ In July 1886, the congregation called Rev. J.W. Marshall to the pastorate and after arriving from Nebraska, Marshall secured the former Methodist Episcopal church on the northeast corner of 7th and Main (no longer extant) for the congregation's use that September. Membership at the time included four regular members and three watch-care members.⁴⁷ By 1890, membership had grown to thirteen.⁴⁸

Construction of the First Church Building, 1891

In May 1890, Rev. F.T. Walker took over leadership of the Second Baptist Church and initiated construction of a permanent home for the congregation.⁴⁹ The north half of Lot 1 in Block 47 at the corner of 8th and Elizabeth streets was acquired and appeals for donations to fund construction of a church published in the *Daily Chieftain*.⁵⁰ The 1889 Sanborn map for Pueblo documents a one-story wood frame dwelling on the parcel acquired by the church, and the building was moved to the south end of the lot to make room for a new building (see Figure 1).⁵¹ In January 1891, Walker stepped down as pastor after increasing church membership to thirty-five, paying off existing debt, and overseeing efforts that raised over \$820 in funds.⁵²

Work on the new church commenced the following year. On August 2, 1891, a large crowd gathered to witness the laying of the new cornerstone by Black Masons from Pueblo and Colorado Springs. William Gatewood, Miss Emma Hickey and Sylvester M. Cohron gave presentations during the ceremony.⁵³ The church was completed in time to serve as the polling place for Pueblo's fourth precinct during the November 1891 election.⁵⁴ The relocated wood-frame dwelling, addressed as 725 Elizabeth Street, presumably served as the church parsonage.⁵⁵

An undated historic photograph published in *They All Came to Pueblo: A Social History*, documents the church and parsonage around 1891.⁵⁶ Modest in design, the rectangular-plan wood-frame church faced Elizabeth Street and featured a square tower at its northeast corner. After the church was completed, the congregation adopted a new name, the Eighth Street Baptist Church. Church trustees at the time included Richard Watson, William A. Gatewood, Sylvester Cohron, B.F. Grigsby, and A.W. Carter.⁵⁷

Community Events: Lectures

In addition to religious services, the church hosted social gatherings, entertainments, suppers and barbecues, musical performances, fundraisers, political events, and public lectures on both religious topics and matters affecting people of color across the country. In April 1892, Rev. J.B. Fields, a well-known Denver lecturer "generally conceded to be the most learned and eloquent colored orator in the west," delivered a series of talks at the church.⁵⁸ On April 7, Fields refuted agnosticism in a lecture titled "The Mistakes of Bob Ingersoll and Tom Payne" and on April 10 delivered a talk on "The Great Negro Question Answered at Last."⁵⁹

James B. Fields was born to Henry and Minnie Fields, enslaved people of color, on March 1, 1850, in Prairieville, Missouri (see Figure 7). The Fields self-emancipated in 1862, fleeing to Illinois, where James attended school and joined the

⁴⁶ *Daily Chieftain*, September 12, 1886; "Colored Baptists," *Daily Chieftain*, September 28, 1886.

⁴⁷ "Second Baptist Church," *Daily Chieftain*, July 31, 1886; "Colored Baptists," *Daily Chieftain*, September 28, 1886.

⁴⁸ "Resolution of Esteem," *Daily Chieftain*, February 2, 1891.

⁴⁹ "Resolution of Esteem," *Daily Chieftain*, February 2, 1891.

⁵⁰ "The Second Baptist Church," *Daily Chieftain*, October 11, 1890; "The Colored Baptists," *Daily Chieftain*, October 27, 1890.

⁵¹ Sanborn Fire Insurance Map, September 1889, sheet 4 and 1893, sheet 8, Library of Congress.

⁵² "Resolution of Esteem," *Daily Chieftain*, February 2, 1891.

⁵³ "Laying the Corner Stone," *Daily Chieftain*, August 3, 1891.

⁵⁴ "The Polling Places," *Daily Chieftain*, October 11, 1891.

⁵⁵ Sanborn Fire Insurance Map, 1893, sheet 8, Library of Congress;

⁵⁶ Joanne West Dodds and Edwin Lloyd Dodds, *They All Came to Pueblo: A Social History* (Virginia Beach: Donning Co., 1994), 36.

⁵⁷ Eighth Street Missionary Baptist Church, "History," <http://esmbc-pueblo.com/site/page.asp?id=36&t=history>.

⁵⁸ "An Interesting Lecture," *Daily Chieftain*, April 8, 1892.

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Baptist church before moving to Macomb, Illinois, to train as a barber. In Macomb, Fields married, studied theology and organized a church for Black residents before he was formally ordained in 1878. In 1881, he moved to Denver to take charge of the Zion Baptist Church, increasing membership and assisting in the building of a new church building before resigning in 1885 to pursue a career as a public lecturer.⁶⁰ On June 26, 1892, Fields returned for a church fundraising event, lecturing on the "Baptism of the Holy Ghost" in the morning and in the evening on the "Crimes and wrongs of lynching the colored people and the negroes in the south without a fair trial and without justice."⁶¹ The church continued to offer lectures by other visiting preachers, including the Rev. W.L. Grant of Lawrence, Kansas.⁶²

In October 1892, international temperance activist Frances J. Barnes spoke in Pueblo, reportedly at both the First Baptist Church (a White congregation) and the Eighth Street Baptist Church.⁶³ Born in upstate New York in 1846, Frances Julia (Allis) Barnes was raised in the Quaker faith and graduated from the Packer Collegiate Institute in Brooklyn, New York. After marrying and moving to Chicago, Barnes met temperance reformer and suffragist Frances E. Willard and became active in the Woman's Christian Temperance Union (WCTU), serving as the General Secretary of the Young Women's branch of the national WCTU and later overseeing the YWCTU's international operations. During the early 1890s, Barnes traveled extensively across the U.S. speaking at public meetings and organizing local unions.⁶⁴

Women's Suffrage Campaign, 1893

The expansion of Western territories in the U.S. and their formation into states proved an important means by which the cause for full equal voting rights for women began to finally gain momentum after national efforts failed in the 1860s and '70s. Colorado was one such territory where women's suffrage was debated during its territorial period and as it bid to become a state, but the cause repeatedly suffered defeats. Ultimately, the state's 1876 constitution provided the vote to women only in local school board elections and required full voting rights to be approved by an all-male electorate. After an unsuccessful public referendum in 1877, the movement lay dormant in Colorado for many years, until a renewed interest in the cause was catalyzed in 1890 by another sweep of Western territories seeking statehood and considering whether to include full voting rights for women in their state constitutions. Inspired by Matilda Hindman, a Pennsylvania suffragist traveling through the region to raise funds for the South Dakota effort, a small group of Denver women formed a local suffrage group, which went on to grow into a state suffrage association. At the behest of national suffragist Lucy Stone, the group officially became a state chapter of the National American Woman Suffrage Association (NAWSA) and swiftly grew.

Over the next few years, the state suffrage association (which named itself the Non-Partisan Equal Suffrage Association, frequently referred to as the Colorado Equal Suffrage Association or variations thereof) worked to counter arguments against women having equal participation in the political process by hosting lectures, distributing pamphlets, and putting women up for election on local school boards. With the Populist Party's sweep of offices in 1892 and the support of the state WCTU, the election of 1893 was set up to be the year in which women's suffrage would once again be put before the electorate as a referendum. Suffragists from across the region and country arrived in the state to rally people to their cause, and dozens of local suffrage leagues sprang up across the state.⁶⁵

In October 1893, New Mexico suffragist Mayme Marble traveled to Pueblo to speak in support of the women's right to vote, delivering a number of speeches over two days.⁶⁶ On October 10, Marble spoke at the Eighth Street Baptist Church and

⁵⁹ "An Interesting Lecture," *Daily Chieftain*, April 8, 1892; *Daily Chieftain*, April 10, 1892.

⁶⁰ Rev. William J. Simmons, *Men of Mark: Eminent, Progressive and Rising* (Cleveland: Geo. M. Rewell & Co., 1887), 1016-1018.

⁶¹ "Notice," *Daily Chieftain*, June 22, 1892; *Daily Chieftain*, June 26, 1892.

⁶² "Lecture By Rev. W.L. Grant," *Daily Chieftain*, October 1, 1893.

⁶³ *Daily Chieftain*, October 23, 1892; "In By-Gone Days," *The Indicator*, October 26, 1901.

⁶⁴ Frances E. Willard and Mary Ashton Rice Livermore, *A Woman of the Century: Fourteen Hundred-Seventy Biographical Sketches Accompanied by Portraits of Leading American Women in All Walks of Life* (Buffalo, New York: Charles Wells Moulton, 1893), 55-56.

⁶⁵ Erika Warzel, *Women's Suffrage Sites in Colorado: A Survey Plan*, prepared for the Colorado Historical Foundation, February 2021, www.cohf.org/files/womens-suffrage-sites_final-survey-plan-2.pdf, 20-26.

⁶⁶ "Equal Suffrage," *Daily Chieftain*, October 7, 1893.

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organized a league “for active work in the present campaign.”⁶⁷ Born in Iowa ca. 1857, Mayme E. (Larshe) Marble relocated to New Mexico before 1880, where she raised a family with husband Walter Marble.⁶⁸ Mayme Marble was instrumental in the organization of the Equal Suffrage Association of New Mexico in September 1893, delivering a rousing speech at the group’s organizing convention. A forceful, interesting, and convincing speaker, Mayme Marble was said to possess “a stock of arguments in answer to all opposition, plenty of appropriate stories, well applied, and a flow of language showing much careful study and research.”⁶⁹ In early October 1893, Marble embarked on a speaking tour of Colorado under the auspices of the state’s equal suffrage association with Pueblo as her first stop.⁷⁰ Marble spoke throughout the city at locations that included the Pueblo County Courthouse, Board of Trade Hall, City Hall, and the Eighth Street Baptist Church. She spoke in Bessemer as well, organizing a league there.⁷¹

The women’s suffrage movement has been erroneously characterized as the work of upper- and middle-class women of European-American backgrounds, but women of all ethnicities and identities supported and led the cause, recognizing that democratic participation had the ability to give them an equal voice in larger society. Indeed, the national women’s suffrage movement was closely aligned with the anti-slavery movement from its very early years in the 1840s, and early legal arguments for national women’s suffrage relied on Reconstruction-era laws, specifically the Fifteenth Amendment granting Black men the vote. Many Black women in Colorado were directly involved with and leaders in the statewide association and its local chapters, particularly in the 1893 campaign. Despite their contributions, Black women were often not identified as such in the historical accounts of those like Elizabeth Cady Stanton and J.G. Brown. By neglecting to do so, such authors left readers to assume these women to be from the culturally-dominant world of White women, thereby unintentionally diminishing or even erasing the contributions of Black and non-White suffragists to the movement.

Likewise, local papers frequently neglected to provide their readers with news amongst local communities of color. While the *Daily Chieftain* reported on the activities of Pueblo’s White suffragists, including Joanna S. Sperry, leader of the Pueblo Equal Suffrage Association, little, if any, mention is made of the work of the city’s suffragists of color. However, in a list of Colorado’s local Equal Suffrage Associations published in the March 15, 1894, issue of *The Woman Voter*, three Pueblo associations are listed—the group led by Sperry, the association headquartered in Bessemer, and a “Colored” association led by a Mrs. Burbank.⁷² Although many Black suffragists lived in Denver and were leaders within the state association, Pueblo is the only location in Colorado noted as having an organized equal suffrage association specifically for women of color. Given that Marble spoke at the Eighth Street Baptist Church and organized a league there, it is likely that at least some of its female members actively fought for the right to vote.⁷³

Local organizing efforts and the work of Black suffragists were crucial to the 1893 campaign, the success of which made Colorado the first state through a popular referendum to guarantee women’s full voting rights. Just three years prior, in 1890, Wyoming became the first state ever in which women gained the vote by enabling it in its state constitution. Colorado’s 1893 referendum, which required a majority vote among the all-male electorate, made it only the second state in which women won full voting rights before the ratification of the Nineteenth Amendment guaranteed them nationally in 1920.

Political Events, Social Gatherings, and Activism

⁶⁷ “Equal Suffrage,” *Daily Chieftain*, October 11, 1893. Unfortunately, although some records of CESA are held by History Colorado, the records of local suffrage leagues have rarely survived, and no further documentation of the league formed at the church has been found to date.

⁶⁸ 1880 U.S. Census Records, accessed via Ancestry.com; 1885 New Mexico Territorial Census, accessed via Ancestry.com.

⁶⁹ “They Would Vote,” *Albuquerque Journal*, September 22, 1893.

⁷⁰ “Colorado,” *Bessemer Indicator*, October 7, 1893.

⁷¹ “Equal Suffrage,” *Daily Chieftain*, October 7, 1893; “Free Coinage,” *Daily Chieftain*, October 10, 1893; “Equal Suffrage,” *Daily Chieftain*, October 11, 1893; “Equal Suffrage Movement,” *Daily Chieftain*, October 12, 1893.

⁷² “Colorado Equal Suffrage Associations,” *The Woman Voter*, March 15, 1894.

⁷³ After Colorado’s women won the right to vote in November 1893, Mrs. Lulu Lincoln and Miss Eudora R. Logan were the first Black women to register to vote in Pueblo. Research to date has not been able to determine if Lincoln or Logan were connected to the Eighth Street Baptist Church. “Two Ladies Register,” *Daily Chieftain*, December 8, 1893.

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In addition to hosting Marble's speech, the church provided a venue for a meeting of Black Republicans ahead of the November 1893 election. The Monday before the election, James W. Coulter, a local White attorney, addressed a meeting of Black Republicans held under auspices of the Langston Republican Club. The meeting included a musical performance by "the great southern quartette and concert company."⁷⁴

The Rev. W.H. Garnett served as pastor during this politically important time in Colorado's history, and the church continued to host political events after the 1893 election.⁷⁵ In November 1895, Rev. Garnett and "nearly all the republican candidates" spoke to a large crowd at the church. A highlight of the evening was "a spirited and eloquent address" by Mrs. Sue Stevenson, a White candidate for superintendent of public education.⁷⁶

In June 1895, the congregation held a grand reunion of Missourians and their friends at the church, complete with a "grand old-fashioned Missouri supper," presentations from local Missouri natives, and "good old-fashion Missouri singing." A number of the church's prominent members were from Missouri, including Riley Thomas, B.F. Grigsby, Sylvester Cohron, and Helen Gatewood, wife of William A. Gatewood.⁷⁷ In June 1897, the congregation, now led by Rev. D.H. Foster, held an all-day event to raise money to pay down the debt incurred during the church construction. Evangelist S.W. Beasley of Topeka, Kansas, was scheduled to speak and Pueblo's White clergy and friends of the church were expected to join in the festivities during the afternoon.⁷⁸ Helen Gatewood organized programs at the church, including an 1899 debate on whether "the negro of today, takes more active interest in politics, than he does in religion."⁷⁹

Rev. W.R. Hardy was called to lead the congregation in April 1899, and in August the church hosted the first Colorado Colored Baptist Union and Sunday School convention.⁸⁰ The three-day event attracted prominent Black Baptist clergy and delegates from across the state. Hardy served as president of the convention, which resulted in the adoption of a constitution for the organization, which appears to have been short-lived.⁸¹ Hardy continued to work to pay down the church's debt, with many members and others donating to the cause.⁸²

Hardy moved to the Bethlehem Baptist Church in Bessemer sometime after June 1900, and Rev. D.A. Jefferson of Temple, Texas, took over leadership of the Eighth Street Baptist Church the following February.⁸³ Jefferson was a successful fundraiser and by 1902 the congregation had paid off its existing mortgage.⁸⁴ Membership at Eighth Street Baptist increased during Jefferson's tenure from 25 to 135 and the church was contemplating expansion of its existing building. Prominent church member W.A. Gatewood managed the church's Sunday school, overseeing the work of teachers Fannie Elliott, Mattie Auldredge, and A.G. Wilkerson.⁸⁵

Born in Texas in 1868 as his formerly enslaved parents migrated from Kentucky to Kansas, William Andrew Gatewood played a major role in the early development of the Eighth Street Baptist Church. In 1879 he relocated to Pueblo as a child with his mother, Sylvia Gatewood, and graduated from Centennial High School before marrying Helen Johnson in 1889. Gatewood worked as a messenger at the First National Bank until 1907, when he and his family moved to Eastonville to

⁷⁴ "Colored Republicans," *Daily Chieftain*, November 5, 1893; "Republican Concert Monday Night," *Daily Chieftain*, November 6, 1893; 1900 U.S. Census Records, accessed via Ancestry.com; "Judge Coulter's Death," *Boulder Daily Camera*, January 16, 1905.

⁷⁵ "Churches," *Daily Chieftain*, May 1, 1893, 5.

⁷⁶ "Political Pick-Ups," *The Indicator*, November 2, 1895; "Political Pick-Ups," *The Indicator*, September 21, 1895; "They Got Up and Quietly Left," *Daily Chieftain*, March 27, 1895.

⁷⁷ "Notice to All Missourians and Their Friends," *Daily Chieftain*, June 28, 1895.

⁷⁸ "An Appeal For Aid," *Daily Chieftain*, June 9, 1897; "Eighth Street Baptist," *Daily Chieftain*, June 24, 1897; "Eighth Street Baptist," *Daily Chieftain*, June 28, 1897.

⁷⁹ "Churches," *Daily Chieftain*, March 27, 1899.

⁸⁰ "City News In Brief," *Daily Chieftain*, April 2, 1899.

⁸¹ "Colored Baptists," *Daily Chieftain*, August 14, 1899; "Baptist Union," *Daily Chieftain*, August 16, 1899; "Train Was Late," *Daily Chieftain*, August 17, 1899; "Day of Interest," *Daily Chieftain*, August 18, 1899.

⁸² "To Pay The Debt," *Daily Chieftain*, August 15, 1899.

⁸³ "Church Announcements," *Daily Chieftain*, June 24, 1900; "Church Announcements," *Daily Chieftain*, November 24, 1901; "Church Announcements," *Daily Chieftain*, February 23, 1901.

⁸⁴ "Churches Are Prosperous," *Daily Chieftain*, January 1, 1902.

⁸⁵ Pueblo Citizens Who Do Honor To The Colored Population," *Daily Chieftain*, August 16, 1903.

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help his aging mother operate her ranch.⁸⁶ Gatewood was a founding member of the congregation and both he and Helen Gatewood were accomplished musicians. The Gatewoods served the church in various capacities. In addition to leading the Sunday School, William served as a trustee, sang and played the organ and mandolin, performing with the local jubilee singers, as a soloist, and with Helen as part of the Gatewood Club quartette.⁸⁷ Helen Gatewood organized social events and performed as a vocal soloist.⁸⁸ She was also an active member of the Pleasant Hour Club.⁸⁹

In September 1899, a mass meeting was held at the church to raise money for the defense of George McCormick, a Black waiter accused of killing a White tourist at the Barker Hotel in Manitou Springs.⁹⁰ Gus McKemie, a wealthy Texas cotton merchant, accused head waiter George Grove of insulting his wife and demanded an apology. When Grove insisted that he had not insulted anyone, McKemie struck him with his cane. A scuffle ensued, during which McKemie received a fatal blow to the head. Witnesses claimed that McCormick had struck McKemie with a bottle and he was arrested on charges of murder. The arrest was widely reported across Colorado and Black citizens in the Colorado Springs region organized to raise money to hire attorney J. Ried Crowell to defend McCormick. Despite testimony that placed McCormick in the kitchen at the time McKemie was struck, McCormick was convicted of involuntary manslaughter.⁹¹

The congregation continued to host social events and meetings and attract notable Black speakers. In August 1903, James "Big Jim" Parker, a Black man who had apprehended President McKinley's assassin after the president was shot in Buffalo in 1901, lectured at the Eighth Street Baptist to a large crowd of Black and White attendees. Prior to the speech the congregation held an informal reception at the church for Parker.⁹² In November 1906, church members Mrs. Gatewood, Mrs. Over, and Miss Burner organized an evening of music and readings featuring "some of the best talent of the race."⁹³ Civic meetings held at the church during the early 1900s included the Mother's Club and the WCTU.⁹⁴ Reporting on a talk given by the principal of the Carlisle school at the February 1904 meeting of the Mother's Club, the *Daily Chieftain* opined, "Could we have such talks often we venture to say that in a short time there would be fewer boys and girls roaming the streets at all times. There would be more children in the schools, with less trouble to the teachers. There would be better living at home and the race materially benefited."⁹⁵

Rev. D.E. Over took over the pastorate in the summer of 1906 (see Figure 8).⁹⁶ Born June 10, 1873, in Kansas, David Edward Overs served during the Spanish American War as a sergeant with the 23rd Kansas Infantry, a regiment of Black soldiers in the segregated U.S. Army.⁹⁷ On April 25, 1900, Over married Mary A. Garner and the couple settled in Kansas City, where they welcomed a daughter, Edna, in 1903.⁹⁸ In 1909, Over took over the pastorate at Denver's Zion Baptist Church. Rev. Over served as pastor of Zion Baptist for fifteen years before relocating to Maryland to take over duties at the

⁸⁶ "After 50 Years of Service W.A. Gatewood, Falls Asleep Into Eternity," *Denver Star*, May 21, 1938.

⁸⁷ "Colored Missourians," *Daily Chieftain*, July 3, 1895; "Jubilee Concert," *Daily Chieftain*, February 14, 1897; "A Pleasing Concert," *Daily Chieftain*, July 24, 1897; "Prizes for Pretty Babies of the Negro Race," *Daily Chieftain*, June 19, 1898; "Colored Baptists," *Daily Chieftain*, August 14, 1899.

⁸⁸ "Notice To All Missourians And Their Friends," *Daily Chieftain*, June 28, 1895; "Colored Missourians," *Daily Chieftain*, July 3, 1895; "Colored Baptists," *Daily Chieftain*, August 14, 1899.

⁸⁹ "Pleasant Hour Club," *Daily Chieftain*, December 26, 1896.

⁹⁰ "City News In Brief," *Daily Chieftain*, September 6, 1899.

⁹¹ "Fatal Blow With A Bottle," *Rocky Mountain News*, August 11, 1899; "A Texas Tourist Was Killed," *Daily Chieftain*, August 11, 1899; "News From the Springs," *Rocky Mountain News*, August 15, 1899; "Tried On Charge of Killing At Manitou," *Rocky Mountain News*, September 19, 1899; "Two Men Found Guilty," *Rocky Mountain News*, September 21, 1899.

⁹² "Big Jim' Parker Delivers Lecture," *Daily Chieftain*, August 11, 1903.

⁹³ "Pueblo Colored People Will Entertain," *Daily Chieftain*, November 28, 1906.

⁹⁴ "City News in Brief," *Daily Chieftain*, February 7, 1904; "Mother's Club" *Daily Chieftain*, February 15, 1904; "Pueblo, Colorado," *The Statesman*, November 24, 1905.

⁹⁵ "Mother's Club" *Daily Chieftain*, February 15, 1904.

⁹⁶ "The Zion Baptist Church," *Colorado Statesman*, March 15, 1919.

⁹⁷ U.S. Veterans Administration Master Index, 1917-1940, accessed via Ancestry.com; Headstone Applications for U.S. Military Veterans, 1861-1985, accessed via Ancestry.com; Christopher C. Lovett, "'To Serve Faithfully': The Twenty-third Kansas Volunteer Infantry and the Spanish-American War," *Kansas History*, Winter 1998, 256-275.

⁹⁸ 1900 U.S. Census Records, accessed via Ancestry.com; Jackson County, Missouri, Marriage Records, 1840-1985, accessed via Ancestry.com; Clementine Washington Pigford, *Beautiful, Beautiful, Zion!* (Denver: Zion Baptist Church, 2003), 6.

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Union Baptist Church in Baltimore. He died on April 23, 1929, a year after he and former members of Union Baptist established Providence Baptist Church in Baltimore.⁹⁹

Remodeling of the Eighth Street Baptist, 1907-1908

After arriving in Pueblo in 1906, Rev. Over began work on the expansion and remodeling of the congregation's wood-frame church. In July 1907, the Over family moved to 525 Elizabeth Street (no longer extant) and the wood-frame parsonage was sold and relocated to an undetermined location to make room for the church expansion.¹⁰⁰ Sanders Brown, a Black employee of the Colorado Fuel & Iron Company and member of the congregation, was tapped to oversee construction of the new church.¹⁰¹ In September, an event was held celebrating the laying of the cornerstone and the church's anniversary. The cornerstone ceremony was led by Pueblo's Black chapter of the United Order of Odd Fellows, of which Brown was a member, and several visiting ministers assisted with services held that day.¹⁰²

To accommodate the expansion, the existing church was moved 15' to the south, gabled additions built on the north and south sides, a new brick tower built, and the walls veneered with brick (see Figure 3).¹⁰³ The new floor in the enlarged auditorium was built on a slant to improve the view from the audience and a new baptismal pool installed (see Figure 4). As the church neared completion, the *Pueblo Sun* described the building as "handsome" and "one of the finest houses of worship in the city."¹⁰⁴ The project reportedly cost \$5,000 and was completed in early 1908.¹⁰⁵ Church trustees at the time included C.L. Powell, Sanders Brown, B.F. Grigsby, and Lee Bowers.¹⁰⁶

Serving the Community, 1908 to present

Its new home completed, the church continued to support local causes, including the Pueblo Colored Orphanage and Old Folks Home—later known as the Lincoln Home (5PE.571, Colorado State Register listed 1997)—established by the Pueblo Federation of Colored Women's Clubs in 1906.¹⁰⁷ In June 1908, the Colorado Federation of Colored Women's Clubs held their annual meeting in Pueblo. The organization's executive board met in the church annex on June 16, followed by a dramatic performance in the church auditorium that evening.¹⁰⁸ Though documentation is thin, the congregation appears to have had other connections to organizations serving Black women and girls during the first half of the twentieth century. In 1921, the church, along with St. Paul AME Church, appears to have had some relationship to Pueblo's Black chapter of the Young Women's Christian Association (YWCA). A March 1921 item in the *Daily Chieftain* encouraged YWCA members to attend Vesper services at the church and may have hosted some of the group's activities.¹⁰⁹

The church continued to provide a wide variety of services to the community and participated in city-wide events as well. In April 1910, all Pueblo churches hosted lectures from Pueblo physicians on tuberculosis in response to a nationwide push to inform citizens about the best way to prevent and treat the disease. Dr. Wallace G. Randell spoke at the Eighth Street Baptist Church as part of this effort.¹¹⁰

⁹⁹ Pigford, *Beautiful, Beautiful, Zion!*, 6; Providence Baptist Church. <https://www.providencebaptistchurchinc.com/pbchistory>; "Dr. David E. Over Dies In Washington," *Nashville Banner*, April 25, 1929.

¹⁰⁰ "Pueblo, Colo.," *The Statesman*, July 26, 1907.

¹⁰¹ "Handsome Church," *Pueblo Sun*, October 12, 1907; 1903 Pueblo City Directory, accessed via Ancestry.com.

¹⁰² "Pueblo Notes," *The Statesman*, September 6, 1907; "Officers Elected," *Pueblo Sun*, February 5, 1907.

¹⁰³ "Fine New Church," *Pueblo Sun*, September 17, 1907.

¹⁰⁴ "Handsome Church," *Pueblo Sun*, October 12, 1907.

¹⁰⁵ "Handsome Church," *Pueblo Sun*, October 12, 1907; Eighth Street Missionary Baptist Church, "History."

¹⁰⁶ Eighth Street Missionary Baptist Church, "History."

¹⁰⁷ Eighth Street Missionary Baptist Church, "History."

¹⁰⁸ "Federation of Women's Clubs," *The Statesman*, May 23, 1908.

¹⁰⁹ "Negro Y.W.C.A. Notes," *Daily Chieftain*, March 20, 1921; "The Negro Y.W.C.A.," *Daily Chieftain*, January 23, 1921; Thomas H. Simmons and R. Laurie Simmons, St. Paul AME Church National Register Nomination, February 2023, 18. Newspaper items discussing the group's activities do not specifically mention the location of the group's various meetings.

¹¹⁰ "Lectures in All Churches Sunday on Tuberculosis," *Pueblo Sun*, April 23, 1910.

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By 1912, Rev. J.L. Harding was leading the congregation, which remained active in the Great Western Baptist Association, hosting the group's annual conference in June 1915.¹¹¹ Harding apparently left in 1916 and the Rev. W.B. Chinn of Missouri was called to lead the congregation. In March 1917, Chinn led a revival that added twenty new members after holding a large baptism event in late February.¹¹²

In February 1921, a father and son banquet, held simultaneously at various locations throughout the city, provided insight into the state of race relations in Pueblo at the time. The Eighth Street Baptist congregation, along with four other Black churches, participated in the segregated event that saw Jewish men and their sons gathering at the Vail Hotel, Black fathers and sons at the St. Paul AME Church, and White fathers and sons at their home churches or other community spaces and halls.¹¹³

In early June 1921, Pueblo experienced catastrophic flooding that inundated much of the city and caused extensive damage to the church. The floodwaters reached the main floor, windows were broken, and church records stored in the basement destroyed.¹¹⁴ Charity Collins remembered hearing of church members killed by the raging flood. "There were a lot of black people living in Peppersauce Bottoms," the neighborhood west of the church, said Collins, "Eighth Street lost members because they wouldn't leave their homes. I heard about it because Grandma lost a lot of friends."¹¹⁵ In August, architects examined the church and declared it safe to host church services and other activities as repairs were made.¹¹⁶ Trustees D.W. McDowell, Z.R. McKinley, A.J. Madison, Henry Taylor, and G.C. Brown applied to the American Home Mission Board for a loan, and under the leadership of Rev. Chinn, the church was repaired.¹¹⁷ The church quickly resumed church and funeral services, with a variety of local and visiting pastors officiating, including Rev. A.M. Johnson of Oklahoma, Rev. G.W. Henry, and Rev. L.H. Scott of Clarksville, Texas.¹¹⁸ The flood destroyed church records housed in the building, prompting congregation members to begin keeping such records in their homes.¹¹⁹

Two years after the flood, the congregation, now led by Rev. M.M.D. Purdue, had grown in size and fully resumed its community engagement, providing services to young people and other church members.¹²⁰ Lucille (Hicks) Hare led the church's outstanding choir, serving as its pianist.¹²¹ Charity Collins joined the church around 1928 at age nine. She remembered attending services with her two older brothers; her mother, Bertha Emma Milton, a hotel chambermaid and the church pianist; and her grandmother, Laura Bell Jonson, a formerly enslaved woman from Virginia.¹²² During her youth, the congregation was very active and sponsored a variety of musical groups. A "missionary ladies" group held bazaars and gathered clothes to send to missions overseas. According to Collins, young people regularly participated in church functions and the local Black churches worked together. "When we had the picnic, all the African-American churches went," she recalled, "They would go up to Beulah, get a wagon for a hay ride and wind up in a picnic."¹²³ Other social events included progressive dinners, "With every house, you would have a bigger group of people. By the time you had the dessert, you would have a visit with everyone."¹²⁴

¹¹¹ "Pueblo Notes," *The Stateman*, August 10, 1912; "Seventh Annual Session of The Great Western Baptist Association," *Denver Star*, June 27, 1914; "Church News," *Denver Star*, June 26, 1915.

¹¹² "Church News," *Denver Star*, October 21, 1916; "Pueblo Pickups," *Denver Star*, March 10, 1917.

¹¹³ "Father and Son Banquet to be City-Wide Event," *Daily Chieftain*, February 20, 1921.

¹¹⁴ Eighth Street Missionary Baptist Church, "History."

¹¹⁵ Karen Vigil, "Standing the test of time," *Pueblo Chieftain*, May 10, 2004.

¹¹⁶ "Church is Safe," *Daily Chieftain*, August 6, 1921.

¹¹⁷ Eighth Street Missionary Baptist Church, "History."

¹¹⁸ "Today's Services in Houses of Worship," *Daily Chieftain*, August 28, 1921; "Marriage Licenses, Births and Deaths," *Daily Chieftain*, October 31, 1921; "In Pueblo Churches," *Daily Chieftain*, December 4, 1921; "Marriage Licenses, Births and Deaths," *Daily Chieftain*, January 20, 1922.

¹¹⁹ Phone conversation with Rev. Steve Mack, March 6, 2024. Unfortunately, the majority of church records from the 1930s through more recent years have been lost due to this practice.

¹²⁰ Eighth Street Missionary Baptist Church, "History"; Dodds and Dodds, *They All Came to Pueblo*, 36.

¹²¹ Dodds and Dodds, *They All Came to Pueblo*, 36.

¹²² Vigil, "Standing the test of time"; 1920 U.S. Census Records, accessed via Ancestry.com; Roper, "Pueblo woman remembers grandmother born a slave."

¹²³ Vigil, "Standing the test of time."

¹²⁴ Vigil, "Standing the test of time."

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As the congregation weathered the economic difficulties of the Great Depression, the Rev. W.H. Mitchell was called to the pastorate in 1933. The congregation changed its name to the Eighth Street Missionary Baptist Church that year.¹²⁵ William Hamilton Mitchell was born on August 27, 1890, in Arkansas.¹²⁶ Mitchell grew up on the family farm and married Leona Hill in 1917.¹²⁷ On his World War I draft registration form, Mitchell listed his occupation as minister, though he continued farmwork as well.¹²⁸ Prior to arriving in Pueblo, he and Leona were living in Little Rock, Arkansas, where Mitchell served as pastor of the New Light Baptist Church and operated a barber shop.¹²⁹ Mitchell held the longest tenure of any previous pastor, stepping down in 1976.¹³⁰ Mitchell died in 1980 and is buried at Mountain View Cemetery in Pueblo.¹³¹

As noted in the National Register nomination for Pueblo's St. Paul African Methodist (AME) Church, Black churches in Pueblo alternated in hosting meetings of the National Association for the Advancement of Colored People (NAACP). Rev. Steve Mack, the congregation's current pastor, shared that the Eighth Street Baptist Church and other Black churches in Pueblo continued to host NAACP meetings on a rotational basis before moving its meetings to the Rawlings Library in recent years.¹³² Available documentation indicates that the Eighth Street Baptist Church hosted such meetings in the early 1960s, if not earlier, through at least 2008.¹³³ The congregation received a NAACP Membership Award in 1974 and was recognized by the Pueblo NAACP in 1987 for its outstanding participation and services to the NAACP.¹³⁴ Established on Oct. 28, 1918, NAACP Pueblo Unit #4005 formed in response to the struggle over Black voting rights at a time when Pueblo's population included the highest percentage of African Americans in Colorado.¹³⁵

Longtime Eighth Street Baptist Church congregant Kenzie Hull was a prominent member of the NAACP since the 1940s.¹³⁶ Born in Louisiana in 1924, Hull's years in the South were "rough, in every way. I had to farm and pick cotton, all through that time. And there was a lot of discrimination. As black people, we were just supposed to be slaves and do as we were told...down there, that's how they looked at us."¹³⁷ Hull joined the NAACP at age 12 and vowed to spend his life "working to correct the wrongs of those who would look down on the plight of minorities."¹³⁸ Drafted during World War II, Hull was stationed at Pueblo Army Air Base, where he was one of the "Original Nine," a group of Black servicemen who returned to Pueblo after discharge and became well-known members of the community.¹³⁹ In addition to his duties at the airfield maintaining boilers and other equipment, Hull worked at CF&I and returned to the steel mill after his discharge from the Army. "There was still a lot of undercurrents of discrimination in Pueblo at that time," recalled Hull, and he organized at the mill, encouraging Black and Hispanic workers to unionize and seek better jobs with the company. He was also a prominent member of the Eighth Street Baptist Church congregation, rising to the position of deacon. In 2019, Hull received the Lifetime Achievement Award from the Pueblo Dr. Martin Luther King Jr. Holiday Commission for his civil rights activism.¹⁴⁰

¹²⁵ Eighth Street Missionary Baptist Church, "History"; Dodds and Dodds, *They All Came to Pueblo*, 36.

¹²⁶ U.S. World War I Draft Registration Cards, 1917-1918, accessed via Ancestry.com.

¹²⁷ 1900 U.S. Census Records, accessed via Ancestry.com; Arkansas County Marriages Index, 1837-1957, accessed via Ancestry.com.

¹²⁸ U.S. World War I Draft Registration Cards, 1917-1918, accessed via Ancestry.com; 1910 and 1920 U.S. Census Records, accessed via Ancestry.com.

¹²⁹ 1928 Little Rock, Arkansas, City Directory, accessed via Ancestry.com.

¹³⁰ Dodds and Dodds, *They All Came to Pueblo*, 36.

¹³¹ "Rev. William H. Mitchell," <https://www.findagrave.com/memorial/47673937/william-h-mitchell>.

¹³² Phone conversation with Rev. Steve Mack, March 6, 2024.

¹³³ Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 9; "N.A.A.C.P.," *Denver Blade*, September 21, 1961; "NAACP Meeting," *Pueblo Chieftain*, September 5, 2008; Phone conversation with Rev. Steve Mack, March 6, 2024. Per Rev. Mack, historical records of the NAACP Pueblo Unit #4005 were accidentally destroyed in recent years.

¹³⁴ A plaque celebrating the 1974 NAACP Membership Award and the 1987 framed Certificate of Merit from the Pueblo NAACP are displayed inside the church.

¹³⁵ Anthony A. Mestas, "Pueblo's NAACP chapter is 100 years old," *Pueblo Chieftain*, October 24, 2018.

¹³⁶ Jon Pompia, "An honorable lifetime," *Pueblo Chieftain*, January 28, 2019.

¹³⁷ Pompia, "An honorable lifetime."

¹³⁸ Pompia, "An honorable lifetime."

¹³⁹ Nick Bonham, "Nine for the shrine," *Pueblo Chieftain*, February 18, 2006.

¹⁴⁰ Pompia, "An honorable lifetime."

Eighth Street Baptist Church

Name of Property

Pueblo County, Colorado

County and State

In the 1990s the church held fundraisers and social events and provided service to the community through food and clothing giveaways, by providing school supplies to a local elementary school, sponsoring food baskets at Thanksgiving and Christmas time, ministering to jail inmates, supporting three local charities, and generally assisting the needy in Pueblo (see Figure 11).¹⁴¹

In 1992, the church hosted the 46th annual meeting of the General Missionary Baptist Church Convention of Colorado. Held in Pueblo for the first time in more than 20 years, the meeting featured five-days of revival sermons, business meetings, and fellowship activities. At the time, the General Mission Baptist Church Convention of Colorado encompassed 21 Black churches in Colorado and remains active today.¹⁴² In 1993, a reception celebrating the history of Black quilters was held at the church. A dozen quilts dating from the 1920s and later, on loan from local Black families, were displayed at the church during the reception.¹⁴³

In February 1998, Rev. Steve Mack took over leadership of the church from Rev. Joe Morrison and the congregation developed plans to construct a new church and demolish the historic church, which was suffering the effects of deferred maintenance.¹⁴⁴ Later that year, church member John Potter circulated a petition to preserve the church in response to those plans, arguing "If they want to build a church—we're not kicking against that. We just want to save this one."¹⁴⁵ In 1985 and 1994, efforts were made to list the church in the National and State Registers, but the initiative stalled and hopes of restoring the church faded. By 1998, several of the congregation's 88 members, including Charity Collins, had resigned themselves to losing the historic church to demolition. "I have accepted the fact it probably will be torn down and rebuilt," she said, "I did think the church could be restored, should be restored. If it could have been restored, it could have been a wonderful thing."¹⁴⁶ The church purchased additional lots, bringing the entirety of Block 47 under its control, and prepared the land for redevelopment, removing the existing homes in 2011.¹⁴⁷ Despite fundraising efforts, the plan to construct a new church has not moved forward to date and the church remains in use but endangered. The congregation is supportive of this nomination to the National Register.

In 2004, U.S. Representative Scott McInnis, the Republican congressman representing Colorado's 3rd District, paid tribute to the congregation on the floor of the U.S. House chamber, stating:

... I am privileged to join my colleagues in recognizing [the church's] positive impact on the community before this body of Congress and the nation today. The Eighth Street Missionary Baptist Church has been a place of worship and friendship for members of Pueblo for well over a century. ... Many early members of the congregation can be identified as freed slaves, relocating in Pueblo to establish a new life with new opportunities. Now, many members of the community find comfort in the Eight Street Missionary Baptist Church.¹⁴⁸

In 2018, the congregation's first lady, Roxana Mack, took over leadership of NAACP Pueblo Unit #4005 and was honored as President of the Year by the Rocky Mountain NAACP State Conference, which includes chapters in Colorado, Montana, and Wyoming in 2024. Under Mack's leadership, "Pueblo's NAACP chapter has flourished, earning awards and significantly impacting community development and education."¹⁴⁹ Also in 2024, Roxana Mack was recognized as the Education Champion by the Colorado Black Caucus of School Board Directors and received the Jefferson Cup award from

¹⁴¹ Eighth Street Missionary Baptist Church, "History."

¹⁴² "Eighth Street Missionary Baptist plays host to state convention," *Pueblo Chieftain*, July 25, 1992; General Missionary Baptist Church Convention Facebook page, <https://www.facebook.com/GMBCofColorado>.

¹⁴³ "African-American Quilters," *Pueblo Chieftain*, February 27, 1993.

¹⁴⁴ Marvin Read, "New pastor has BIG PLANS for Eighth Street Baptist," *Pueblo Chieftain*, November 20, 1998.

¹⁴⁵ Mary Jean Porter, "In Jeopardy: Congregation debates value of historic Eighth Street Baptist Church," *Pueblo Chieftain*, July 22, 1998.

¹⁴⁶ History Colorado Office of Archaeology and Historic Preservation Site File, 5PE.1228; Porter, "In Jeopardy."

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¹⁴⁸ Hon. Scott McInnis, "Paying Tribute to Eighth Street Missionary Baptist Church," July 13, 2004, *Congressional Record—Extensions of Remarks*, July 14, 2004, E1368.

¹⁴⁹ Saboor Bayat, "Roxana Mack Honored: Elevating Pueblo's NAACP Chapter and Empowering Community, *BNN*, March 3, 2024, <https://bnnbreaking.com/local-news/roxana-mack-honored-elevating-pueblos-naacp-chapter-and-empowering-community>.

Eighth Street Baptist Church

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Colorado State University Pueblo, highlighting her significant contributions to doubling Pueblo's NAACP membership and enhancing educational resources for black history and authors at the city's Rawlings Library.¹⁵⁰

Today the congregation is small but actively extending its legacy of serving and uplifting Pueblo's Black residents and the broader Pueblo community for more than 130 years.

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¹⁵⁰ Tracy Harmon, "Let's talk business in Pueblo: NAACP leader receives honors, InBank expands team and more," *Pueblo Chieftain*, March 3, 2024; Bayat, "Roxana Mack Honored: Elevating Pueblo's NAACP Chapter and Empowering Community."

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Previous documentation on file (NPS):

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

Primary location of additional data:

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

Historic Resources Survey Number (if assigned): 5PE.1228

10. Geographical Data

Acreage of Property less than one acre

(Do not include previously listed resource acreage.)

Latitude/Longitude

Datum if other than WGS84: _____

(Insert additional points as needed.)

1 _____
Latitude Longitude

or

UTM References

Datum:

NAD 1927 _____ or **NAD 1983** ☒

(Insert additional UTM references as needed.)

1 13 533685 4236298
Zone Easting Northing

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

The nomination boundary encompasses a 54' wide x 75' long area at the southwest corner of W. 8th Street and Elizabeth Streets in Pueblo, Colorado, containing the Eighth Street Baptist Church and shown on the boundary map that follows. From a beginning point at the northeast corner of the nominated area, the boundary extends 75' south along the west edge of the public sidewalk at Elizabeth Street, then turns west, extending 54' before turning north and extending 75' to the south edge of the public sidewalk along W. 8th Street. The boundary then turns east, extending 54' to the beginning point.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes the parcel historically defined as the north half of Lot 1 in Block 47 of the County Addition to Pueblo, purchased by the church in 1890. The boundary also includes an additional 10' of vacant land to the west and 10' of vacant land to the south of the building's documented footprint given that the church building was expanded to fill the full extent of the north half of Lot 1 with little to no setback from the lot lines in 1908. All of the land within the nomination boundary is currently owned by the church.

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11. Form Prepared By¹⁵¹

name/title Erika Warzel and Amy Unger

organization Clerestory Preservation [a joint venture between
Clerestory Preservation, LLC (Denver, CO) and Pine
Street Preservation (Alma, CO)]

date January 2024

street & number 1822 South Ivanhoe St.

telephone 303-847-5108

city or town Denver

state CO

zip code 80224

e-mail erika@clerepres.com / amy@pspreservation.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) or **Google Earth** map indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

¹⁵¹ *Funded by an Underrepresented Communities Grant from NPS to History Colorado.* This material is based upon work assisted by a grant from the Historic Preservation Fund, National Park Service, Department of the Interior. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author(s) and do not necessarily reflect views of the Department of the Interior.

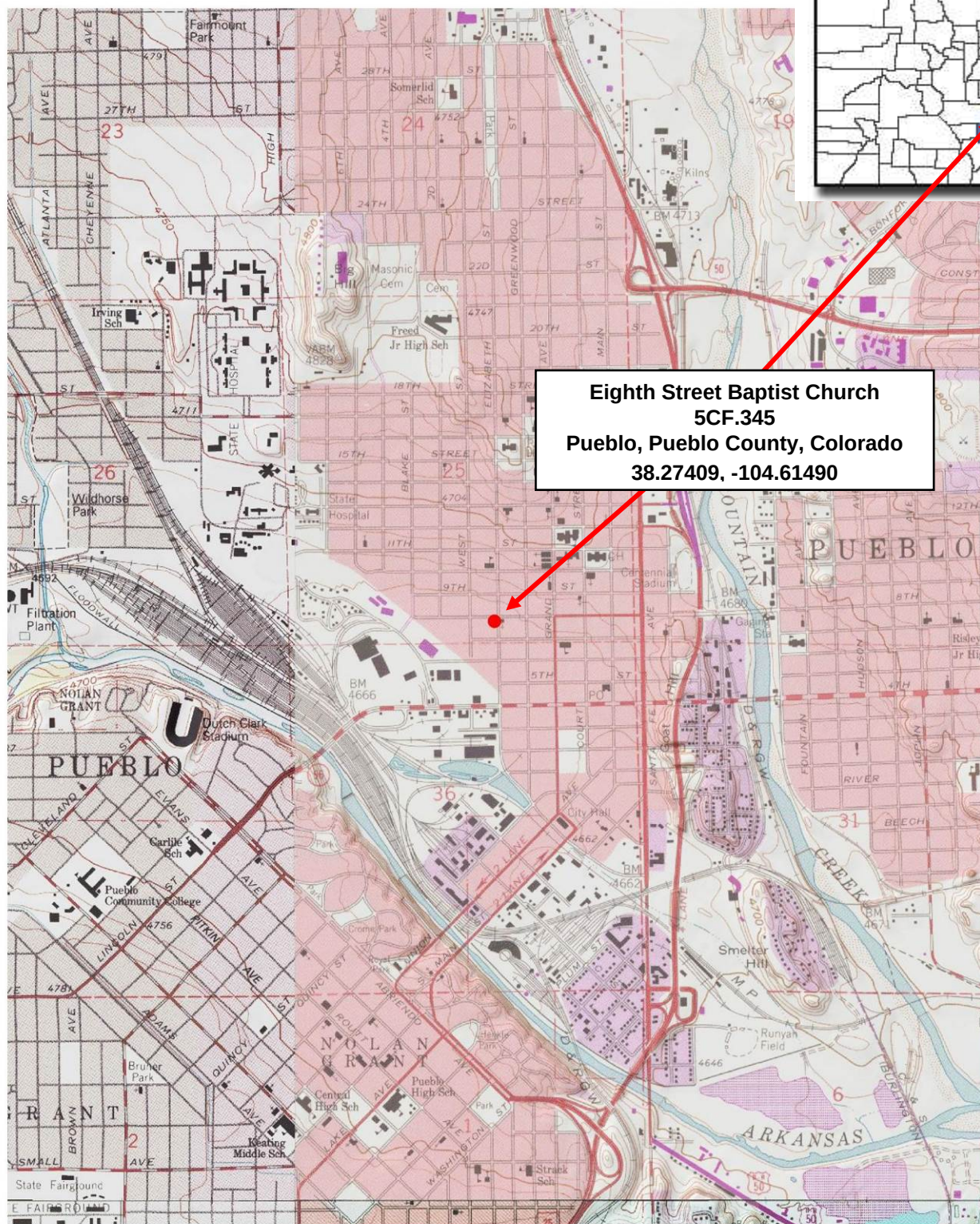
Eighth Street Baptist Church

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Topographic Map



Mercator Projection
WGS84

UTM Zone 13S



0.5 1.0 1.5 2.0 2.5 km

0.5 1.0 1.5 mi

Scale 1:24000 1 inch = 2000 feet



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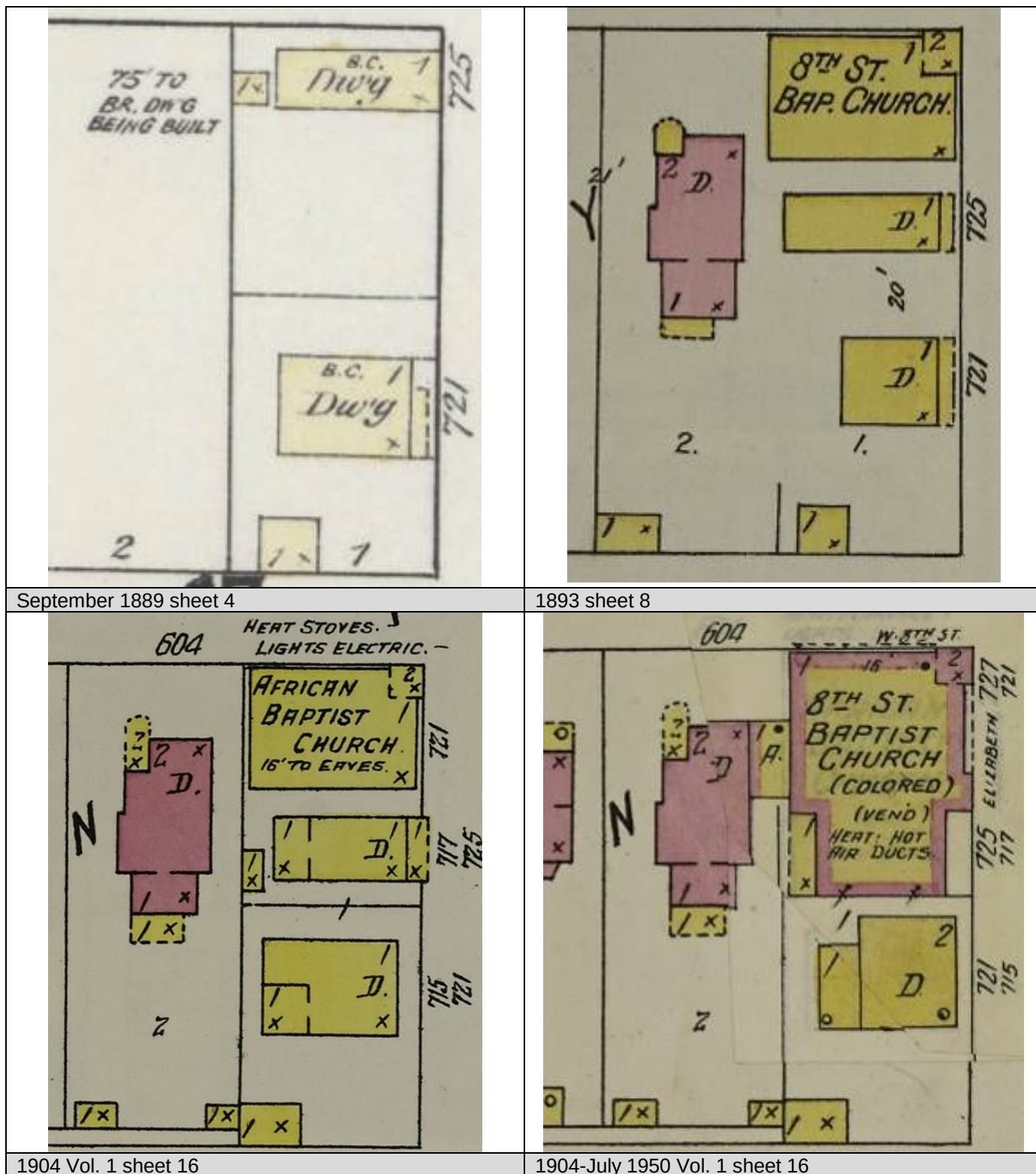
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Sanborn Map Comparisons



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Figure Log

1 of 25: Eighth Street Baptist Church ca. 1905. (Image included in site file held by History Colorado Office of Archaeology and Historic Preservation, original source unidentified; also reprinted in They All Came to Pueblo: A Social History)

2 of 25: Eighth Street Baptist Church congregation, June 15, 1905. (Image included in site file held by History Colorado Office of Archaeology and Historic Preservation, original source unidentified)

3 of 25: Eighth Street Baptist Church in 1926. (Pueblo Sunday Chieftain, January 3, 1926)

4 of 25: Eighth Street Baptist Church interior after completion of the church expansion and remodeling in 1908. Undated photo, possibly ca. 1920s or '30s. (History Colorado Office of Archaeology and Historic Preservation site file, 5PE.1228, original source unidentified)

5 of 25: Eighth and Elizabeth streets, Eighth Street Baptist Church at left. August 10, 1938. (Works Progress Administration/Pueblo City County Library District Special Collections, W-525)

6 of 25: Church member Eliza Boone, ca. 1890. (Denver Public Library Special Collections, X-21537)

7 of 25: Rev. J.B. Fields, a well-known orator and pastor, spoke a number of times at the church during the early 1890s on both religious issues and topics affecting the Black community. (Reprinted from Simmons, Men of Mark: Eminent, Progressive and Rising)

8 of 25: Rev. David Over led the congregation during expansion of the church building in 1907-08. (shamm63989/Ancestry.com)

9 of 25: Produced between 1935 and 1940, the Home Owners' Loan Corporation Realty Map of Pueblo, Colorado, graded Pueblo's neighborhoods based on racist criteria in a practice known as redlining. Neighborhoods populated by people of color were disproportionately graded C: Definitely Declining or D: Hazardous, which prevented individuals from receiving government-backed loans to purchase property in these areas. The predominately Black neighborhood surrounding the Eighth Street Baptist Church was graded "Hazardous," the lowest of the four grades. Robert K. Nelson and Edward L. Ayers, "Mapping Inequality: Redlining in New Deal America," <https://dsl.richmond.edu/panorama/redlining/#loc=5/39.1/-94.58&text=downloads>.

10 of 25: Map of 1960 census tracts showing areas containing the greatest numbers of African Americans clustered in southern Pueblo and the Bessemer neighborhood. Approximate location of Eighth Street Baptist Church noted. Census tract 3 in the northwest part of the city included Black persons in the institutional setting of the Colorado State Hospital. Source: Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 31. Map data and census tract boundaries from US Bureau of the Census, Pueblo, Colorado, Standard Metropolitan Statistical Area, Census Tracts, 1960, PHC(1)-123 (Washington: US Government Printing Office, 1961)

11 of 25: Angie Hull (left), Marsha Hughes, and Linda Wilson serve Thanksgiving dinner to the congregation and needy guests at the Eighth Street Baptist Church. November 25, 1991, photograph. (Brian Keisen/Daily Chieftain)

12 of 25: Eighth Street Baptist Church, June 1985. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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16 of 25: Eighth Street Baptist Church, June 1985. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

17 of 25: Eighth Street Baptist Church, ca. 1994. (History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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20 of 25: Eighth Street Baptist Church, ca. 1994. (History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

21 of 25: Main level floor plan.

22 of 25: Basement level floor plan.

23 of 25: Sanctuary. View toward foyer. 2019 photograph. Camera facing north. (Rev. Steve Mack)

24 of 25: Sanctuary. View toward elevated pulpit and choir seating at southwest corner. 2019 photograph. Camera facing northwest. (Rev. Steve Mack)

25 of 25: Sanctuary. View south toward ancillary spaces. 2019 photograph. Camera facing south. (Rev. Steve Mack)

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Figures



Figure 1: Eighth Street Baptist Church ca. 1905, east and north sides. (Image included in site file held by History Colorado Office of Archaeology and Historic Preservation, original source unidentified; also reprinted in *They All Came to Pueblo: A Social History*)



Figure 2: Eighth Street Baptist Church congregation, June 15, 1905. (Image included in site file held by History Colorado Office of Archaeology and Historic Preservation, original source unidentified)

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Figure 3: Eighth Street Baptist Church in 1926, east and north sides. (Pueblo Sunday Chieftain, January 3, 1926)



Figure 4: Eighth Street Baptist Church interior after completion of the church expansion and remodeling in 1908. Undated photo, possibly ca. 1920s or '30s. (History Colorado Office of Archaeology and Historic Preservation site file, 5PE.1228, original source unidentified)

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Figure 5: Eighth and Elizabeth streets, Eighth Street Baptist Church at left. August 10, 1938. (Works Progress Administration/Pueblo City County Library District Special Collections, W-525)

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Shaw, 

Cor. Sixth St., and Santa Fe Ave.,
PUEBLO, COLO.

Figure 6: Church member Eliza Boone, ca. 1890. (Denver Public Library Special Collections, X-21537)

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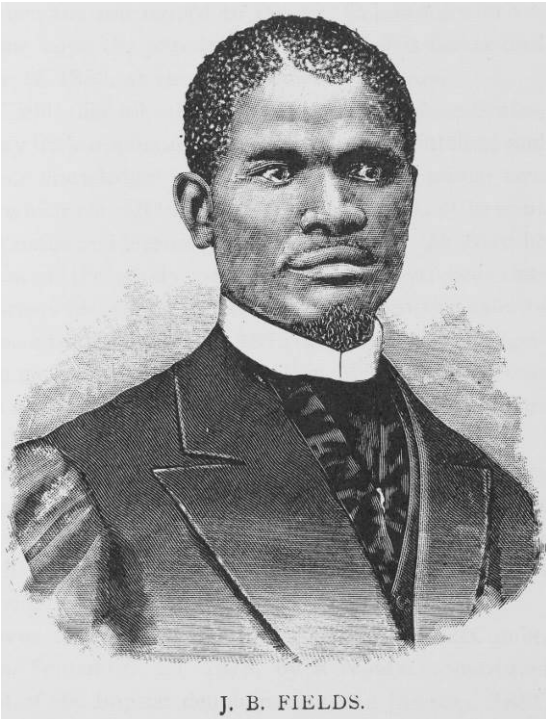


Figure 7: Rev. J.B. Fields, a well-known orator and pastor, spoke a number of times at the church during the early 1890s on both religious issues and topics affecting the Black community. (Reprinted from Simmons, *Men of Mark: Eminent, Progressive and Rising*)



Figure 8: Rev. David Over led the congregation during expansion of the church building in 1907-08. (shamm63989/Ancestry.com)

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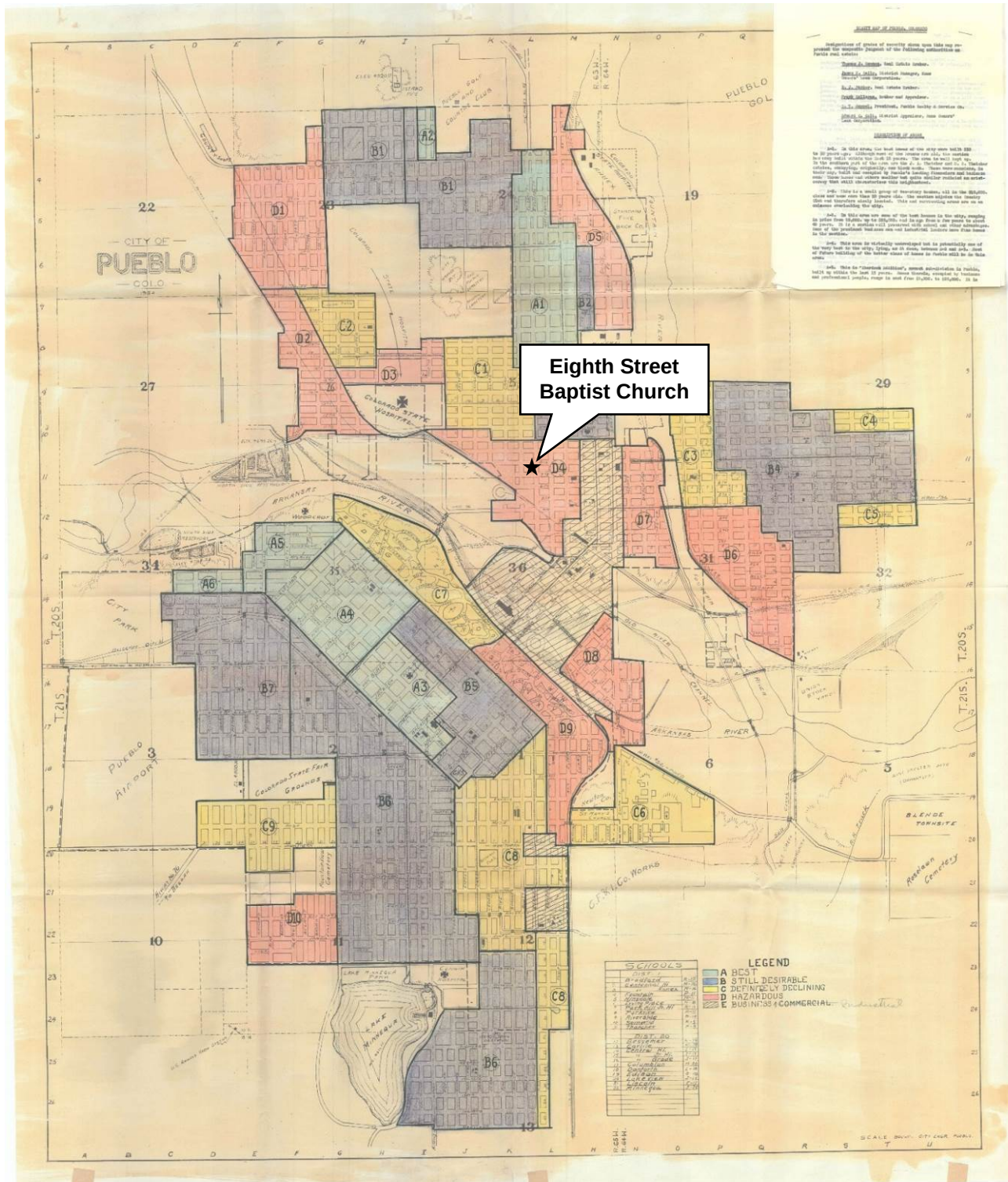


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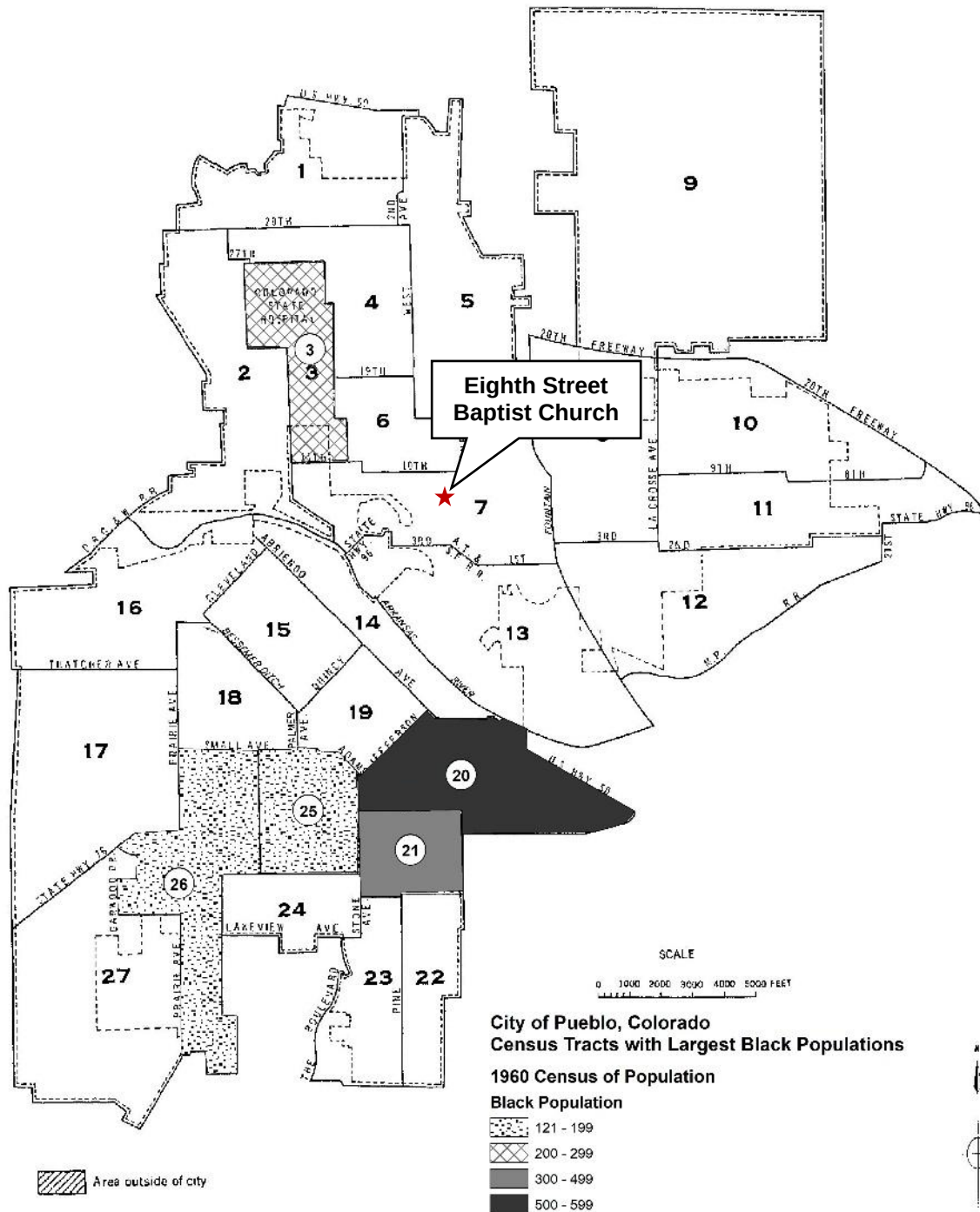


Figure 10: Map of 1960 census tracts showing areas containing the greatest numbers of African Americans clustered in southern Pueblo and the Bessemer neighborhood. Approximate location of Eighth Street Baptist Church noted. Census tract 3 in the northwest part of the city included Black persons in the institutional setting of the Colorado State Hospital. Source: Simmons and Simmons, St. Paul AME Church [Pueblo] National Register Nomination, 31. Map data and census tract boundaries from US Bureau of the Census, Pueblo, Colorado, Standard Metropolitan Statistical Area, Census Tracts, 1960, PHC(1)-123 (Washington: US Government Printing Office, 1961)

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Figure 11: Angie Hull (left), Marsha Hughes, and Linda Wilson serve Thanksgiving dinner to the congregation and needy guests at the Eighth Street Baptist Church. November 25, 1991. (Brian Keisen/*Daily Chieftain*, History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)



Figure 12: Eighth Street Baptist Church, June 1985, east and north sides. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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Figure 13: Eighth Street Baptist Church, June 1985, north side. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)



Figure 14: Eighth Street Baptist Church, June 1985, east side. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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Figure 15: Eighth Street Baptist Church, June 1985, south and east sides. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)



Figure 16: Eighth Street Baptist Church, June 1985, south side. (Jim Munch, Pueblo Department of Planning and Development/ History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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Figure 17: Eighth Street Baptist Church, ca. 1994, east side. (History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)



Figure 18: Eighth Street Baptist Church, ca. 1994, west and south sides. (History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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Figure 19: Eighth Street Baptist Church, ca. 1994, north and west sides. (History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)



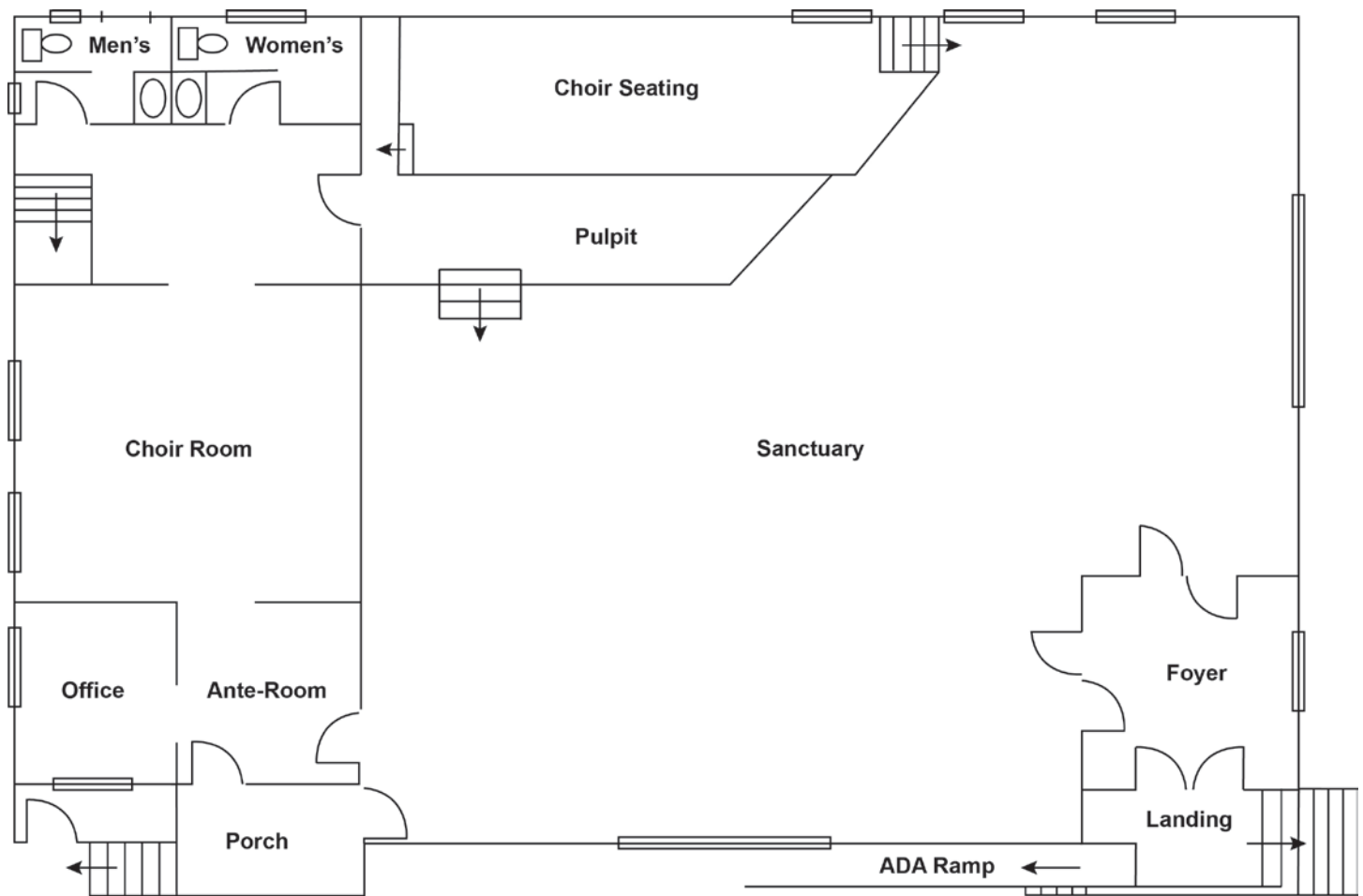
Figure 20: : Eighth Street Baptist Church, ca. 1994, south side. (History Colorado Office of Archaeology and Historic Preservation site files, 5PE.1228)

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Not to Scale

Figure 21: Main level floor plan.



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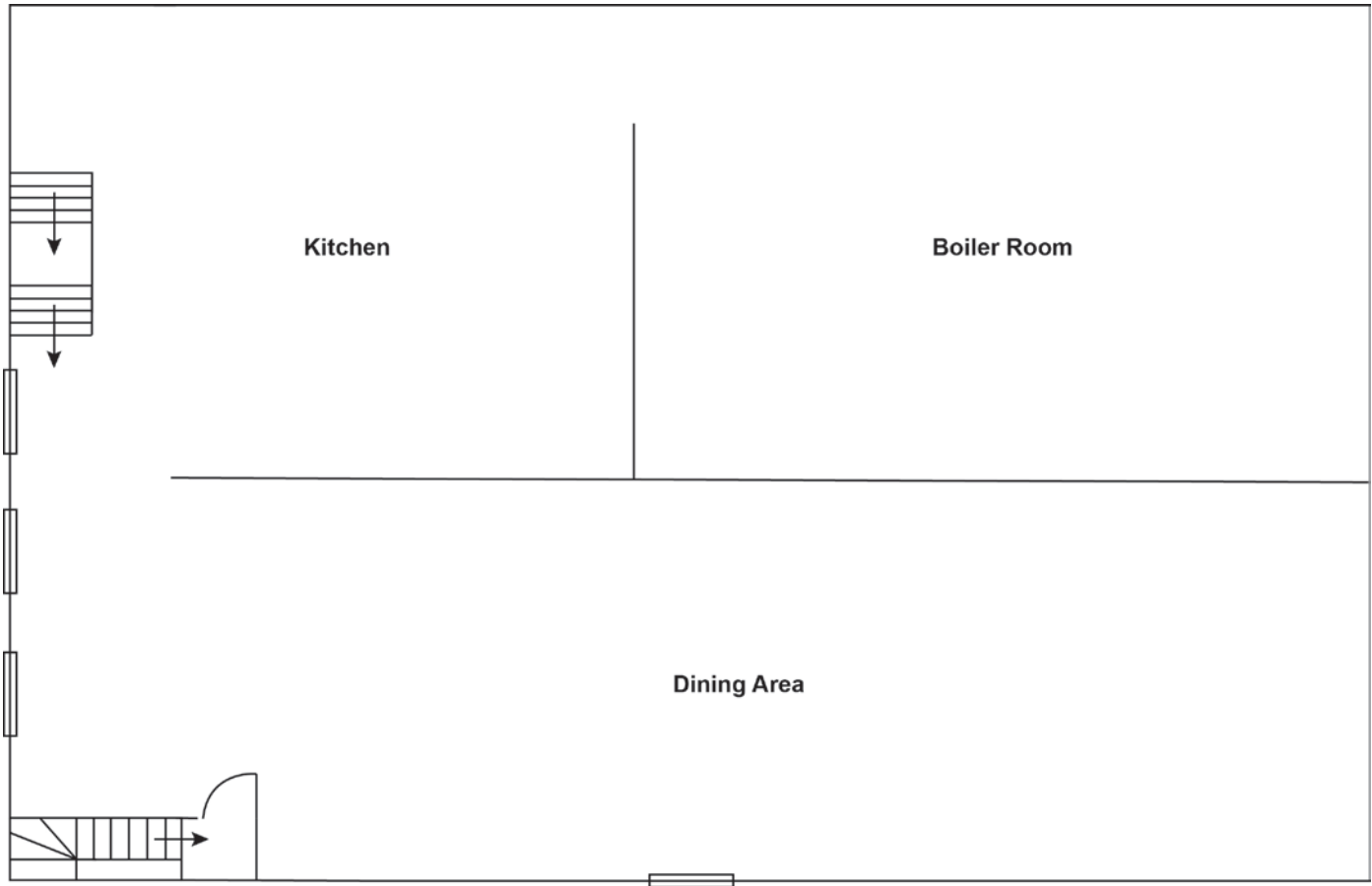


Figure 22: Basement level floor plan.

Not to Scale



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Figure 23: Sanctuary. View toward foyer. 2019 photograph. Camera facing north. (Rev. Steve Mack)

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Figure 24: Sanctuary. View toward elevated pulpit and choir seating at southwest corner. 2019 photograph. Camera facing northwest. (Rev. Steve Mack)

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Figure 25: Sanctuary. View south toward ancillary spaces. 2019 photograph. Camera facing south. (Rev. Steve Mack)

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Photographs:

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

Name of Property: Eighth Street Baptist Church

City or Vicinity: Pueblo

County: Pueblo

State: CO

Photographer: Amy Unger

Date Photographed: May 2023

Description of Photograph(s) and number:

1 of 10: Eighth Street Baptist Church and surrounding landscape. Camera facing northwest.

2 of 10: North side. Camera facing south.

3 of 10: East side. Camera facing west.

4 of 10: East and south sides. Camera facing northwest.

5 of 10: South side. Camera facing north.

6 of 10: West and south sides. Camera facing northeast.

7 of 10: West and north sides. Camera facing southeast.

8 of 10: Cornerstone. Camera facing west.

9 of 10: Church signage at northeast corner. Camera facing southwest.

10 of 10: Stained-glass window, east side. Camera facing west.

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.