



The City of Seattle

Landmarks Preservation Board

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LPB 195/23

MINUTES

Landmarks Preservation Board Meeting

City Hall

Remote Meeting

Wednesday, May 17, 2023 - 3:30 p.m.

Board Members Present

Matt Inpanbutr

Ian Macleod

Lora-Ellen McKinney

Lawrence Norman

Marc Schmitt

Padraic Slattery

Harriet Wasserman

Staff

Sarah Sodt

Erin Doherty

Melinda Bloom

Absent

Dean Barnes

Taber Caton

Roi Chang

Becca Pheasant-Reis

Acting Chair Ian Macleod called the meeting to order at 3:30 p.m.

ROLL CALL

051723.1

PUBLIC COMMENT

Written comments were received and sent to board for review.

051723.2

MEETING MINUTES

April 5, 2023
MM/SC/MI/MS

5:0:2 Minutes approved. Dr. McKinney and Mr. Norman abstained.

051723.3 NOMINATION

051723.31 Tolliver Temple Church of God in Christ
(former Sephardic Bikur Holim Synagogue)
1915 E Fir Street

Bishop Alvin Moore, Church of God in Christ spoke in support of nomination and appreciated Ms. Doherty's assistance. He said the congregation has been in Washington state for 100 years and was founded in a storefront at 21st and Jefferson. He said his aunts, uncles, cousins were all members of the church and its 100-year legacy of service. He supported preserving the building, its history and legacy. He said there are 11 other churches throughout the United States also going through this process. He said African American and Jewish communities lived in the same community and experienced the same segregation and this building means much to both. He said the building has experienced Bar Mitzvahs and Jewish ceremonies prior to Church of God in Christ ownership. He noted the importance to both communities of preserving both histories housed within this building. He said his grandfather's name is engraved on the side of the building. He said when gentrification happens, history is erased, and this building stands as locally and nationally important.

Pastor Kenneth Isabell said he was appointed pastor at Tolliver Temple in August 2022 and though he came into this church later, he came in. He said he has been part of the Church of God in Christ for the last 37 years and is the fourth in succession following Pastors Tolliver, James, and Jenkins. He said it is an honor to serve the church. He said a lot has disappeared from the area and this church has stood the test of time. The church purchased the building in 1963 and is going strong. He supported designation and said a lot of saints have come out of this church and they are smiling from Heaven today to see this process taking place. He said it seems like God has placed him here to finish things that were already in place before he got hereto the church. He said that a large Jewish congregation gathered in front of the church last Sunday and he went out and prayed with them and shared with them before the service.

Sara Martin, SJM Cultural Resource Services wrote and presented the nomination report and acknowledged Edith Harrison, Rose Wallace-Croone, Jamie Merriman-Cohen, and Stuart Eskenazi. She provided context of the neighborhood and site and noted other landmarks nearby including Garfield High School, Douglass-Truth Library, Washington Hall, Langston Hughes Performing Arts Institute, and Mount Zion Baptist Church. She described the building arrangement as a two-story rectangular plan with the sanctuary occupying most of the space. She said the Modern Romanesque building is intact; she noted Art Deco influences at the corners and entry bay. The building is wood framed, brick clad, with a concrete foundation. The east elevation exhibits cast stone Star of David and stone blocks engraved with

the names of those instrumental in the building's history. She noted the taller windows looking into the sanctuary space and said the rear of the building overlooks the parking lot. She said the primary facade is on the north side where she noted the carved Star of David, semi-circular arch, basketweave pillars and column capitals. She pointed out original lights in the lobby and the original proscenium arch in the sanctuary with its gold painted trim and rope motif. Original theater style seating has been replaced by pews. She noted the social hall on the second floor.

Ms. Martin said the Coast Salish people are the first known inhabitants of present-day Central Area. The Lake People (Xatchua'bsh), a band of the Duwamish, lived in settlements ringing the shores of Lake Washington, including the area that we now recognize as the Central Area. Carson Boren and Henry L. Yesler were the first white settlers to take possession of land in the Central Area. In the mid-1800s the Central Area was logged; the elevation of the Central Area's hills was used to skid the logs down to Henry Yesler's sawmill at the western terminus of Mill Street, later renamed Yesler Way. In 1882, Yesler filed Land Claim No. 42 for a tract of land in the Central Area. By 1884, transportation services were provided by a wagon line that ran daily between downtown and Lake Washington on Jackson Street. Seattle's first cable car line opened in 1888 and traveled east from downtown along Yesler Way to Lake Washington, returning west along Jackson Street. The streetcar line opened up the area to development. Yesler platted portions of his land claim as the H. L. Yesler's First Addition, filed on October 7, 1882. Tolliver Temple is located on Lots 9 and 10 in Block 21 of this plat. A working-class residential neighborhood quickly grew around the streetcar. Churches, synagogues, hospitals, schools, fire stations, and a public library were built in the Central Area around the turn of the century.

William Brust was the architect; the subject building is the most intact of all his religious buildings that are still standing. He designed a lot of Lutheran churches; this is the only synagogue. Brust had his own firm in 1927, in 1929 he contracted with the Jewish congregation for this building.

Ms. Martin talked about the demographics and settlement patterns of the Central Area and how they were shaped by discriminatory laws. Jews and African Americans had limited options where they could live or own; the Central Area was it. She provided demographic maps showing a snapshot of concentration of Jews and African Americans in the Central Area. She said Ashkenazi Jews arrived from central and eastern Europe in the 1860s. Sephardic Jews immigrated between 1898 and 1933.

Ms. Martin reported Abraham Maimon arrived in 1911 from Turkey and was instrumental in growing the congregation. The Ladies Auxiliary and the Building Committee raised funds through donations and the building was dedicated in September 1929 with Maimon leading the dedication ceremony. Maimon died in 1931. In 1944, Rabbi Solomon Maimon, the son of Rabbi Abraham Maimon, was hired as the first fulltime Rabbi the congregation had since the passing of his father in 1931. Rabbi Solomon Maimon was the first Sephardic person to earn rabbinic ordination in the U. S. He spoke fluent English, Hebrew, Ladino, and Yiddish, which

gave him broad appeal in the Sephardic and Ashkenazi communities. Hugely influential, Rabbi Maimon kept the congregation deeply rooted in its Sephardic traditions while actively engaging in modern, post-World War II American life. Among the many accomplishments during his 40-year tenure, Rabbi Maimon was instrumental in establishing the all-day Seattle Hebrew Day School, youth programs, adult education, and the overnight Sephardic Adventure Camp. Ms. Martin said the congregation thrived through the 1960s when they moved to a new synagogue in Seward Park. She said it was one of two Sephardic Jewish synagogues in Seattle. She said Seattle has the third largest Sephardic Jewish population in the United States.

Ms. Martin said that at the dawn of the 1960s, Bishop Lafayette E. (L. E.) Tolliver was in search of a new worship space for his growing Church of God in Christ (COGIC) congregation. This tight-knit, multigenerational, African American congregation had long worshipped out of a storefront church he owned at 424 21st Street, near the southeast corner of 21st Avenue and Jefferson Street in the city's Central Area. When the synagogue at 20th and Fir was vacated in 1963, it offered Tolliver and his congregants an opportunity to move to a bigger building within the same neighborhood and without the expense of constructing a new facility. They opened their new house of worship, which soon came to be called Tolliver Temple, with a week of dedication services in early January 1964.

Rose Wallace-Croone appreciated Ms. Doherty's support throughout the process. She said she is the executive director, and also founder of the African American advocacy group and a consultant. She also serves as a historian for her family, which is the Byrd family in Washington. The story begins in 1941 as so many moved here from Texas, her aunt with her husband, and they were stationed in Fort Lawton, which was a predominantly segregated Army facility at the time, and she wrote back to Ms. Wallace-Croone's grandmother and grandfather and said there are plenty of jobs and it is wonderful here. She said her mother along with 10 of her siblings came with her grandmother and grandfather in 1943 to Washington and they were members of the Church of God in Christ. She said her grandfather passed away in 1955. She said her aunt and her husband attended the church at 21st and Jefferson. Her uncle is still alive at 93. He is an original trustee of the facility and the person that found the subject property and was a part of the trustee board that assisted in purchasing it. Bishop Tolliver at that time was a wealthy man, and he had the capital, and he purchased the property outright. Because at that time due to prejudices, most Black congregations could not purchase their own properties because they didn't have the capital to do. So, Bishop Tolliver purchased it, quit claim deeded it over to the members and they in turn took on that mortgage. Ms. Wallace-Croone said they did not pay the church back in his lifetime, but they did pay back his widow and they burned the note in 1977. She said she is a former member and was born dedicated in that church. Her pastor was Pastor Superintendent James, and in this particular church she witnessed them serve in various communities and serve in various ministries. The church was a 600+ family church, not *member, family*. They served District Number 2 under Superintendent Green, and had convocations there. Her mother and aunts and family members are featured on some of the documents provided. She said she was born in 1971, and noted her mother Mrs. Wallace, saved

everything. And said because she was a late child, she went everywhere with her mother and knew almost everyone shown in the pictures personally. The church began to evolve as a community, but it never lost its faith. It never lost the love that it had in the community. She said it was incredible to witness all of what transformed in the 1970's and 80's, and even through the drug stages in the 1990s, the church held strong. She said it has influenced so many, and noted the love that is provided through the feeding ministry, the evangelism ministry, the prayer ministry, and the homeless ministry. It looked very different then because the church was the source. She said it was a nucleus and it provided hope to families, because during the great Black migration between 1910 and 1970, so many families came from down south, as former sharecroppers, former tenants, and as farmers. She said coming to this state, they had to adjust, and Tolliver Temple was one of the places that families could find to adjust to city life. She said she heard that so much when growing up, and they were able to find homes. She said Bishop Tolliver co-signed loans for so many people to have homes, and purchase homes in the Central Area, and helped other members find jobs just by word of mouth. So many were able to go to UPS and the Boeing Company to work, and others to become longshoreman, and be able to provide for their families, and send them to college. They were able to find and start businesses. This church, and the love of the individuals that were in this church was incredible. She said she is a product of the Central Area and attended historic Colman School, which is now the African American museum. She said she graduated from Garfield High School and was part of the bussing system. She said her mother graduated from Garfield in 1956, and went to school with Regina (from the Bikur Holim Synagogue), who is still living. And 27 years ago, her mother had a conversation with Regina because they stayed in contact and she asked her mother how the church was doing and asked if they could come and visit. And this forged a friendship where they came to visit the church (former synagogue) every year. She said her mother got sick in 2018, but Ella Jenkins continued that friendship. She said the relationship forged between her mother and Regina started this. She said she was so appreciative of the love that they had amongst the communities that brought them to this point during a time when it was unheard of. She identified herself in photos in Sunday school class and at her wedding, both in Tolliver Temple. She said it continues on in the tradition of love and hope, and it is her prayer that Tolliver Temple will continue to be that beacon of light in the community, where people can come and hear the word and it's transformative, and they feel the love and they feel grace. And it's a place of safety, and it's a place of worship where all are included. It's inclusion not just for one group or one set but we remember those that paved the way that stay connected to those communities because it's amazing how a conversation can spark something so great as this.

Ms. Martin said the report demonstrates that the property involved embodies all these layers of significance that are associated with these two independent Seattle communities, and it is reflective also of the broader demographic trends that shaped the Central Area. She said the property meets all six designation standards; she noted the landmarks staff recommended that as well. She said under Criterion A, the property is associated with the broad discriminatory laws and real estate practices that shaped the cultural landscape of the central district, having a significant effect on the communities and on the city. Regarding Criterion B, she said

it's associated with a few significant individuals: Rabbi Abraham Maimon, Rabbi Solomon Maimon, as well as Bishop Lafayette Tolliver. She said they were significant leaders in their communities but also well beyond the religious sphere. Under criteria C she said the building is associated in a significant way with the spiritual, cultural, and intellectual importance of this as a part of Jewish community as well as the African American Church of God in Christ community here in Seattle. Under Criterion D it embodies the distinctive characteristics of that modern simplified Romanesque style with Art Deco stylistic influences as well. Under Criterion E, she said it is an outstanding work of architect William Brust and it is his only design of a Jewish synagogue. It is significant because of its prominence of spatial location, its age, scale, as well as being an easily identifiable feature in the surrounding neighborhood and meets Criterion F.

Board Comments:

Dr. McKinney thanked the presenters for making this application because one of the things that has been happening in the Central Area – she said she does not call it the Central District - that's the gentrified term - but in the Central Area is that Black churches have been disappearing. Black churches that were historic have been disappearing, and they've been replaced by things that are not necessarily going to be meaningful, except as a place for people to be housed or for there to be some kind of commercial enterprise. She said she grew up in Madrona. Her father was minister at Mount Zion Baptist Church which has landmark status because it was important for the building to be preserved because of the stories that are there. She said what is different about this kind of presentation from some others is while we're talking about a structure, we're talking about a structure that has shepherded and protected people in a spiritual sense. People sometimes with different racial and ethnic identities, as has happened here. Dr. McKinney said when she was growing up, Madrona was Jewish, and Japanese, and Black. She said she went to the Hebrew School across the street from Garfield for a year. She said all of these elements are important, and the other thing that wasn't mentioned but that is important for people to know is that when people move from wherever else they were (primarily from the south), during the several great migrations they tended to settle in a church. She said one church might have a Texas- Arkansas population. Another one might have a Georgia-Mississippi population and those traditions can be somewhat different. One of the things that her father used to be able to do was he could tell where a person was from originally, by how they sang Amazing Grace. Dr. McKinney said it is vital that a place like Tolliver Temple with its Sephardic history, Black community history, and the work that they did together during the civil rights era is recognized. And that people who live in the community now, whether or not all of them are part of that history, should be made to know that history, which can happen with this kind of Landmark application. She thanked the church representatives for not just putting in an application, but for telling a story. She said it was very clear as each of them spoke from their different perspectives, that the meaning of this building, and the souls that have passed through there to each of them, makes this story much richer.

Ms. Wallace-Croone said that she remembered Dr. McKinney's father, Reverend McKinney preaching at Tolliver Temple, and that she sang for him. She noted that Reverend McKinney preached at her aunt's funeral.

Dr. McKinney said she was there.

Mr. Macleod appreciated Dr. McKinney sharing her connection with this property.

Mr. Norman noted the Star of David on a Black church and the people who came together to talk about this building. He said the cross section of stories and the cultural elements alone are so strong with this building, and that the building represents that. He said the building is intact and precious. He appreciated the presentation and supported the nomination.

Ms. Wasserman noted the rarity of nominating something on all six criteria. She said there are so many churches in the city that don't speak up for landmarking them and they go away and become big holes in the ground. She commended the nominators and said they had done a beautiful job. She appreciated the history and the way it bridges various cultures. She supported the nomination and appreciated that the Staff Report includes the interior of the sanctuary.

Dr. McKinney supported the nomination based on all six criteria.

Mr. Schmitt supported nomination and noted the different communities represented and the mingling of faiths. He noted the stories that have been gathered and said it is an important part of history.

Mr. Inpanbutr appreciated Dr. McKinney's comments. He appreciated the public comments received. He supported the nomination.

Mr. Slattery supported the nomination and said it is an amazing story and history. He said it means a lot to all.

Mr. Macleod supported the nomination. He thanked presenters and congregants who wrote letters of support. He said it is wonderful to have such support. He said the building is unique and special. He said the board tends not to see a lot of churches, and this is special to hear about the specific people who use and congregate in this building, rather than just the people who built it. He noted the long connection the congregants have with this property. He noted what Dr. McKinney said about how massively important socially properties like this were, and continue to be for neighborhoods. He appreciated hearing the stories and being able to support this landmark nomination.

Action: I move that the Board approve the nomination of the Tolliver Temple Church of God in Christ at 1915 E Fir Street for consideration as a Seattle Landmark; noting the legal description in the Nomination Form; that the features and characteristics proposed for preservation include: the site; the exterior of the building; the interior of the sanctuary; and exempting all elements of the building and site that are

liturgical in nature; that the public meeting for Board consideration of designation be scheduled for June 21, 2023; that this action conforms to the known comprehensive and development plans of the City of Seattle.

MM/SC/HW/MS 7:0:0 Motion carried.

051723.4 CONTROLS & INCENTIVES

051723.41 University of Washington Anderson Hall
3715 W Stevens Way NE

Ms. Doherty reported the agreement was signed. She said the site was defined by dimensions shown on Attachment A; controlled elements are identified as well. She explained 2.C.1-4 regarding mature tree language and noted Tree #5922, a California Redwood is a very important tree. She reviewed 2.g, 2.h., and 2.i. She said item 2.r allows for interior art. She said administrative review is available for specific items such as interior features or minor site alterations.

Mr. Schmitt asked about review of plantings.

Ms. Doherty said the language was added so the board does not have to review every new tree. The university is required to maintain trees and shrubs so as not to obscure visibility of landmark features. She said the UW is typically careful about plantings and species selection.

Action: I move to approve the Controls and Incentives agreement for the University of Washington Anderson Hall, 3715 W. Stevens Way NE.

MM/SC/MS/HW 6:0:1 Motion carried. Mr. Inpanbutr recused himself.

051723.42 Horton House
627 14th Avenue E
Request for extension

Ms. Doherty explained the request for six-month extension as the owner considers their options.

Action: I move to defer consideration of Controls and Incentives for the Horton House, 627 14th Avenue E for six months.

MM/SC/MS/HW 7:0:0 Motion carried.

051723.43 líq'təd / Licton Springs Park
9536 Ashworth Avenue N
Request for extension

Ms. Doherty explained the request for a six-month extension. She noted the challenge of Seattle Parks and Recreation ownership and Seattle Public Utilities infrastructure running beneath the property, and their ongoing negotiations of a separate agreement for the property. They asked for additional time to complete that before completing the C&I Agreement.

Mr. Macleod commented on the complex hydrology of the property.

Action: I move to defer consideration of Controls and Incentives for líq'tad / Licton Springs Park, 9536 Ashworth Avenue N. for six months.

MM/SC/MI/HW 7:0:0 Motion carried.

051723.5 BOARD BUSINESS