

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Peoples City Mission
other names/site number Rose Kirkwood Brothel/Mission Arts Building L13:C08-225

2. Location

street & number 124 South 9th Street not for publication
city or town Lincoln vicinity
state NE code NE county Lancaster code _____ zip code 68508

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:
___ national ___ statewide **x** local

Signature of certifying official/Title _____ Date _____

State or Federal agency/bureau or Tribal Government _____

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

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other (explain: _____)

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- 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
		Sites
		Structures
		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

None

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Commerce/Brothel

Domestic/Institutional Housing

Current Functions

(Enter categories from instructions.)

Commerce/Professional

Domestic/Multiple Dwelling

7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and Early 20th Century American
Movements/Commercial Style

Materials

(Enter categories from instructions.)

foundation: Brick

walls: Brick

roof: _____

other: _____

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

Peoples City Mission is a two-story brick structure, 40 feet wide by approximately 100 feet deep, located in downtown Lincoln, Lancaster County, Nebraska. In 1903 the west (front) half of existing brick building was constructed with a full basement, replacing an earlier wooden structure built in 1868. A brick addition was made to the east (rear) of the building doubling its size in July 1929. The principal, west façade is organized symmetrically in three bays with a center entrance. It displays in truncated fashion the base/shaft/cornice organization of a Commercial Style structure. The building occupies 40 feet of a 50-foot wide lot, providing a 10-foot access/passageway on the south side. The interior of the building retains little evidence of its original function as a brothel or its early conversion to and expansion as a “mission” or settlement house, but the exterior is entirely recognizable from its appearance in early photographs of its use as Peoples City Mission.

Narrative Description

The former Peoples City Mission at 124 South 9th Street in downtown Lincoln, Lancaster County, Nebraska was built in 1903 as a two-story, flat-roofed, brick brothel, replacing a two-story wooden house of prostitution that had operated on the site since the 1870s. The building’s west, principal façade stands at the property line, as do the adjacent buildings north and south on the block. To the north of the building is a 16-foot-wide alley and on the south is a 10-foot-wide private passageway, historically and currently providing access to a side entrance, as well as providing the opportunity for fenestration on the south façade.

While only a modest two-stories tall, the three-bay façade is organized in the manner of the Commercial Style with a strong base, “shaft,” and cornice. The visible portion of the basement/foundation was faced with chipped face bricks, (now covered with stucco but still visible in some areas), topped with a stringcourse. Above that foundation, the west façade is pressed brick in running bond. Paint was chemically stripped from the brick in the 1990s. The first story serves as the “base” of the composition, flanked with wide corner piers topped with corbelling. The central bay has a narrow center entrance set in a brickwork frame. Originally the entrance was raised, with circular steps extending beyond the property line. During the Mission’s tenure in the building the entrance was lowered to sidewalk level and the stairs were accommodated immediately inside the doorway. Early photos also show an arched top to the entrance, since modified to a rectangular enframement. Window openings flank the doorway, with wide center panes topped by transoms, flanked by narrow, double-hung side sash. The original sash were lost in early remodeling’s, then the original configuration was reinstated in the rehabilitation of the 1990s. The first floor windows are topped with a continuous band of shallow corbelling, emphasizing their width. The second story has a narrow center window with a wrought iron balcony and paired double - hung windows in the side bays, which are framed with narrower piers. Topping the second floor bays is corbelled brickwork expressed as dentils. All of the detailing establishes the second floor as the visually lighter “shaft” characteristic of a Commercial Style building’s upper story (or more typically, multiple stories). Early photos again show that the second story window configuration and a wooden balcony were key elements of the original design, which guided

the rehabilitation effort. Topping the main façade is a bold pressed metal cornice. The original cornice was more ornate but had similar profile and scale.

A 16-foot-wide alley adjacent to the Mission on the north allows windows on both stories along that secondary façade. The openings are all topped with rowlock arches of three courses on the first story and two on the second. The south façade is held back ten feet from the south property line, allowing a private passageway to an entrance on that side. Originally, the passageway had a wall and doorway at the sidewalk's edge; now a wrought iron gateway provides a more inviting entrance, while indicating the private ownership of the passageway. Still visible on the south façade are the faint words "City Mission" painted across the top of the building. The south façade resembles the north in most characteristics—common brick, rowlock arched openings, and a clear demarcation between the west 1903 building and the east 1929 addition, both in the brickwork and in a modestly higher roofline. The original portion had such an entrance towards its east end, since partially in filled with brick and replaced with a window. The 1929 portion retains a south entrance near the junction of the two phases of construction, which remains the primary current entrance to the building. The older portion shows no bonding courses, while the addition is of 7:1 common bond.

The building is currently entered by the public via the south passageway and entrance, which opens to a lobby space. On the east side of the lobby are entrances to studios. On the west is one of two staircases, a small kitchenette, and a central hallway leading to galleries and studios in the west half of the building. The building offers a total of ten studios. The hallway ends at the steps at the west (front) entrance. Parallel that hallway, and rising from west to east, is the second staircase to the upper story. The second story is configured much like the first, with a central hall flanked by studios on the west half, and an upper "lobby" near the center (at the top of the second staircase) which opens onto the entrances to two apartments which divide the east half of the building, which was indicated as "men's dormitory" on the 1929 plans. A one-story addition at the east end of the building provides a garage and carport on ground level and a deck for the dwellings on the second level. Little historic finish is apparent on the interior, except for much-patched and now refinished wooden flooring. The basement provides storage space and reveals rubble limestone foundations on the older west portion, and concrete foundations on the east Mission addition of 1929. That east portion also includes tiled spaces of former shower rooms. Also retained in the basement is a 5'x5' decorative, pressed metal ceiling that was found above a drop ceiling in the east entry hall, which by its decorative motifs likely dates to Rose Kirkwood's brothel.

Peoples City Mission occupied the building eight decades and during its tenure the west façade was painted white, the cornice and balcony were removed, and the original fenestration was in filled with one-over-one sash. The renovation by the current owner in the 1990s upgraded the windows (informed by the design configuration during the early Mission period) and reinstalled missing features such as the balcony, cornice, and passageway gate in simplified fashion. While the building has seen dramatic changes in use over its years of service, and has lost integrity of interior spaces, the exterior retains its essential integrity of location, overall design, and key features. It still communicates its original bold, even flagrant construction as a substantial brick storefront offering an illicit service just around the corner from Government Square, and its subsequent "reformation" as a Christian service facility for poor and immigrant residents.

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.)

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

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.

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.)

Social History

Period of Significance

1903-1962

Significant Dates

1903, 1910, 1929

Significant Person

(Complete only if Criterion B is marked above.)

n/a

Cultural Affiliation

n/a

Architect/Builder

Edwin H. Burr/1930 addition

Period of Significance (justification)

While this site historically was occupied by a brothel for about thirty-three years, the original two-story home was replaced when Rose Kirkwood demolished the house in 1903 and built the two story brick structure that is sitting there today. In 1910 the property was sold to the Peoples City Mission which opened their doors to the public later that year. In 1929 they expand the building east for additional rooms. They moved to a new home at 110 Q Street in 1987. The end date of the period of significance recognizes the 50-year timeline for NR properties.

Criteria Considerations (explanation, if necessary)

Criteria Consideration A acknowledges that Peoples City Mission had a strong Christian emphasis; however the building derives its historic significance both from its original function as a brothel and especially from the community effort to extinguish that use and instead serve the poor and immigrant residents of Lincoln—a humanitarian purpose.

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Statement of Significance Summary Paragraph

The Peoples City Mission building is significant on the local level under criterion A in the area of social history for its establishment as a brothel showing the life ways of Lincoln's social groups and for the transformation into a settlement house which promoted the welfare of society. The building embodies the political and social values of the early 1900's and the cessation of the local red light district as an overt place of illicit activity. While the function of the Peoples City Mission was rooted in religion, it accomplished broader social purposes of extinguishing the community's most flagrant brothel while serving social needs.

Narrative Statement of Significance

Lincoln's "Burnt" (red light) District—1870s-ca. 1910

Documenting the scope and location of an illicit activity such as prostitution in the City of Lincoln is challenging, as typical sources such as city directories and deed records are largely silent or obscured by pseudonyms or simple omissions. However, by correlating multiple sources it is apparent that the building at 124 S. 9th was not only built as a brothel and so used for several years, but it also occupied a key location much longer in that use, and is a rare remnant of a fairly extensive late nineteenth and early twentieth century "red light" district.

Early Lincoln newspapers contain fairly frequent references to "soiled doves" or "disorderly houses," sometimes with specific names or addresses. Most of these locations clustered on the southwest edge of the downtown district, from approximately 12th Street on the east to 7th Street on the west, mostly south of O Street or in the vicinity of the railroad depot (7th & P Streets). Several mentions of the 1890s referred to "the burnt district" in these articles. It is unclear which one of Lincoln's many early fires might have prompted that name.

The 1880 U. S. Census identified the occupation of only a few women as "prostitutes," with one notable exception—"Lydia Stewart" and five other women occupying 124 South 9th Street. Further information on that house is provided in the next section. More expansively, the 1891 Sanborn fire insurance atlas of Lincoln identified two small frame buildings on S. 6th Street between M and N Streets as "ill fame," and the two residents of those places identified in the 1890 directory can be traced through the city directories from the early 1880s to the late 1890s at many different addresses—south of O St., between 6th and 11th Street. Furthermore, that atlas labels several buildings in the emerging industrial district between L and N Streets, 7th to 9th Streets, as "female boarding" houses. Since they are not identified as "ill fame," one might argue they were exactly as listed—boarding houses for women. However, those addresses correspond to several of the dozen addresses listed in an 1891 newspaper article about "disreputable places"—including Lydia Stewart's (by name). The 1903 edition of the Sanborn identifies fully 15 houses in that same vicinity as "F.B." and several more of those correlate with the 1891 list, so that atlas can be regarded as the fullest contemporary mapping of likely brothels in Lincoln. Four other residences identified on the 1903 Sanborn as "D[wellings]" are known to have been brothels as well, based on directory addresses of known madams. These include Rose Kirkwood's place at 124 S. 9th.

The "Lydia Stewart"/Rose Kirkwood Brothel

"Lydia Stewart" was probably the most conspicuous operator of a house of prostitution in early Lincoln, as indicated by the 1880 census and very explicit obituaries at the time of her death in 1893. Deed records indicate Mary E. Wallace acquired Lot 13 of Block 54 in 1873. The lot was originally built and owned as a residence for L.A. Scoggin and was one of the first thirteen homes to be constructed in Lincoln. It appears on a map depicting Lincoln in 1868, created by members of the Old Settlers Association. Lydia Stewart, not Mary Wallace, was listed in city directories of the 1880s at 124 S. 9th, without an identified occupation. At the time of her death in August 1893, newspaper articles stated clearly that the madam Lydia Stewart was Mary Wallace, with an estate estimated to be worth \$20,000 to \$30,000. Her obituary mentions the adoption of Margaret Klotz who was left orphaned as a small child. Lydia sent her to live with neighbors, Mr. and Mrs. Hunt, and kept her profession a secret. She later sent Margaret to a catholic convent in the east to be educated; reportedly Margaret did not learn of her mother's livelihood until her marriage in June 1889. Lydia/Mary's estate originally was willed to her sister Annie G. Bailey, but her daughter Margaret contested the will and won. There is no evidence that she operated the house as a brothel or lived in Lincoln during her few years of ownership in the 1890s. However, the house was eventually sold to Rose Dillon in 1899 and the 1900 census lists "Rose Kirkwood," occupation "Lady," and seven other "ladies" occupying the house. Another household listing in that census by the same enumerator referred even more explicitly to a "Madam of Sport" and several residents as "Lady of Sport," strongly suggesting 124 S. 9th was still operating as one of several brothels in Lincoln. (Both of those brothels included in the household an African American woman as a servant, suggesting a level of prosperity beyond that of Lydia Stewart in 1880.) In 1903, Rose

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Kirkwood replaced the old wooden house with the larger (40'x60'), two story brick structure that is the original part of the extant building. Probably Rose Kirkwood was Rose Dillon, as deeds show Dillon's ownership continued until 1909. The use as a brothel probably continued at least until 1907. The directories showed continuous occupancy by at least one of the same "Ladies" of the 1900 census through that time.

Solving the Problem of Prostitution

Much insight into prostitution in Lincoln has been gained from the memoir of Josie Washburn, a former Lincoln madam who left the world of vice in 1907. Washburn sought to explain why women entered prostitution during the nineteenth and early twentieth century, pointing out that the number of single women living and working in cities increased dramatically. They were working long hours for little pay and would oftentimes become prostitutes to support the little earnings they had. Many reasons forced them into illegitimate employment such as husbands leaving them, the need to support ill parents, or a tarnished reputation from a man that misled her.

Much of Washburn's account focuses on the exploitation of prostitutes by public officials. She estimated that for a monthly "fine" of \$14.70 to \$29.70 for a madam and \$5.70 to \$9.70 for prostitutes, they were allowed to operate. Washburn suggested that these fines were intended to go to a school fund, but instead often were simply bribes. Anyone unable to pay was jailed until someone paid for her. If they sought to make an example of them or to get more money they would sometimes pile all the ladies into a wagon and parade them through the streets. When pressured to cease this extortion, officials could pressure madams on the issue of unlicensed sale of alcohol and levy even larger fines. In Washburn's frustrated view, brothels were "one of the most valuable institutions of modern times to put money into circulation, from which commerce is everywhere benefited" (Washburn, p.330).

One of the most publicized political conflicts in early Lincoln arose from just such corruption. Ordinances outlawing prostitution were passing in 1885; however the police judge Alfred Parsons of Lincoln accepted the fines to ignore them. On May 15, 1887, Lydia, Molly Hall, Rose Howard, and thirteen of their girls and four male patrons were arrested. To get back at the judge for not protecting them, they hired an accountant to prove his guilt in pocketing the money amounting to \$329. The charges were brought to the city council in August and while they found the charges to be true, Parsons challenged their authority to remove him from his position. On the 15th of August the City Council passed an ordinance giving them authority to do so; however Parson's appealed to the US Circuit Court in St. Louis. Despite Judge Brewer ruling in Parsons' favor, the city council proceeded to remove him anyway. Through a lengthy court battle and incarceration of Lincoln's Mayor A. J. Sawyer and the entire city council (in an Omaha hotel), the courts found in favor of the City Council and Judge Parsons was officially removed. This did not, however end the corruption in government and the illegal taking of fees.

Communities in late nineteenth century America varied among at least three common approaches to prostitution: extinguishment, acceptance, or containment. Lincoln appears to have chosen containment for much of its history bordering on acceptance. Laws against prostitution began as far back as the early 19th century to combat not only the disreputable occupation, but the health issues that were arising as well. While not many cities chose to enforce such laws, most created them to use as a bargaining tool to extort money from the women while allowing them to continue their trade. This lack of enforcement by local police and prosecutors of state statutes harmed the reformers' goals of wiping out prostitution completely. Many early laws focused on the concept of vagrants in order to clean their streets. Lincoln's Revised Statute Chapter 14-101 (1921) was created "to prohibit, restrain, and suppress tippling shops, houses of prostitution, opium joints, gambling houses..." Similar laws were most likely enacted during the progressive era, however not strictly enforced unless the need for money arose. States often granted power to cities to pass ordinances that suppressed bawdy and assignation houses which when challenged by individuals were almost always decided in the city's favor. An 1885 ordinance outlawed prostitution in Lincoln however it was rarely enforced. In Thomas M. Cooley's *Constitutional Limitations*, he mentions that "states could prohibit the keeping of gaming houses, the sale of immoral books, and the keeping of houses of prostitution and the resort thereto" and that because these places had a "tendency which is injurious and demoralizing (Mackey, p.146)" they had reason to prosecute them.

During Josie Washburn's time in Lincoln the number of 'houses' ranged from half a dozen to a dozen of different grades. "They were not of the extremely fashionable kind with costly furniture, nor of the lowest grade such as you will find in larger cities (Washburn, p.28)." Lydia's house lacked a servant which was common among the brothels in Lincoln which probably put her operation in the middle range. Not much is known about Lydia's successor Rose Dillon as she not found in the Census. According to Washburn, sometimes "a patron falls desperately in love with one of our girls and insists upon an immediate marriage" (Washburn, p.208). It is known that when Rose Dillon (Kirkwood?) sold her property

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in 1909, she identified herself as Mrs. Grace M. Sterns, wife of Jacob M. Sterns. Whatever her changes of fortune, broader changes were occurring in Lincoln at that time that extinguished the notorious brothel at 124 S. 9th Street.

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In the area south of O Street and west of 9th, where so many of the "female boarding" houses had been identified in 1903, increased investment and major construction by establishments such as Beatrice Creamery Company beginning in 1909 (on the block bounded by L, M, 7th and 8th) may also have changed the economics and character of the former "burnt district." None of the former brothel locations in that area have been documented as operating beyond 1910.

Much more directly, Reverend W.B. Howard and other pastors and lay members of the various churches sought to bring the church to the fallen women knowing they were not going to seek the church. This view is solidified by Josie Washburn as she mentions "women have absolutely no friends outside of their own world (Washburn, p.261)" and was faced with too much criticism to leave their profession to seek reform. "These righteous souls set their sights on what was considered one of the most notorious of the houses of prostitution, Lydia's (Lindsay, p.63)." By 1907 they had raised enough money to purchase the building in official obtained the lots by March 2010. The building was "renovated and dedicated to the service of the Lord (Lindsay, p.63)." The staff consisting mainly of volunteers was put to work providing temporary shelter and food to men at the time of opening as well as religious services. Later, space would be declared for women and children to stay. At the time they opened their doors, the mission saw an influx of German-Russian immigrants. Many of the children attended the Mission Sunday School where they were taught to read and speak English. "What had been a beer garden at Lydia's became a playground for children (Lindsay, p. 63)."

While Lincoln opened the addition of the mission in the red light district, some cities of the time were discouraging such operations. The 1910 case of City of San Antonio et al v. Salvation Army involved a city ordinance passed to prevent the Salvation Army from building on its property next to a popular city park. The home would be a "rescue for fallen women (Mackey)" however the city felt they should not provide a gathering place for vagrants. The Texas Court of Civil Appeals found that if the vagrants were seeking help and reformation they were no longer able to be considered as such and "to prevent the building of such a refuge was preposterous, distasteful, and an unnecessary limitation." Judge Fly struck down the ordinance and the Salvation Army built its structure. The Peoples City Mission may have had a stronger welcome from the city because its location was on the edge of the business district and away from areas of residence.

Laws and ordinances against the operation of disorderly houses (brothels, saloons, dance halls, etc.) have been around since the early nineteenth century and have been challenged in state supreme courts since them. The basis of many arguments is the legitimacy of the police power and who is allowed to use it when convicting a person of vagrancy. State's often granted power to the cities to pass ordinances that suppressed bawdy and assignation houses. Most of these cases that challenged the use of the police power were decided in favor of the city. The reason being most prostitutes were not considered reliable witnesses and any credible citizen would not admit to entering a house of ill-repute in fear of ruining their character. Christopher G. Tiedeman in his "Treatise on the Limitations of the Police Power" argued that the law could not make vice a crime unless it trespassed on the rights of the public. He did advocate that bawdy houses should be regulated by the police power however because it was making a trade out of vice. Thomas M. Cooley in his "Constitutional Limitations" agrees saying that these establishments could be prosecuted because they "have a tendency which is injurious and demoralizing (Mackey, p. 46).

The period from 1890 to the outbreak of World War Two is commonly considered the Progressive Era with the advent of the Purity Crusades to end vice districts and restore moral principles. The Temperance Movement was also strong among Lincoln residents and in 1909 the Temperance forces won the election by a majority of 349 and saloons were abolished. This election coincided with the movement of the anti-prostitution crusade into a national stage in 1909. Settlement workers realized that economic concerns were the main factor pushing these girls into the trade and fought to secure better working conditions and minimum wages to entice these girls out of their illegitimate businesses. The settlement workers were also launching a much larger attack on the other businesses that catered toward the clients of these brothels such as saloons and dance halls. Many cities were beginning to adopt Red Light Abatement acts in the early twentieth century which gave "to the individual citizens in any community the right to prevent by injunction the continued operation of houses of lewdness, assignation, and prostitution as nuisances without having to prove such individual citizens suffered special damages different from those suffered by them in common with the public (Mackey, p.88)." These Red Light Abatement Acts, along with "organized pressure group lobbying state legislatures and influencing public opinion, and the war all led to the close of the vice districts and removal of clusters of bawdy houses from the urban American Scene (Mackey, p.91-92)." The idea of separating the red light districts around the turn of the century was replaced by the need to dismantle all vice in the city. "According to some accounts of Lincoln history, all of

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Lincoln's prostitution houses were closed in May 1907 when County Attorney Frank Tyrell finally enforced the city's law against these businesses (Griep, p.8).

The Peoples City Mission was closely tied to the Settlement Movement as they sought to reside among the poor, become their neighbors, and share in their concerns. It was the idea of settlement house workers to have daily contact with their neighbors and work cooperatively with the poor to bring about social change. The settlement workers were creating a new kind of "social welfare based on specially trained professionals with the skills and knowledge to offer effective social services in a technocratic society (Carson, p.8)." The Charity Organization Society (COS) was created to help the women adjust to a life outside of prostitution. They "believed that people were moving from a known to an unknown culture and needed assistance adjusting to their new environment (Barbuto, p. vii)." This type of help was outlined in Josie Washburn's book as necessary for the girls seeking reformation but lacking from the women in high society.

The most extreme case of reformation by government rather than the settlement movement was in St. Louis, Missouri. They adopted the "social evil ordinance" in which they policed the houses and required medical examinations of the women. They also required the houses to license themselves and pay a fee which would help pay for the doctors and hospitals. The concept of a hospital for just the fallen women was not uncommon as any prostitute that required medical attention was provided poorly for at the public hospitals simply because of their profession. This was in effect from 1870-1874 as it was a highly controversial ordinance that received criticism from both sides of the progressive movement. Lincoln never came close to such a public governing ordinance and chose to instead privately extort the women involved.

During the 1890's they were forging a link between religion and social reform much like the goals of the mission. The economic depression of 1893 hit Chicago hard and allowed for the widespread tolerance of vice. The Civic Federation of Chicago, established in 1894, concentrated its efforts on conducting a campaign for good government. This included its investigation on prostitution and saloons in the city. In New York about a decade later, Belle Linder Moskowitz, a social reformer and political activist, formed the Committee on Amusement and Vacation Resources of Working Girls which investigated East Side dance halls. Her study revealed the encouragement of gambling, drinking, and prostitution which resulted in a 1911 law requiring state licensing of all dance halls. She also investigated the conditions in tenement housing when she served on New York City Tenement House Commission, organized December 1900, which showed growing problems of prostitution in crowded residential neighborhoods. During prohibition, settlement residents were involved in a variety of moral crusades, "believing that the saloon and its associated vices such as drunkenness, prostitution, and political corruption, destroyed family life..." The Committee of Fourteen, existing from 1905 to 1930, was a highly influential anti-vice association who supported vice districting from the start. They also reached the conclusion that "laws are an inadequate instrument for social control (Keire, p. 17)." Contrasting the vice districting view, the Chicago Vice Commission deemed vice districts to be negative and the annihilation of the vice to be the solution. The districts were geographically containing, however culturally they were unable to halt the traffic in and out of the district which kept it running. While these committees were being created and served to correct vice in the cities, the "anti-prostitution crusade moved on to the national stage in 1909," which was about the time the Peoples City Mission was created and decided to move into the red light district to fight Lincoln's social issues.

With the strong connection between saloons and brothels, Lincoln's temperance movement, most likely backed by the city mission, could have played a significant role in the demise of the houses of ill repute. The saloon was viewed as an evil institution that undermined traditional family values, much like the view of brothels. Lincoln was divided on the issue of prohibition and in 1902 the supporters were able to get Lincoln city officials to pass a progressive excise tax for Lincoln saloons. The excise tax implemented a license fee that was gradually increased to \$1500 per saloon. This high license fee was designed to reduce the number of saloons. They also limited the hours of operation from 7 a.m. to 7 p.m. as well as where they could be built in Lincoln. With brothels relying heavily on their sale of beer, this new tax would severely hurt their operation. To further the problem, in 1909, the same year the brothel was sold, the citizens of Lincoln voted for a resolution for prohibition by a narrow margin of 51 percent. It was not until 1911 that the city voted in favor of alcohol, however strict licensing was again enforced. By this time however, brothels had been phased out of existence in Lincoln.

In 1928 the mission's services were expanded as a result of the Great Depression. Many people sought food and shelter because there were few government programs in place to deal with the crisis. They became the primary provider for emergency assistance to the city and helped thousands of individuals through the depression. Because of this influx in residents needing help, the mission expanded their building in 1929 under the new Reverend T.J. Hinkin adding two stories to the back of the lot, doubling in size. The addition cost \$14,400 in the end. In the 1960's they expanded their programs to include advocacy and support to Native Americans, family housing for women with children, rehabilitation

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program for alcoholics and drug addicts, and the Lincoln Police Chaplaincy. The mission always preached helping in person rather than throwing money at the situation as they felt the government was doing.

Developmental history/additional historic context information (if appropriate)

n/a

9. Major Bibliographical References

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

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Nebraskastudies.org (accessed 02/10/2012)

Archives

City of Lincoln Building Permits, 1904-, Lincoln Building and Safety Department

Lancaster County Register of Deeds

Periodicals and Newspapers

The McCook Tribune, 10-31-1890, "Joints in Days of High License." Image 10 provided by University of Nebraska-Lincoln Libraries, Lincoln, NE

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: _____

Peoples City Mission
Name of Property

Lancaster, NE
County and State

Historic Resources Survey Number (if assigned):

10. Geographical Data

Acreage of Property .15 acres
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1 _____
Zone Easting Northing

3 _____
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

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

Located in the Lincoln Original plat, the property occupies all of Lots 13 and 14 of Block 54

Boundary Justification (Explain why the boundaries were selected.)

11. Form Prepared By

name/title Stephanie Brady/Intern; Edited by: Ed Zimmer/Historic Preservation Planner
organization Lincoln/Lancaster Planning Dept date 03/05/2012
street & number 555 South 10th Street telephone 402-441-6360
city or town Lincoln state NE zip code 68508
e-mail _____

Additional Documentation

Submit the following items with the completed form:

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

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

- **Continuation Sheets**

Peoples City Mission
Name of Property

Lancaster, NE
County and State

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

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: Peoples City Mission

City or Vicinity: Lincoln

County: Lancaster

State: Nebraska

Photographer: Stephanie Brady

Date Photographed: February 24, 2012

Description of Photograph(s) and number:

Figure 1

Axonometric looking southeast

Figure 2

West Façade

Figure 3

South Façade with "City Mission" inscription

Figure 4

South alley

Figure 5

Recovered ceiling tin

Figure 6

Peoples City Mission 1915

Figure 7

Peoples City Mission 1916

Property Owner:

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

name Judith Andrew
street & number 124 S 9th Street telephone 402-477-2822
city or town Lincoln state NE zip code 68508

Peoples City Mission
Name of Property

Lancaster, NE
County and State

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.



Figure 1



Figure 4



Figure 2



Figure 3



Figure 5

Peoples City Mission

Name of Property

Lancaster, NE

County and State

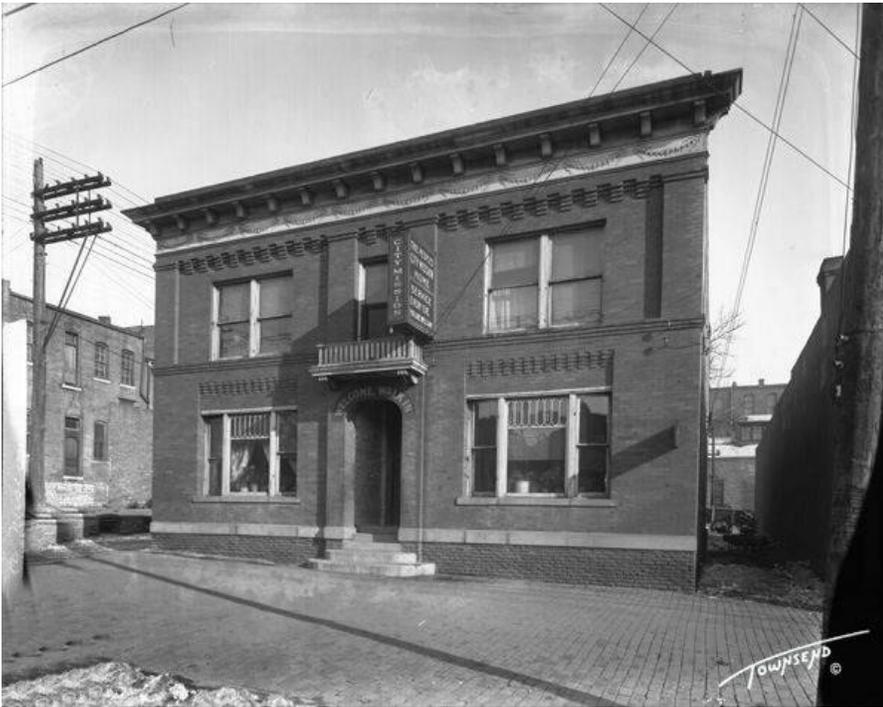


Figure 6



Figure 7

M:\plan\historic\NRHP\Mission Arts\Mission Arts.doc