

United States Department of the Interior
National Park Service



National Register of Historic Places
Nomination Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

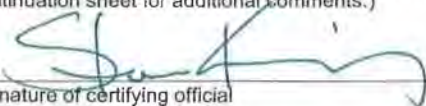
historic name First Church of Christ, Scientist
other names/site number _____

2. Location

street & number 1246 2nd Avenue SE not for publication n/a
city or town Cedar Rapids vicinity n/a
state Iowa code IA county Linn code 113 zip code 52403-4002

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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 _____ nationally _____ statewide X locally. _____ See continuation sheet for additional comments.)


Signature of certifying official

18 AUG 2017
Date

STATE HISTORICAL SOCIETY OF IOWA
State or Federal agency and bureau

In my opinion, the property _____ meets _____ does not meet the National Register criteria. (____ See continuation sheet for additional comments.)

Signature of commenting or other official Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of Keeper
Patrick Andrews

Date of Action
10/10/2017

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 count)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

Name of related multiple property listing

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

MPDF "Religious Properties of Cedar Rapids" - 2015

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/Religious Facility

Current Functions

(Enter categories from instructions)

VACANT/NOT IN USE

7. Description

Architectural Classification

(Enter categories from instructions)

LATE 19TH & EARLY 20TH CENTURY REVIVALS/
Neo-Classical

Materials

(Enter categories from instructions)

foundation BRICK
walls BRICK
roof ASPHALT/shingles
other STONE

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

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 a grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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 # _____

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

Period of Significance

1915

Significant Dates

1915

Significant Person

(Complete if Criterion B is marked above)

n/a

Cultural Affiliation

Architect/Builder

Beman, Spencer S.

Wallace, R.A.

Primary Location of Additional Data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

First Church of Christ, Scientist
Name of Property

Linn County, IA
County and State

10. Geographical Data

Acreege of Property less than one acre

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(Enter coordinates to 6 decimal places)

1. Latitude: 41.984949 Longitude: -91.655796

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Alexa McDowell email akaymcd@hotmail.com

organization AKAY Consulting date 12/19/2016

street & number 4252 Oakland Avenue telephone 515-491-5432

city or town Minneapolis state MN zip code 55407-3123

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

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.

Photographs: Representative **black and white photographs** of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

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

name Olinger Investment Corp.

street & number 1120 Second Avenue SE telephone 414-435-0557

city or town Cedar Rapids state IA zip code 52403

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. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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7. Narrative Description

Site Description

First Church of Christ, Scientist is located in Cedar Rapids, Linn County, Iowa. Situated in east-central Iowa, Cedar Rapids (pop. 126,326) is the largest city in the southeast quadrant of the state and ranks second among Iowa's cities overall – exceeded only by the state capital at Des Moines.¹ Cedar Rapids covers an area of some 70.80 square miles and is bisected by the north-to-south running I-380 and the east-to-west running U.S. Highway 30.²

The original town of Cedar Rapids was laid out on the east side of the Cedar River with a gridded plat of some 60 blocks oriented with its streets running perpendicular to the course of the river; as a result, the street grid is rotated approximately 45 degrees to the cardinal directions (Figure 1). Street names were changed in the early 20th century and today these streets start east of the river with 1st Street, numbering ordinarily eastward. Avenues bisect the streets with those south of 1st Avenue numbered ordinarily. For the sake of clarity, this nomination will use the cardinal orientation when describing the building and the parcel upon which it is sited (e.g. a southwest elevation will be referred to as west) unless greater specificity is warranted.

Typical of Iowa communities, the city of Cedar Rapids grew outward from the commercial sector, which was initially concentrated along 1st through 3rd Streets SE between 1st and 4th Avenues SE. By 1865 an extensive system of railroad lines passed through the city's downtown, west side, and the riverfront area creating industrial corridors and warehouse districts as factories and distributors located facilities in close proximity to transportation. A quickly expanding population and the development of a street railway system in the late 19th century enabled residential development to the southeast of the historic commercial area. As population numbers grew and the residential neighborhoods developed, churches were built to serve the expanding communities. With a main line of the street railway running along First Avenue just one block to the north of First Church Christ, Scientist, development of the block upon which the church is located was made possible.

Although originally dominated by residential property types with a density typical of residential development, today the block where First Church Christ, Scientist is located is sparsely populated. The north side of the block, that facing First Avenue, began the transition from residential to commercial sometime after the survey for the 1949 revision of the fire insurance map was undertaken. Today, only two, small-scale historic apartment buildings and one Victorian era residence-turned-commercial-business remain on the block facing First Avenue. The south half of the block is now occupied by the former First Baptist Church

¹ "Iowa's Largest Cities," *Quad City Times*, February 10, 2011. Online at http://qctimes.com/iowa-s-largest-cities/article_c5d8850a-3556-11e0-ba3b-001cc4c002e0.html. Accessed 07/25, 2014.

² <http://quickfacts.census.gov/qfd/states/19/1912000.html>. Accessed 07/25/2015.

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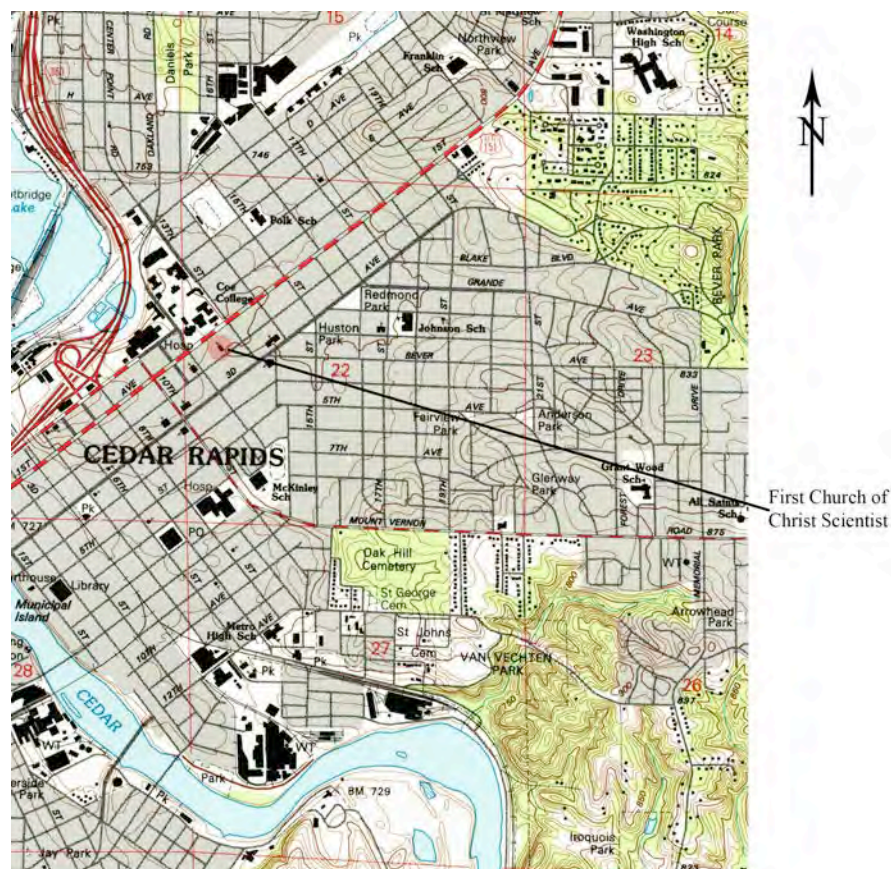
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(now a commercial property) on the west end and a contemporary, one-story medical office building at the east end; the remainder of the block is vacant land.

The 120- x 140-foot parcel upon which First Church Christ, Scientist is sited includes a small paved parking area (about 15-foot deep) on the north and grassy yards on the east and the west (both measuring approximately 30-feet and stretching from the parking area on the north to the public sidewalk on the south). A tall, non-historic white picket fence currently encloses the east yard. The parcel is bounded by a grassy, vacant lot on the west, the public alley on the north, a 120-foot wide, paved parking area on the east, and the public sidewalk on the south. Due to the diagonal orientation of the city streets, the church's façade faces southeast.

Figure 1. USGS 7.5 Minute Topographic Map – Cedar Rapids South Quad – 1994



(SOURCE: <https://store.usgs.gov>. Accessed 10/31/2016)

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Figure 2. Aerial – 2016



(SOURCE: maps.google.com. Accessed 10/31/2016)

Image 1. Site View



(Image by AKAY Consulting, 10/25/2016)

View of First Church of Christ, Scientist, looking southwest along 2nd Avenue SE from 13th Street SE.

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Property Description

First Church of Christ, Scientist is a brick building in the basilica form with a temple front in the Neo-Classical Revival style - the church's visual character being defined by these primary elements. The gable roof form, raised podium and fenestration also contribute significantly to the building's character as do the stylistic details that define it as a classically inspired building.

Image 2. Exterior Elevation – Façade



(Image by AKAY Consulting, 10/25/2016)

View of the First Church of Christ Scientist primary façade looking north across 2nd Avenue SE.

Exterior

First Church of Christ, Scientist is a two-story, wood frame and masonry building constructed on a raised basement. The building's exterior is defined by a longitudinal orientation, dark red brick cladding, temple front, raised center bay, high degree of symmetry, and variety of classically derived details.

The church structure is wood frame with clay block used as a fire retardant between the framing and the

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exterior finish brick. Where exposed on the interior (e.g. within the space that housed the organ pipes) wood studs and ceiling rafters confirm the structural system. The structure of the auditorium's barrel vault ceiling is not exposed, but it appears likely that it is also of wood. Steel is used in the auditorium columns and in those located in the community room. In the auditorium, steel columns are wrapped in wood that is arranged in a fan-like form surrounding the steel member. The columns are then wrapped in steel mesh and finished in plaster. The steel columns in the community room are exposed, albeit painted.

The building's façade is dominated by a centrally located temple front on a raised podium. Like its classical precedents, the temple front incorporates an exterior portico supported by Doric columns and an entablature complete with a Doric inspired frieze of alternating triglyphs and block metopes. The gable form of a Greek temple pediment is represented in the roofline of the raised center bay; its pronounced cornice with returned eave providing the backdrop for the temple front.

The cornice portion of the portico entablature connects to the body of the church, continuing around the perimeter of the building. A frieze extends from the pediment of the central bay to run the length of both the east and west elevations, terminating in a raked cornice with returned eaves on the rear (north) elevation. All cornices as well as the portico entablature, friezes and coping are painted metal and, although in generally very good condition, do show rust stains in multiple areas.

The church portico features four, two-story, limestone columns supporting the roof. Representative of the Doric form, the columns are without fluting and have simple, cushion capitals surmounted by square blocks. While early examples of the Doric column were set directly on the temple floor, those of First Church of Christ Scientist use a two-part base comprised of a square plinth block on a torus block. Two limestone pilasters are attached to the building's south wall at the rear of the portico, one at each edge of the portico. Although rectangular in profile, the pilasters reiterate the Doric form of the columns.

As noted, the portico entablature is painted metal. That material is carried into a cornice that runs the interior perimeter of the portico ceiling and used in the ceiling cladding itself, where small, square panels have a pressed design. Three light fixtures are mounted from the portico ceiling.

The portico, which is accessed via a wide set of poured concrete stairs, provides sheltered access to the church through a centrally located entrance. The entrance features a pair of solid wood panel doors with six-paned glazing. The doors are recessed within the opening and mounted in a wide, wood frame. That frame embraces a fixed transom above the entrance that is glazed with leaded art glass. A small, fixed-pane leaded art glass window is located on either side of the entrance and aligned with the top of the entrance transom. A limestone lintel with a simple entablature and overhanging cornice stretches just beyond the width of the transom. A metal, pent roof (a contemporary addition) is located over the lintel.

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Image 3. Exterior Detail – Temple Front



(Image by AKAY Consulting, 10/25/2016)

View of the church's temple front.

A second limestone band is located above the entrance; this band stretches the width of the portico and provides a delineation of the interior spatial arrangement. Three leaded art glass windows are located above the band – the one in the center is comprised of a pair of casement windows with the flanking windows being single, fixed windows. All of the historic windows are set in wood frames.

The raised center bay incorporates a large, three-panel, leaded art glass window with a segmented arch head. Located on-center, the middle section of the window is twice the width of the flanking sections. Like all of the church's historic art glass windows, this large window (which lights the auditorium) features a grid of golden x's set within an art glass frame of greens and browns. Each window has a horizontal guard bar located near the center.

The outer bays of the building flank the portico. Each bay is punctuated by a tall and narrow leaded art glass window in the upper wall and a small, rectangular, fixed-pane leaded art glass window at the first floor level. The upper window features a round head with a turned-brick lintel accentuated by limestone keys. Stone sills are used in both the upper and the lower windows (typical). A cornerstone incised with "First Church of Christ, Scientist A.D. 1914" is located on the façade at the building's southeast corner.

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The body of the church is clad in a dark, rough-faced, red brick with the brick laid in a running bond. Variation in the brick pattern is used to highlight elements such as the building corners and fenestration. At the building corners, the brick is laid to read as a corner pier, with the cornice articulated to read as a capital for the pier. This design element is also used to organize the secondary elevations.

The church's east and west elevations are identical. Each elevation steps outward four feet from the widths of the north and south elevations, with corners defined as described above. The elevations are each organized into four bays defined by paired, brick pilasters. The pilasters are simply a variation in the brick pattern, the brick coursing being arranged with a single course set flush to the body of the building alternating with seven courses set out from the body. The pilaster is further defined by the articulation of the metal cornice to create a visual capital. A limestone watertable marks the first floor level of the building's interior.

Fenestration is consistent between the east and west elevations, with four windows punctuating each elevation at even intervals within the framing established by the paired pilasters. The windows are aligned between floors with a simple, decorative brick panel separating them. All window openings include a stone sill, the width of which varies by floor. First floor windows are functional in appearance and operation, which is indicative of their location outside the sacred space of the auditorium. The windows are wood, set in wood frames. Except for a single, 2-over-2 window located at the north end of the west elevation, first floor windows of the east and west elevations are arranged in pairs of 4-over-4 double-hungs with clear glazing. Some exterior storms have been introduced.

The second floor windows on each elevation feature a round arch head, which is accented by a turned-brick lintel with limestone keys. Each window is comprised of side-by-side rectangular sections set in individual frames with side-by-side pie-shaped sections (also in individual frames) above creating the round arch head. Windows are fixed, leaded art glass with central sections of operable, awning type functionality.

The east and west elevations of the church's raised central bay are finished in stucco. A series of six windows are evenly located along the length of both the east and the west elevations. Like the whole of the building, a metal cornice finishes the upper wall of the clerestory. The historic windows of the clerestory have been replaced. Each of the six openings on each elevation have been retrofitted with historically incompatible windows and it is likely that the window openings themselves were enlarged somewhat to accommodate what is now a single, fixed window with false, gridded paning.

A fire escape is located at the northwest corner of the west elevation. The steel stairs provide an escape route through a fire door located on the second floor. A secondary entrance is located on the north end of the east elevation. Although a door that is historically incompatible has replaced the original door(s), the opening, brick detailing and historic light fixture remain intact.

The basilica form defines the visual character of the church's rear (north) elevation. As noted, the raked

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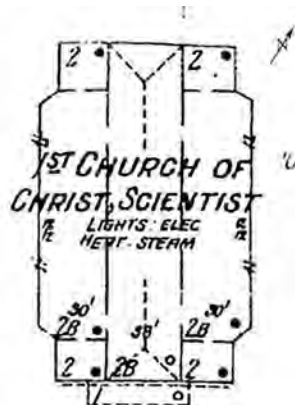
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cornice established on the façade is reiterated on the rear. In contrast to the façade, the rear is absent a portico and fenestration in the upper wall. However, the rhythm established by the use of paired brick pilasters, as well as the cornices, the stone water table, and the lower story fenestration, is retained on the rear elevation.

The rear elevation is well fenestrated at both the first and second levels. At the first level, three large, double-hung windows are located within the frame of the paired pilasters. The middle of the three is nearly double the width of the flanking windows and features a 10-over-10 configuration. The flanking windows have a 6-over-6 configuration. All are wood in wood frames and original to the building. A fourth window is located near the west end of the elevation. Although narrower, it is the same height as the other first floor windows and its configuration is likewise 6-over-6. There is no window in the opposing location, which marks the rear entrance. There is, however, a change in the brick at that location, which likely indicates that a window was located there originally. The nearly identically matched brick makes the alteration nearly indistinguishable. The limestone water table provides the sill for the first floor windows on the north elevation.

The windows of the second floor are similarly located in the wall plane, but much smaller in scale and variable in both size and configuration. Of the four windows located in the center bay, the two on the west end are recent replacements. Their configuration is sympathetic to the historic, which minimizes the adverse impact. The easternmost window retains its 3-over-3 configuration and the remaining window, which is narrower, has a 2-over-2 configuration. A single, 3-over-3, double-hung window is located in each of the outer bays. Each of the upper story windows has a dedicated, limestone sill.

Figure 3. Plan View – 1949



(SOURCE: Sanborn Company Fire Insurance Map, 1913, rev. 1949.)

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Interior

The interior of First Church of Christ, Scientist is divided into four primary spaces: the entrance foyer, the Sunday school room, the auditorium, and the basement. Each space is visually defined by a strong sense of interior volume, clean lines, restrained application of classical elements, and refined finishes.

Primary entrance to the church is made from the portico. A small interior vestibule acts as the transitional space between the exterior and the interior. The leaded art glass transom over the exterior entrance lights the vestibule. Its walls and ceiling are plaster and the floor is tile with a Greek fret border. A simple door trim, 9-inch baseboard and a deep cornice are retained, though painted. A wide staircase ascends to the paired doors leading from the vestibule into the church; the doors are wood with 8-panes of glazing.

The church's entrance foyer stretches the width of the building and acts as the gathering space between the Sunday school room on the north and the auditorium above. The foyer is an open space featuring elegant Doric columns supporting ceiling beams – pilasters are located on the wall opposite the columns to receive the beam load. The floor is tile like that of the vestibule – the Greek fret running the border of the large space. On the south, a pair of switchback staircases, situated on either side of the entrance, lead to the auditorium. Stairs to the basement are located at the east and west ends of the room. Coatrooms are nestled in the spaces under the stairs to the auditorium. The entrance foyer is lit from the east and the west by large, double-hung, 4-over-4 windows.

A series of casement windows runs the length of the entrance foyer's north wall. The windows are arranged in pairs, with two pair set within the frame of the pilasters. The windows enhance the general sense of lightness that defines the foyer. They also create the visual and functional connection to the Sunday school room.

The Sunday school room is a large, two-story, open space measuring 47- x 59-feet. The room features narrow wood strip flooring, plaster wall, and abundant windows. The space is supported by a series of slim, iron columns and large transverse beams. The ceiling is clad in acoustical tiles. The simple and elegant staircase from the entrance foyer and then into the basement occupies the southwest corner of the room. A second set of stairs to the basement only is located in southeast corner.

Due to the elevated design of the basement, the space has approximately 8-foot ceilings. Although simply finished, the basement accommodates three dedicated spaces (function unknown), a mechanical room and restrooms for both men and ladies. Generally, the floors are poured concrete (some with carpet overlay) and the ceilings are board formed concrete (typically painted).

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By design, the auditorium is a light and calm space defined by the elevated central bay with clerestory windows and the flanking aisles. A series of Doric columns with a simple entablature – similar to that of the exterior temple front - run the length of the building to support the roof structure. The columns also mark the separation of the central nave from the outer aisles. The ceiling of the center bay is a shallow barrel vault, while those of the side aisles are flat.

Image 4. Interior – Auditorium



(Image by AKAY Consulting, 10/25/2016)

View of the auditorium, looking south.

Today, partial alteration of the space has resulted in the removal of the seating, deconstruction of the dais, and replacement of the historic clerestory windows. Renovations by the previous owner were only partially completed, however, providing the opportunity to return much of the space to its original. The narrow wood strip flooring, which was partially removed (but salvaged), can be restored. A deck system that was intended as the floor of a bedroom can be removed and the damage to elements of the sidewalls, including column capitals and entablature repaired. A large opening at the north end of the space marks what was the historic organ screen. The opening, complete with mullions, remains. The space behind the north wall houses a

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narrow hallway leading to two small dressing areas, a contemporary bathroom, and an elevator. From the hallway, a very narrow staircase leads to the space that housed the organ pipes.

Despite the alterations made in the auditorium, on the whole the church remains a lovely example of the basilica form with a temple front.

Statement of Integrity

First Church of Christ, Scientist retains a generally very good level of historic integrity.

Specifically, because the church remains on its original site, the level of integrity as it relates to *location* is high.

Integrity of *setting* is considered good. When constructed, the church was located in an area dominated by residential property types. Over time, that composition has shifted to primarily commercial properties. Further, demolition of residences between First Church of Christ, Scientist and the former First Baptist Church (1917) on the west end of the block created a sense of vacancy not in keeping with the historic density of the streetscape. However, the setting has remained true to the historic as it relates to the intimacy of the street created by retention of street width and heavy canopy. Also, the continued proximity of the former First Baptist Church – an important element of historic setting – is a positive factor in the integrity of setting.

Integrity of *association* is considered good. In the case of this building, historic association relates to the building's position at the transition point between the original town and the expanding community and to the residential neighborhood that surrounds it, as well as its proximity to the route of the trolley line that facilitated the development of the neighborhood. Although the composition of the area shifted, the resource's association with the historical evolution of the neighborhood, including to the route of the trolley line, is retained and as a result, integrity of association remains good.

As it relates to historic integrity of *design* specific to the building's exterior, it can be stated that integrity remains high. The design character of the building is derived from its basilica form and dominant temple front. The building is without additions, leaving the historic form intact. The retention of the raised central bay with clerestory windows is particularly impactful to retention of historic form. Retention of the monumental temple front is central to establishing the primary elevation as well as creating the spiritual tone of the building. With its raised podium entrance, massive, two-story columns, heavy entablature, and pediment, the temple front exemplifies the Neo-Classical Revival style in 20th century American church design.

Integrity of design on the exterior is negatively impacted by the replacement of the clerestory windows.

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Historically leaded art glass, the windows were retrofitted in recent years with inappropriate replacements. However, the retention of window openings as well as the stucco finish of the clerestory provides balance to that loss. Further, except from a distance, the clerestory windows are difficult to see from ground level.

The 2015 Multiple Property Documentation Form (MPDF), “Religious Properties of Cedar Rapids” addresses the issue of window replacement specifically as it outlines the requirements related to historic integrity. The document notes, “churches with window replacement are generally not eligible if the original windows were stained glass.” In the case of First Church of Christ Scientist, all historic windows – both leaded art glass and conventional types – except those of the clerestory have been retained. The loss of the clerestory windows is most impactful as it relates to integrity of feeling within the auditorium. However, retention of all leaded art glass windows on the main level of the auditorium and the large scale windows on the primary elevation (south) balances the loss and supports integrity of feeling.

As it relates to historic integrity of design specific to the building’s interior, it can be stated that integrity remains very good. Regarding historic integrity on the interior of religious properties, the MPDF notes that, “On the interior, sanctuaries should maintain their original floor plan, but mezzanines or balconies are acceptable alterations as long as the original proportions of a sanctuary/auditorium’s volumetric space remain evident. Designed to elicit emotional responses and create a “worshipful atmosphere,” sanctuaries must preserve those elements that preserve a feeling of the space’s original function; a place for public/common worship.”³

The design character of the church’s interior is defined by the floor plan with its primary spaces (entrance foyer, Sunday school room, and auditorium) remaining fully intact. The retention of the relationship of those spaces to one another is significant as they represent the principles of the Christian Science church. Further, retention of the floor plan is particularly notable because an architect belonging to the Christian Science church who specialized in the design of Christian Science churches was responsible for the design; Spencer Beman’s intimate understanding of the needs of the denomination is reflected in the floor plan. Also indicative of the architect’s understanding of the denomination needs, the volumes of each of those spaces contribute to the sense of calm and clarity desired by the property type.

As noted, loss of the historic clerestory windows is a breach of design integrity. However, the intent of the clerestory form is to provide ambient light from above. Although the character of that light is altered from the original by the loss of colored glazing, the impact of the original intent is retained. Further, the impact of the loss of the historic art glass in the clerestory is mitigated by the retention of all of the remaining, historical leaded art glass windows – both those in the auditorium as well as those not.

Related to the partial renovation undertaken in the auditorium, with the exception of the pews, nearly all of the elements that were removed were salvaged and can be restored. Historical news accounts described the

³ Barr, F-33.

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auditorium thus, “the general effect of this church room is light, one is almost tempted to call it sweetness and light.” That character, accomplished in spatial volume, palette, fenestration, and simplicity of decorative detail, remains true today.

As it relates to historic integrity of *materials* specific to the building’s exterior, it can be stated that integrity remains high. With the exception of the historic clerestory windows, the original building retains the various materials used to create its visual character, including the brick exterior; stone columns, sills, water table, and decorative keys over second story windows; wood window frames and wood door of the primary entrance; metal portico entablature and cornices; and all historic windows except those of the clerestory.

As it relates to historic integrity of materials specific to the building’s interior, it can be stated that integrity remains high. With the exception of the auditorium, the materials on the interior remain intact: plaster walls and ceilings; mosaic tile floors of vestibule and entrance foyer; wood floor in the Sunday school room; finishes on interior columns; millwork (including staircases); and some historic light fixtures. In the auditorium, most of the materials that have been removed were salvaged. That includes the wood strip flooring and the wood panels that created the dais. Some damage to column capitals and sections of the entablature near the north end of the space and to the clerestory walls has impacted the historic materials, but that damage is repairable. Millwork has been retained (including the two staircases).

As it relates to historic integrity of *workmanship*, the condition of the building’s masonry is testament to the skill of those who built it. The building stands as a representative of an era in which workmanship reflected the skills of an artisan. The execution of the character-defining temple front and the quality of the plaster and tile work on the interior stand as evidence of a high level of integrity of workmanship.

First Church of Christ, Scientist retains a very good level of integrity as it relates to *feeling*. Because the building retains integrity as it relates to location, setting, association, design, materials, and workmanship, visitors from the Period of Significance would readily recognize the resource today and experience it very much as they would have at the time of their individual experience there.

FUTURE PLANS

Although no particular effort is currently underway for adaptive re-use of the former church, the property owner had the nomination prepared in anticipation that the building would eventually be rehabilitated using historic tax credits.

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8. Statement of Significance

First Church of Christ, Scientist, placed in service in 1915, is eligible for listing on the National Register of Historic Places under Criterion C. The resource is locally significant as a well-preserved example of a sacred building executed in the basilica form with a temple front and as the sole example of that form in a Cedar Rapids religious building.

Although the building no longer functions as a church, First Church of Christ, Scientist in Cedar Rapids meets Criteria Consideration A as a former religious property that derives its primary significance from its architecture, rather than its historic function and/or historic associations derived from said function.

First Church of Christ, Scientist was identified as eligible for registration in the 2015 MPDF, "Religious Properties of Cedar Rapids." That document noted that First Church of Christ, Scientist is associated with the religious development in Cedar Rapids from 1870-1921. Further, the resource was noted as representative of the "temple-front" form, which is associated with "an important phase of evangelical architecture in the United States that became popular in the late nineteenth and early twentieth centuries."⁴

Per the MPDF, although it is preferable that buildings considered eligible under Criterion C should retain their historic function as a church, those with a new function can be considered eligible if they remain "recognizable based upon their original function as a sacred space."⁵ First Church of Christ, Scientist meets that criteria as well as the others delineated in the MPDF: 1) sacred properties should be located within the city limits of Cedar Rapids; 2) properties should be constructed between 1870 and 1925; 3) additions and alterations may be acceptable if they do not significantly alter the original church; and 4) resources should be significant examples of their respective style, plan, or form.

First Church of Christ, Scientist in Cedar Rapids, Iowa was designed by Spencer S. Beman who was associated with the firm established by his father, Solon Spencer Beman. Although perhaps best known for the design of the planned Pullman community and the adjacent Pullman Company factory complex, the Chicago firm is nationally recognized for their association with the Christian Science church. Solon Spencer Beman's design for an extension to the Mother Church (1904-1906) in Boston, Massachusetts is particularly well known, but some 90 Christian Science churches are attributed to the firm with many others considered directly influenced by them.

Solon S. Beman designed Christian Science churches in a strictly classical style. The 1897 First Church of Christ, Scientist in Chicago is held up as the model for the many Christian Science churches built in his

⁴ Eric Barr and Camilla Dieber, "Religious Properties of Cedar Rapids," Multiple Property Documentation, 2015: F-28.

⁵ Ibid., F-33.

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career; it also inspired the work of other church architects.⁶ The Cedar Rapids church, while clearly classically inspired, is a move away from the more purist character associated with the work of Solon Beman, marking the design as the work of his son, Spencer S. Beman.

Following the 1914 death of his father, Spencer Beman continued to design Christian Science churches. While remaining grounded in classical principles, Spencer Beman's designs moved away from the staunchly Classical Revival style that is strongly associated with the work of his father.⁷ The Cedar Rapids' church may have been among the first he undertook without his father at the helm. In addition to the Cedar Rapids church, Spencer Beman is responsible for the design of at least two additional Christian Science churches in the state of Iowa: McGregor (1917) and Fort Dodge (1919).

The Period of Significance and the Significant Date for First Church Christ, Scientist are 1915, the year the property was placed in service.

Historical Background

As described in "Religious Properties of Cedar Rapids," the period from 1870-1925 was a period of expansion, population growth and industrialization in the city. That growth pushed residential neighborhoods northeast and southeast of the historic downtown core; expansion that was facilitated by the establishment of a street railway system. A prosperous economy and a subsequent rise in the population enabled existing churches to construct new buildings, whether their first or a replacement that was larger and/or fire resistant. New congregations were also formed during this period, with churches built to house them. The churches built after the turn of the 20th century typically located in the newly expanding residential neighborhoods.⁸

The Christian Science movement was founded in 1866 in Boston, Massachusetts by Mary Baker Eddy. At the core of the movement was Eddy's belief that prayer can cure illness as well as other personal and societal difficulties. The denomination was introduced in Cedar Rapids, albeit unofficially, in 1886. The congregation was officially established as a branch of the First Church of Christ, Scientist mother church in Boston in 1891; the Cedar Rapids church was the first Christian Science church in the state of Iowa.⁹ A Sunday school was officially established in 1897 with gatherings held in the Dows Building at the corner of Third Avenue and Second Street SE; Wednesday evening services were held at Peoples Unitarian Universalist Church. By 1912, services for the Christian Science church were held on Sunday mornings at

⁶ Paul Eli Ivey, *Prayers in Stone: Christian Science Architecture in the United States, 1894-1930* (Chicago: University of Illinois Press, 1999), 11-12.

⁷ The Art Institute of Chicago, Ryerson & Burnham Archives, Solon S. Beman and Spencer S. Beman, collection, 1892-1959. <http://digital-libraries.saic.edu/cdm/ref/collection/findingaids/id/15382>. Last accessed 11/07/2016.

⁸ Barr, E-10.

⁹ "100th Anniversary," *Cedar Rapids Gazette*, December 20, 1997.

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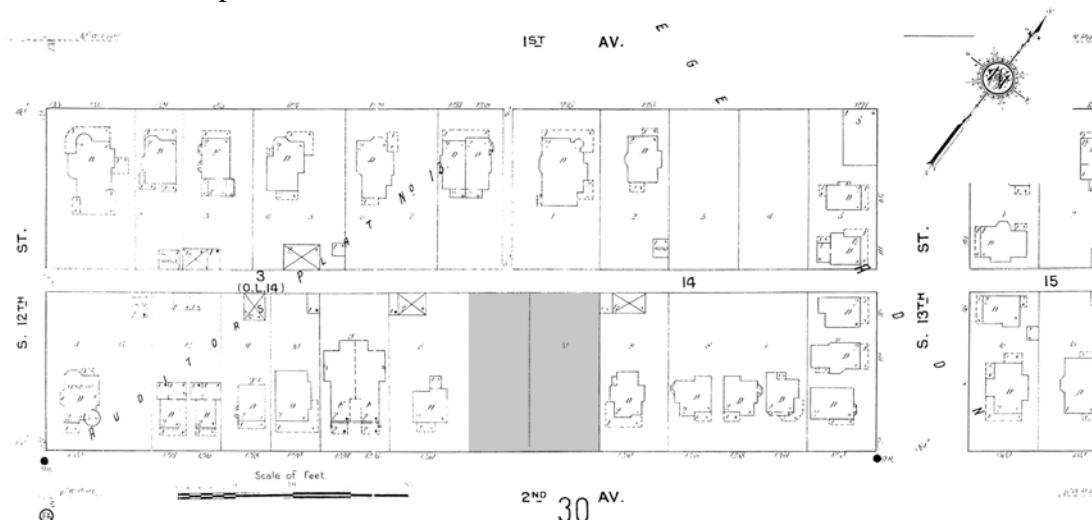
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11:00 a.m. at the Majestic Theater, with Sunday school scheduled before the morning service. Wednesday evening “testimonial” meetings were held at the Universalist Church on Third Avenue and Sixth Street. The church also had a reading room on the 7th floor of the Security Savings Bank building that was open 10:00 a.m. to 5:00 p.m. daily, except Sunday.¹⁰

In 1912 it was reported locally that the congregation, which had been growing steadily since its establishment in 1886, was experiencing a very rapid increase in 1910-1912.¹¹ That increase clearly led to the decision to construct a church building. Typical of local trends, the church body identified a location in an existing residential neighborhood (Figure 3). The site was a double-sized lot on a block otherwise populated housing. The location was just one block south of the First Avenue trolley line, making travel to church convenient to those who lived nearby and those who lived some distance away. In April of 1912 the church purchased the 64- by 140-foot parcel west of lot 10 of block 14 in the G. & C. addition from Lewis Heins for the amount of \$2,900.¹²

Figure 4. Fire Insurance Map – 1913



(SOURCE: Sanborn Company Fire Insurance Map, New York: Sanborn Company, 1913.)

This 1913 fire insurance map shows the church site just prior to construction. As the map records, the block upon which the church is located was dominated by residential property time through this period.

¹⁰ Barr, E-10 and “Christian Scientist,” *Cedar Rapids Evening Gazette*, January 06, 1912: 5 and “Cedar Rapids, A City of Active, Prosperous Churches,” *Cedar Rapids Evening Gazette*, May 15, 1912: 25-27.

¹¹ “Christian Scientist,” *Cedar Rapids Evening Gazette*, January 06, 1912: 5 and “Cedar Rapids, A City of Active, Prosperous Churches,” *Cedar Rapids Evening Gazette*, May 15, 1912: 25-27.

¹² “Real Estate Transfers,” *Cedar Rapids Evening Gazette*, April 25, 1912: 10.

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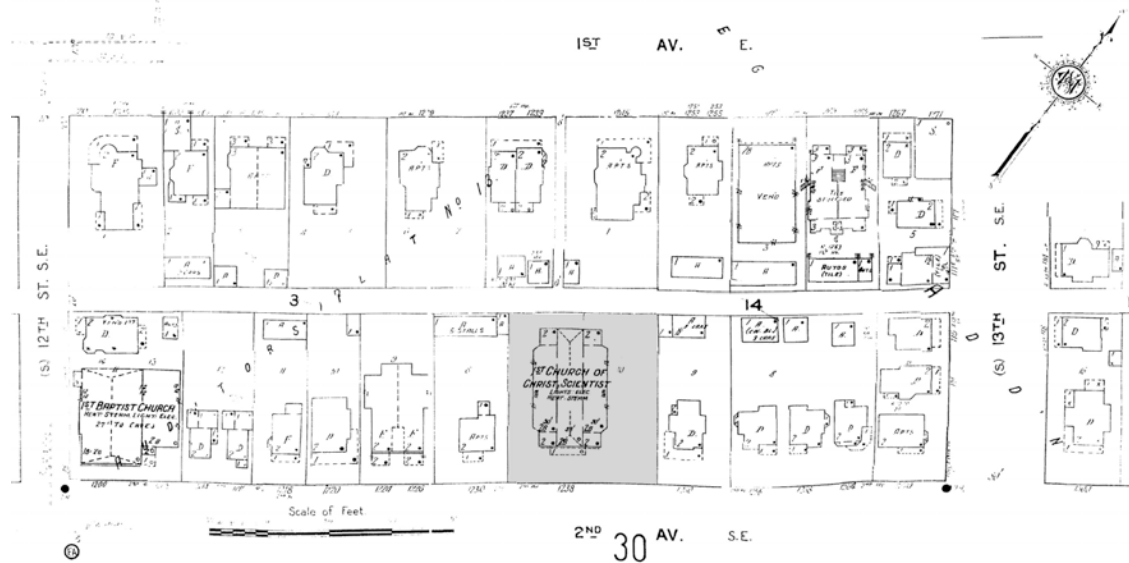
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A building permit in the amount of \$25,000 was issued for construction of First Church of Christ, Scientist on June 25, 1914. The permit request noted that the building was to be constructed of brick and stone with a structural iron and steel frame. Ornamental iron, marble, and tile were additional materials noted on the permit application.¹³ Progress on construction of the new building was worth reporting by the summer of 1914. A local newspaper noted that in late July excavation for First Church of Christ, Scientist was underway.¹⁴

Figure 5. Fire Insurance Map – 1949 (Rev. of 1913)



(SOURCE: Base map, Sanborn Company Fire Insurance Map, New York: Sanborn Company, 1913, rev. 1949.)

This 1949 revision of the 1913 fire insurance map shows the church footprint in place as well as the retention of a generally residential neighborhood through the time of the 1949 map survey.

The First Christian Church of Christ, Scientist held its first service on Easter Sunday, April 6, 1915, with dedicatory services held after the debt was relieved. The *Cedar Rapids Republican* reported that “on all sides there were exclamations of surprise and joy over the handsome interior, over the modesty, simplicity and dignity of the finishings and furnishings and especially over the magnificent organ when it began to pour forth its music.” The news article also noted the church held two large “audience” rooms, with a spacious vestibule, [and] cloak rooms.” The large room on the building’s north end was designed to function as a Sunday school room and a “social service” room with a seating capacity of 400-500 hundred. The space was

¹³ “Building Permit For Science Church Issued,” *Cedar Rapids Evening Gazette*, June 25, 1914: 3.

¹⁴ “Church Building Progress,” *Cedar Rapids Evening Gazette*, July 20, 1914: 9.

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“fittingly” decorated with its maple floors noted specifically. The auditorium accommodated over 500 with room to expand to 700 if later necessary.¹⁵

“The general effect of this church room is light, one is almost tempted to call it sweetness and light, after Matthew Arnold’s phraseology. White, pure white and creamy goldens are the prevailing tones in everything except the seats which are the conventional brown. The reading desk [typically a large desk center on a shallow platform] is pure white, long enough to accommodate the two readers. The windows are of colored glass, harmonizing with the color scheme so completely that everything seems to be part of everything else. The artificial lighting effects are by the indirect method, six large, chandeliers hung high flooding the whole structure with a golden effulgence. More artistic color schemes and better effects have not been attained in any church in this city. The organ is entirely concealed back of the reader’s rostrum, behind a white inlaid screen. There are no pipes or devices to suggest the machine, nothing but the music is visible and the music comes forth like a really visible presence and a living entity. The organist’s seat is to the left of the rostrum. Back of the readers’ desk there is the legend, “God is Love,” in unobtrusive colorings, probably white on a faint suggestion of golden yellow. In a panel on the left, looking toward the front, there is the quotation from Christ, “You shall know the truth and the truth shall set you free,” and in a corresponding panel on the other side is the quotation from Mrs. Eddy, “Divine Love always has and always will meet every human need.”¹⁶

A second local newspaper provided additional details about the new church, noting, “the woodwork is finished in white enamel with cream-colored walls and pews of mahogany. The foyer at the entrance of the church has a mosaic tile floor. What is said to be the finest organ in the city has been installed, a three manual instrument, the gift of Glenn and Miss Jessie Averill in memory of their mother, one of the early Scientists in Cedar Rapids. The interior of the church is of a new type of tapestry brick, not seen in other Cedar Rapids buildings. R.A. Wallace of this city is the builder. The architect is H. [sic] S. Beeman [sic], of Chicago, who has established a reputation for building Christian Science churches.”¹⁷

These descriptions of the Cedar Rapids branch church confirm that the building’s interior was executed following the standard developed by Solon Beman that aimed to meet the spiritual tenents of the Christian Science church. The use of spacious and home-like foyers with convenient coat and hat check rooms satisfied the desire for efficiency and community. The comfort and simplicity of the light-filled auditorium was purposefully designed to create a restful atmosphere.¹⁸

First Church of Christ, Scientist worshipped in the building at 1246 2nd Avenue SE through 2002, when a dwindling congregation led them to a smaller building. The church remained vacant until 2012, when it was occupied for just two years. In 2014 a private interest purchased the property with plans to convert the

¹⁵ “Church of Christ Scientist, Opened,” *Cedar Rapids Republican*, April 06, 1915: 2.

¹⁶ Ibid.

¹⁷ “Christian Science New Church Opened on Easter Sunday,” *The Cedar Rapids Evening Gazette*, April 05, 1915: 6.

¹⁸ Paul Eli Ivey, *Prayers in Stone: Christian Science in the United States, 1894-1930* (Chicago: University of Illinois Press, 1999), 123, 126.

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church into a residence. That renovation was underway (all alterations confined to the rear of the auditorium) when it was halted due to the ill health of the owner; the current property owner then purchased the building.¹⁹

Image 5. Historic Image – 1915



(SOURCE: Solon S. Beman and Spencer S. Beman Collection, Ryerson and Burnham Archives, The Art Institute of Chicago.)

This photograph documents the church shortly after its construction. As the image reveals, the building stands today much as it did in 1915.

¹⁹ Barr, E-11.

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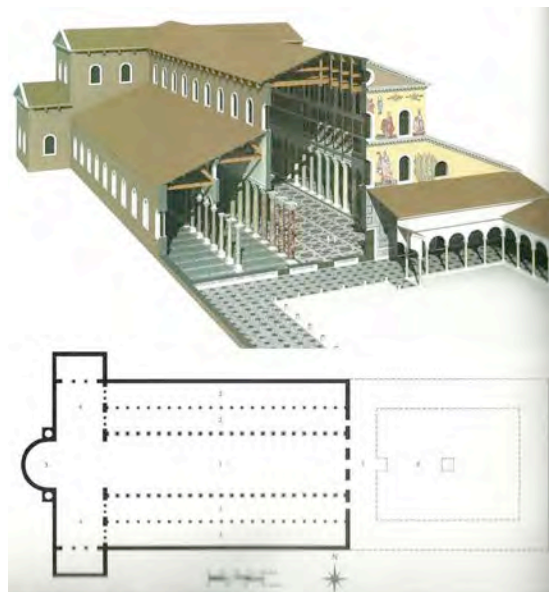
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The Basilica Form with Temple Front

The origin of the basilica form is unclear, but the earliest example as been dated to the Roman Forum. A public and commercial square, the Roman Forum was a collection of buildings and structures that was typically surrounded by a colonnade and included a basilica and temple in addition to other buildings and landscape features.²⁰ Although the form is now commonly associated with religious buildings, for the Romans the form served as the equivalent of an urban meeting space – in 20th century, similar to the Italian “galleria.” At Pompeii, for example, despite the looming presence of a statue of Jupiter situated at one end of the building, it is believed the basilica housed a stock exchange.²¹

The Roman basilica was typically wood timber construction, laid out transversely with the entrances on the long sides. The interior of the basilica was arranged in a central nave with aisles on all sides. Rows of columns marching the perimeter of the nave provided the necessary internal support; outer walls were likewise supported. The flanking aisles were two-stories, with windows in the upper story.²²

Figure 6. The Basilica Form – Old St. Peter’s – 4th Century A.D.



(SOURCE: [https://cyarthistory.wikispaces.com/Old+Saint+Peter%27s++Rome.](https://cyarthistory.wikispaces.com/Old+Saint+Peter%27s++Rome))

²⁰ Spiro Kostof, *A History of Architecture, Settings and Rituals* (New York: Oxford University Press, 1995), 203 and 770.

²¹ *Ibid.*, 201.

²² *Ibid.*, 203.

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Early Christian churches found the basilica form with its long axis and termination at (what became for the Christians) the apse, was proper for a devout procession to an altar. In fact, a number of existing, pagan basilicas were adapted to religious use (Figure 5). Although the basic floor plan remained intact, the early Christians transformed the Roman basilica, with enlarged clerestory windows, increased emphasis on the form and detail of the apse as a sacred space, and the addition of elaborate decorative embellishment.²³

In basilica form churches of modern America, the Roman and early Christian precedents remain apparent. The form remains defined by its longitudinal orientation with the primary entrance at one end and an apse at the opposite; a central nave is flanked by outside aisles; columns marching regularly down the length of the sanctuary, marking the separation between nave and aisles; and clerestory windows provide top lighting. In contrast to both the Roman and the early Christian churches of the basilica form, 20th century American examples typically incorporate a vaulted ceiling in the sanctuary space. Although the vault was a structural form invented by the Romans, flat timber roofs remained in use in the basilica. Likewise, the early Christians eschewed the use of arched ceilings for nearly a century after they adopted the basilica form.²⁴ Further, in American examples, the plan of the church building beyond the sanctuary itself varies by denomination.

Figure 7. The Greek Temple Front – Temple of Artemis at Corfu – 590 B.C.



(SOURCE: https://classconnection.s3.amazonaws.com/790/flashcards/2686790/png/temple_of_artemis_at_corfu__greece.png)

Like the basilica form, the temple front is classically derived (Figure 6). The Greek temple stood as a symbol of both cultural unity and with the Greek's connection to the gods. The message of the temple to the world

²³ Kostof, 258.

²⁴ Ibid.

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was one of a free people, without subjugation to a ruler, be it king or priest.²⁵ The monumental buildings were meant to inspire, to suggest power and control, and, ultimately, order. The temple form evolved over time and across cultures, beginning with the Doric Order in ca.600 B.C. That evolution resulted in refinements of size, scale, number and arrangement of the columns, variations in components and details of the entablature, and content and expression of the pediment (among other advancements). As the temple form evolved it maintained its original commitment to monumentality and order.

Classical precedent continued to find expression in American architecture of all types. The temple front found its way to a variety of property types including banks (Image 6), churches (Image 7-8), public buildings (Image 9), governmental buildings (Image 10), schools, and residences. Although the manner in which the various elements of the temple front are expressed is myriad, the basic elements remain consistent. In the temple front there are monumental columns (typically, two-stories) supporting an entablature that is surmounted by a pediment or roof, a raised podium, and a portico.

Image 6. First National Bank of Newton, Iowa (1920)



(Image by AKAY Consulting, 2012)

This bank is a thoroughly classical design with fluted Doric columns on both primary elevations creating a strongly ordered exterior. A well-articulated entablature and prominent pediment with large-scale, bas-relief sculpture add to the sense of Greek classicism. The Greek Revival style with temple front was commonly adopted for early 20th century banks because of the sense of strength and security it exuded.

²⁵ Kostof, 120.

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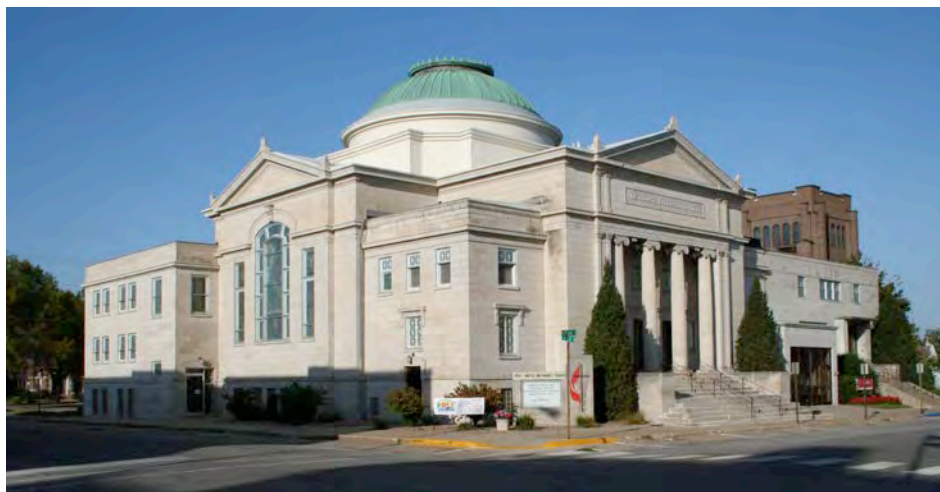
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Image 7. Grace Methodist Episcopal Church, Waterloo, Iowa (1912)



(Image by AKAY Consulting, 2011)

Image 8. Methodist Episcopal Church, Newton, Iowa (1915)



(Image by AKAY Consulting, 2011)

In both of the above examples, the temple front is used with a Greek Cross plan with a centralized dome (the dome being a Roman form), which was commonly adopted by the Methodist denomination. Regardless, the temple front maintains its sense of ordered drama, with other classical details incorporated on all elevations.

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Image 9. Stewart Memorial Library, Coe College, Cedar Rapids, Iowa (1931)



(Image by AKAY Consulting, 2015)

Image 10. U.S. Post Office, Newton, Iowa (1928)



(Image by AKAY Consulting, 2012)

As the above examples illustrate, the Neo-Classical Revival style remained in use in the 1930s and its application to different property types remained diverse. The Stewart Memorial Library (1931) on the campus of Coe College in Cedar Rapids uses the temple front to great effect. Likewise, the U.S. Post Office (1928) in Newton, Iowa minimizes the temple front, but uses the classical orders to organize the elevations – the strength of that design approach has been greatly diminished by the alteration of the building’s fenestration. Still, the sense of mass and order created by the Neo-Classical Revival is apparent.

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The classically derived, temple front has impacted American architecture of all property types for centuries. Although far less common and less broadly applied, the basilica form is found in historic American churches with some regularity. More recently the application of the basilica form to public libraries has become common in Iowa (e.g. Perry Public Library). In the design of the First Church of Christ, Scientist, architect Spencer S. Beman used both the temple front and the basilica form to create a sacred space that was one of order, simplicity, and light.

The Beman Legacy

First Church of Christ, Scientist in Cedar Rapids, Iowa was designed by Spencer S. Beman. Following in the footsteps of his prolific and highly impactful father, Solon Spencer Beman, Spencer Beman gained a reputation as a skilled architect in his own right.

Solon Spencer Beman (1853-1914) was born in Brooklyn, New York. He began his architectural training in the office of renowned New York architect Richard Upjohn before relocating to Chicago, Illinois in 1879. That move was precipitated by railroad car magnate George Pullman who commissioned Beman to design what would become the nation's first planned company town, which included more than 1,300 houses, a factory, monumental water tower, theater, church, hotel, market, and schools.

That first commission in the Chicago area remains one of the architect's best known, but Solon S. Beman completed numerous other significant designs including several buildings at the World's Columbian Exposition of 1893 (non-extant); Chicago's Grand Central Station; the Pioneer Building in St. Paul, Minnesota; the Studebaker Plant in South Bend, Indiana; the Pabst Building in Milwaukee, Wisconsin; and the Blackstone Public Library in Hyde Park (Chicago). A Christian Scientist himself, Solon Beman had a long professional relationship with the church, undertaking the design of dozens of church buildings across the country.²⁶ Particularly notable is his work on the First Church of Christ, Scientist in Chicago (1897) and the 1904 extension to the Christian Science Mother Church in Boston, Massachusetts. The former church is considered the stylistic prototype for the fledgling religious movement.²⁷

First Church of Christ, Scientist in Chicago was the largest branch church built by the young and growing Christian Science church. The church was designed in the monumental Classical Revival style, a direct influence of the magnificent White City of the 1893 World's Columbian Exposition. The interior of the Chicago church was functional and absent details of religious symbolism. The building was a modern church that represented a modern religion, founded just 20 years prior.²⁸

²⁶ City of Chicago Landmarks. <https://weapps.cityofchicago.org/landmarksweb/web/architectdetails.htm?artId=5>. Last accessed 11/06/2016.

²⁷ Ivey, 11.

²⁸ Ibid., 11-12.

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Although it was at first unclear which architectural style would best represent the Christian Science church, the notion that there should be a “Christian Science architecture” was quickly embraced; that the exterior of a Christian Science church should reflect the congregation’s ideals was undisputed. In many ways, the choice of classical architecture was simply a rejection of the Gothic style, which was the prevailing choice for sacred buildings. To the Christian Science church, and to Solon Beman himself, unlike Gothic architecture, classical architecture was “scientifically true, rational, and natural” and as such, the classical, “with its sense of calm proportion, its sincerity and refinement, and its rationalism, seems to represent the faith of those who employ it in their houses of worship.”²⁹

In addition, during the period in which the Christian Science church was developing its stylistic model, classical architecture was widely applied to governmental buildings. The church embraced that civic association, applying the association to religion as “a higher order of spiritual law.”³⁰ In addition, because classical architecture predated the rise of ecclesiasticism, it was seen as representing primitive Christianity. This view supported the Christian Science position that, not since the early Christian church, did healings occur as they had in the time of Jesus. In that way, classical architecture represented the purity of primitive Christianity and the practices of the Christian Science church.³¹

Image 11. First Church of Christ, Scientist – Chicago, Illinois – by Solon S. Beman, 1897

(SOURCE: AKAY Postcard Collection)

²⁹ Ivey, 153.³⁰ Ibid., 147.³¹ Ibid., 150.

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Following the 1897 First Church of Christ, Scientist in Chicago, Solon Beman completed designs for six additional Christian Science churches in Chicago alone. Through that work and dozens of other building commissions, Beman employed his personal notions of morality and beauty as solutions to urban blight – in that way he was an active participant in the ideas of the City Beautiful movement. Beman's work stretched beyond Chicago with Christian Science churches built in the Classical style across the country. To facilitate the work of building churches, Beman worked out practical means of constructing churches at reduced cost, finding classical styles well suited to the use of modern steel-frame construction. Because of that effort, Solon Beman's church designs became industry standards throughout the Midwest.³² In 1907 Beman published a treatise defending his use of classical revival architecture, with his essay becoming a central position in debates centered on issues of church styles that characterized the early years of the 20th century.³³

Spencer S. Beman (1887-1952) practiced architecture with his father, and after the death of Solon Beman in 1914, he carried on the Christian Science church design work. Between them, father and son designed some 90 Christian Science churches.³⁴ The Solon S. and Spencer S. Beman Collection of archival materials, held by the Ryerson & Burnham Libraries at the Art Institute of Chicago, includes publications documenting their architectural projects.

Although Spencer Beman's designs were a departure from his father's strict adherence to Classicism, he continued to work in styles with strong classical precedents including Georgian Revival and Colonial Revival. Spencer Beman gained his reputation for his Christian Science churches, but he also designed residences. He is specifically noted for a number of opulent Tudor and French Revival residences in northern Illinois.³⁵

In addition to Spencer Beman, a number of architects trained with Solon Beman including Charles Draper Faulkner (1893-1979) who was born in San Francisco, California and educated in Chicago. He attended Armour Institute of Technology (now Illinois Institute of Technology) and in 1913 received a B.S. in Architecture. Faulkner worked as chief designer for Solon Beman from 1913-1917 before moving on to establish his own firm, also in Chicago. A Christian Scientist, Faulkner became Spencer Beman's primary competitor for church commissions. While Spencer Beman moved away from the strict classicism of his father's work, Faulkner maintained a commitment to that precedent. Faulkner is credited with the design of some 33 Christian Science churches, including the First Church of Christ, Scientist in Toyko, Japan. In 1946 he penned the book *Christian Science Church Edifices*. Faulkner was a member of the Chicago chapter of

³² Ivey, 141.

³³ Ibid., 143.

³⁴ The Art Institute of Chicago, Solon S. and Spencer S. Beman Collection, 1892-1959. <http://digital-libraries.saic.edu/cdm/ref/collection/findingaids/id/15382>. Last accessed 11/10/2016.

³⁵ Ibid.

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the AIA. His son, Charles Draper Faulkner, Jr., joined his practice and the firm became known as Faulkner, Faulkner & Associates. No Iowa commissions have been identified as the work of Charles Faulkner.³⁶

Image 12. First Church of Christ, Scientist, Fort Dodge, Iowa (1919)



(Image by AKAY Consulting, 2010)

Spencer's Beman commitment to classicism and his move away from the strict approach taken by his father is evident in the Christian Science church seen above. With its Palladian motif entry and round arch forms, the church is reflective of the Colonial Revival style. The Fort Dodge church was particularly familiar with the work of the Beman firm when they commissioned Spencer Beman to design it's building; Solon Beman having designed the 1901 Jacobean style George S. Ringland House, a very well known and admired Fort Dodge residence.

Although sometimes noted as have worked in the Beman firm, it appears more credible that William L. Steele was not associated with the firm. Steele (1875-1949) is known in Iowa for his work on the design of the Woodbury County Courthouse in Sioux City, Iowa. Steele's personal and professional relationship is well-documented, including their collaboration on the courthouse.³⁷ Working with Minneapolis architect, George Grant Elmslie, Steele created what is regarded as one of the finest Prairie School buildings in the country. The building was listed as National Historic Landmark in 1994.³⁸ Steele was born in Springfield, Illinois and educated in Chicago, receiving a B.S. in Architecture from the University of Illinois in 1896. A

³⁶ Wesley I. Shank, *Iowa's Historic Architects: A Biographical Dictionary* (Iowa City: University of Iowa Press, 1999) 196.

³⁷ http://www.orgonica.org/pejn276_1.htm. Last accessed 11/09/2016.

³⁸ Carolyn Pitts, "National Historic Landmark Nomination: Woodbury County Courthouse," National Park Service, 1994.

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conflict exists in what came next for Steele with one source stating that for three years thereafter, Steele worked in the office of Louis Sullivan.³⁹ A second source places him in the office of Solon S. Beman during all or part of that period. Beginning in 1904, Steele had established himself in Sioux City, Iowa, first as a draftsman and then as a partner to Wilfred W. Beach. The firm became known as Beach & Steele.

Table 2. First Church of Christ, Scientist Buildings in Iowa

Name	Address	City	Built	Architect	Status
First Church of Christ, Scientist	920 Jackson St.	Sioux City	TBD	TBD	TBD
First Church of Christ, Scientist	513 N. 3 rd St.	Burlington	1901	TBD	Extant
First Church of Christ, Scientist	412 W. Main St.	Marshalltown	1903	Hugh M.G. Garden	Non-Extant
First Church of Christ, Scientist	359 W. 9 th St.	Dubuque	1911	TBD	Extant
First Church of Christ, Scientist	406 High Ave. E.	Oskaloosa	1912	TBD	Extant
First Church of Christ, Scientist	636 Kirkwood Blvd.	Davenport	1912	Clausen & Clausen	NRHP Extant
First Church of Christ, Scientist	616 High Street	Keokuk	1915	TBD	Extant
First Church of Christ, Scientist	416 Main Street	McGregor	1917	Spencer Beman	Extant
First Church of Christ, Scientist	104 N. Oak St.	Creston	1918	TBD	Extant
First Church of Christ, Scientist	1200 6 th Ave. N.	Fort Dodge	1919	Spencer Beman	Extant
Second Church of Christ, Scientist	2904 Kingman Blvd.	Des Moines	1924	TBD	
First Church of Christ, Scientist	239 S. Main St.	Maquoketa	1925	TBD	Extant
First Church of Christ, Scientist	300 E. Burlington	Fairfield	1927	TBD	Extant
First Church of Christ, Scientist	23 3 rd Street NW	Mason City	1928	Clyde W. Smith	NRHP Extant
First Church of Christ, Scientist	722 E. College St.	Iowa City	1930	TBD	Extant
First Church of Christ, Scientist	812 3 rd Street	Anita	1931	TBD	NRHP Non-Extant
First Church of Christ, Scientist	3750 Grand Ave.	Des Moines	1932	Proudfoot, Rawson, Brooks & Borg	Non-Extant
First Church of Christ, Scientist	226 9 th Street	Ames	1938	TBD	TBD
First Church of Christ, Scientist	562 5 th Ave. So.	Clinton	1962	TBD	Extant
First Church of Christ, Scientist	611 6 th Avenue	Grinnell	1860*	TBD	NRHP Extant

* The Grinnell church building was constructed as a private residence for Charles H. Spencer. The Carpenter Gothic style building is listed on the National Register under that historic name.

³⁹ Shank, 156.

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Relevant Cultural Resource Documents

The City of Cedar Rapids has conducted a number of survey and evaluation projects that create a solid foundation for understanding the city's historical growth and development. The 2014 MPDF "Religious Properties of Cedar Rapids" created the foundation and parameters for evaluating the First Church Christ, Scientist for National Register eligibility.

Potential for Historic Archaeology

The potential for historical archaeology was not assessed as part of the present National Register nomination. However, the presence of relatively undisturbed expanses of lawn on both the east and the west present the possibility that localized historical archaeological resources may remain intact in those areas. It seems less likely that archaeological resources remain intact at the rear (north) of the building due to the significant amount of earthwork that would have been associated with both the alleyway and the paved parking area.

Research Methodology

This National Register nomination draws on the foundation and parameters of the 2014 MPDF "Religious Properties of Cedar Rapids" for evaluating the First Church Christ, Scientist for National Register eligibility. Local newspaper accounts were important in establishing both the construction timeline and providing a description of the original interior. In addition to utilizing the MPDF, research was directed at identifying Beman designs for churches as well as Christian Science churches in the state of Iowa. That search accessed the records of the Iowa State Historic Preservation Office, the Solon S. & Spencer S. Beman Collection held by the Ryerson & Burnham Archives of the Art Institute of Chicago, the City of Chicago Landmarks website, and various other online and written sources.

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9. Major Bibliographic References

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Harris, Cyril M. *American Architecture: An Illustrated Encyclopedia*. New York: W.W. Norton & Co., 1998.

Ivey, Paul Eli. *Prayers in Stone: Christian Science Architecture in the United States, 1894-1930*. Chicago: University of Illinois Press, 1999.

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The Cedar Rapids Evening Gazette. "Church Building Progress." July 20, 1914.

The Cedar Rapids Evening Gazette. "Cedar Rapids A City of Prosperous Churches." May 15, 1912.

The Cedar Rapids Evening Gazette. "Building Permit For Science Church Issued." June 25, 1914.

The Cedar Rapids Evening Gazette. "Christian Science New Church Opened on Easter Sunday." April 05, 1915.

The Cedar Rapids Daily Republican. "Church of Christ Scientist, Opened." April 06, 1915.

The Cedar Rapids Daily Republican. "Last Service at Majestic." March 30, 1915.

The Cedar Rapids Daily Republican. "Eddy Heirs Let Will of Mother Run Its Course." February 06, 1913.

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Cedar Rapids City Assessor. <http://cedarrapids.iowaassessors.com/search.php>. Last accessed 10/31/2016.

Chicago Landmarks. <https://webapps.cityofchicago.org/landmarksweb/web/architectdetails.htm?arcId=5>. Last accessed 11/07/2016.

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Organica – *Parabiographies* entry, vol. 10, 1910. http://www.organica.org/pejn276_1.htm. Last accessed 11/22/2016.

Wikipedia. https://en.wikipedia.org/wiki/Solon_Spencer_Beman. Last accessed 11/07/2016.

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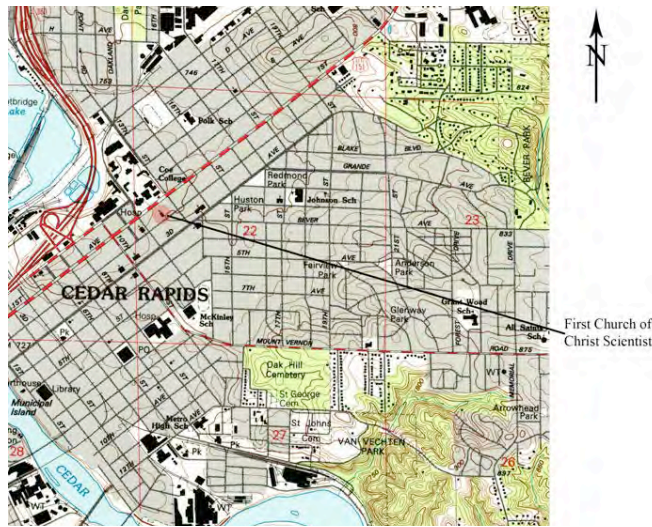
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10. Geographical Data

Verbal Boundary Description

USGS 7.5 Minute Topographic Map – Cedar Rapids South Quad – 1994



(SOURCE: <https://store.usgs.gov>. Accessed 10/31/2016)

The property is located in the Greene & College addition, Lot 10, Block 14 and part of Lot 15.



(SOURCE: <http://cedarrapids.iowaassessors.com/search.php>. Last accessed 10/31/2016)

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Boundary Justification

The boundary encompasses First Church of Christ, Scientist and the side yards that comprise the site to which the building is associated from the time it was placed in service in 1915.

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- Figure 3. Plan View - 1949
- Figure 4. Fire Insurance Map - 1913
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- Figure 6. Basilica Form – Old St. Peter’s Church – 4th Century A.D.
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- Image 2. Exterior view of the façade (south), looking north
- Image 3. Exterior detail of the temple front
- Image 4. Interior view of the auditorium
- Image 5. Historic Image - 1915
- Image 6. First National Bank of Newton, Newton, Iowa (1920)
- Image 7. Grace Methodist Episcopal Church, Waterloo, Iowa (1912)
- Image 8. Methodist Episcopal Church, Newton, Iowa (1915)
- Image 9. Stewart Memorial Library, Coe College, Cedar Rapids, Iowa (1931)
- Image 10. U.S. Post Office, Newton, Iowa (1928)
- Image 11. First Church of Christ, Scientist – Chicago, Illinois
- Image 12. First Church of Christ, Scientist, Fort Dodge, Iowa (1919)

LIST OF PHOTOGRAPHS

First Church of Christ, Scientist
1246 2nd Avenue SE
Cedar Rapids, Linn County, Iowa
Photographer: Alexa McDowell, AKAY Consulting, Minneapolis, Minnesota
October 25, 2016

CD-ROM on file with the National Park Service and the Iowa State Historic Preservation Office

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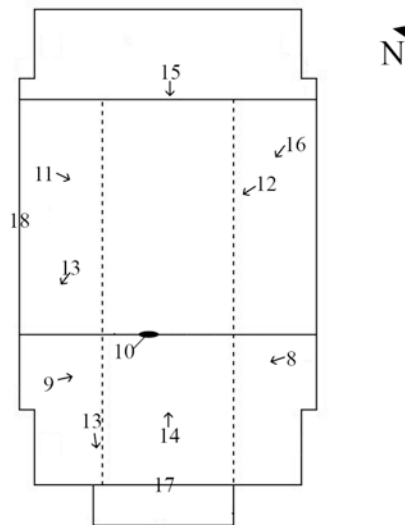
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Photo Key – Exterior Views



Photo Key – Interior Views



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Description of Photograph(s) and number:

- 0001. Site View: Looking west along 2nd Avenue SE
IA_LinnCounty_FirstChurchChristScientist_0001.tif
- 0002. Site View: Looking northeast along 2nd Avenue SE
IA_LinnCounty_FirstChurchChristScientist_0002.tif
- 0003. Exterior: View of the façade (south) and west elevations, looking NE
IA_LinnCounty_FirstChurchChristScientist_0003.tif
- 0004. Exterior: View of the rear (north) and west elevations, looking SE
IA_LinnCounty_FirstChurchChristScientist_0004.tif
- 0005. Exterior: View of the rear (north) and east elevations, looking SW
IA_LinnCounty_FirstChurchChristScientist_0005.tif
- 0006. Exterior: Detail view of temple front
IA_LinnCounty_FirstChurchChristScientist_0006.tif
- 0007. Exterior: Façade detail – typical fenestration – this example on west elevation
IA_LinnCounty_FirstChurchChristScientist_0007.tif
- 0008. Interior: Entrance Foyer, looking SW toward primary entrance
IA_LinnCounty_FirstChurchChristScientist_0008.tif
- 0009. Interior: Entrance Foyer, looking west with windows overlooking community room lining north wall
IA_LinnCounty_FirstChurchChristScientist_0008.tif
- 0010. Interior: Entrance Foyer – detail of flooring
IA_LinnCounty_FirstChurchChristScientist_0010.tif
- 0011. Interior: Sunday School Room, looking SE
IA_LinnCounty_FirstChurchChristScientist_0011.tif
- 0012. Interior: Sunday School Room, looking SW
IA_LinnCounty_FirstChurchChristScientist_0012.tif
- 0013. Interior: Sunday School Room – detail of stairs to vestibule
IA_LinnCounty_FirstChurchChristScientist_0013.tif

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0014. Interior: Auditorium, looking north toward former dais
IA_LinnCounty_FirstChurchChristScientist_0014.tif

0015. Interior: Auditorium, looking south
IA_LinnCounty_FirstChurchChristScientist_0015.tif

0016. Interior: Auditorium, looking SW
IA_LinnCounty_FirstChurchChristScientist_0016.tif

0017. Interior: Auditorium – view of leaded art glass window at south end of space
IA_LinnCounty_FirstChurchChristScientist_0017.tif

0018. Interior: Auditorium – view of leaded art glass window typical of outer (west and east) walls
IA_LinnCounty_FirstChurchChristScientist_0018.tif

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13TH ST SE

ONE WAY







SPEED
LIMIT
30

ALLEN COUNTY
PUBLIC SQUARE
1000 W. 10th St.
Columbus, OH 43212





BRICK BUILDING

GMC

NO PARKING



1246















EXIT



GOD IS LOVE





CAUTION





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination
Property Name: First Church of Christ, Scientist
Multiple Name: Religious Properties of Cedar Rapids MPS
State & County: IOWA, Linn

Date Received: 8/25/2017 Date of Pending List: 9/19/2017 Date of 16th Day: 10/4/2017 Date of 45th Day: 10/10/2017 Date of Weekly List:

Reference number: MP100001698

Nominator: State

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input checked="" type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 10/10/2017 Date

Abstract/Summary
Comments:

Recommendation/ Criteria Accept, National Register Criterion C.

Reviewer Patrick Andrus Patrick Andrus Discipline Historian

Telephone (202)354-2218 Date 10/10/2017

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

**IOWA DEPARTMENT OF
CULTURAL AFFAIRS**

KIM REYNOLDS, GOVERNOR
ADAM GREGG, LT. GOVERNOR

CHRIS KRAMER, ACTING DIRECTOR



August 18, 2017

IOWA ARTS
COUNCIL

PRODUCE
IOWA

STATE HISTORICAL
SOCIETY OF IOWA

STATE HISTORICAL
MUSEUM OF IOWA

STATE HISTORICAL
LIBRARY & ARCHIVES

STATE HISTORIC SITES

STATE HISTORIC
PRESERVATION
OFFICE OF IOWA

IOWA HISTORICAL
FOUNDATION

J. Paul Loether, Deputy Keeper and Chief
National Register and National Historic Landmarks
1201 Eye St. NW, 8th Fl.
Washington D.C. 20005

Dear Mr. Loether:

The following National Register nomination(s) from Iowa are enclosed for your review and listing if acceptable.

First Church of Christ, Scientist

First Church of Christ, Scientist, placed in service in 1915, is eligible for listing on the National Register of Historic Places under Criterion C. The resource is locally significant as a well-preserved example of a sacred building executed in the basilica form with a temple front and as the sole example of that form in a Cedar Rapids religious building. Although the building no longer functions as a church, First Church of Christ, Scientist in Cedar Rapids meets Criteria Consideration A as a former religious property that derives its primary significance from its architecture, rather than its historic function and/or historic associations derived from said function. First Church of Christ, Scientist was identified as eligible for registration in the 2015 MPDF, "Religious Properties of Cedar Rapids." That document noted that First Church of Christ, Scientist is associated with the religious development in Cedar Rapids from 1870-1921. Further, the resource was noted as representative of the "temple-front" form, which is associated with "an important phase of evangelical architecture in the United States that became popular in the late nineteenth and early twentieth centuries."

Thank you for your consideration.

Sincerely,

Laura Sadowsky
State Historian
State Historical Society of Iowa

Enclosures.