

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section number \_\_\_\_\_ Page \_\_\_\_\_

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 93000364

Date Listed: 5/14/93

First Methodist Protestant Church of Seattle

King WA

Property Name:

County: State:

Multiple Name

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This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

*Katrice Andrus*

*5/24/93*

Signature of the Keeper

Date of Action

=====  
Amended Items in Nomination:

Technical oversight was clarified through a phone call to the Washington SHPO. In addition to Criteria A and C, the First Methodist Protestant Church of Seattle is also listed in the National Register under Criteria Consideration A for religious significance. The nomination is officially amended to include this information.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)

364

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NATIONAL  
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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 *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 an 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 Methodist Protestant Church of Seattle

other names/site number Capitol Hill United Methodist Church

2. Location

street & number 128 16th Ave. E.  not for publication

city or town Seattle  vicinity

state Washington code WA county King code 033 zip code 98112

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  nationally  statewide  locally. ( See continuation sheet for additional comments.)

Mary Harpner 3/11/93  
Signature of certifying official/Title Date

Washington State Office of Archaeology and Historic Preservation  
State of 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 certifying official/Title Date

\_\_\_\_\_  
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the 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 the Keeper

Date of Action

Patrick Andrews

5/14/93

First M. P. Church of Seattle  
Name of Property

King, Washington  
County and State

**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		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**

0

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

RELIGION: religious structure

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DOMESTIC: single dwelling

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**Current Functions**  
(Enter categories from instructions)

WORK IN PROGRESS

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**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

Late Gothic Revival

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Colonial Revival

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**Materials**  
(Enter categories from instructions)

foundation STONE

---

walls Sandstone

---

Brick

---

roof Slate

---

other

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**Narrative Description**

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

First M. P. Church of Seattle

Name of Property

King, Washington

County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

RELIGION

Period of Significance

1906 - 1938

Significant Dates

1906-1907, 1938

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Fulton, John Charles - Architect

Layton & White - Contractor

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

Primary location of additional data:

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

Name of repository:

Urban Conservation Division, Department of Neighborhoods



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section number 7 Page 1

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First Methodist Church, King County, WA

7. Narrative Description

Even at the time of its completion in 1907, the First Methodist Protestant Church of Seattle was viewed as an important architectural asset of its fledgling Capitol Hill neighborhood. Today, after 85 years of service to the community as a religious facility, the church has retained a remarkable degree of physical integrity on both its exterior and interior. Pennsylvania architect John Charles Fulton designed the church-parsonage ensemble in a Gothic Revival mode, employing the period's popular "Akron Plan" for Protestant interiors. The building is best noted for its handsome, rock-faced sandstone exterior and for its finely-executed stained-glass windows. A careful rehabilitation project is currently underway to convert the vacated church to new use as design studios and offices for a local architecture and planning firm.

The surrounding neighborhood of Capitol Hill is a mixed-use district that developed at the turn of the century as a streetcar suburb north and east of Seattle's central business district. Residential and commercial structures, as well as medical and religious institutions, can be found within a two-block radius of the church. Across 16th Avenue to the west is the Group Health Cooperative Central Hospital and Medical Center. The set-back siting of this block of medical facilities creates a broad vista to the south toward the First Church of Christ, Scientist, a formal Neo-classical edifice of smooth-faced stone.

Early 20th century apartment buildings, most of brick construction with terra-cotta detailing, lie to the north across E. John Street. Fronting the block to the east of the church are substantial two-story Craftsman-styled dwellings from the early 1900s and 1910s. While some have been subdivided into duplex or four-plex units, most of these houses are still well-maintained. Together with the neighboring apartment buildings, they reflect the historically residential character of a typical Capitol Hill streetscape.

Irregular in plan and massing, the first Methodist Protestant Church encompasses a large Protestant sanctuary or "auditorium," multiple spaces for Sunday School instruction and congregational fellowship, and a spacious parsonage. Both the parsonage and the church proper have three usable floor levels, including a full basement under the entire structure. The building rests on a solid stone foundation, reputedly

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 2

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First Methodist Protestant Church, King Co., WA

built of rock brought to Seattle as ship's ballast. The above-grade walls are constructed of brick. Over most of their exterior surface they are clad with a rock-faced, ashlar sandstone laid up in irregular coursing. There are a myriad of roof forms, including various gabled and hipped configurations, all covered with original slate shinglework.

The exterior of the church clearly expresses its several internal functions. Variations in roofline, changes in fenestration and the articulation of entryways, and subtle shifts in stylistic detail all suggest differing interior uses. The sanctuary is defined on its primary west and north facades by a buttressed, corner bell tower and spire and by massively-scaled, lancet windows set within dominant gabled bays. Church-goers gained access to the sanctuary through two recessed cloisters screened by heavy stone arcades.

In the northeasterly portion of the building, the instructional wing or Sunday School is differentiated by lower hipped-roof forms and by smaller-scaled, stained-glass windows of Gothic-arch and simple rectilinear design. A curved apse-like projection along the alley facade identifies this internal function. At the southwest corner of the church is the gable-roofed parsonage wing, easily distinguished by its residential, Colonial Revival details. Providing transition between the parsonage and the sanctuary is a hipped-roof office wing, or minister's study. Differing cornice detail and yet another arrangement of windows set this element apart.

A variety of functional and ornamental details lend drama to the church's complex juxtaposition of roof forms. An eight-sided spire with a decorative cross of galvanized iron rises from the stepped parapet of the belfry. There are four corbelled brick chimneys positioned at the parsonage end of the building. At least two appear to have been reconstructed in recent decades. Two skylights, one over the art glass dome of the sanctuary, the other over the Sunday School wing's main lecture room, remain in place. The parsonage features a wooden entablature with cornice modillions, returned on the south gable end. A gabled dormer window, residential in scale, provides light to the parsonage attic.

Perhaps the primary character-defining feature of the First Methodist Protestant Church is a series of beautifully-executed and relatively intact stained-glass windows. Nearly all the windows have in common

**United States Department of the Interior  
National Park Service****National Register of Historic Places  
Continuation Sheet**Section number 7 Page 3

First Methodist Protestant Church, King Co., WA

molded wooden sash and tracery intended to simulate the stone tracery of Gothic cathedrals. The sanctuary boasts four major works of stained glass: a central overhead dome visible only from within, a rose window in the south wall (blocked from exterior view by the parsonage), and two lancet windows facing 16th Avenue E. and E. John Street. Each of these windows differs in design, but they share to some degree a color scheme of warm golds, rich purple, and paler shades of blue and green. Burgundy red and splashes of crimson further enliven the overhead dome. Two frequently repeated design motifs are candle-like flames and an enframing device composed of pillars and a shouldered arch. Anthropomorphic imagery is freely mixed with floral and vine motifs.

The lesser windows of the sanctuary and Sunday School wing reiterate these colors and images, even along the rear alley facade. The rectilinear, double-hung windows of the parsonage have clear glazing, but their stained-glass transoms employ a secular, much-simplified ivy design. The parsonage windows also feature wood moldings and tracery. A third category of windows are the Gothic-arched structural openings in the upper reaches of the belfry. They are screened by wooden louvers topped with tracery that mimics medieval stonework.

Architect J. C. Fulton's original drawings for the church depict a wood-framed front porch on the 16th Avenue E. elevation of the parsonage. Physical evidence on the building indicates that the porch did exist, although probably not for long. It consisted of a raised wooden deck on panelled piers, a hipped roof with entablature and modillions, and columns tied together by a Gothic-detailed railing. The present-day entry porch is much reduced in size, with concrete steps, wrought iron supports, and a simple elliptical-arch overdoor.

Almost all of the church's original wooden doors remain in place. Most of them have horizontal or vertical paneling with Gothic moldings. Some are partially glazed, with wood tracery in the upper expanse. The formal entrance to the parsonage is Colonial Revival in character, with sidelights and an elliptical transom window.

The interior of the First Methodist Protestant Church survives very nearly as architect J. C. Fulton designed it more than 85 years ago. The spatial arrangement of the church-proper is an example of the widely-popular "Akron Plan," employed here to meet the needs of an active suburban congregation composed largely of families with children.



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section number 7 Page 4

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First Methodist Protestant Church, King Co., WA

The design of the sanctuary, or "auditorium" (as designated on Fulton's drawings), expresses the Protestant emphasis upon the sermon rather than the sacraments. In this octagonal space, three sections of pews once faced the pulpit, which was positioned on a raised platform behind an oak "kneeling bench." The choir sat to the rear of the pulpit in a space vertically defined by large Gothic archways. Three recessed balconies provided extra seating for the congregation. Around the circumference of the auditorium, eight wooden ribs spring from pairs of double, engaged Corinthian columns and rise to support the drum of the dome.

One bay of the auditorium consists of a movable partition that can be raised or lowered, guillotine-style, from the wall above it, allowing direct access into the educational wing. There, along the east wall of a two-story lecture room, two tiers of open Sunday School classrooms are ranged. At either end of the lecture room are larger, fully-partitioned classrooms that served as a Bible study room, an infants' room or nursery, and above it a ladies' parlor.

The interior of the parsonage includes a dining room and parlor, a kitchen, and the pastor's study. Upstairs are four bedrooms and a bath. The parlor and dining room, originally separated by pocket doors, were opened up in the 1950s to form a larger living room space. At the same time, the two original corner fireplaces in each of those rooms were replaced with a single fireplace and mantelpiece of Roman brick. With that one exception, all of the early oak window surrounds, paneled doors, built-in cabinetry, and oak and tile mantelpieces in the parsonage remain intact.

The basement of the church was designed to house social functions. Besides a kitchen with 1940s cabinetry and an adjoining social hall, there is a large unidentified space with exposed stone walls underneath the auditorium. The use of the space is not designated on the original floor plan, but it appears to have been converted in later years to a recreation hall.

Other than the early removal of the parsonage porch and the limited 1950s remodel of the parlor and dining room, very few modifications have been made to the church in over 85 years. The current rehabilitation project stays within this same tradition, preserving original fabric and spaces, repairing rather than replacing, and retaining examples of fine

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Section number 7 Page 5

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First Methodist Protestant Church, King Co., WA

craftsmanship. On the exterior of the building, routine roof repairs and the replacement of deteriorated gutters and downspouts have taken place. Weather-damaged masonry joints have been repointed. Stained-glass windows are being cleaned, and repaired where necessary. A detached frame garage associated with the parsonage has been removed to create additional parking space at the southeast corner of the property.

On the interior, the sanctuary is being converted to a spacious design studio. The only significant alterations will be the partial enclosure of the pulpit and choir platforms for new use as a conference room, and the leveling of the sloped floors in the auditorium proper. Six small stained-glass windows which open from the cloisters into the auditorium will be replaced below the wooden tracery with clear glass. The original sash will be preserved on the site. In the Sunday School wing, the small classroom compartment partitions which flanked the lecture room have been removed to provide two tiers of additional open studio space. Needed plaster repair, painting, and clean-up are taking place throughout the building.

United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 8 Page 1

First Methodist Protestant Church, King Co., WA

## 8. Statement of Significance

The First Methodist Protestant Church of Seattle, dedicated in October of 1907, is associated with a branch of the city's oldest religious denomination. The church is the fourth and final home of the original congregation of Methodist Protestants in Seattle, who were first organized in 1864 by the Reverend Daniel Bagley. In its Gothic Revival exterior, its interior floorplan, and its level of architectural refinement the church is an exceptionally well-preserved example of early 20th-century Protestant, suburban church design. After 1938, when the three major branches of Methodism were united, the newly-renamed Capitol Hill Methodist Church continued to serve its changing neighborhood. The building's 85-year history as a religious facility ended in 1992 when it was sold to a local architectural firm and its rehabilitation for new use as a design studio began.

## HISTORIC CONTEXTS

Methodism in Seattle Methodism was established in the frontier village of Seattle in 1854 with the arrival of the Rev. David E. Blaine. The following year, Blaine erected a rudimentary house of worship that came to be known as the Little White Church. Its small band of Methodist Episcopal (M.E.) followers were the first organized congregation in Seattle.

In 1860, the Rev. Daniel Bagley and his family came to Seattle from eight years of service in the Willamette Valley of Oregon. Bagley was a minister of the Methodist Protestant (M.P.) Church, a branch of Methodism that allowed lay member representation in the annual and general conferences of the church. Because the pulpit of the Little White Church was temporarily vacant in the year of his arrival, Bagley held services there and became an increasingly popular figure. When a permanent pastoral appointment was made in 1863, Bagley took his small flock of followers with him and organized the first M.P. congregation in 1864. The next year a small building was erected at Second and Madison for \$8,000, and it became known as the Little Brown Church.

Bagley's influence on his congregation was significant. Eleven prominent Seattle Pioneers were among its charter members, including the Thomas Mercer family, Dillis Ward and wife, Lenora Denny, and Dr. and Mrs. Josiah Settle. The congregation flourished and was for a time larger than that of the M.E. church. Rev. Bagley continued as pastor of

United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 8 Page 2

First Methodist Protestant Church, King Co., WA

the Brown Church until 1885, all the while engaging in other important local and regional pursuits, such as the establishment of the University of Washington in Seattle and the opening of the Newcastle coal mines in eastern King County.

After 1890, the newly-created Puget Sound Conference of the Methodist Church launched an aggressive expansion program to keep pace with the explosive growth of population centers like Seattle. The challenge of providing adequate religious outreach to the rapidly developing suburbs of the city involved the founding of missions, Sunday Schools, and new churches in the outlying areas of the city. Before 1904, M.P. churches or Sunday Schools had been set up at Georgetown, Columbia, Ballard, Ravenna, Yesler, Jackson Street and Green Lake. Between 1900 and 1915, ten M.E. churches were established in the fledgling neighborhoods of Woodland Park, University District, Rainier Beach, West Seattle, and elsewhere.

In the meanwhile, older Methodist churches found that staying alive in the growing city often necessitated a change of location. By the mid-1880s, the frontier-era Little White Church and Brown Church had been crowded out by the encroachment of the business district. Even after successive moves of these two original congregations, the expansion of the commercial district and its accompanying increase in land values again made their new locations undesirable. Other churches close to the city center were affected by shifting demographics and by the transformation of single-family neighborhoods to rooming-house and tenement districts. Some of the newly-arrived immigrant populations were less attracted to Methodism, and existing churches found it difficult to claim new members. These dilemmas forced most churches to follow their older members to newer residential suburbs. By contrast, the First Methodist Episcopal Church of Seattle experienced a rise in its downtown membership. Possessing both a desire and the resources for the finest facility money could buy, that congregation chose to remain and build anew in the heart of the city. First Church was completed in 1910 in its present-day, prominent downtown location at Fifth and Marion.

Protestant Ecclesiastical Design in Seattle The earliest Protestant houses of worship in Seattle were the simplest of frame structures with low, square belfries, rectangular naves, and roughly-finished interiors. Frequently, they were planned, financed, and constructed by the pastor and a small flock of followers. Even the second and third generations

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section number 8 Page 3

---

First Methodist Protestant Church, King Co., WA

of most of these churches have long since disappeared. From the 1890s and well into the 1910s, the new churches erected by the major denominations in the residential suburbs were more substantial in character. Brick or stone masonry was the building material of preference, although frame construction never entirely ceased. The more prosperous congregations were no longer satisfied with rural simplicity. They sought the dignity and tradition of English Gothic styling with its tall spires and opulent stained glass, at the same time demanding modern functional capability. Spaces for a full educational program, for social and recreational activities, and complete kitchen and restroom facilities became the norm.

An interior arrangement of spaces that accommodated all of these functions and acknowledged the differing needs of the Protestant congregation in worship came into widespread use in the first quarter of the 20th century. The "Akron Plan" was popularized in the Midwest, but found favor across the country and in Seattle. The centerpiece of the plan was a tear-drop shaped auditorium in which seating radiated outward from a centralized rostrum or pulpit. Sacramental symbolism was cast aside and the architectural emphasis was focused upon the pastor and his sermon. Good acoustics and sightlines were important. Adjoining educational space, including a large lecture room and tiers of smaller classroom compartments, and a full basement with kitchen and recreational rooms were also a feature of the "Akron Plan."

No systematic analysis of late 19th- and early 20th-century ecclesiastical architecture in Seattle has taken place to date. Approximately five dozen churches of a wider range in date have been listed in an abbreviated fashion in the City's inventory of historic places. Of those, 28 are designated Seattle Landmarks. Several of these are worth comparing and contrasting with the First Methodist Protestant Church on Capitol Hill.

Trinity Episcopal Church on First Hill is one of only a few other rock-faced stone churches still extant in the city. Reconstructed after a major fire in 1902, Trinity has a buttressed bell tower and spire and makes consistent use of the Gothic-arch or lancet window. Architect John Graham Sr.'s stylistic choice for the reconstructed church was labelled "English Parish Gothic," a term which might also be applied to the church on Capitol Hill. The University Methodist Episcopal Church and Parsonage on Brooklyn Avenue in the University District were built during the same years, 1906-1907, as the First Methodist Protestant on

United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 8 Page 4

First Methodist Protestant Church, King Co., WA

Capitol Hill. The church-parsonage ensemble served a growing suburban population around the University campus. Wood-framed construction and Neo-classical detailing contrast with the subject church on Capitol Hill, but the interior reflects yet another version of the popular "Akron Plan." A third church of comparative interest is the First United Methodist Church in downtown Seattle. Completed in 1910, First Church embodies the new stylistic approach and the attributes of an urban, as opposed to suburban, church. On August 17, 1907, Pacific Builder and Engineer made note of the project's obvious "departure from the old Gothic, the sharp pointed windows and tall spires conspicuous by their absence," and suggested that the "chaste simplicity" of the Neo-classical style reflected 20th-century values.

Neighborhood Development Capitol Hill's development as a residential suburb began in the 1890s with the extension of the Broadway Streetcar line north from Yesler Way. While the new district appealed to the wealthy, and some areas witnessed the construction of fine mansions, Capitol Hill also attracted a thoroughly democratic mix of city dwellers. Blocks of early 20th-century tract houses were built near the streetcar line, and commercial enterprises sprang up along it. Suburban churches such as the First Methodist Protestant were drawn to the new neighborhood and blended comfortably into the residential streetscape. Over time, some pockets of the community experienced decline, and others were impacted by large institutions such as Group Health Hospital. On the whole, Capitol Hill remains a dense but vibrant urban neighborhood that is home to people of all social and economic strata.

## SIGNIFICANCE OF THE FIRST METHODIST PROTESTANT CHURCH

The First Methodist Protestant Church on Capitol Hill has strong associations with the founding, the expansion, and the continued ministry of Methodism in Seattle. After the retirement of the Rev. Bagley in 1885 from active leadership in the congregation, the Methodist Protestants weathered a period of some instability. During that time a succession of pastors including Thomas P. Revelle, who later became a well-known U. S. attorney and Seattle City Councilman, served the congregation. For ten years membership declined in a third downtown location at Third and Pine. In 1905, a decision was made to revitalize the church by erecting a substantial new structure in the growing suburb of Capitol Hill. A building committee was formed, headed by the Rev. Norman Ward.

United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 8 Page 5

First Methodist Protestant Church, King Co., WA

By July 14, 1906, a construction contract had been awarded to Layton & White of Seattle, and the prolific church architect John Charles Fulton of Uniontown, Pennsylvania, had been retained. The proposed new structure was projected to cost \$60,000, and would seat 500 people. On September 19, 1906, the congregation gathered to lay the cornerstone. Construction proceeded apace and reached completion in the early summer of 1907. Little has emerged regarding the source of the materials used in construction -- whether the sandstone may have been a local product of the Wilkeson quarry in Pierce County or the Chuckanut quarry in Whatcom County is unknown. To date the designer of the stained-glass windows likewise remains anonymous.

From its completion in 1907 until 1938, the First Methodist Protestant Church on Capitol Hill remained the largest, most active congregation of M.P.s in the city. Twelve pastors served the membership and lived with their families in the parsonage during that era. One indication of the vitality of the church was its ability to establish a branch at Seaview in West Seattle in the late 1910s. Gradually, however, the strength of the Methodist Protestant movement in Seattle diminished. A trend toward the union of the three major bodies of Methodism in the Pacific Northwest -- Methodist Episcopal, Methodist Protestants, and Southern Methodists -- was consummated at the Annual Conference Session in Bellingham, in 1939. At the time of union, only three M.P. churches in Seattle remained active -- Ravenna, Seaview and First Church on Capitol Hill. At its annual membership meeting in August of 1938, the congregation of the oldest M.P. church in Seattle voted henceforth to be known as "Capitol Hill Methodist Church of Seattle."

The church continued in a traditional sense as a stabilizing force in the community into the 1950s. By the 1960s regular membership had seriously declined. In response to the changing demographics of the neighborhood, the church began to adapt itself to the social needs and realities of a more urbanized Capitol Hill. Social and spiritual programs for youth, for the hungry and homeless, for mental health patients, and for homosexuals, were begun and housed by the congregation. As it drifted away from orthodox Methodism, conflicts arose with the Methodist Regional Conference, and there was real danger of the church being closed. Because the building seemed in imminent danger of demolition, the congregation successfully pushed for Seattle City Landmark designation in 1976.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 6

---

First Methodist Protestant Church, King Co., WA

A brief reprieve came in the 1980s. Multi-denominational services and community social programs brought new life to the church. But the facility required too much maintenance for the level of involvement and support it enjoyed. In the summer of 1992, the building was sold to the architecture and planning firm of Arai/Jackson, and rehabilitation work began. The 128-year-old congregation moved into shared quarters with the Capitol Hill Lutheran Church on 11th Avenue.

The First Methodist Protestant Church of Seattle is equally significant as an unaltered example of early 20th-century Protestant, suburban church design. Architect J. C. Fulton's choice of an especially picturesque form of the Gothic Revival style, with the use of rustic sandstone and opulent stained-glass, reflect an established congregation's desire for dignity and tradition in their new suburban location. A well-appointed parsonage with its careful residential detailing further suggests the church's sense of stability in the community.

The interior of the church proper is an excellent demonstration of the period's widely-popular Protestant "Akron Plan." That the floorplan and spatial arrangement were eminently successful, and apparently adaptable over time to changing congregational needs, is evidenced by the absence of structural modification that has taken place over the lifetime of the building. The physical integrity of the church on both its interior and exterior is quite nearly complete.

Architect John Charles Fulton was a native of Allegheny County, Pennsylvania. As a young man he took up the trade of carpentry, and worked as a contractor and builder in the vicinity of Irwin and Uniontown. Under the tutelage of his uncle, Humphrey Fulton, he studied architectural design. With offices in Uniontown, J. C. Fulton launched a successful career in architecture, working for a time with a partner by the name of Butler. Fulton specialized in the design of churches, and the firm in fact created over 600 of them in an approximately 30-year period. Many of these were located in the Pittsburgh region, but others were far afield. The practice was not limited exclusively to churches, however, for Fulton's firm is also credited with a number of hotels, schools, courthouses, commercial blocks, and residences in eastern Pennsylvania and West Virginia.



United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 9 Page 1

First Methodist Protestant Church, King Co., WA

## 9. Major Bibliographical References

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## Informants:

Anderson, Dennis. Seattle, WA. Architectural and ecclesiastical historian. 2/5/93.

Ryan, Tom. Seattle, WA. Partner, Arai/Jackson Architects and Planners. 1/22/93.

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Section number 10 Page 1

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First Methodist Protestant Church, King Co., WA

10. Geographical Data

Verbal Boundary Description

The nominated property occupies Lots 1 and 2. Block 11, Summit Addition to the City of Seattle.

Boundary Justification

The boundary encompasses both city lots historically associated with the nominated property.