NPS Form 10-900
(Rev. 10-90)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

716

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 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 Westminster Presbyterian Church
other names/site number N/A

2. Location

street & number 83 Twelfth Street South
not for publication N/A
city or town Minneapolis vicinity N/A
state Minnesota code MN county Hennepin code 053 zip code 55403

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 ✓ 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.)

Ian R. Stewart 5/12/98
Signature of certifying official Date
Ian R. Stewart, Deputy State Historic Preservation Officer
State or Federal agency and bureau Minnesota Historical Society

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:

Edson H. Beall 6/26/98

__V__ 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): _____

	for Signature of Keeper	Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

_X_ private
___ public-local
___ public-State
___ public-Federal

Category of Property (Check only one box)

_X_ building(s)
___ district
___ site
___ structure
___ object

Number of Resources within Property

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

Number of contributing resources previously listed in the National Register N/A

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

6. Function or Use

Historic Functions (Enter categories from instructions)
Cat: RELIGION Sub: religious facility

Current Functions (Enter categories from instructions)
Cat: RELIGION Sub: religious facility

7. Description

Architectural Classification (Enter categories from instructions)
LATE VICTORIAN/Gothic and Romanesque

Materials (Enter categories from instructions)
foundation STONE, CONCRETE
roof STONE: Slate; ASPHALT
walls STONE: Limestone;
BRICK
other STONE: Sandstone
GLASS

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)

__X__ 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.)

__X__ 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.

Areas of Significance (Enter categories from instructions)
SOCIAL HISTORY

Period of Significance 1897-1948

Significant Dates 1897

Significant Person (Complete if Criterion B is marked above)
N/A

Cultural Affiliation N/A

Architect/Builder Hayes, Warren Howard
Sedgwick, Charles Sumner

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

9. Major Bibliographical References

(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
_X_ Other
Name of repository: Westminster Presbyterian Church Archives

10. Geographical Data

Acreage of Property less than one acre

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing		Zone	Easting	Northing
1	15	478270	4979620	3	__	_____	_____
2	__	_____	_____	4	__	_____	_____

___ See continuation sheet.

Minneapolis South, Minn., 1967, revised 1993

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 Charlene K. Roise and Christine A. Curran
organization Hess, Roise and Company
street & number 100 North First Street
city or town Minneapolis state MN zip code 55401
telephone (612) 338-1987
date February 1998

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 Westminster Presbyterian Church
street & number 83 Twelfth Street South telephone (612) 332-3421
city or town Minneapolis state MN zip code 55403

Description

Westminster Presbyterian Church fills the entire north half of the city block located between Nicollet Mall and Marquette Avenue at Twelfth Street South in downtown Minneapolis. The church edifice, which measures approximately 132 feet by 397 feet, has an asymmetrical plan; its longest side parallels Twelfth Street on the north, while the front facade faces Nicollet Mall to the west.

A limestone wall contains shrubs, lawn, and deciduous and coniferous trees along the north and west sides of the church property, where the landscaped grounds are elevated above the public sidewalk that wraps the block. At the northwest corner of the site, the stone wall forms a step to accommodate a metal-encased signboard. At the front of the building, two symmetrically placed flights of concrete steps provide access from the public sidewalk to a concrete walk and steps that lead directly into the church's main entrance, which consists of five doors. Located in the center of the front yard is a large bronze sculpture. The concrete walk at the entrance to the church spans the width of the front facade, then wraps around the south side of the building where it descends gradually into a parking lot at the southeast corner of the property. A modern concrete retaining wall supports the walk on the south side of the church while acting as the property line between the church and a large glass office building located directly adjacent. A flight of radiating concrete steps relieves the retaining wall, providing access to a secondary entrance to the church from the office-building lot. Additional site features include a small parking lot that covers the northeast corner of the church property, and a small landscaped area contained on three sides by church walls on the north side of the building.

The original portion of the church stands at the northwest corner of the block. Almost square in plan, the walls are of quarry-faced, coursed Platteville limestone over a timber and steel frame on a stone foundation. Ohio sandstone, Bedford limestone, and galvanized iron are used for decorative trim. This section of the building holds two stories and a high attic over a full basement. A tall front gable contains the main entrance on an east-west axis, while

projecting cross-gables form the decorative north and south facades. Originally sheathed in slate, the roof used to hold two skylights located just below the ridgeline on its southern slope. Their purpose was to provide light for a stained-glass window in the dome of the auditorium ceiling inside. The skylights were removed in 1985, and the roof is currently covered with composite shingles. Imposing towers flank the front facade, and a third, smaller tower defines the east end of the north-facing gable. A sandstone beltcourse wraps this portion of the church four feet above ground level.[1]

The front facade is divided into three sections. The gabled central portion is pierced at the second story by an enormous rose window filled with ornamental wood tracery and stained glass. Directly below the window are three round-arch doorways, the main entrances to the church. Heavy double doors of dark cherry with beveled paneling, wrought-iron escutcheons, and a stained-glass transom are deeply recessed under each arch, the intrados of which is also of paneled cherry. Ornamental light fixtures of wrought iron and opaque glass hang next to each doorway. A recessed arch frames the rose window and all three entry arches, filling most of the gabled central portion. Above the apex of the arch, a series of three narrow, round-arch windows announce the gable, which is topped with stepped, painted-metal coping and a narrow metal cornice. Two slender engaged minarets flank the gable, providing stops for the coping. The minarets, topped with painted-metal conical finials, terminate halfway down the facade with decorative dripstones, and serve to define the front gable. The gable's peak is ornamented with a painted-metal pommel with a quatrefoil design. Originally, the front gable was much taller, as it was topped with an arcaded parapet wall. The wall was flanked by minarets that were far taller

[1] This description is based on a site visit conducted by Christine Curran in December 1997; from a set of construction specifications dating from 1896 prepared by Charles S. Sedgwick and Warren H. Hayes, Minneapolis, Minnesota; from a series of plans dating from 1911 prepared by architects Purcell, Feick and Elmslie, Minneapolis, Minnesota; and from a series of plans dating from 1936 and the accompanying set of construction specifications prepared by architects Magney and Tusler, Minneapolis, Minnesota.

than the current examples. In 1904 a tornado destroyed the top of the front gable, forcing the amputation of the arcaded parapet wall and the shortening of the minarets. The stepped coping and pommel ornament are most likely reproductions of the original parapet trim.[2]

The remaining two sections of the front facade are identical in design. Each boasts a large Tudor-arch, stained-glass window at the second story over a series of three round-arch, stained-glass windows at the first level. All windows are characterized by deep, sloping sills of Ohio sandstone and frames of pine. Above the Tudor-arch window is a row of three blind arches surmounted by a flat parapet wall pierced with a series of quatrefoil designs and capped with a painted-metal cornice and gutter. The front facade is contained by twin four-story, corner towers. Each tower holds a round-arch entrance at the front (west) end, and a pair of stained-glass lancet windows at the second story. At the third story, each side of the towers has three slender, integral arches in which the center arch holds stained glass while the remaining two are blind. The tower belfries are lit on all four sides by a pair of enormous lancet openings filled with large ventilator slats under a stained-glass oculus. A flat parapet wall surmounts the openings, pierced with a series of quatrefoil designs and capped with a painted-metal cornice and gutter. Buttresses with sandstone caps ornament each corner of the towers, terminating at the top of the belfries with a triangular stone panel carved with a trefoil. Each tower corner is topped with a large, painted-metal finial.

The north and south gabled facades are very similar to each other. Both exhibit a tripartite recessed arch that encompasses much of the wall. The center arch is pierced at the second story by a large, round, stained-glass window with wood tracery in a circular pattern. Below, three rectangular windows illuminate the first level. Two smaller, recessed arches flank the central arch and contain a round-arch window at the second level and one rectangular

[2] "Auditorium Redecorated at $10,000 Cost, Reopens Sunday for First Time Since August 20th Storm," *Minneapolis Journal*, November 25, 1904; photographs from the files of the Minnesota Historical Society, St. Paul, Minnesota; stained-glass windows on the north, south and west facades are covered with protective plexiglass or glass sheets.

window below. The gable is pierced by a stained-glass oculus with wood tracery in a trefoil pattern. The gable's roofline is capped with painted galvanized-iron, stepped coping and the peak topped with a pommel ornament. A two-story apse connects the west end of each facade to the east side of a main tower. Three round-arch windows light the apse at the first story, while three lancet windows illuminate the second level. The apse windows are filled with stained glass. At the north facade only, a horizontal string course surmounts the lancet windows, above which a blind-arcade frieze supports a metal cornice and gutter. An identical apse on the north facade connects the gable's east end to a three-story tower. The tower holds a round-arch, secondary entrance, covered by a projecting awning and surmounted by two rectangular windows. A pair of lancet windows illuminates the second story within a tall, recessed pointed arch. In addition, the arch contains a filled-in oculus at the third story. A short, recessed pointed arch also occurs on the east and west sides of the tower; each arch holds a covered oculus. This secondary tower is finished with the same pierced parapet, capped buttresses and finial ornamentation exhibited by the two main towers. Visible at the east side of the tower is the north face of a two-story, gabled wing of a later addition to the church. This small section holds a series of three, narrow rectangular windows at the first and second stories.[3]

The west end of the south-facade gable terminates against a two-story, flat-roofed wing that comprises the original southeast corner of the building. Projecting approximately fourteen feet to the south, the wing contains a secondary, west-facing entrance of paneled double doors and a stained-glass transom. Recessed slightly under a round arch, the door is surmounted by a fixed-sash, two-light window. The south side has seven windows at the first story and six at the second. The first three windows at the first story, and the first two on the second, have fixed sashes filled with stained glass. The remaining windows are double casements with single lights in metal sashes. The windows are aligned vertically, each pair connected by a recessed spandrel. Directly attached to the southeast corner of this section is an L-shaped, flat-roofed,

[3] According to photographs, the oculus' were filled with tracery in a quatrefoil pattern.

two-story addition projecting seventeen feet to the south and approximately fifty-nine feet to the east. A west-facing portion holds a modern, metal double door, surmounted by a modern oculus. Sheathed in buff-colored brick, the south wall of this portion contains two distinct window groupings. Both holding single-light, double casements with painted metal sashes. The set of four to the west represents a 1911 addition to the original church. The set of three to the east belongs to a seamless addition made in 1936-1937. Both additions were originally one story; the second story was added in the mid-1980s. Smaller steel casements are vertically aligned at the second story. Below, a deep concrete well lights a full basement through four fixed-sash, full-height, single-pane windows. Still another addition comprises the final section of the church's south facade. The long section of a flat-roofed, L-shaped, brick wing added in 1952 extends east off the southeast corner of the building, terminating at the public sidewalk along Marquette Avenue. The west wall holds large, steel sash, multi-pane windows at the first and second stories. The south facade used to be a party wall between the addition and an adjoining building. The adjoining building was demolished in the 1980s and four plate-glass windows were installed in the addition's south wall. The east facade holds a modern wood door and sidelight surmounted by a three-window bay framed in painted aluminum. Decorative brick patterns and Kasota-stone panels sheath the remainder of the wall. The north side of the 1952 addition is dominated by two horizontal lines of windows, one at the first story and one at the second. A contiguous dark-brown, aluminum frame holds one-over-one, double-hung windows with aluminum storms. A wide Kasota-stone fascia tops a shallow parapet. The short side of the L-shaped addition runs north at the west end of the appendage, connecting the 1952 wing to a 1936-1937 parish house and chapel addition. This piece of the wing also holds the church's rear entrance: a set of wood security doors in a blank brick wall.[4]

The gabled east end of the original section of the church rises high above the cluster of additions below. A canted stone stringcourse separates a third-story attic gable from a blank stone

[4] Windows located in the 1911 portion display snap-on wood muntins attached to the interior of the glass.

wall beneath. Two enormous exterior ventilator shafts flank the gable, which is pierced by a narrow rectangular window and capped with a painted-metal cornice and gutter. The stone stringcourse marks the place where an east wing originally connected to the main building. Under a sloping hipped roof, the large wing was basically rectangular on a north-south axis, with a gradual convex curve forming the eastern wall. The wing was demolished in 1936 and replaced by a parish house and chapel.

The parish house and chapel wing was completed in 1937. The gable-roof addition has a generally L-shaped plan, with the long section, or parish house, extending from the east end of the original portion of the church, terminating in a front-gabled end facing east. A shorter wing containing a chapel extends off the east end of the north side of the parish house, terminating in a front-gabled end facing north. The 1936-1937 building program also included a small, two-story gabled wing projecting to the east off the northeast corner of the original church building, an adjacent two-story, hipped-roof hyphen that connects the small wing to the parish house, and a short, flat-roofed wing extending off the south side of the parish house. Later additions have encompassed this last wing, leaving only a piece of its south facade visible.

The parish house and chapel addition stands on a reinforced concrete foundation with a frame of wood, steel and clay tile. Exterior walls are of quarry-faced Platteville limestone set in a random pattern. Decorative trim is of gray Indiana limestone. Closed eaves and metal gutters terminate slate-covered roofs. A large stone interior chimney with terra cotta pots pierces the roof of the parish house near the east end.

The north facade of the parish house is set up and back from the public sidewalk, contained between the chapel wing to the east and the gabled wing and hyphen additions to the west. A small landscaped yard with wheelchair access fronts this side. A one-story bay spans the width of the facade under a shed roof. The bay contains the parish house's primary exterior entrance, a double wood door with wrought-iron strap hinges under a shallow, Tudor-arch stone frame. A stone panel surrounds the frame. To the east, five regularly spaced window bays each hold two stone Tudor-arch frames, deeply chamfered and filled with multi-pane stained glass.

The frames are divided by chamfered stone mullions and each window opening is defined by cut-stone surrounds. A narrow stone course follows the eave line the entire width of the facade. Above the course, closed eaves terminate the shed roof, which is sheathed with standing-seam metal. Above the shed roof, the second level is just tall enough to receive six window bays, each holding three rectangular multi-light, stained-glass clerestory windows. The bays are encased in stone frames and divided by stone mullions.

To the west, along the east wall of the main church, the two-story wing at the northeast corner of the main church building displays a front-gable parapet. Two short piers form stops for the stone coping that tops the wall. A two-story projecting window bay holds multi-light casement windows at the first story, and one-light casements on the second. The adjacent two-story, hipped-roof hyphen has a bay of multi-light casements at the first story and two bays of one-light casements at the second.

Another prominent element of the north facade is the north-facing gabled end of the chapel wing. A gable parapet is topped with stone coping, the termini of which is formed by short stone piers. Stepped buttresses, capped with limestone, form the side profiles of the gabled end. The wall is pierced by three lancet-arch window openings in a contiguous stone frame. Filled with stained glass, each is partially obscured by a gigantic cross motif covering the window opening. Both sides of the chapel wing feature a regular pattern of window bays alternating with buttresses. Each bay contains two lancet-arch, stained-glass windows with cut-stone frames and steeply sloping sills. A stone stringcourse near the base of the building wraps the chapel wing. Basement windows are partially visible at the east facade, hidden under screened window wells.

The east gabled end of the parish house also has a gable parapet topped with stone coping that terminates at two short piers. This facade extends approximately five feet east of the chapel wing. At the crux of the two wings there is a north-facing entrance, approached by stone steps confined by a short wing wall. Stone coping that tops the wall continues across the width of the gabled end. The door, set in a stone-framed arch, is wood with a wrought-iron escutcheon and strap hinges. An ornamental light fixture of

wrought iron and opaque glass hangs adjacent. Windows in the gabled end consist of a rectangular stained-glass, fixed-sash window and a bank of five, wood-sash casements at the first story; and a large bay at the second story holding seven wood-sash, multi-light casements with fixed multi-light transoms. A metal fire escape extends to the ground from this bank of windows. The south facade of the parish house has been completely obscured by additions, with the exception of a small section of brick wall just around the corner of the east gabled end. Sheathed in painted brick, a first-story projecting window bay holds a series of multi-light casements under a metal roof. Above are three bays of wood-sash, multi-light casements. The 1952 addition meets the parish house here, at a perpendicular angle. A tall brick chimney, part of the 1936-1937 construction, rises at this juncture.

Visitors entering the church through the main entrances at the west end walk into a narthex. The narthex runs the width of the front facade. The east wall of the narthex is shaped in a gradual convex curve, and serves as a division between the narthex and the auditorium. The narthex is divided into five sections by arched doorways with paneled transoms. Each section has white plastered walls with dark-stained cherry baseboards, wall rails and trim. The three main church entrances lead into the central portion, which displays an elaborately molded, coffered ceiling paneled in dark cherry. Behind a marble baptismal font, the convex east wall is punctuated by an arcade of arched stained-glass windows, trimmed in dark cherry, and two pairs of arched double doors leading into the auditorium. The two sections of the narthex flanking the central portion have acoustical-tile ceilings. Arched double doors from these areas enter into the auditorium. The north and south ends of the narthex serve the main church entrances that open into the twin towers. Both ends also have arched double doors leading into the auditorium. Both have a staircase with elaborate oak newels and turned balusters that ascend to the second-floor balcony and tower rooms. On the north end, circular stairs descend to the basement of the church. The south end holds a small sitting room. Stained-glass windows in the exterior walls of the narthex are original.

The auditorium's curved west wall, bowled floor, domed ceiling, and amphitheater-like pew arrangement visually disguise the nearly square plan of this space. In addition, inverted corners connected

to the four sides of the room by angled walls contribute to the illusion of a circular room. The maple parquet floor descends from the west wall on an isocoustic curve. Covered with carpet, the floor supports six sections of dark-stained, cherry pews with paneled ends, arranged in an amphitheater-like pattern. The sanctuary is defined by a huge Tudor arch, which frames the chancel at the east end of the room. The heavily molded arch springs from two bundles of three engaged columns topped with decorative capitals. Heavy stucco molding emphasizes a pair of smaller, blind recessed Tudor arches that flank the larger arch, each framing an arched double door . Filling the central arch is an enormous, elaborately carved, dark-stained, wood lattice-and-panel reredos, which provides a backdrop for five, symmetrically spaced bundles of ornamental organ pipes. Below, a paneled and gated chancel rail contains choir seating and an organ console. An embellished central panel in the chancel rail is tall to conceal the organ console. The panel serves as the back of five elaborately carved wood chairs that rest on a curved platform outside the chancel rail. Meeting the edge of the platform is a carved and paneled pulpit. The face of the pulpit drops down past the platform to the auditorium floor, where it is met on both sides by a secondary curvilinear chancel rail. A plain, rectilinear communion table stands at floor level. From each end of the chancel a short staircase ascends to a balcony that wraps the auditorium. Also accessible by stairs at the north and south ends of the narthex, the balcony follows the same isocoustic curvature as the auditorium floor, supported at regular intervals by cast-iron columns with decorative capitals. The terraced balcony holds cherry pews and is faced with cherry paneling.

White plaster walls in the auditorium contrast with ornamental stucco molding found throughout the room above the balcony level. Painted stucco molding trims the groins of shallow vaults at the ceiling and the ribs of a skylight dome in the center of the ceiling. A molded stucco frieze band encircles the room just above the balcony, merging seamlessly into ornamental capitals as it passes across four, full-height engaged columns that mark the inverted interior corners of the auditorium. The frieze band terminates at the capitals of the column bundles that serve as imposts for the sanctuary's Tudor arch at the east end of the room. Additional decorative features include ornamental oval grilles that

cover vents at various intervals at the tops of the walls and ceiling.

Lighting in the auditorium is provided by several hanging wrought-iron light fixtures and elaborate stained-glass windows. The fixtures are thought to date from the late 1920s, and hang at regular intervals from the molded ribs of the ceiling. A central fixture is suspended from the ceiling dome. Enormous, round, stained-glass windows in the north, south and west walls light the auditorium at the balcony level, flanked with smaller windows in Tudor and round-arch configurations. The rose window in the west wall is one of two remaining original windows in the auditorium. The second is found in the skylight of the ceiling dome. The earth-tone colors of the original windows contrast greatly with the deep jewel tones of the later glass. Rectangular stained-glass windows and the arcade of arched windows in the west wall light the room at ground level.

Access from the auditorium to the rest of the church is provided by arched, paneled double doors with paneled transoms located in the east wall, to the north and south of the sanctuary. There are four sets at the ground level and two sets at the balcony level. On the first floor, the doors empty out into small open foyers. From the north foyer, stairs ascend to the second floor, and descend to a Twelfth Street exit, a small meditation room in the apse, and finally to the basement. From the south, stairs lead downstairs to an underground parking area beneath an adjacent building, and upstairs to the second floor. The foyers merge into the northwest and southwest corners of a hallway that circumnavigates a large rectangular room known as the "great hall": a two-story open space with a square proscenium arch and stage at the east end and a small balcony at the west end. Doors in the north, south and west hallways open into the great hall. The high, vaulted ceiling is filled with exposed boards, rafters, purlins, brackets and trusses of dark-stained wood. The floor is made of white-oak wood block, and the walls are covered by eight-foot-high paneled wainscot. Above the wainscot, the walls are plastered. Near the top of the north and south walls, several bays of three windows each provide clerestory lighting. Filled with squares of colored glass united with metal cames, the windows have chamfered stone mullions and steep stone sills.

The hallway that runs along the north side of the great hall is known as the "cloister hall." Its north wall is an exterior one, brightly lit by five bays of stained-glass windows. The window frames are of deeply chamfered gray Indiana limestone, and have steep sloping sills. Regularly spaced exposed wood beams span the width of the cloister hall ceiling. Near the east end, a double door on the north wall leads outside. Adjacent to the door, the east wall displays a pair of back-lit, stained-glass windows dating to 1902. These windows were originally located in the south wall of the auditorium at the balcony level.[5]

To the south of the cloister hall, double doors announce the entrance to the chapel wing. Visitors arrive in a small paneled narthex with a polished slate floor before entering the chapel through doors in the north wall. Directly adjacent to the narthex to the east is the bride's room, a tiny, slate-floored sitting room with a door to the outside and a large stained-glass window. Both the narthex and the bride's room share the south wall of the chapel, which is pierced in both rooms by a series of five narrow, bronze-encased casement windows filled with leaded art glass. The chapel is a rectangular space with a vaulted ceiling and a sanctuary located at the north end. The plastered walls of the nave are broken by pointed-arch bays, each holding a pair of lancet stained-glass windows set in stone. Stone sills are deep and sloping. Exposed ceiling boards, rafters, and purlins are stained dark. Elaborately carved hammer beams brace the rafters, displaying enormous decorative pendants and carved-stone bosses. Cylindrical light fixtures hang from the purlins. The floor of the chapel is of polished slate, and supports two sections of paneled wood pews. Carpet covers the center aisle. A full-height stone wall arch divides the nave from the sanctuary at the north end. The intrados of the arch, lined with ribbed wood panels, forms the ceiling of the shallow sanctuary, which is lit by three towering lancet-arch, stained-glass windows in its back (north) wall. Organ lofts flank the chancel, suspended underneath the arched ceiling of the sanctuary. The lofts are disguised with a highly ornamental wood-tracery screen. Below, a simple chancel rail and stone step define the edge of a short, slate-covered platform, the floor of the

[5] Jim Tillett, interview by Christine Curran, January 27, 1998.

sanctuary. From just inside the chancel rail, a pulpit and a lectern face the nave of the chapel. An ornamental carved and paneled reredos covers the back wall of the sanctuary, beneath the stained-glass windows. A communion table spans the reredos. An organ console is located underneath the west organ loft. Tucked under each organ loft is a circular staircase that leads to the basement.

South of the chapel, connected to the bride's room through a door to the south, is a large parlor. This elegant room features a bay window and built-in seat at the south wall, plastered and molded beams overhead, and full-height paneling on the west wall. South of the parlor is the two-story 1952 addition, which is filled with utilitarian classrooms and restrooms. West of the parlor is the entrance to the hallway that runs along the south side of the great hall. Offices, a small kitchen, a children's library and general library, a cloak room and administrative offices are located along the south side of the hall. Cloak rooms, restrooms, access to the great hall, and a small elevator are on the north side.

Stairs to the second floor ascend to a small open foyer outside doors to the auditorium balcony. The second floor features hallways running along the west end and south side of the great hall. The west end hallway provides entry to the small balcony in the great hall and to the elegantly paneled offices of the pastor located next door to the north. At the far north end of the hallway is a foyer containing double doors to the auditorium balcony, and a small staircase leading to the attic. The south side hall provides access to offices, the elevator, and conference rooms. The north side of the hallway features what used to be an exterior wall of the great hall, for which the four stone-enframed window bays in the wall provide clerestory lighting. A major renovation in the 1980s enclosed the great hall's brick south facade, leaving the wall exposed at the second floor.

The basement of the church has hallways that wrap around the west end and south side of a huge paneled dining room, located directly beneath the great hall. Other features in the basement include a large industrial kitchen, a boiler room, and a multitude of classrooms and parlors. A circular staircase near the northwest corner of the great hall ascends to the north end of the narthex on

the first floor of the church. In addition, the basement provides access to an underground parking area that was constructed in the 1980s beneath the building immediately adjacent to the south.

Westminster Presbyterian Church has experienced several large-scale alterations in the one hundred years of its existence, including three additions, the replacement of windows and doors, and a major remodeling. A number of the changes, including the substantial 1936-1937 addition, date from the property's period of significance, and are thus of historical interest in their own right. All in all, the church retains very good physical integrity.

Statement of Significance

I. Introduction

Westminster Presbyterian Church in Minneapolis, Minnesota, is eligible for the National Register of Historic Places under Criterion A, Criteria Consideration A, for its significance in the area of Social History. The property reflects the historical patterns identified by the Minnesota historic context "Urban Centers, 1870-1940," specifically "Minneapolis: Religion and Social Organization." Constructed in 1896-1897, the structure is the most important physical manifestation of one of the oldest and most active congregations in the state of Minnesota. Serving as the spiritual home to one of the largest Presbyterian groups in the United States, Westminster Presbyterian Church embodies 140 years of social service and community outreach programs that have notably influenced the growth and development of Minneapolis.

Westminster has survived in an ever-changing urban environment much longer and more successfully than most of the other churches that were established in Minneapolis's core in the nineteenth century. An article in the *Minneapolis Star* at the time of Westminster's centennial in 1957 suggested two reasons for its long-term success: "The church quickly gathered to itself some remarkable lay leaders who also became leaders of the community, [and] it succeeded in bringing to its pulpit men who were great voices." The church's reputation for exceptional preaching was enhanced by the fine acoustics of the sanctuary. The senior staff have been a source of continuity and stability: Only nine ministers were at the helm during the church's first century. The ministers, in turn, have been supported by Westminster's loyal members, including prominent millers, grain dealers, bankers, retailers, and other businessmen whose families were active in the church for generations. One historian speculated that Westminster attracted many of the city's wealthiest families in part because of its location in the commercial district, the structure "symbolizing a religious piety that these prosperous Presbyterians hoped to abide by in their

secular activity."[6]

II. Overview of Presbyterianism

To understand the history of Westminster Presbyterian Church, it is useful to briefly review the evolution and structure of Presbyterianism, an outgrowth of the Reformation which shook Europe in the sixteenth century. The earliest Presbyterian churches in America were established in the mid-Atlantic colonies in the late seventeenth century. By 1706, they were of sufficient number to justify the creation of America's first presbytery. Although Presbyterians were sometimes split by divisive theological and organizational battles, the religion was well-established by the nineteenth century when missionaries were sent to the northwest frontier to minister to the native Indian population. In 1835, missionaries founded a Presbyterian church at Fort Snelling, the Army bastion overlooking the confluence of the Mississippi and Minnesota Rivers. Soon, Presbyterian churches were appearing in the nascent cities of St. Paul and Minneapolis.[7]

As it has grown, the American Presbyterian Church has maintained a three-tiered structure. The Presbytery is active on the local level, while the Synod handles regional issues. The General Assembly, in which all churches have a vote, ultimately determines the church's stand on religious and temporal matters. Individual churches like Westminster have three primary boards. The Session, whose members are called "elders," is responsible for general oversight of the church's programs and administration. The Board of Deacons ministers to the needy and provides ushers for worship services. Finally, the Board of Trustees manages the church's

---

[6] Willmar Thorkelson, "Westminster Owes Long Life to Pulpit and Pew," *Minneapolis Star*, May 15, 1957; *A Telling Presence: Westminster Presbyterian Church, 1857-1982* (Minneapolis: published by the church, 1982), 32.

[7] Ibid., 23-41; Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven and London: Yale University Press, 1972), 462; Marion D. Shutter, *History of Minneapolis, Gateway to the Northwest* (Chicago and Minneapolis: S. J. Clarke Publishing Company, 1923), 1:606.

property and finances.[8]

III. Westminster's Early History

The congregation's current edifice is the last of a series of buildings that housed its growing membership in the last half of the nineteenth century, and the only one to survive. When the Presbytery of St. Paul established the church on August 23, 1857, Westminster was the second Presbyterian church organized in Minneapolis, a booming river town which had been founded only two years earlier.[9] The fledgling congregation had retained a minister by the end of 1857 and for several years held services at various locations, including a Baptist church and a fraternal hall. In 1861, the congregation erected a structure on Fourth Street between Nicollet and Hennepin Avenues, major commercial arterials, at a cost of $2,000. Five years later, the church was enlarged in response to the demands of a burgeoning community: between 1860 and 1870, the combined populations of Minneapolis and the town of St. Anthony, on the opposite bank of the Mississippi River, increased from 5,809 to 18,000.[10]

In the mid-1870s, planning began for a still larger structure on a new site at the corner of Nicollet Avenue and Seventh Street, just south of the central business district. The cornerstone was laid in July 1880 for the new church. Westminster was not alone in relocating "uptown." It was preceded in 1870 by the Episcopal

[8] John E. Bushnell, The History of Westminster Presbyterian Church of Minneapolis, Minnesota, 1907-1937 (Minneapolis: published by the church, 1937), 32-42.

[9] Shutter, 1:609. According to Shutter, the first Presbyterian church organized in Minneapolis was the First Presbyterian Church of Minneapolis, which was begun in 1853 with thirteen members. Although Westminster shares it date of origin with Andrew Presbyterian Church (formerly known as the First Presbyterian Church of St. Anthony), Westminster is still considered the second Presbyterian church in Minneapolis, as Andrew Presbyterian Church was outside the city limits of Minneapolis in the 1850s.

[10] Donald R. Torbert, "Minneapolis Architecture and Architects, 1848-1908" (Ph.D. diss., University of Minnesota, 1951), 150. St. Anthony was later incorporated into Minneapolis.

Church of St. Mark, which was built on Sixth Street between Hennepin and Nicollet Avenues; in 1874 by the Universalist Church of the Redeemer at Eighth Street and Second Avenue South; and in 1875 by Westminster's old neighbor from Fourth Street, Plymouth Congregational Church, which moved to Nicollet and Eighth Street.[11]

By the late nineteenth century, Minneapolis's commercial district had expanded south, surrounding the church. Business leaders, many of them members of Westminster's congregation, grew increasingly concerned that their site was becoming too valuable for church use. Church officials and members of the congregation began "looking to the advisability of selling the property and moving further out." Despite some dissention within the congregation, the trustees decided to explore a sale and set the property's price at $225,000.[12]

The congregation's plans were given a new urgency on September 6, 1895, when the church was destroyed by fire. After interim accommodations were secured to house church activities, the congregation turned to the challenging issue of building a new church.[13]

IV. A Building for the New Century

In planning their new edifice, the congregation was confronted with two major issues: location and design. Although most people preferred to relocate the church, initial attempts to sell the property at Nicollet and Seventh failed, since the property was considered to be too far from the center of the commercial district. Since the fire insurance proceeds would cover the cost of rebuilding the old church, the elders and trustees resolved in January 1896 to proceed with the reconstruction if a buyer could not be found for the site by March 1. Some members of the congregation, however, adamantly opposed this plan. Ultimately, the church accepted a purchase offer for the land of $165,000 from

---

[11] Torbert, 149-150.

[12] "Westminster Ch.," *Minneapolis Journal*, September 6, 1895.

[13] Thompson, 64-65.

George D. Dayton. The sale was finalized by the spring.[14]

In April, a nine-member building committee was appointed and authorized to proceed with the construction of a new church. The committee got a quick start. On June 11, the congregation acquired two tracts of land at the corner of Nicollet Avenue and Twelfth Street, five blocks south of the old church. Costing a total of $45,000, the plot measured 154 feet along Nicollet and 203 feet along Twelfth Street, "a size which will enable the new church to stand in the midst of a handsome lawn as desired."[15]

The issue of design was somewhat more complex. Faced with an unexpected opportunity to improve on the old church's interior plan, the building committee began to think seriously about a more efficient space, one "which would be large enough to have both main audience room and lecture room on the ground floor, and would avoid the necessity of having a basement Sabbath School room, which had been found at times to be gloomy and uncomfortable."[16]

In its selection of architects, the building committee seems to have reached a compromise between those who wanted tradition and those who favored innovation. After reviewing the plans of several architects, the committee chose two prominent Minneapolis architects, Charles S. Sedgwick and Warren H. Hayes. Although these men maintained separate practices, they agreed to approach the commission as a joint project. Sedgwick appears to have had the most influence on the exterior, which displayed a traditional Period Revival style, with Hayes directing the design of the state-of-the-art interior.

Sedgwick had designed a few churches in Minneapolis and in other parts of the country, but was most known for his residential

---

[14] Ibid., 66-68. The site was later developed as the flagship of Dayton's department store chain. A commemorative plaque affixed to the building notes that Westminster Presbyterian Church once stood at that location.

[15] "The Transfer Made," *Minneapolis Journal*, June 11, 1896.

[16] Thompson, 66.

commissions.[17] Born in New York, Sedgwick trained and worked there for twelve years before relocating to Minneapolis, where he established an architectural practice in 1884. Prior to accepting the commission for Westminster, he completed Andrew Presbyterian Church at Fourth Street and Eighth Avenue in Minneapolis. Executed in the Gothic style and sheathed in local limestone, it stands as a likely inspiration for the design he would choose for Westminster Presbyterian Church.[18]

Warren H. Hayes was also born in New York, graduating from Cornell University's School of Architecture before establishing a practice in Elmira, New York. Hayes arrived in Minneapolis in 1881, and quickly became known as a specialist in ecclesiastical architecture. He was especially noted for a type of interior church plan he pioneered known as the "Diagonal Plan." His design featured "an octagonal auditorium, with the chancel on the side diagonally opposite the main entrance, with amphitheater arrangement of pews on a bowled floor, the latter on what is called the isocoustic curve, falling from the front toward the pulpit in such a way as to give all rows of pews equal sight angles of pulpit. The ceiling is domed and vaulted."[19] Hayes introduced the Diagonal Plan in Minneapolis, but it quickly became popular on a national level.

By 1895, Hayes had completed some nineteen Minneapolis churches featuring the Diagonal Plan, including the First Congregational Church, built in 1886; Fowler Methodist Church of 1889; and Wesley Methodist, built in 1891, just several blocks from the new Westminster site. When the Westminster building committee hired Hayes, they clearly indicated their preference for the Diagonal Plan. The design of Westminster's nearly square auditorium featured Hayes' hallmark amphitheater-style pew arrangement, a bowled floor

[17] Sedgwick's Minneapolis church commissions included Andrew Presbyterian Church at Fourth Street and Eighth Avenue; Park Avenue Congregational Church at Park and Franklin Avenues; Lowry Hill Congregational Church at Dupont and Franklin; and the Fourth Baptist Church at 2105 Fremont Avenue North.

[18] Biographical information on Charles Sedgwick obtained from Sedgwick biography file, Northwest Architectural Archives, St. Paul.

[19] "Warren H. Hayes, Architect," clipping from Hayes biography file, Northwest Architectural Archives, St. Paul.

and a domed ceiling. The chancel and the main entrance, though, were not placed on a diagonal. It is not known why these deviations were made during the design process. In any event, the plan at Westminster was to be the last incarnation of Warren Hayes' Diagonal Plan. He became ill during the course of Westminster's construction, and died in August 1899.[20]

The construction began on July 27, 1896, when contractors H. N. Leighton and Company broke ground at the new Westminster site. Excavation and foundation work continued for just over two months before the cornerstone, a gigantic block of Ohio sandstone, was laid on October 6, 1896. Along with articles relating to the new construction, church officials placed in the cornerstone the contents from the cornerstone of the second church.[21]

Construction continued unhampered through the winter of 1896-1897. By March, all church services were being held in the Sunday school of the new church. In November of that year, the first service took place in the auditorium. By the end of 1897, the church was virtually complete, although the dedication exercises were postponed until February 15, 1898, presumably in anticipation of the installation of the organ. It was in place by February 4, 1898, and was inaugurated by the renowned organist and composer M. Alexandre Guilmant from La Trinite Cathedral in Paris.[22]

V. A New Era of Growth and Community Service

Ensconced in its distinguished new home, the congregation of Westminster continued to grow. By 1905, the membership of the church reached nearly 2,000, making it one of the largest Presbyterian churches in the United States.[23] This size allowed it

---

[20] Hayes obituary is in *The Improvement Bulletin* 20 (September 2, 1899): 1.

[21] For a list of contents of the 1896 cornerstone and a detailed account of the ceremony, see "Laid a Corner Stone," *Minneapolis Journal*, October 6, 1896.

[22] "The History of the Organ"; Thompson, 77.

[23] "Admits 105 New Members: 3rd Largest Protestant Church in America," *Minneapolis Journal*, December 4, 1905; "Year of Jubilee Comes for Church,

to realize the potential of programs it had initiated during its nineteenth-century beginnings, as well as address challenging new issues that emerged in the twentieth century. From its base on Nicollet and Twelfth, Westminster reached out to the community with inner-city missions, acculturation programs for Chinese immigrants, aid to young working women, and a variety of other programs and activities. Through this work, Westminster became distinguished in Minneapolis for its leadership in community service.

Like many other churches founded in the Twin Cities in the nineteenth century, Westminster had implemented outreach programs almost from its establishment. Many Protestant sects had been involved in social reform since the early 1800s. Evangelistic, educational and missionary societies supported by major Protestant denominations grew so numerous and influential during the first half of the nineteenth century that the movement became known as the "Benevolent Empire." After the Civil War, Sunday school programs enjoyed a dramatic surge in popularity that continued through the first several decades of the twentieth century. During the 1880s and 1890s, inner-city neighborhoods that were abandoned by more prosperous citizens attracted newly arrived immigrants and poorer classes, resulting in concentrations of poverty and crime. Churches across the country responded to these needy neighborhoods with foreign-language ministries and city mission chapels.[24] Social outreach programs developed by Westminster and other Protestant churches in downtown Minneapolis closely reflected these national patterns. Westminster's efforts are distinguished, however, by their scope and longevity.

In 1873, Westminster founded two city mission chapels in Minneapolis. Unlike the "rescue" missions later operated by the Salvation Army and the Union City Mission, early mission efforts of Westminster and other churches were primarily a means of establishing other congregations. Usually founded as Sunday

---

Westminster will Celebrate Semi-Centennial," *Minneapolis Journal*, September 29, 1907.

[24] Winthrop S. Hudson, *Religion in America* (New York: Charles Scribner's Sons, 1973), 145-246; Lefferts A. Loetscher, *A Brief History of the Presbyterians* (Philadelphia: The Westminster Press, 1958), 71.

schools, the chapels were expected to become independent of their sponsoring church. In this manner, denominations spread their outposts in newly settled neighborhoods throughout the city. Westminster operated Western Avenue Mission for six years before it became the Fifth Presbyterian Church of Minneapolis, and its Franklin Avenue Sunday school evolved into Franklin Avenue Presbyterian Church in just two years.[25]

As conditions worsened in inner-city neighborhoods in the 1880s, longer-term relationships between mission chapels and their churches became more common, resulting in what was known as the "institutional church." Institutional churches were not necessarily expected to become independent from their parent congregations, although many of them did. Institutional churches provided a much more expansive range of services than did a typical mission chapel. With volunteers, money, and leadership supplied entirely from their parent congregations, institutional churches became "hives of activity with athletic programs, gymnasiums, reading rooms, day nurseries, medical clinics, industrial education courses, cooking schools, sewing classes, lecture series, concerts, entertainments, employment bureaus, penny-savings associations, choral societies, and drama clubs." With the exception of the focus on religious education, institutional churches closely resembled the settlement and neighborhood houses that proliferated in American cities during this period.[26]

Westminster operated two such institutional churches in the city of Minneapolis. Through its long-term operation of Hope and Riverside Memorial Chapels, Westminster showed exemplary leadership and commitment in addressing the unsettling societal problems that challenged the country in the late nineteenth and early twentieth centuries.

Hope Mission was created in the winter of 1881-1882 under the sponsorship of seven members of Westminster. Beginning as a Sunday school in a vacant downtown storefront, the mission was relocated to north Minneapolis in the following summer. Soon the congregation

[25] Thompson, 90-91.

[26] Hudson, 300; Loetscher, 89; *A Telling Presence*, 133.

had outgrown its small frame building, and a new brick edifice was erected. Although Hope's congregation had become somewhat self-sufficient by 1889, Westminster continued to provide substantial volunteer labor and financial aid, particularly in 1903 when the church once again found it necessary to move.[27]

The activities at Hope Chapel provide an example of the varied and important services supported by Westminster in the early twentieth century. A. G. Patterson, the first pastor in Hope's 1903 facility, wrote an account of the range and popularity of the programs that were offered there:

> The new Chapel was a busy place night and day, a big stream of life flowed through it. I have seen eleven hundred people in it and some on the outside that couldn't get in. I have known 125 women to sit down to lunch at the noon hour, representing their Woman's [sic] Association. I have seen a Men's Club of sixty, large C.E. [Christian education?] Societies of three grades; there were evening classes of all descriptions, sewing, cooking, gymnasiums, etc. The Kindergarten was a big factor and the Mother's meeting in connection with it. The popular lectures given every Saturday evening sometimes taxed the capacity of the house. . . . The membership was over 300 when I left in 1909. . . . I might add there were Manual Training classes and a branch of the Public Library.[28]

Westminster's Riverside Mission was also founded in 1882. Riverside targeted the throngs of Scandinavian and East European immigrants in the Cedar-Riverside neighborhood and the "Bohemian Flats" along the Mississippi River. The church established a small Sunday school in an area known as "Hell's Kitchen," and the facility soon became

> a most notable religious and philanthropic institution. Scores from the home church went steadily to teach and direct. The entire vicinity took pride in their fine

[27] Thompson, 91-93.

[28] Patterson quoted in Bushnell, 96.

> chapel around which as their civic center their lives clustered. . . . It was really the dawning of a new epoch for South Minneapolis, and it would be difficult to find any church elsewhere that has had equal success in transforming character and rebuilding a whole community as shown through the work of Riverside.[29]

In 1913, after a series of smaller buildings were outgrown, Westminster built a brick, three-story community center and chapel at the corner of Twentieth Avenue South and Riverside Avenue. Funded by the family of Mr. and Mrs. S. P. Farrington, the Riverside-Farrington Memorial Chapel was particularly popular in the neighborhood because of its gymnasium. Bushnell remarked that the chapel's "Sunday School became the largest west of Chicago, with an attendance of from 900 to 1,000 and an enrollment of 1,200 with large Sunday evening services."[30]

At the missions and the downtown church, Westminster offered a variety of programs, some of which were remarkably progressive for their day. When kindergartens were organized at the Hope and Riverside Missions in April 1884, they were among the first such programs offered in the city of Minneapolis, preceding the first public kindergarten by several years. The missions' industrial schools, opened at the same time, were another innovation.[31]

Westminster owned and operated Hope Chapel for forty-one years and

---

[29] Bushnell, 85.

[30] Ibid.

[31] Bushnell; William P. Shriver, "Riverside Chapel, Minneapolis: A Study for the Minister and Official Boards of Westminster Presbyterian Church" (New York: Presbyterian Board of National Missions, April 1933), 1; Minnesota Department of Transportation, "Phase I and II Cultural Resources Investigations of the Central Corridor, Minneapolis, Hennepin County and St. Paul, Ramsey County, Minnesota," vol. 1 (July 1995), section 9, p. 98; both Plymouth Congregational Church and Westminster Presbyterian claim the first kindergarten and the first industrial school in the city. ("Riverside Chapel: Fifty Golden Years, 1882-1932," anniversary program; "The Centennial Record," Plymouth Congregational Church, 1957, 51-52; "A History of Pillsbury House," Plymouth Congregational Church, ca. 1930s, 5.)

Riverside Chapel for sixty-four years. This kind of long-term commitment by a single congregation to one institutional church operation, much less two, was rare. If an institutional church did not become independent, congregations sometimes joined forces with others to share the financial burden of running a chapel. In other cases, ownership was passed to nondenominational social service agencies. A typical example is Westminster's contemporary, Plymouth Congregational Church, which established Bethel Mission Sunday School and Immanual Mission Sunday School. Plymouth operated Immanual Mission Sunday School for less than ten years before it was assumed by an interdenominational group and renamed the Northeast Neighborhood House. Plymouth ran Bethel Mission Sunday School for less than twenty years before Park Congregational and First Congregational joined the effort to support what became the Pillsbury Settlement House. After the mission became a settlement house, its association with the Congregational church diminished substantially.[32]

Westminster's long-term commitment to Hope and Riverside Chapels dramatically improved the lives of several generations of Minneapolis citizens. The financial and volunteer support of Westminster's congregation enabled the chapels to serve as social and moral anchors in fragile neighborhoods with few resources. This contribution was widely recognized. A newspaper article on Riverside's fiftieth anniversary, for example, stated that the chapel's work "became known throughout the city. . . . The mission has been a factor in the social life of the community and that part of Minneapolis which formerly was known as the toughest part of the city has grown largely through the efforts of the leaders of Riverside to be a respectable part of our city."[33]

---

[32] Bushnell, 97; "Andrew-Riverside Presbyterian Church," brochure, ca. 1975; "The Centennial Record," Plymouth Congregational Church, 1957, 51-52; *A Telling Presence*, 131; "City Settlement Building Rivals 5 Largest in U.S.," *Minneapolis Journal*, August 12, 1927; "A History of Pillsbury House," Plymouth Congregational Church, ca. 1930s.

[33] "Riverside Chapel Will Observe Golden Jubilee," *Minneapolis Journal*, April 10, 1932; "Centennials-Plus," event brochure of Andrew-Riverside United Presbyterian Church, 1982; "Riverside Chapel: Fifty Golden Years, 1882-1932;" Bushnell, 85-100; Riverside Memorial Chapel became independent of Westminster Presbyterian Church in 1946. It later merged with Andrew Presbyterian Church to

Westminster also broke ground in addressing the needs of non-European immigrants when it established the city's only mission and Sunday school for Chinese men in 1882. The city's Asian population soared in the 1870s and 1880s as immigrants fled the anti-Chinese sentiment that prevailed on the West Coast at that time. The Chinese found a more open social climate in the Midwest, which "contributed to a relatively high degree of interaction between the Chinese community and the larger society," according to historian Sarah R. Mason. To encourage integration into the local religious and social community, Westminster provided recent immigrants with a weekly Sunday afternoon service at the church conducted in Chinese, as well as English language lessons.[34]

Young women were another population which received Westminster's attention. Like many other cities in the late nineteenth and early twentieth centuries, Minneapolis received an enormous inflow of rural women seeking work. Nearly half of the city's female workers had left their families behind to pursue money and adventure in the metropolis.[35] By 1900,

> fully four out of five self-supporting women in Minneapolis and St. Paul were immigrants or daughters of immigrants. Immigrants to the upper Midwest arriving before 1890 tended to settle in rural rather than urban districts. Minneapolis and St. Paul therefore attracted the restless daughters of settlers from a large geographic area including Minnesota, Wisconsin, the

become Andrew-Riverside United Presbyterian Church. The Riverside Chapel building, located at 2000 South Fifth Street, now operates as the nonprofit People's Center. Hope Chapel was closed in 1923 and the building is no longer extant.

[34] Sarah R. Mason, "The Chinese," in *They Chose Minnesota: A Survey of the State's Ethnic Groups*, ed. June Drenning Holmquist (St. Paul: Minnesota Historical Society Press, 1981); Sarah R. Mason, "Liang May Seen and the Early Chinese Community in Minneapolis," *Minnesota History* 54 (Spring 1995): 223-233.

[35] Census statistics in Lynn Weiner, "Our Sister's Keepers: The Minneapolis Woman's Christian Association and Housing for Working Women," *Minnesota History* 46 (Spring 1979): 189.

Dakotas, and Iowa.[36]

While over half of these workers lived in servant's quarters and received meals as part of their compensation, most of the rest earned barely enough to cover food and shelter. It was an extremely vulnerable population, and many churches developed programs to help the women make ends meet and maintain high morals.[37] In the early twentieth century, Hope Chapel's Young Women's Club claimed approximately 250 members, who gathered for dinner once a week followed by classes in "cooking, china painting, debate, dressmaking, literature, millinery, tooling leather," and other entertainments. Of equal importance was the vocation guidance offered to these underprivileged young women. As Pastor John Bushnell recounted:

> Some of the young employed women belonging to the Club did not have congenial positions. For this reason Vivian Thorp, who was one of the most active teachers and advisers, prepared an unusual vocational chart upon which the name of every girl was listed along with different types of business and opportunities. After use of the charts many positions were changed. This vocational service was one of the most useful functions of the Club. . . . Former members say that the responsibilities and training for leadership obtained while in the Club helped them greatly in developing their careers. Many of these former members are now women of influence and fine standing.[38]

At the same time, Westminster's programs continued to evolve as Minneapolis grew and matured in the twentieth century. The environs of Westminster witnessed a good deal of change. The business and retail center of Minneapolis continued to creep south, and by the first decade of the twentieth century was approaching Westminster's

[36] Lynn Y. Weiner, *From Working Girl to Working Mother: The Female Labor Force in the United States, 1820-1980* (Chapel Hill and London: University of North Carolina Press, 1985), 20-21.

[37] Weiner, "Our Sister's Keepers," 191.

[38] Bushnell, 95-96.

Twelfth Street site. Although the immediate neighborhood still consisted primarily of large, well-appointed houses, is seemed unlikely that the low-density residential character would last long. The church's wealthy patrons were building mansions in new residential districts south of the commercial district; soon, many would transform their Lake Minnetonka summer homes into year-round residences, abandoning the city for the western suburbs. Westminster's members were cognizant of the changes, and the challenges they presented. In a fiftieth-anniversary history of the church published in 1907, Clerk of Session Charles Thompson wrote: "We are rapidly becoming a down town Church; and the neighborhood around us is fast becoming peopled with a great multitude of young men and young women in boarding houses, private hotels and apartment houses." [39]

In his anniversary history, Thompson urged the congregation to aggressively evangelize to the new downtown population: "It should be our mission, with increasing zeal, as the years go by, to go out after these [young men and women] and bring them into the Church."[40] Some members, however, felt that moving from downtown might eventually prove prudent. Reverend Bushnell, who served the church from 1901 to 1930, wrote of the congregation's consideration of alternatives:

> The city had been moving up the avenue so rapidly and business was so pressing around the church that many felt that she ought early to anticipate an inevitable change of location, and conform to the development of the city. So far had this gone that in 1911 a committee of the Session, after a careful study of the situation and prospects, reported that Westminster might remain a family church for 15 or 20 years without a change of location, but it would be wise to keep such a move in mind and quietly plan for it to take place after this period, if it is the desire to preserve the family character of the church. [41]

[39] Thompson, 322.

[40] Ibid., 322.

[41] Ibid.

In the meantime, the successful Sunday school program demanded ever more space, and the congregation showed a degree of commitment to the downtown location by extending the building to the south. A local architectural firm, Purcell Feick and Elmslie, was retained in 1911 to design the addition. Created specifically for use by the Sunday school and kindergarten, the interior featured the Prairie School style, the architectural firm's hallmark. The board of trustees let the construction contract to N. Jensen for $5,660 in September; the total project cost approximately $6,725.[42]

Thoughts of moving were further repressed by the onset of World War I. Nine of the church's women's groups combined forces under a central entity in support of the war effort. Regular church activities were interrupted as Westminster's unit of the Minneapolis Red Cross Chapter took over the Sunday school space to make surgical dressings. Westminster's Red Cross Unit was the one of the largest in Minneapolis, including over 1,100 women.[43]

The church's ties to the city were further strengthened in 1914, when milling executive and longtime Westminster member William H. Dunwoody died and left an unusual bequest to the church: Abbott Hospital, a 35-patient facility located at First Avenue South and Eighteenth Street. The gift was supplemented by a $100,000 maintenance endowment. Westminster thus became perhaps the only congregation in the United States to own and operate a private hospital.[44] Administered by Dr. Amos Abbott, the hospital was small, but well-equipped and highly respected. Significantly, it pioneered the first pediatric section in Minnesota, employing one of the early leaders in pediatric medicine, Dr. Julius Sedgwick, as the

---

[42] Westminster Board of Trustees' Meeting Minutes, July 28, September 8, and September 18, 1911. The room was significantly altered by a later remodeling. A subsequent renovation, although not a complete restoration, has returned Prairie School motifs to the room.

[43] Bushnell, 25.

[44] "Huge Westminster Presbyterian Church Marks Hospital Sunday," *Minneapolis Tribune*, May 6, 1957; "Abbott Hospital: A Tradition of Caring," *The Consultant* (December 1979); Bushnell, 126.

section's first chief.[45] In addition, Abbott Hospital maintained a nursing school.

Westminster's trustees formed a committee to manage Abbott Hospital, a unique arrangement that lasted for decades. According to a report in the *Minneapolis Star,* "such a close relationship between a single congregation and a major general hospital over a 40-year period is not believed to be duplicated elsewhere."[46] Westminster's congregation, as well as individual members, displayed an outstanding commitment to innovative and high-quality health care. This led Abbott to pioneering ventures in a number of areas. In 1919, Thomas Janney, wholesale executive and president of the Westminster board of trustees, funded the construction of a facility at Abbott for children. When the $330,000, 40-bed Janney Pavilion opened, it was "the only hospital of its kind in the city specifically for the care of children and their mothers." Yet another bequest came from Oliver C. Wyman who, like Dunwoody and Janney, was a longtime member of Westminster and a prosperous businessman. Wyman left $500,000 to Westminster for the erection of a new, modern wing for Abbott Hospital, which was built in 1937-1938. Abbott maintained its tradition of innovation during World War II when one of the hospital's pathologists helped organize the Minneapolis War Memorial Blood Bank. During the same period, Abbott was the first hospital in the country to accept a patient of Sister Elizabeth Kenny, an "Australian nurse [who] revolutionized polio therapy by treating affected muscles with hot packs instead of wrapping them in casts."[47]

Westminster directly oversaw Abbott Hospital until 1963, when the management was reorganized as a nonprofit corporation. In 1970, the increasing complexity in the medical industry prompted an administrative merger with Northwestern Hospital. The two units consolidated as Abbott-Northwestern Hospital at Northwestern's expanded facilities in 1980. Although Westminster no longer has direct responsibility for the medical center, its members still serve on the hospital's board and are active in a volunteer

[45] "Abbott Hospital."

[46] Wendell Weed, *Minneapolis Star*, May 10, 1956.

[47] Bushnell, 127-129; quote from "Abbott Hospital."

auxiliary group.[48]

In addition to taking on the hospital, the church showed other signs of a renewed commitment to an inner-city parish in the 1920s. Programs for Chinese immigrants, which had been offered sporadically since 1882, were pursued with new vigor. Minnesota's Chinese population increased rapidly in the 1920s as Chinese men, having become successfully established in the United States, brought over their wives and children. The Chinese Sunday school, which was previously open only to men, was expanded to provide English tutoring and a supportive community for recently immigrated women and children. To help with the program, Westminster enlisted several prominent Chinese women who had arrived in Minneapolis years earlier and were familiar with the English language and American culture. These women became tutors and mentors for the new arrivals, and helped bridge the cultural gaps between the congregation's Caucasian membership and the Chinese. The significance of Westminster's program in the lives of the new arrivals, as well as those assisting them, is noted by historian Sarah Mason: "At this time, churches were one of the few places where women, Caucasian as well as Chinese, could exercise power. . . . The women created a unique atmosphere of intimacy and cross-cultural sharing in the Westminster Chinese Sunday School. . . . There, the friendship of Chinese and American women provided an opportunity to find partial liberation from the racism and sexism of the early twentieth century."[49] For this reason, Westminster's Chinese Sunday school was an especially important place for Chinese women, particularly during the 1920s.

Chinese men remained active at Westminster as well. A group of the church's Chinese members published a weekly Chinese-language newspaper, which contained news about both China and the Twin Cities and included advertisements for local businesses operated by Chinese entrepreneurs.[50] While the men had increasing opportunities

[48] Bill Huntington, interview by Christine Curran, December 10, 1997; *A Telling Presence*, 150-152.

[49] Mason, "Liang May Seen," 231-233.

[50] Mason, "The Chinese," 536. Known as *Sing Kee Po* (The Chinese Weekly), the newspaper was initiated by Chinese community leader Henry Yep, who was

for involvement and social acceptance through business activities and social clubs, they continued to attend Westminster's Sunday school.

The unique assistance for the Chinese exemplifies Westminster's perpetual drive to serve its congregation and the community. This drive sometimes led the church to explore new technologies. Westminster was among the first in the Northwest to take advantage of radio technology to broadcast Sunday services over the airwaves. In 1922, Westminster signed a contract with radio station WLAG (latter WCCO) in Minneapolis to broadcast Sunday morning services beginning in January 1923. According to Reverend Bushnell, the program "created intense interest in the city and the outlying regions. . . . Westminster became a household word far and near." In the following year, Westminster agreed to alternate broadcasts with Plymouth Congregational and Hennepin Avenue Methodist Churches, a practice that lasted for several years.[51]

Another innovation of the twentieth century, the mass-produced automobile, muted those who pointed to logistical problems as justification for relocating the church. The city's growing network of streetcar lines helped make downtown more accessible from many neighborhoods, but streetcars were not convenient for many congregants. In their family cars, though, members could travel to the church with relative ease from any point in the city or suburbs. At the same time, the crucial role that the church played in the urban core was becoming ever more apparent. This was underlined in 1929 by a study initiated by the Minneapolis Church Federation, which examined existing church programs and unmet needs in central and south Minneapolis and adjacent suburbs. In downtown and the neighboring "zone of acute transition," the study reported,

> proportionately more babies die than in any other; there

assisted by Chinese members of Westminster Church and a Chinese student at Hamline University.

[51] On page 67 of *The History of Westminster Church, 1907-1937*, John Bushnell states that the broadcasting began in January 1913, which is apparently a typographical error: radio station WLAG existed only from 1922 to 1924, when it was purchased by WCCO.

> are more cases of tuberculosis per 1,000 people; the Family Welfare Association furnished relief to more families in proportion to the total number; there are proportionately more roomers, and also more suicides; more boys and girls are brought into the juvenile court; more of the space is undesirable for living because of the presence of industrial and business establishments; and, as would be expected from these factors, there is a lower average wealth as indicated by the current scale of rents.

Since the mid-nineteenth century, eighty-three churches had been established in this area; sixty-six remained. These churches, the study observed, "are confronted with radical changes; and, in consequence, find themselves face to face with the necessity of corresponding adaptation." The study credits Westminster, along with Plymouth Congregational, Hennepin Methodist, and St. Mark's Episcopal, for "elaboration of service programs with special enrichment and excellence in the ministry of religious education."[52]

To address another problem of the church's downtown location, its limited site, Westminster purchased the property lying directly east of the church for $51,375 in 1923. Initial plans called for the construction of a modest addition, but little progress was made for several years. A more ambitious scheme emerged by 1928, which called for demolishing the existing Sunday school and building a chapel and a parish house with a "great hall," meeting rooms, and offices. The project faced additional delays, but when fund-raising began in earnest in 1932, in the midst of the Depression, some $237,673 was pledged within two weeks. It was not until February 1935, however, that the church retained prominent local architects Magney and Tusler to develop preliminary design alternatives for the addition. The firm, which was established in 1917, was responsible for a number of Twin Cities' landmarks, including the Foshay Tower (1929), the Minneapolis Post Office (1934), the Young-Quinlan Building (1927), and a variety of hospitals, including the Abbott addition. Initial design sketches were prepared by Thomas E.

---

[52] Wilbur C. Hallenbeck, *Minneapolis Churches and Their Comity Problems* (New York: Institute of Social and Religious Research, 1929), 64-67, 76.

Tallmadge, a distinguished Chicago designer and architectural historian. A year later, the church enlisted Magney and Tusler to complete working drawings for the preferred design.[53]

Naugle-Leck received the contract for the construction with a bid of $180,334. Ground was broken on September 25, 1936. The east side of the church, which held Sunday School rooms and auxiliary facilities, was demolished. In its place rose a two-story hall complete with a stage and balcony, classrooms for all grade levels, social service rooms, parlors, a nursery, a kindergarten, two dining rooms, a steam plant, and a chapel with a capacity to seat at least 180 people. This addition confirmed Westminster's commitment to its downtown site. It also reflected a strong dedication to serving the needs of both the congregation and the community.[54]

During the years that the new addition was being planned, the sanctuary received a number of improvements, including a new organ in 1926 and a new lighting system in 1928. The organ's case was designed by Magney and Tusler and built by the John S. Bradstreet Company, one of Minneapolis's premiere interior design firms. Another major change to the sanctuary occurred in 1943, when walnut grillwork was installed in front of the organ pipes and a new Communion table, pulpit, and chairs were introduced.[55]

Only a decade after the addition was completed, the church was once

---

[53] Westminster Board of Trustees' Meeting Minutes, January 8, 1923; Bushnell, 139-144; "Magney, Tusler and Setter," *Northwest Architect*, July-August 1957, 23-32; "MTS Becomes Magney, Setter, Leach, Lindstrom and Erickson," March-April 1959, 39; David Gebhard and Tom Martinson, *A Guide to the Architecture of Minnesota* (Minneapolis: University of Minnesota Press, 1977), 32; Magney and Tusler to Mr. F. M. Crosby, letter, February 1, 1935.

[54] Westminster Board of Trustees' Meeting Minutes, September 2, 1936; Bushnell, 144, 149-152.

[55] The church's original organ was replaced after becoming "erratic in behavior." The new organ was designed by Harry O. Iverson and built by W. W. Kimball Company of Chicago. The four-manual instrument, which had 49 stops and 52 sets of pipes, was inaugurated in December 1926 ("The History of the Organ"). For more about the 1943 renovation, see *A Telling Presence*, 41.

again pressed for space. Restrictions on Chinese immigration were lifted during the 1940s, bringing a new wave of Chinese to the Twin Cities and prompting yet another revival of English language classes and other programs for this group. The success of the general Sunday school also continued, with the post-war baby boom doubling enrollment between 1943 and 1950. This led the church to call on Magney and Tusler to design a two-story classroom wing in 1952.[56]

By 1957, Westminster membership rolls included 4,000 people, distinguishing it as the fourth largest Presbyterian church in the United States. It had the resources and the resolve to remain on the cutting edge during the 1960s and 1970s, a period of social and moral upheaval in the United States. In response to the racial conflict that divided the country, the church established a task force on religion and race. When Westminster hosted the national Presbyterian General Assembly in 1968, race relations and urban decay were major agenda items. As the spirit of ecumenicalism grew between religious groups, the Catholic Basilica of St. Mary and Jewish Temple Israel were invited to join a united Thanksgiving service, which Westminster and other Protestant churches had offered together for half a century. To reach out to the large population of downtown office workers, the church established the Westminster Town Hall Forum, a series of free noontime lectures featuring distinguished speakers addressing timely ethical issues. Minnesota Public Radio later began broadcasting the popular lectures, extending the program's influence to an even broader audience. Westminster also continued to develop creative programs for the needy, including a day activity center for retarded teen-agers.[57]

During these decades, the facilities experienced a number of renovations in response to changing church programs and priorities, new technologies, and construction in downtown Minneapolis. A fund drive in the late 1960s provided improved sound and lighting systems and new video equipment. The transformation of Nicollet Avenue into a pedestrian mall in the 1970s prompted the remodeling

[56] A Telling Presence, 41-42.

[57] Minneapolis Tribune, May 6, 1957; A Telling Presence, 72-76.

of Westminster's front steps and lawn, including the installation of a large sculpture, "The Birth of Freedom," by Paul Granlund. During a major remodeling in the mid-1980s, an elevator was installed although with other improvements to assist handicapped access. A new organ replaced the one that had served for over half a century. At the same time, the 1911 Purcell Feick and Elmslie room was partially restored.[58]

VI. Conclusion

Westminster Presbyterian Church stands today a physical manifestation of over a century of evolution of one of Minneapolis's oldest and most influential institutions. Early in its history, Westminster assumed a leadership role in the Presbyterian community and in the city of Minneapolis. Westminster's continued commitment to social service activities have enriched countless lives and stabilized needy neighborhoods in many parts of the city. The church's adaptation to its urban location in the face of changing demographics has been rewarded by a loyal congregation which remains a careful steward of its landmark building. For its significant social and civic contributions to the local community, Westminster Presbyterian Church is eligible for the National Register under Criterion A, Criteria Consideration A.

[58] A Telling Presence, 43-47.

Sources

Published

A Telling Presence: Westminster Presbyterian Church, 1857-1982. Minneapolis: published by the church, 1982.

"Abbott Hospital: A Tradition of Caring." *The Consultant*, December 1979.

"Active Work Begun." *Minneapolis Journal*, July 27, 1896.

"Admits 105 New Members: 3rd Largest Protestant Church in America." *Minneapolis Journal*, December 4, 1905.

Ahlstrom, Sydney E. *A Religious History of the American People*. New Haven and London: Yale University Press, 1972.

Ames, Clair E. "Westminster to Dedicate New Parish House Sunday." *Minneapolis Journal*, n.d. Clipping from the archives of Westminster Presbyterian Church, Minneapolis.

Balmer, Randall, and John R. Fizmier. *The Presbyterians*. Westport, Conn. and London: Greenwood Press, 1993.

Bushnell, John E. The History of Westminster Presbyterian Church of Minneapolis, Minnesota, 1907-1937. Minneapolis: published by the church, 1937.

"Dayton Foundation Offers Fund for Westminster Parish House." *Minneapolis Journal*, January 20, 1936.

"Deaf Hear Sermons." *Minneapolis Journal*, June 18, 1906.

Demarest, William T. "Development of Church Architecture in America." *Chautauquan* 37 (August 1903): 438.

Douglass, H. Paul. *Minneapolis Churches: A Brief Study of Their Institutional Aspects*. Minneapolis: Burgess Publishing Company, 1944.

Foote, C.M. *Atlas of the City of Minneapolis*. Minneapolis: C.M. Foote and Company, 1892, 1898.

Gebhard, David, and Tom Martinson. *A Guide to the Architecture of Minnesota*. Minneapolis: University of Minnesota Press, 1977.

Hallenbeck, Wilbur C. *Minneapolis Churches and Their Comity Problems*. New York: Institute of Social and Religious Research, 1929.

Hamilton, Thelma. "St. Barnabas Hospital." *The Minnesota Missionary*, April 1943.

"Huge Westminster Presbyterian Church Marks Hospital Sunday." *Minneapolis Tribune*, May 6, 1957.

Hudson, Winthrop S. *Religion in America*. New York: Charles Scribner's Sons, 1973.

Kidder, F.E. *Churches and Chapels*. New York: William T. Comstock, 1900.

"Laid a Corner Stone." *Minneapolis Journal*, October 6, 1896.

Loetscher, Lefferts A. *A Brief History of the Presbyterians*. Philadelphia: The Westminster Press, 1958.

"Magney, Tusler and Setter." *Northwest Architect*, July-August 1957.

Manual of Westminster Presbyterian Church of Minneapolis, Minnesota. Minneapolis: published by the Session, 1887.

Mason, Sarah R. "Liang May Seen and the Early Chinese Community in Minneapolis." *Minnesota History* 54 (Spring 1995): 223-233.

Mason, Sarah R. "The Chinese." In *They Chose Minnesota: A Survey of the State's Ethnic Groups*. Edited by June Drenning Holmquist. St. Paul: Minnesota Historical Society Press, 1981.

"Minneapolis Churches and Pastors." *Minneapolis Journal*, July 9, 1910.

Morris, Margaret. "Apartments Await Nurses at Abbott." *Minneapolis Tribune*, July 4, 1954.

"MTS Becomes Magney, Setter, Leach, Lindstrom and Erickson." *Northwest Architect*, March-April 1959, 39.

National Encyclopedia of American Biographies. N.d. Clipping from Hayes biography file, Northwest Architectural Archives, St. Paul.

"Riverside Chapel Will Observe Golden Jubilee." *Minneapolis Journal*, April 10, 1932.

Shriver, William P. Riverside Chapel, Minneapolis: A Study for the Minister and Official Boards of Westminster Presbyterian Church. New York: Presbyterian Board of National Missions, April 1933.

Shutter, Marion D. *History of Minneapolis, Gateway to the Northwest*. Chicago and Minneapolis: S. J. Clarke Publishing Company, 1923.

Szasz, Ferenc M. The Protestant Clergy in the Great Plains and Mountain West, 1865-1915. Albuquerque: University of New Mexico Press, 1988.

Taylor, Graham. "The Function of a City Church." *Chautauquan* 38 (September 1903): 53-54.

Taylor, Walter A. "Protestant Churches." In *Forms and Functions of Twentieth-century Architecture*. Edited by Talbot Hamlin. New York: Columbia University Press, 1952.

The Improvement Bulletin 20 (September 2, 1899): 1.

"The Transfer Made." *Minneapolis Journal*, June 11, 1896.

Thompson, Charles T. *History of Westminster Presbyterian Church, 1857-1907*. Minneapolis: Review Publishing Company, 1907.

Thorkelson, Willmar. "Westminster Owes Long Life to Pulpit and Pew." *Minneapolis Star*, May 15, 1957.

"To Begin Construction." *Minneapolis Journal*, September 26, 1911.

"Warren H. Hayes, Architect." Clipping from Hayes biography file, Northwest Architectural Archives, St. Paul.

Weed, Wendell. *Minneapolis Star*, May 10, 1956.

Weiner, Lynn. "Our Sister's Keepers: The Minneapolis Woman's Christian Association and Housing for Working Women." *Minnesota History* 46 (Spring 1979): 189.

Weiner, Lynn Y. From Working Girl to Working Mother: The Female Labor Force in the United States, 1820-1980. Chapel Hill and London: University of North Carolina Press, 1985.

"Westminster Church." *Minneapolis Journal*, September 6, 1895.

"Westminster Church Adds to Property." *Minneapolis Star*, January 27, 1956.

"Westminster Presbyterian Church." *Minneapolis Journal*, July 9, 1910.

"Westminster's Site Sold." *Minneapolis Journal*, April 6, 1896.

"Year of Jubilee Comes for Church, Westminster will Celebrate Semi-Centennial." *Minneapolis Journal*, September 29, 1907.

Unpublished

"Abbott Hospital School of Nursing." Bulletin, 1957-1958. Minneapolis Collection, Minneapolis Public Library.

"Andrew-Riverside Presbyterian Church." Brochure, ca. 1975. Minneapolis Collection, Minneapolis Public Library.

Andrew-Riverside United Presbyterian Church. "Centennials-Plus." Events bulletin, 1982. Minneapolis Collection, Minneapolis Public Library.

Jursick, Peter. "Warren Howard Hayes: Minneapolis Architect, 1881-1899." Term paper, University of Minnesota, 1980. Typed manuscript at the Northwest Architectural Archives, St. Paul.

Magney and Tusler. Letter to Mr. F. M. Crosby. February 1, 1935. Westminster Presbyterian Church Archives, Minneapolis.

Minnesota Department of Transportation. "Phase I and II Cultural Resources Investigations of the Central Corridor, Minneapolis, Hennepin County and St. Paul, Ramsey County, Minnesota." Vol. 1. July 1995.

Plymouth Congregational Church. "The Centennial Record." Events brochure, April, 1957.

Starr, Augusta. "Yesterday." Typed transcript of a talk presented at the Westminster Women's Association Luncheon. May 22, 1957. Minneapolis Collection, Minneapolis Public Library.

"The History of the Organ." In "The Sanctuary Organ, Westminster Presbyterian Church." 1980. Minneapolis Collection, Minneapolis Public Library.

Torbert, Donald R. "Minneapolis Architecture and Architects, 1848-1908." Ph.D. diss., University of Minnesota, 1951.

Westminster Board of Trustees. Minutes, various dates.

Westminster Presbyterian Church Archives, Minneapolis.

Westminster Presbyterian Church. "Building for the Future." Building program brochure, 1935. Minneapolis Collection, Minneapolis Public Library.

Archival Collections

Archives. Westminster Presbyterian Church, Minneapolis.

Drawing Collection. Westminster Presbyterian Church, Minneapolis.

Photograph Files. Minnesota Historical Society, St. Paul.

Property Files. State Historic Preservation Office, St. Paul.

Interviews

Huntington, Bill. Westminster parishioner and former member of the Board of Deacons, Board of Trustees and the Session. Current member of the Archives Committee. By Christine Curran, December 10, 1997.

Tillett, Jim. Structural engineer, Westminster parishioner, and former member of the Board of Deacons, Board of Trustees and the Session. Current member of the Property Committee. By Christine Curran, November 24, 1997, January 27, 1998.

Verbal Boundary Description

The nominated property occupies Lots 7 through 12 of city block 26 of Snyder and Company's First Addition to Minneapolis.

Boundary Justification

The boundary includes the city lots that have historically been associated with the property.

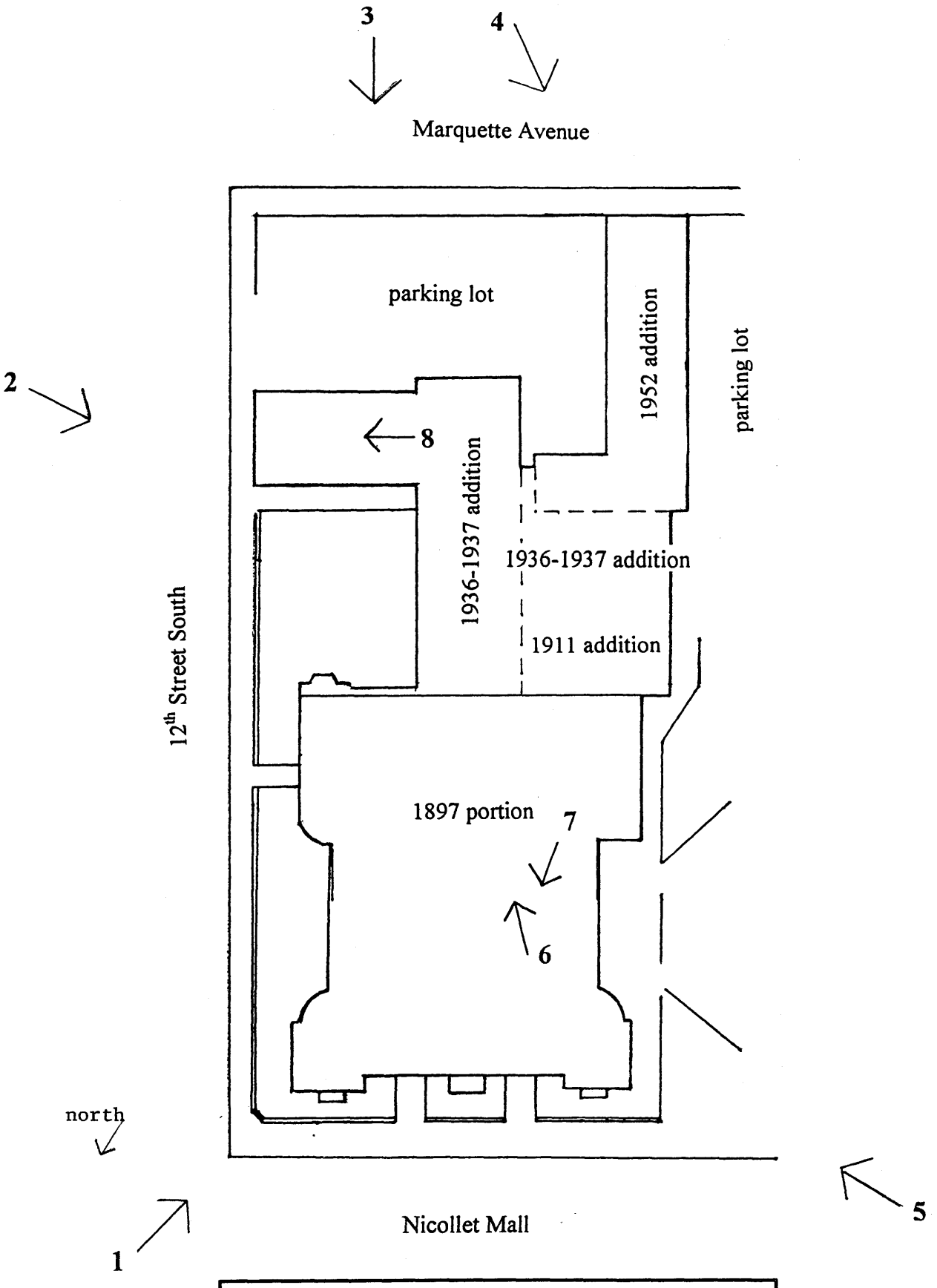

Photo Key and Sketch Map

Westminster Presbyterian Church
Minneapolis, Hennepin County
Minnesota