

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 89000806 Date Listed: 7/11/89

St. John's Episcopal Church and Parish Hall Lee IA
Property Name County State

Multiple Name

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

Beth Boland
Signature of the Keeper

7/11/89
Date of Action

=====
Amended Items in Nomination:

Item #8: Significance

Criterion Exception A (religious properties) applies.

DISTRIBUTION:

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

United States Department of the Interior
National Park Service

JUN 05 1989

National Register of Historic Places
Registration Form

NATIONAL
REGISTER

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name St. John's Episcopal Church and Parish Hall
other names/site number Same

2. Location

street & number 4th and Concert, PO Box 515 not for publication
city, town Keduk vicinity
state Iowa code IA county Lee code 111 zip code 52632

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	Contributing	Noncontributing
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<u> </u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u> </u>	<u> </u> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u> </u>	<u> </u> structures
	<input type="checkbox"/> object	<u>1</u>	<u> </u> objects
			<u> </u> Total

Name of related multiple property listing: N/A
Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.
[Signature] 5/25/89
Signature of certifying official Date
Bureau of Historic Preservation
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of commenting or other official Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:
 entered in the National Register. Beth Boland 7/11/89
 See continuation sheet.
 determined eligible for the National Register. See continuation sheet.
 determined not eligible for the National Register.
 removed from the National Register.
 other, (explain:) _____

Signature of the Keeper Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

RELIGION - Religious structure

Current Functions (enter categories from instructions)

RELIGION - Religious structure

7. Description

Architectural Classification

(enter categories from instructions)

Gothic Revival

other: Richardsonian Romanesque

Materials (enter categories from instructions)

foundation Concrete

walls Coursed Limestone

roof Slate

other

Describe present and historic physical appearance.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Period of Significance

Significant Dates

ARCHITECTURE

1896

Cultural Affiliation

Significant Person

Architect/Builder

Architects: H. M. Stephenson (Boston)
Daniel Appleton (Massachusetts)
Builder: F. W. Menke (Quincy, Illinois)

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

See continuation sheet

9. Major Bibliographical References

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 # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: _____

10. Geographical Data

Acreeage of property Less than one acre.

UTM References

A

15	6	3	7	2	4	0
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4	4	7	2	8	2	0
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Zone Easting Northing

B

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Zone Easting Northing

C

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D

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See continuation sheet

Verbal Boundary Description

Except that part given to the city for streets and alley, lots 9-12 inclusive, Block 39.

See continuation sheet

Boundary Justification

Includes Church and connected Parish Hall. Lots 7 and 8 of the property which is the site of the rectory are excluded.

See continuation sheet

11. Form Prepared By

name/title Mr. and Mrs. Robert Dowling
organization St. John's Episcopal Church date May 15, 1989
street & number 410 Dewey Avenue telephone 319-835-5531
city or town Donnellson state Iowa zip code 52625

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CFN-259-1116

Description

Style, Massing, Materials, Plan

Saint John's Episcopal Church and Parish Building consists of a cruciform sanctuary, built in 1888 and distinctive in Southeast Iowa, and an attached, irregularly-shaped wing, added in 1896 for Sunday school and other church activities. This edifice, designed by the Boston architectural firm of Appleton and Stephenson and based on a church of the same name they designed in Jamaica Plains in that city, is constructed of rock faced, coursed limestone, quarried in Canton, Missouri. Stylistically, the complex is Gothic Revival in terms of decorative detailing, but the form and massing of the core structure and addition are reminiscent of the work of Henry Hobson Richardson and very likely reflects his influence on his Boston contemporaries. The interior is significant as well, containing wood-carvings done by Illinois craftsman William Bartels and 40 stained glass windows, including three from the Tiffany Studios in New York.

The church architecture is Gothic Revival. It is built in the form of a cross which is 118 feet long and 48 feet high. The nave is 54 feet wide and at the arms of the cross is 82 feet wide.

There are six distinctive parts to the building. Beginning at the rear of the church we find the narthex, the nave, transepts (arms of the cross), chancel, altar rail and sanctuary.

Most cruciform structures have only token transepts whereas in Saint John's church one can actually see the cross. Transepts or arms of the cross are very pronounced and one can determine the shape of the cross without having to use any imagination.

The bell tower is 75 feet tall and is topped by a spire on each of the four corners. The tower contains five stained glass windows and houses the bell which was installed in the original church in 1855 and was the first bell to be rung by an Episcopal Church in Iowa. It is one of two items moved from the original church when the present structure was built.

The other item is the baptismal font which is housed near the bell tower in the narthex. The font is carved out of limestone and was installed in the original church which was consecrated in 1852 making the font approximately 138 years old.

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The massive gable roof is covered with grey slate from the R. Burns Company. It has never been replaced but has been maintained by necessary repairs. The roof line is broken by three triangular clerestory windows on each side. These dormers on the East contain stained glass windows of three American bishops of historic significance to Saint John's Church — Bishop Seabury, the first Bishop in the United States; Bishop Kemper, who established Saint John's in 1850; and Bishop Lee, the first Bishop of the Iowa diocese. The three clerestory windows on the opposite side are three Anglican Saints — Saint Patrick, Saint Columba and Saint Augustine. These six windows were manufactured by the Wippell Company of Exeter, England.

The roof is supported on the interior by six arches of red oak tastefully crafted, massive and ornamental, resting on elegantly carved stone brackets.

The drainage system is the original copper.

The main entrances to the church and the parish hall are heavy double oak doors. They are not original but are exact replicas done by Keokuk contractor Rellis High during the 1960's or 1970's.

The plans for Saint John's Church were designed by architects H. M. Stephenson and Daniel Appleton of Boston. At the request of the building committee of Saint John's Church, the plans were patterned after Saint John's Episcopal Church at Jamaica Plains, Boston, Massachusetts, which had been designed by the same architects. These architects also designed the plans for the Parish Hall addition which was built in 1895. This was done without disturbing the integrity of the original structure. F. W. Menke of Quincy, Illinois, was the builder of both the church and the Parish Hall addition.

The exterior walls are constructed of native limestone from Canton, Missouri. Historical records indicate the Parish Hall addition was built of Bedford limestone which we presume was from Canton also. The architects and builders were careful to keep all features of the addition in harmony with the original church building.

Interior

The narthex is fairly spacious lending itself for the purposes of greeting worshippers, the formation of processions for church services, funerals, weddings and other ceremonial religious services. The baptismal font is located in the narthex and is a place where the baptismal services are held. Five stained glass windows, one and a half feet by three feet, are found in the narthex, some of which were installed when the building was constructed. (details in section on windows). The narthex is divided from the nave by two tastefully designed columns and archways.

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The nave contains thirty-four handsomely designed pews which are divided by an aisle six feet wide. The pews are constructed of red oak, the top of the back and panels on the ends are of cherry.

A wainscoating of red oak to the height of about three feet surrounds the building on the exterior walls. From the nave one can observe the beauty of six red oak arches that support the roof. The gas pipe fittings for the original lighting can still be observed from the bottom supports of the arches. The original gas lights have been replaced by electric lights in modern times which were skillfully selected to blend in with the original decor of the interior of the building.

There are twelve stained glass windows, ($2\frac{1}{2}'$ by $7'$) six on each side of the nave. Above the nave can be observed the six clerestory windows previously discussed. Above and in the rear of the nave is the location of the large Faith, Hope and Charity windows. (details in window section)

The transepts or arms of the cross originally contained pews for seating the congregation. In more recent years the East transept has been converted to a chapel for daily worship service. This transept is the place where may be found the huge six feet by sixteen feet lovely Christ and Saint Peter window plus two smaller ($1\frac{1}{2}'$ by $7'$) prophet windows. (details in window section)

The West transept is used as a prayer center for private prayers. The magnificent Conversion of Constantine window ($6'$ by $16'$) which was installed when the church was built is here along with two smaller prophet windows. (details in window section)

These revisions in the use of the transepts did not require any structural changes in the building and were done without altering the original design or decor.

A Gothic Arch separates the Nave from the Chancel. The handpainted Dove at the top of the arch symbolizes the third part of the Trinity — the Holy Spirit. At the entrance to the chancel is found the pulpit and lectern. On one side a pulpit of brass and red oak and on the other side the brass eagle lectern, one of the finest in any Episcopal Church in Iowa. The lectern was first used at the Easter service in 1890.

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The chancel houses the Choir and the organ. It is quite spacious, fourteen feet deep by twenty-eight feet wide, providing room for a large choir.

The present organ was built in 1965 at a cost of \$23,550 by the Temple Organ Company of Lamoni, Iowa. There are 22 registers, 27 ranks, and 1,520 pipes. There is an echo or processional organ in the rear of the Nave. It was to especially encourage congregational singing. It does help!

The chancel is enhanced by a chancel screen on each side of carved red oak.

The altar rail is of red oak, supported by elegant ornamental brass standards.

The altar is of red oak, 3½ feet high by 6 feet wide, with three carved panels. The reredos, 9 feet in height by 10 feet wide, is similarly paneled and carved of red oak.

The rear of the recessed sanctuary, also 14 feet deep by 28 feet wide, is a curved wall forming a 180° arc. This area of the church is known as the apse. The roof of the apse is vaulted or arched in shape. The significance of the apse is that the dome represents power and authority.

In about 320 A.D. Constantine, who was a Christian, through several major battles brought the Roman Empire under one head - himself. Rome was basically pagan at that time. His first Christian endeavor was to build churches. The first one was in Jerusalem, believed to have been built over the tomb of our Crucified Savior. It was called the Church of the Holy Sepulchre and finished in approximately 336 A.D. The basic element of this church was the domed roof over the grave. From this day on, all buildings signifying power and authority have domed roofs. Constantine had two more churches being built simultaneously, one in Byzantine (now Istanbul) then called Constantinople in honor of Constantine, was called the first Christian City in the World. This church was also domed and the Roman Empire was ruled from this city for several hundred years, and was the seat of Christianity, as Constantine decreed that the Roman Empire disclaim paganism and adopt Christianity.

The apse form is found in two locations in Saint John's Church -- at the main altar and at the altar in Saint Andrew's Chapel. Another form of recognition of Constantine's contribution to the history of the Christian Church is found in two stained glass windows in Saint John's Church. The Cross of Constantine is the window in the vestibule and is the first one observed as one enters the church through the main door. There is also a large window depicting the Conversion of Constantine to Christianity. (details in Window section)

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The ceiling was beautifully and uniquely painted by Paul Pausch of Quincy, Illinois, in 1955.

Above the reredos have been placed five large 2 feet by 8 feet stained glass windows. In the center is Christ flanked by the four New Testament saints — Matthew, Mark, Luke and John. (Details in Window section)

A unique and distinctive feature of the decor of the church is the wood-carving which was crafted by William Bartels of Carthage, Illinois. The carvings include the reredos, the altar, altar rail, chancel screen and pew ends. The front of the altar has three panels — the grapes symbolizing the wine, wheat symbolizing the bread and in the center panel a bas relief of Christ carrying the cross to Calvary. This Bartels was said to have considered to be his masterpiece. (picture included) Other work that made Bartels famous was his collection of carved furniture for parlor and bedroom used in an apartment for the Governor of Illinois during the World's Fair in Chicago in 1893. Queen Victoria offered a million dollars for the furniture to be used as a wedding gift to the Prince of Wales but Bartels refused to sell. It is now in the Living Museum of the Illinois State Museum in Springfield. It is on record that the great woodcarver devoted over eight years of his life to carving this celebrated suite of furniture. A gavel he carved from a log obtained from the log cabin at New Salem where Lincoln boarded and later presented to President William McKinley is now in the Smithsonian Institute in Washington, D.C. While he acquired many fine carving tools, he did most of his work with a jackknife or penknife.

The sacristy is located to the right of the chancel, separated by a partition of geometric stained glass. Two 1½ feet by 7 feet windows of geometric design are on the north wall.

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The Stained Glass Windows of Saint John's

Several of the windows of Saint John's were installed during construction of the church so have been in place 100 years. Others have been added over the years with the most recent during the 1970's.

There are windows from several companies:

- 1 - Lamb Studio of New Jersey
- 1 - Small Glass Company of Saint Louis
- 2 - William Geissler of New York
- 2 - Jacoby Company
- 10 - Wippell Company of Exeter, England
- 21 - Mayer of Munich Glass Company of Germany
- 3 - Tiffany Studios of New York

There are three windows (2 $\frac{1}{2}$ ' by 7') at Saint John's attributed to Tiffany and Company. Though no signature is visible the windows are most definitely in the Tiffany style. Several stained glass artisans/experts concur. For the most part, the details are actually "in" the glass, rather than painted, or "stained" on. The faces of the Tiffany angels are almost photographic. They have the distinctive coloring and milky depth of the Tiffany glass as well as the distinctive style.

The oldest Tiffany window is the ASCENSION ANGEL. This window shows a seated angel, with its finger pointing toward the heavens. The beautiful whites and creamy shadings of blue are most certainly in the fluid Tiffany style. Especially noteworthy are the "feathers" of the angels's wings, which were created when the glass was poured. This window was given by Mary Johnstone (Daisy) in memory of her mother and father, Elizabeth V.R. and Edward Johnstone, in 1897.

The RESURRECTION ANGEL is another Tiffany window. It is executed in unusual soft shades of brown and rose. The Tiffany windows are unusual in that they are the only windows visible at night when there is no outside light, however, this window is also visible from the outside in the day when no inside lights are on. This window was given by Mrs. Cox in Memory of Sidney Richards Cox in 1903.

The third Tiffany window is THE GUARDIAN ANGEL and is a fine example of the distinctive coloring and milky depth of Tiffany glass. It was given by E. Ross Baker in Memory of Georgia Upham Baker in 1910.

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Above the main aisle in back of the Nave are the three windows of Faith, Hope and Charity. It is interesting to note that, while Hope and Faith are both portrayed by women, Charity is represented by a man, the Good Samaritan. In this detailed panel can be seen all of the characters of this parable. They are bordered with a complex vine and floral pattern. They are believed to be some of the most valuable windows of Saint John's and were put in place in 1886 when the church was constructed. These are fine examples of Mayer of Munich Glass Company and were given in 1886 by Gibson Browne as a memorial to the parents of Mrs. Browne, Sr. The Faith and Hope windows are 2 feet by 9 feet with Charity being approximately 3 feet by 12 feet.

Another of the original windows is THE RED CROSS OF CONSTANTINE (1½' by 3') given by William G. Martin in 1888. It was manufactured by William Geissler and Company of New York.

The other Geissler window is the ARCHANGEL. It is a Valentinish Archangel in bright pink robe which makes the piece quite unique. It was given by the Infant Sunday School Class as a memorial to Bertha Alice Wescott, age 7, in 1887.

On December 10, 1887, THE CONVERSION OF CONSTANTINE window (6' by 16') was installed. This is the magnificent window in the left transept and was given by The Damascus Commandery #5 of The Knights Templar, a Masonic Order of which the Reverend Robert McIlwain was for many years Prelate. He was the 8th rector of Saint John's. It was given to commemorate the dead of the Commandry. This is a fine Mayer of Munich window.

Another original window is CHRIST AND THE LITTLE CHILDREN (2½ by 7'), an example of the brilliant colors of the Mayer windows of the period. Many of the Mayer windows are bordered with architectural shapes. Mrs. Edward Johnstone gave this window in Memory of the children of Edward and Elizabeth V. R. Johnstone. Manufactured by Mayer of Munich Glass Company in 1887.

CHRIST AS THE SHEPHERD (2½' by 7') depicts Christ as the Shepherd. It was manufactured by Mayer of Munich Glass Company in 1888 and was given by Mrs. Cox in Memory of James F. Cox.

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JESUS AND SAINT PETER is a large (6' by 16') brilliant Mayer window in the right transept which was put in place the first year the church was built by Mrs. Robert Farmer Bower in Memory of her husband. He was a successful wholesale grocer and prominent Mason. Was first Commander of Damascus Commandery. He had the finest collection of Masonic books in the country which became the nucleus of the Masonic Library in Cedar Rapids. Also, helped found the Keokuk Library. The window was manufactured by Mayer of Munich Glass Company and put in place in 1888.

THE ARCHANGEL GABRIEL (2½' by 7') is a bright gothic-looking figure manufactured by Mayer of Munich Glass Company which was given by George Kilbourne in Memory of Edward and Caroline A. Kilbourne in 1890. Edward was a successful merchant whose home served as a temporary place of worship before Saint John's was built. He was instrumental in the formation of the Episcopal Church in Keokuk. A city park is named for him.

In 1895, FAITH CARRYING A BIBLE (1½' by 3') was given in memory of a Sunday School teacher by the Sunday School. Was manufactured by Mayer of Munich.

THE VISITATION/CORNATION OF MARY (2½' by 7') was purchased with money left to Saint John's by Lyda Gorden Howell in memory of Lena Wright Rising in 1892. It is also a Mayer of Munich window.

SAINT JOHN THE EVANGELIST (2' by 7') was given by the children of the Sunday School in 1887. It was manufactured by Mayer of Munich Glass Company.

Howard Tucker, an active member of Saint John's, gave eight stained glass windows by Mayer of Munich Glass Company in 1900. They were SAINT LUKE, CHRIST THE GOOD SHEPHERD, SAINT MATTHEW, SAINT MARK, all of which were placed in the sanctuary with SAINT JOHN THE EVANGELIST. He also gave CHRIST WITH SYROPHOENIAN WOMAN in Memory of Henrietta C. C. Dixon in 1890, THE ASCENDING ANGEL in Memory of his grandson, Howard Rix, age 1 year 4 months, and the GUARDIAN ANGEL in Memory of his son, Arthur Howard Tucker, age 2 years, 6 months. He also gave CHRIST WITH TOLIITHA in Memory of Willa Dixon Tucker in 1897.

In 1895, SAINT JOHN THE DIVINE, (2½' by 7') manufactured by The Lamb Studio of New Jersey, was installed in Memory of Willaim Albert George, MD...doctor and journalist with The Constitution-Democrat, one of two Keokuk newspapers of the day.

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In 1949, ST. LUKE, (1½' by 3') manufactured by The Small Glass Company of Saint Louis, was given in memory of George Wilkinson, MD and his wife, Mary (Daisy) Johnstone. His father was founder of The Wilkinson Drug Company.

Two windows from the Jacoby Company were installed in the 1970's. One, SAINT PAUL, was given by Bob and Ruth Fisher in Memory of Alfred Adelbert Jones (Mrs. Fisher's father). Saint Paul is carrying the coat of arms of Bishop Kemper, the first Missionary Bishop of the Northwest Territory. The second Jacoby window is JOHN THE BAPTIST given by Carla and Archie Logan in memory of her parents, Carleton and Laura McVey Huiskamp. The Logans and Huiskamps were early settlers and prominent families in the history of Keokuk and Saint John's.

There are six clerestory windows which are the most recent additions having been completed in 1973-74. The overall plan places three Anglican Saints on the west side and three American Bishops on the East. These windows were manufactured by the Wippell Company of Exeter, England. The three Bishop windows are Bishop Seabury, the first Bishop of the United States, given in Memory of William Crawford Fletcher by Sarah H. Fletcher; BISHOP KEMPER who established Saint John's in 1850, given in Memory of Mary and Edward Cochrane by Ralph and Louisa Kirch; and BISHOP LEE, the first Bishop of Iowa, given in memory of Lyda Fran Sterne by M. G. and Joan Sterne. The other three windows are SAINT PATRICK given in Memory of Carla Logan by Archie Logan; SAINT COLUMBA given in Memory of Hazel Kensington Rohm by Alice and Richard Bowers; and SAINT AUGUSTINE in Memory of Grace Ensminger by Russell Ensminger.

There are four other Wippell Windows -- the four Major Prophet windows -- EZEKIEL given by members of Saint John's and Family in Memory of John and Lucy Cherrill Marsh; DANIEL given by members of Saint John's in Memory of the Reverend Clyde Jardine, 12th Rector of Saint John's; ISAIAH, given by Mr. and Mrs. Faulkner Thomas in Memory of Virginia Thomas Hutchinson; and JEREMIAH given by members of Saint John's in Memory of Marian Becker and Dorothy Bank as a tribute to lifetimes of service. These were also installed in the 1970's.

There are 43 windows visible from inside the Church plus several in the Bell Tower, three in the Sacristy, four in the Parish Hall Entry and three in Saint Andrews Hall (Parish Hall). They are geometric or floral in design rather than figures like the others, visible from the church itself.

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Additions

The Parish Hall was designed by the same architects as the church. These are H. M. Stephenson and Daniel Appleton of Boston, Massachusetts. The contractor was F. W. Menke of Quincy, Illinois, who was the builder of the original church. This building was completed in 1895.

The foundation was made of concrete and the super structure of Bedford limestone. The roof was grey slate and the gutters and valleys of copper. All this was planned so that the exterior finish and design of the building would be in harmony with the church building.

The interior woodwork is oak and hard pine.

The outside dimensions of the building are 61 feet by 44 feet and joins the church on the north and rear. It is two stories and a basement which is only partially underground.

In the basement are both a large kitchen 26 feet by 15 feet and a dining room 55 feet by 26 feet. This room has a stone fireplace and a small stage for programs. There are four stained glass windows of geometric design.

The main floor is on a level with that of the church connecting directly by means of an entrance foyer. There are four 1' by 4' stained glass windows of floral design in the foyer. This floor houses the church office and rector's study and library.

A large room measuring 26 feet by 43 feet is on this level. It was designed to be used as a chapel and Sunday School rooms and for many years was used as such. There are three stained glass windows of floral design in the semi-circular area used as the altar. These windows are made up of three 1 foot by 4 feet panels per window. The room, known as Saint Andrew's Chapel, is used for social hours and receptions.

Adjoining this large room on the north is a small meeting room with a kitchenette for serving light refreshments.

On the third floor are located four Sunday School rooms. These were originally used for the rector's living quarters before a rectory was built on adjoining property.

The three levels are connected by a winding red oak staircase which originates in the main foyer.

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Site

In 1849, the Right Reverend Jackson Kemper, Missionary Bishop of the Northwest, and the Reverend Mr. Louderback of Davenport, Iowa, were in Keokuk on a preaching mission. For three days the two clergymen remained in Keokuk. During the second day, Edward Kilbourne and Bishop Kemper walked up a lane at the edge of town, now Fourth Street. About two blocks from Main Street, now Concert Street, they stopped to view some gently sloping land owned by a close friend of the Bishop, Josiah Spalding. Spalding was a prominent St. Louis attorney and Bishop Kemper had made his acquaintance while he was rector of Christ Church in St. Louis before moving to Wisconsin. Spalding was a trustee of Kemper College in St. Louis, one of the Bishop's pet projects, and Senior Warden of Christ Church. Bishop Kemper and Kilbourne agreed upon the desirability of obtaining the Spalding lots, and the Bishop promised to make arrangements with Spalding for them, by purchase or as a gift. The immediate need for the land prompted the Bishop to send Mr. Louderback to St. Louis to secure it for the Keokuk Episcopalians. Within weeks, the Reverend Mr. Louderback was in St. Louis completing the transaction. Josiah Spalding was most generous to the Keokuk churchmen. On November 19, 1849, he handed the deed for two lots at Fourth and Concert to the Davenport clergyman as a gift. The total cost to the Keokukians was \$13.00 in expenses for the Reverend Mr. Louderback's round trip to St. Louis. The deed is recorded in the Record of Deeds, Book 13, p. 96, on April 20, 1850, in the Lee County Court House at Keokuk. Receipt for the expenses of Mr. Louderback is in Saint John's archives.

The Spalding gift has an interesting history. Originally, Josiah Spalding purchased some Half-breed Tract lands for speculation. Since the half-breeds did not have regularly defined and recorded holdings, the titles of the first purchases were doubtful and had to be settled before the speculators could resell their bargains. It was therefore necessary for ownership disputes to be taken to court to establish valid titles. The key case in final settlement of this dispute was between Josiah Spalding and Euphrosine Antaya, a half-breed. This case was eventually settled in the United States Supreme Court. The court's decision in this case provided that the land should be divided into shares, which were to be drawn for by the purchasers in proportion to their interests. Spalding drew share 42 as part of his interest, and this included lots 11 and 12 in block 39 of the original city of Keokuk. These lots, so generously donated by Spalding, were the focal point in the final organization of the Keokuk Episcopalians the following spring. (Talbot book page 21-22)

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The site is gently sloping to the north which permitted ground level entry to the basement area of the church. On the southeast corner which was the high part of the site, the original frame church building was constructed. This was modest in size leaving adequate space on the site for the construction of a larger church which would be built someday. After forty years, the large church was constructed and the smaller frame building was removed from the site.

This open area is covered with lawn and landscape plants which make a beautiful setting for both the entrance to the church and the Parish Hall. Ivy, lawn and other landscape plants surround the foundation area of the church.

Context

Saint John's Church is one of the most outstanding and best preserved examples of late 19th century ecclesiastical architecture in Keokuk and the only one that combines Gothic Revival detailing with Richardsonian Romanesque form and massing.

According to the Iowa Diocesan office of the Episcopal Church in Des Moines, Saint John's Church of Keokuk is the oldest Episcopal Church of cruciform construction in Iowa. Other later Episcopal Churches using the cruciform plan are Grace in Boone and Saint Michaels in Cedar Rapids.

Saint John's Church is located in the old residential area of the city which features large private dwellings. The church and rectory property take up one-half of the city block in which it is located.

To the East and across the alley is located a large building which originally was a private dwelling and now houses an insurance office and apartments. This building is now listed on the National Register of Historic Places.

Further to the East is the old Unitarian Church building that is now used as a TV station for religious programs. These two buildings take up one-fourth of the city block. The remaining fourth of the city block is occupied by three private dwellings.

The Keokuk Public Library was built at 5th and Concert.

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The original effort to nominate Saint John's Church to the National Register of Historic Places was made in January of 1986 by Mrs. Richard (Alice) Bowers. This was followed by the Iowa Site Inventory and other documents being submitted by William Talbot and Mrs. Sam (Ruth) Carrell. Considerable research and correspondence was done by William Talbot, the author of "Saint John's Church of Keokuk -- 1850 - 1975" which contains the basic research material.

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Statement of Significance

Summary Significance Statement

Saint John's Church is one of the most outstanding and best preserved examples of late 19th century ecclesiastical architecture in Keokuk and the only one that combines Gothic Revival detailing with Richardsonian Romanesque form and massing. This property is significant under Criterion C: properties that possess high artistic values as works of architecture in a local context. The restriction against listing religious properties does not apply in this instance because this property draws its primary significance from its architectural and artistic distinction.

The Right Reverend Jackson Kemper, Missionary Bishop of the Northwest, visited Keokuk in April of 1850, for the purpose of organizing an Episcopal Church. At a meeting held April 19th, the group moved to establish a parish to be named Saint John's.

Under the guidance of a capable building committee a small brown frame church was completed and was ready for occupancy on June 30, 1852, just two years after the organization of the church. This church would serve the congregation for approximately forty years.

The year 1871 brought an air of confusion and discouragement in the twenty year old parish. There had been a consistent changing of rectors over the previous ten years, and the church was now facing a financial crisis in spite of the slowly increasing membership. The country itself was in one of its more severe economic depressions, and this circumstance tended to magnify the local problems. An experienced clergyman who would accept the call to Saint John's was hard to find. After much bickering, the vestry decided reluctantly to call a young priest only a few years removed from seminary training.

On July 10, 1871, a young bachelor priest from the East preached his first sermon in Saint John's Church. He had received his college education at Harvard University and had studied for the priesthood at General Theological Seminary in New York City. After his ordination, he filled several vacancies in eastern parishes before coming to Keokuk. He was a tall, handsome man of most determined character, and, even though trained at a High Church seminary, he preferred the Low Church position. This exceptional new rector was the Reverend Robert C. McIlwain of New York.

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It is more than justice to say that to Mr. McIlwain there is due credit for if it had not been for his continuing persistence, energy and aid, it is probable that the present church building would not be standing today.

It is without question that the background, training and previous service in church work in the Northeast had a great influence on the design of the church that would be built. For a short period of time before graduation, Mr. McIlwain served as an assistant to the rector of Saint Stephen's Episcopal Church in the city of Boston.

On July 9, 1883, a committee composed of Howard Tucker, L. J. Drake, Daniel Moorar, W. B. Collins, and J. W. Hobbs was appointed to commission plans and specifications for a new church and to report back when this was done. After several months the committee reported their work done and obtained approval for building. Two resolutions were made at this meeting to guide the committee. One was that the committee would proceed to build a new church at a cost not to exceed \$22,000. Another resolution provided that it was to be of the same design as an Episcopal church at Jamaica Plains, Boston, Massachusetts. There was some doubt that this specific design could be built for \$22,000, and the resolution provided that the committee make modifications to come within the money budget. This meeting also added the Reverend Mr. McIlwain to the committee, authorizing him to go to Boston and make arrangements with the architects, Appleton and Stephenson, and to examine personally the Jamaica Plains church. Plans for the Jamaica Plains Church and Saint John's Church, Keokuk, are enclosed for comparison.

In comparing plans, the major difference is that the Parish Hall at Saint John's is set back so as not to hide the transept and not to impair the appearance of the cruciform construction.

Having obtained the services of Stephenson and Appleton the plans were completed and construction began during the summer of 1884.

At the time of the construction of Saint John's, the rector Robert C. McIlwain, although trained at a High Church Seminary, preferred the Low Church position. This undoubtedly influenced the structure and design. However, today it's simplistic beauty lends itself to either form of worship.

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Although this application for nomination is not dependent upon it's relationship to historic personages, history points out that members of Saint John's played important roles in the Civil War. After April 12, 1861, when Fort Sumter was fired upon, the call to arms was met with patriotic enthusiasm in Keokuk. Men of Saint John's are prominent in the lists of those serving the North in this war. The Honorable Samuel Curtis, Congressman and a West Point alumnus, resigned his office to assume command of the Second Regiment of Iowa Volunteers. This unit was the first to leave the state for action. Curtis later became a Major General and led the first decisive victory for the Union forces in the West at the Battle of Pea Ridge in Arkansas. General Hugh T. Reid, General James C. Parrott, General William W. Belknap, Colonel William H. Worthington, and Colonel John A. McDowell, all members of Saint John's, soon followed Curtis as regimental commanders in the Iowa volunteer forces. No other city in Iowa furnished as many high ranking officers as did Keokuk, and no other church could boast as many regimental commanders and generals from it's membership. Other men of Saint John's served with equal distinction, and some of them also became officers of lesser rank. Among these men were Ver Planck Van Antwerp, who became Chief of Staff of General Blunt's Army of the Frontier and A. H. Heaslip.

This part of the history of Saint John's parish occurred before the building of the new church. It does indicate the type of leadership that existed in the congregation to play major roles in the building of a new church that would be enjoyed by generations to follow.

In 1853, Saint John's Church was one of five founding parishes that established the Episcopal Diocese of Iowa.

Saint John's Church played a missionary role in the development of Episcopal Churches in the area.

In 1867, Saint Barnabas was established in Montrose, Iowa. Although no longer an active church, it is being maintained by interested persons. It is now listed on the National Register of Historic Places.

The Mission of the Holy Cross was established at the corner of 14th and Morgan in Keokuk in 1873. An edifice was constructed at 1302 High Street in 1880, however, by the 1890's the mission was no longer functioning.

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Saint Mary the Virgin was established at 14th and High in Keokuk in 1887. It was the first black Episcopal Church to be formed in Iowa. A building was built in 1890 directly across the street from the Holy Cross mission and it continued to function until 1959 when it's members joined Saint John's.

In 1895, a mission was formed in Mooar, Iowa, to be known as Saint Andrews. It was especially active during the time DuPont operated a black powder plant in the area. Following World War II and the closing of the DuPont plant, the church declined and it's members and the furnishings from Saint Andrews moved to Saint John's.

Saint Luke's Mission was established in West Keokuk in 1914, and continued until 1944. A number of members of Saint John's devoted much time and effort to it's success.

Due to improved transportation the need for these missions disappeared and the members gravitated to Saint John's. At present, there are no auxiliary missions requiring the attention of Saint John's Church.

Significance, Historical Context

From the significance statement it can be pointed out that Saint John's Church is one of the most outstanding and best preserved examples of late 19th century ecclesiastical architecture in Keokuk and the only one that combines Gothic revival detailing with Richardsonian Romanesque form and massing. This property is significant under Criterion C: properties that possess high artistic values as works of architecture in a local context. Photo copies of church architecture that existed in Keokuk during that period are included with this report.

Construction

The construction period extended from June 5, 1884, to February 12, 1888.

On June 5, 1884, the first contract for building the church basement was made with Steel and Fletcher for \$2,625.00. The basement was completed on September 9, 1884.

The building committee, in the meantime, had approved to proceed with the rest of the building. F. W. Menke of Quincy, Illinois, was obtained as the builder. All the carpenter work was done by John Burns and Will Cobb, local carpenter contractors.

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The building was completed and the first service held on the anniversary of Lincoln's birthday, February 12, 1888. A proud parish assembled in the old frame church, where final prayers were said before services were permanently moved to the new church. A consecration service could only be held when all indebtedness was liquidated, but this day marks the first use of the new church.

The cost of the new church when completed in 1888, was as follows:

Foundation	\$	2,625.00
Superstructure		11,093.35
Roof, Floor, Etc.		5,381.45
Plastering & Interior		4,085.50
Finishing		
Windows other than Memorial		335.05
Registers		16.00
Architect fees		750.00
Advertising bids & Miscellaneous		40.00
	\$	<u>24,326.35</u>
Furnishings		
Steam Heating	\$	1,100.00
Pews		825.00
Gas Fixtures		465.43
Carpet		614.23
Cushions		<u>360.00</u>
	\$	<u>27,691.01</u>

The total cost ran considerably above the original planning of the vestry, even without all interior furnishings being complete. The money collected for the building fund reached about \$22,000.00 when the church was completed, but because of the increased cost, \$5,000.00 was borrowed at six per cent interest to pay the contractors. In addition, \$827.92 was due on small items, making the total indebtedness \$5,827.92 when the church was completed. Elaborate frescoing for the interior had been planned at this time but because of an estimated cost of \$6,000.00 to \$8,000.00, it was delayed, and was, in fact, never done.

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Not included in the above cost figures were the stained glass windows and some of the church furniture, which were presented in the form of memorials. The Sunday School was the largest single contributor in presenting these tasteful additional interior furnishings. Mrs. Morrison's class gave the Altar with carvings by Bartels, (\$300), the Organ Band gave the reredos for the altar, (\$175), and Miss Rachel Fletcher's class gave the chancel rail (\$155). Mr. Will Cobb, the finishing carpenter, gave the pulpit (\$220).

The building of the new church was enthusiastically followed and covered by the local newspapers, The Daily Gate City and The Daily Constitution. Copies of many of the news articles will be attached to this report. One example of a newspaper report is as follows:

From the Daily Constitution, June 9, 1885. "The New St. John's Church" --

"The contract for building the new St. John's Episcopal church was let Monday night. The contract for the stone-work was let to F. W. Menke & Co., of Quincy, they being the lowest bidders, for \$11,000. Robert Burns, of this city, secures the contract for carpenter work, at \$5,250. The stone used will be either Keokuk or Canton stone. The stone is magnificent limestone, and is of a brownish hue. Preliminary work on the church was commenced today, and it will be under roof by October 15th. Some twenty-five men will be employed in its construction, in addition to those employed in the quarries. Nearly all these men will be taken from this city. The best of slate will be used for the roof. The total cost of the edifice, including furniture, etc., will be \$30,000. Messrs. Menke & Co. have high recommendations, and their work will undoubtedly be the best kind. They have just completed the stone work on the court house at Sedalia, Missouri, and are now erecting the government building at Hannibal, Missouri, and the new St. Francis Roman Catholic Church in Quincy, Illinois.

The congregation of St. John's Church and the people of Keokuk in general will be glad to know that the new church will be complete this year. The dimensions will be 118 feet long by 75 wide at the transepts, and will seat 550 people, which can be increased to 600. It will be cruciform in shape, with a smaller tower on the east corner, while the north end will be round. It will be by far the handsomest church in Keokuk, and one of the most beautiful west of the Mississippi River. The windows will be of stained glass, many of them memorial windows, and the furniture will be elegant and of the latest style. Everyone who has seen photographs of the building, pronounce it of fine appearance. We hope that the next Christmas music will be rendered in the new church."

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On January 4, 1891, Saint John's Church of Keokuk, was consecrated by then Iowa Bishop William S. Perry. In addition, Bishop Alexander Burgess of the Diocese of Quincy in Illinois and Bishop Daniel S. Tuttle of the Diocese of Missouri, participated in consecrating one of the finest Episcopal Churches in Iowa.

Design Documentation

Saint John's Church was designed by H. M. Stephenson and Daniel Appleton, architects of Boston, Massachusetts. This claim is clearly documented in church records and in the book "St. John's Church - Keokuk - A History 1850 - 1975" by William L. Talbot.

Research has revealed little in regard to the career of Stephenson and Appleton other than the fact that it is well documented that they are the architects of Saint John's Church, Jamaica Plains, Boston, Massachusetts. Comparison sketches of the two churches are attached to this report. Also, included is a letter and architect views of churches designed by H. R. Richardson. According to Michael Leininger, Assistant Librarian for Architecture, The Libraries, Massachusetts Institute of Technology, Cambridge, Massachusetts, these churches include Unity Church, Springfield, Massachusetts: 1866-69 which demonstrates a similar massing and rhythm and Emmanuel, Pittsburg, Pennsylvania, dated 1883-86 and displays a similar roof treatment. Mr. Leininger states in his letter that most obviously Richardson was an influence on Stephenson and Appleton in the designing of Saint John's Church of Keokuk.

The Parish Hall addition was completed in 1896 and church records clearly document that these were also designed by Stephenson and Appleton. The addition has no impact on the original design as care was taken so that the exterior finish and design of the addition would be in harmony with the original church structure.

Documentation of Building Function and Use

Saint John's Episcopal Church has always been used as such from the original date of 1888 to the present. The attached Parish Hall has always been used for offices, education and social uses. Ownership has not been changed and there are no plans to change these uses.

The Parish Hall is where many of the outreach programs of the church are held. Some examples are Head Start, Boy Scouts, Alcoholic Anonymous, GTEC classes, Masonic and Eastern Star meetings and the annual community Art Show.

Restoration is not necessary as the building has been maintained in it's original state and this maintenance program will continue.

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Documentation of Alterations

The Parish Hall was designed by the same architects as the church. These were H. M. Stephenson and Daniel Appleton of Boston, Massachusetts. The contractor was F. W. Menke of Quincy, Illinois, who was the builder of the original church. This building was completed in 1896.

The Parish Hall was built to house church offices, education and social purposes.

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St. John's Episcopal Church and Parish Hall
4th and Concert
Keokuk, Lee County
Iowa

Photographer: Robert Dowling
Date: 2/89

Views:

2. Northwest Corner
3. Rounded Sanctuary, North Side
4. Northwest Entrance
5. Parish Hall
6. East Side
7. Parish Hall
8. Main Entrance
9. A Bartels Wood Carving
10. A Bartels Wood Carving
11. A Bartels Wood Carving