

National Register of Historic Places Multiple Property Documentation Form

This form is used for documenting property groups relating to one or several historic contexts. See instructions in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (Form 10-900-a). Use a typewriter, word processor, or computer to complete all items

X _____ New Submission _____ Amended Submission

A. Name of Multiple Property Listing

Religious Properties of Cedar Rapids

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

Development of Religious Institutions in Cedar Rapids, 1838-1966

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D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation.

(_____ See continuation sheet for additional comments.)

Signature and title of certifying official	Date
State or Federal Agency or Tribal government	

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper		Date of Action

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Provide the following information on continuation sheets. Cite the letter and title before each section of the narrative. Assign page numbers according to the instructions for continuation sheets in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Fill in page numbers for each section in the space below.

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

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E. Statement of Historic Contexts

Development of Religious Institutions in Cedar Rapids

A. Early Settlement and Development: 1830s-1860s

I. Overview

In the 1830s pioneer settlers and early land speculators identified Cedar Rapids as a potential town site on the east side of the Cedar River. Several attractive features influenced interest in the site, including rich agricultural land surrounding the site and the Cedar River's swift-flowing rapids that promised a potential steamboat landing and waterpower for saw and gristmills. In 1841 Nicholas Brown, Addison Daniels, Hosea Gray, George Greene, A.L. Roch, J.E. Sanford, and S.H. Tyron formed a town company and platted the new town of "Rapids City," which was officially incorporated as Cedar Rapids on January 15, 1849, with a population of 300 people.¹ Early residential and commercial buildings were of log or wood-frame construction. The first commercial buildings clustered along First, Second, and Third streets, SE between First and Fourth avenues, SE. The first brick structure was completed in 1844 by P.W. Earle on the northwest corner of Iowa Avenue and Linn Street. Other commercial buildings were a combination of brick and frame. Larger brick and stone structures replaced the initial commercial buildings in the 1860s. Commercial lots were redeveloped or structures rebuilt as increasingly wealthy proprietors sought to expand upon their success or recover from fires.

The original layout of Cedar Rapids included 60 square blocks platted with 805 lots. The riverfront consisted of 12 blocks with an additional eight extending east from the Cedar River. The city founders oriented the original town with avenues running perpendicular and streets parallel to the northwest-southeast course of the Cedar River. Streets running parallel to the river, began with Commercial Street (First Street), and then followed the names of the American presidents (Second, Third, Fourth, etc.), starting with Washington, as they extended east.² The names for the current avenues varied. For example, First Avenue was called "Iowa Avenue," and other avenues bore the name of the city's founders, as in the case of Sixth Avenue, which was called "Brown Street."

In the same year Cedar Rapids was incorporated, David King started a ferry service from the west side of the river. In 1852 he platted Kingston on the west bank of the Cedar River. King was an early land promoter who owned a substantial portion of land on the west side of the river. The area was annexed in 1870 and was known as "West Cedar Rapids." The village never incorporated, but by 1858 it had 903 lots. King platted the area so that industry would be located along the river with residential development expanding to the west. When Cedar Rapids annexed Kingston in 1870, the number of platted lots on each side of the river was just about even: by 1880 there were 2,110 lots on the east side and 1,980 on the west.³ Kingston's original layout followed the same street grid layout as Cedar Rapids, in reverse. As of 1868, Iowa Avenue (First Avenue) extended into the village of Kingston, via a wagon bridge. Streets to the north included Benton Avenue, Mill Street, and Jersey Street. Streets to the south included King, Walnut, Webster, Pearl and Pleasant streets. These all ran perpendicular to the river. Streets laid out parallel to the river, from east to west, included First, Second, Third, and Fourth streets.⁴

¹ M.A. Svendsen, *Architectural and Historical Resources of Cedar Rapids Residential Neighborhoods, 1870-1940*, Multiple Property Documentation form [MPD] (Des Moines: on file, State Historical Society of Iowa, March 2000), 4.

² Streets transitioned to the current naming system sometime between 1868 and 1884. This is based on the 1868 birds-eye view of the city and the 1884 Sanborn Fire Insurance map for Cedar Rapids.

³ Svendsen (2000), 6.

⁴ Street names changed to their current iterations sometime between 1869 and 1883.

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Cedar Rapids' population grew from 350 in 1852 to 1,122 in 1854 and 1,830 by 1860.⁵ The early economy was based on self-sufficiency and home consumption. In 1852, 80 Bohemian families moved into Cedar Rapids, settling in the area around what became the T.M. Sinclair & Co. plant. These early Czech-Bohemian immigrants came to America to start a new life in the wake of the 1848 revolutions in central Europe.

In 1859 the first railroad, the Chicago, Iowa and Nebraska Railroad completed tracks into the city. This was followed by the completion of the Cedar Rapids & St. Paul Railroad and Dubuque & Southwestern Railroad in 1865, the Cedar Rapids & Burlington Railroad in 1866, and finally the Illinois Central Railroad in 1887.

2. Early Religious Development

The first religious society organized in Cedar Rapids was St. Paul's Methodist Episcopal Church in 1844, with meetings held as early as 1841. This congregation built the "Little Brick Church" in 1854 on 4th Street SE between Fourth and Fifth Avenues SE facing the railroad tracks (this predates the Fourth Street or Jefferson Street Railroad Corridor) (**Figure 1**). Over the next two decades a diversity of congregations was established (**Table 1**). These early churches were organized in private homes and public halls. Churches struggled to support congregations in the period preceding the Civil War because of insufficient funds and the inability to keep ministers. Until after the Civil War, pastors either served short terms or were part of a circuit.

Table 1: Early Cedar Rapids Churches and Organization Date

DENOMINATION	DATE ORGANIZED
Methodist	1844
First Presbyterian (New School)	1847
Grace Episcopal	1850
United Presbyterian (Seceders)	1851
Second Presbyterian (Old School)	1855
First United Brethren	1855
Lutheran	1855-56
Roman Catholic	1857
First Baptist	1860
Universalist Society	1869

The first church building was not erected in Cedar Rapids until 1850-51, when the First Presbyterian Church erected a simple cobblestone brick building with a stone foundation at Second Avenue and Third Street SE. Located on the edge of the commercial district, the structure became known as the "Little Muddy." The church, which cost \$1,200, was dedicated in 1851 (**Figure 2**). The building material consisted of broken limestone from a local quarry that was held together by a mortar grout that flaked off during a heavy rain, giving it a muddy appearance and its moniker.⁶ Other denominations soon followed suit and erected simple stone, brick, or frame buildings (**Table 2**).

Immaculate Conception served as the first official Roman Catholic church in Cedar Rapids when organized in 1857, although Father Matthias Hannon had traveled from Iowa City to Cedar Rapids to say the first Catholic mass in 1853 in a hotel named the Dubuque House. The parish continued to be served by the pastor from Iowa City until the Cedar Rapids church was organized.⁷ The congregation constructed its first building at the corner of Third Avenue and Seventh Street SE, a frame church that measured 24x50 feet in 1857-58. They built a small frame school right across the street, and in 1873 the original building was remodeled and the exterior changed to brick. In 1874 the first formal

⁵ Svendsen (2000), 5.

⁶ "50 Years Ago: 1947," *Cedar Rapids Gazette*, February 24, 1997.

⁷ "Our Heritage: The First 100 Years: 1858-1958," Immaculate Conception Parish Website, <http://www.immconcr.com/history.html>.

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parish school reached completion across the street. The previous school had been very informal, with one of the parish women teaching the children of parishioners.

The Second Presbyterian Church organized in 1855 with 20 members and held its first services in a First Avenue commercial building called Daniels Hall. The initial congregation was known as the “Old School” Presbyterian, because they viewed the “New School” doctrines followed by First Presbyterian as too liberal, reflecting the liturgical schism that rocked the Presbyterian church during that period.⁸ Their first church building was finished in 1858, at a cost of \$3,500, at Third Avenue and Third Street SE (demolished 1916).⁹ Although the “Old School” and “New School” sects reunited nationally in 1869, they remained two individual congregations in Cedar Rapids: First and Second Presbyterian. In 1868, the Second Presbyterian Church expanded and remodeled its original edifice, completed in 1872. The remodeled building increased seating capacity to 500 and cost \$15,000.

The First Presbyterian Church (310 Fifth Street SE) is the oldest intact church still in use in Cedar Rapids. It was built in 1869 at a cost of \$60,000.¹⁰ Designed by architect L.B. Dixon, the building was reportedly constructed by the parishioners themselves. Stone for the original church was taken from a quarry in Stone City. In 1876 a chapel was constructed south of the church. Ten years later, the Cedar Rapids architectural firm Josselyn and Taylor designed an enlargement of the chapel.¹¹ In 1897 the wood-frame corner tower was replaced by a stone tower, which was part of the original design, at a cost of \$1,300.¹² First Presbyterian helped form Central Park, Hus Memorial, and Sinclair Memorial (now Calvin-Sinclair Memorial) Presbyterian churches.

Table 2. Settlement Period Churches in Cedar Rapids (Early Church Locations Shown on Figure 3)

CHURCH	LOCATION	DATE CONSTRUCTED
Methodist “Little Brick Church”	Along 3rd Ave SE between 3 rd St and 4 th St SE	1854
Second Presbyterian Church	3 rd Ave and 3 rd St SE	1855 and 1870
Grace Episcopal Church	A Ave. and 6th St. NE	1855-56
Immaculate Conception Catholic Church	Corner of 3 rd Ave and 7th St SE	1857-58
United Presbyterian Church	Corner of 2nd St. SW and 3rd Ave. SW	1858-59, plain brick, oldest on west side of river by 1906
First Baptist Church	2nd Ave. and 3rd St. SE	1869
Lutheran Church	3 rd Ave and 3 rd St SE	1868
First Presbyterian Church	310 5 th St SE	1867-69 (second church)
First Universalist/People’s Church	300 3 rd Ave SE	1875

Although not annexed until 1870, Kingston/West Cedar Rapids only had one church built prior to becoming part of Cedar Rapids: the United Presbyterian Church built in 1859 at the corner of Second Street SW and Third Avenue SW.

The First Universalist/People’s Church constructed their first building (non-extant) in 1875, having first organized in the 1869.¹³ The congregation located their church at 300 Third Avenue SE. The original congregation numbered 23 people and reorganized in 1920 as the “People’s Church.” The influential Dr. Joseph Fort Newton served as the church’s spiritual leader from 1908 to 1916 and helped shape the intellectual and religious life of the Cedar Rapids community through a series of sermons published in the *Cedar Rapids Gazette*.¹⁴ These early churches reflected the

⁸ “Our History,” <http://www.crwpc.org/our-history> 2008. [accessed 13 February 2014].

⁹ “Our History,” <http://www.crwpc.org/our-history> 2008.

¹⁰ “Our Churches” *Cedar Rapids Times*, 12-27-1877:1

¹¹ First Presbyterian Church. *A Centennial History of First Presbyterian Church*. Cedar Rapids, 1947. Note: The 1886 chapel was demolished and replaced with an addition in 1962.

¹² “A New Steeple.” *Cedar Rapids Evening Gazette* May 13, 1897, 3.

¹³ Listed on the NHRP in 1978, the church has since been demolished due to development.

¹⁴ M.H. Bowers, *First Universalist Church of Cedar Rapids*. National Register Nomination, 1978. These sermon-articles gained him international and national attention that reached its height in 1924 after he left the city.

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use of simple designs and materials, owing to the difficulty of raising funds for more elaborate structures. James. L. Enos remarked on the state of Cedar Rapids' religious institutions in 1864:

[N]one of the church edifices is of the first class. In fact each society is too feeble to erect a church creditable to the city. We might hope for a more perfect Christian union and with that would come the ability to sustain a sufficient number of churches, without the necessity of appealing for foreign aid to enable them to drag along an existence of doubtful vale.¹⁵

During this period of church development in Cedar Rapids, buildings tended to be one to one and a-half stories tall and located on corner parcels (with exceptions such as the First Methodist Church or the First Presbyterian that were set back from the corner lot). They also tended to be sited in clearly defined neighborhoods that enabled them to be in close proximity to their congregations (**Figure 3**). Primarily protestant, these early churches were constructed on land donated by the city's incorporators or purchased by the congregation. George Greene donated the land for Grace Episcopal at A Avenue and Sixth Street and similarly, Nicholas Brown provided the land for the first Methodist church at Fourth Avenue and Third Street, SE (**Figure 3**). The diversity and growth of the community's social life was illustrated by the development of churches and schools.¹⁶ After the war, population increases in Cedar Rapids helped them gain new members and increase their confidence and ability to support and build more substantial church buildings.

B. Expansion, Population Growth, and Industrialization, 1870-1925

1. Overview

The period from 1870 to 1925 was marked by industrial and commercial expansion that resulted in a population boom and the physical expansion of Cedar Rapids. The downtown core along the Cedar River remained the commercial center. Residential neighborhoods, developing to the northeast and southwest, greatly expanded the city by the 1890s with a majority of the physical expansion followed Iowa Avenue (First Avenue).¹⁷ Cedar Rapids' population more than tripled from 1,830 to 5,940 between 1860 and 1870 and nearly doubled to 10,104 by 1880.¹⁸ The city's population doubled a third time between 1880 and 1900, reaching 21,555 in 1895 and 45,566 in 1920.¹⁹ This significant population increase created a larger pool of potential parishioners from which the religious groups drew to increase membership. Larger congregations in turn boosted their financial capacity, allowing them to build new churches.

Additional railroads came to the city, connecting it to distant markets. Between 1870 and 1925 the economy transitioned to one based on regional and national distribution and included manufacturing, wholesale, and food processing companies. T.M. Sinclair and Co. opened their meat packing plant in a temporary facility in 1871 before opening a permanent facility in 1872. In the 1930s Sinclair was the city's largest employer under the name Wilson and Co. They were joined by the North Star Oatmeal Company (Quaker Oats or the American Cereal Company) in 1873, J.G. Cherry Co. (cream cans, dairy machinery, ice cream freezers, etc.) in 1880, Lyman Brothers Co. in 1891, Churchill Drug Co. in 1902, Iowa Manufacturing Co. in 1923, and others. These industries all depended upon the railroads for their growth. Banks, insurance companies, real estate firms, and other retail and commercial ventures also developed.

Transportation networks also changed in Cedar Rapids from 1870 to 1925. The Cedar Rapids and Marion Street Railway Co., organized in 1879, was transporting passengers with steam powered cars along First Avenue between Twelfth Street and Marion by 1880. Around the same time, the Cedar Rapids Street Railway formed to offer travel via

¹⁵ Luther Albertus Brewer and Barthinius Larsson Wick, *History of Linn County, Iowa: From Its Earliest Settlement to the Present Time, Volume I* (Chicago: The Pioneer Publishing Company, 1911), 396.

¹⁶ Svendsen (2000), 21.

¹⁷ George Henry and The History Center, *Images of America: Cedar Rapids, Iowa* (Chicago: Arcadia Publishing Co., 2001), 19.

¹⁸ Svendsen (2000), 5.

¹⁹ Svendsen (2000), 5.

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horse-drawn cars. In 1890 local investors purchased and combined the two lines into one company and by 1891 installed a new system of electrified tracks and streetcars. This created a profitable, stable system that by 1910 operated 13 miles of track on both sides of the Cedar River with streetcars running every 15 to 20 minutes on their assigned routes. In 1904 the electric-powered CRANDIC (Cedar Rapids and Iowa City Railway) Interurban was completed along a 27-mile route that made 13 round trips daily, with a round trip taking 75 minutes.²⁰ The CRANDIC passenger interurban ran continuously from 1914 to May 30, 1953.

The creation of an efficient and dependent streetcar/interurban public transit system changed how and where neighborhoods developed. Land previously deemed unprofitable now opened up for development, as the streetcars freed residential districts from their confinement to areas surrounding or abutting industrial corridors and the downtown commercial center.²¹ Residents could now move farther away from their places of work as improved transportation reduced commuting time. Between 1880 and 1925, the first suburbs formed around the routes of Cedar Rapids' streetcar lines. This also meant that churches could relocate along the new lines and away from set neighborhoods to reach existing and potential new members/parishioners more effectively.

A brisk real estate market, fueled by the growth of Cedar Rapids' banking, insurance, and real estate companies, coincided with the physical expansion of the central business district during this period.²² As the commercial core increased its scope, a third generation of multi-story brick and stone buildings extended the city skyward, replacing earlier structures that had succumbed to fire or poor construction.²³

2. The Religious Community Grows and Expands

Economic prosperity in the decades following the American Civil War helped fuel population growth in the United States, including Cedar Rapids. Immigrants from central Europe helped to fuel population growth during the same period. Czech-Bohemians constituted the largest and most prominent immigrant group to the Cedar Rapids, but they were joined by Germans, Irish, Scots, Swedes, Danes, Arabs, and African-Americans. Endemic low wages, the Franco-Prussian War (1870), and wars for German unification served as a catalyst for the significant Czech-Bohemian immigration as they sought better lives with more economic security.²⁴ These groups developed their own social institutions, which included churches. Many immigrant groups were scattered amongst the larger population of Cedar Rapids; however, the Czech-Bohemian and African-American communities were clustered in distinct areas of the city.

Czech-Bohemians, from humble beginnings, developed into the city's most dominant ethnic group as they settled in the neighborhoods surrounding the T.M. Sinclair meat packing plant, which had entrances at Third Street and Sixteenth Avenue SE. They first settled along Fifth Avenue SE, starting in 1852, but expanded greatly to the then outskirts of the city once the Sinclair plant opened in 1871. They became well represented in local government, the city's economy, and home ownership, as they worked in factories or businesses in or near their neighborhoods. They started their own banks, commercial enterprises, and churches. Czech-Bohemians were also a primary source of workers for T.M. Sinclair/Wilson, with two or three generations working for the meat processing company over the course of its history. Cultural, religious, and financial institutions started by this ethnic group developed and expanded on both sides of the river, including the Bohemian Reading Society (1868), the Western Bohemian Fraternal Association (1897), St. Wenceslaus Roman Catholic Church (1874), the *Slovan Americky* newspaper, and the Bohemian Savings and Loan

²⁰ Svendsen (2000), 11-12.

²¹ Svendsen (2000), 11-12.

²² Svendsen (2000), 16.

²³ Svendsen (2000), 16.

²⁴ "German Immigration," 2011, <http://northamericanimmigration.org/109-german-immigration.html> [Accessed 10-16-2014].

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(1892), which financed 955 home loan mortgages for their Czech patrons over a period of 40 years.²⁵ Czech-Bohemians highly valued home ownership and as a result they built a large number of single-family houses.

Czech Bohemians also formed churches in Cedar Rapids as one type of the various social organizations formed in the city. Their religious composition was divided into three groups: Catholic, Protestant (Presbyterian/Reformed and Methodist) and Free Thinker (rejected organized religion). The Free Thinkers met informally in homes instead of traditional religious buildings. Because Catholicism served as the state religion of Bohemia, most of the Czech immigrants to the city identified as Catholic. The Reformed Bohemians shared common beliefs to those of the Presbyterians and tended to drift towards their ranks. The Free Thinkers abhorred organized religion and its perceived abuses and were liberal in their beliefs. One society, formed in the early 1900s, for the purpose of educational lectures and monthly discussions, was the Svovodomyslny Druzstvo (Free-Thinking Society of Czechs) with a membership of 100 people.²⁶

St. Wenceslaus Roman Catholic Church, located at 1224 Fifth Street SE, started with 60 families in 1874 and by 1904 grew to 1,200 parishioners. The congregation experienced slow growth initially as they adjusted to the lack of governmental support they had enjoyed in their home countries.²⁷ This forced them to raise the necessary funds to facilitate development on their own.²⁸ Despite the financial shortfalls, St. Wenceslaus Roman Catholic Church erected its first building the year it organized with labor provided by its Czech-Bohemian membership. A separate rectory was finished in 1879. As with other Catholic churches established in the city, a school was established in 1894 to serve the parish. In 1904, having outgrown the original edifice, the congregation erected a new building designed by local architects Dieman and Fiske and dedicated in 1905 (**Figure 4**).

A significant increase in its membership and a desire to reach a new segment of the city's population necessitated construction of the St. Ludmila mission to serve the burgeoning Czech-Bohemian population in 1914-1915.²⁹ This ethnic group heavily settled in the southwest side of Cedar Rapids. The mission became an independent parish in 1922 with their own church. Built at 215 Twenty-first Avenue SW, in the Gothic Revival style, St. Ludmila cost \$30,000 and reached full completion in 1926. Demolished in 2000, the current building replaced this Gothic style edifice.

In 1906 another mission church was constructed on the southwest side of the city to serve the Czech-Bohemian population there. Missionaries from St. Paul's Methodist Episcopal Church established the Jan Hus (Bohemian) Methodist Church as Epworth Mission in 1890 and 12 members dedicated their first building on May 22, 1892, at Eighth Avenue and Ninth Street SE.³⁰ Contemporaries claimed that this was the first Bohemian Methodist Church in the United States and internationally.³¹ In 1894, the congregation moved and rebuilt their church at Eleventh Avenue and Seventh Street SE, rededicating it as Hus Chapel.³² Built in stages, the (First) Reformed Bohemian Church, located at 351 Eighth Avenue SW, formally organized on October 3, 1909 with 42 members.³³ Designed as a Sunday school and dedicated on September 11, 1906, the westernmost section initially served as a worship space until the entire building reached completion in 1912.³⁴ Around October 1910, the church received funds from a home mission collection from reformed churches around the country, which allowed them to complete their church using a modified

²⁵ Svendsen (2000), 19-20. The Bohemian Savings & Loan changed its name to Banc Iowa Federal Savings Bank in 1984. In 1989 it failed and went into receivership, forcing it to merge with the Brenton Bank & Trust Company of Cedar Rapids. The headquarters moved to Iowa City in 1995.

²⁶ "The Czechs in Cedar Rapids," *The Iowa Journal of History and Politics*, Volume 42 (Iowa City: State Historical Society of Iowa, 1944), 269.

²⁷ Svendsen (2000), 19-20.

²⁸ Svendsen (2000), 19-20.

²⁹ Note: In 2014 the congregation celebrated their 100th Anniversary.

³⁰ "The Czechs in Cedar Rapids," 279.

³¹ "The Czechs in Cedar Rapids," 279.

³² "The Czechs in Cedar Rapids," 279.

³³ "The Czechs in Cedar Rapids," 281.

³⁴ "Dedication of New Church" *Cedar Rapids Weekly Gazette*, September 12, 1906, 5.

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Akron Plan for a total of \$15,000.³⁵ Brown Brothers Architects designed the new building for the Reformed Bohemian congregation.³⁶ The cornerstone of the church addition was laid on September 10, 1911.³⁷ One year later, on September 22, the new church was dedicated.³⁸

Iowa's African-American population numbered 5,762 by 1870, of whom only 41 lived in Cedar Rapids.³⁹ The number living in the city increased to 746 by 1930. As African-Americans immigrated to Cedar Rapids, they settled primarily on the northern edge of the Oak Hill neighborhood on the east side of Cedar Rapids. The community was also located just a short walk from the T.M. Sinclair packing house, which provided employment for African-Americans in a variety of jobs, in addition to working on the railroad and as janitors, porters, personal servants, maids, and cooks. The Bethel African Methodist Episcopal (AME) Church was the first historically black church organized in the Oak Hill neighborhood of Cedar Rapids. It was founded in 1870, with 13 members, with J.H. Bowlen, George Scott, and Edward C. Thomas leading the effort.⁴⁰ The church traced its roots to the free black African-American Methodist Episcopal Church founded in Philadelphia by Richard Allen in 1784.⁴¹ The land at 512 Sixth Street SE was donated for the church by a prominent white couple in Cedar Rapids, John F. and Mary A. Ely. When donated in 1874, the deed possessed two stipulations: (1) the church must be completed by 1876 for up to \$1,500, and (2) all debt must be paid within two years (by 1878).⁴² If these conditions were not met, the land would revert to the Elys.⁴³ Bishop Wyman of Baltimore dedicated the wood-frame church building July 1, 1876.⁴⁴ By 1912 membership reached 95. Between 1871 and 1928, Bethel AME's 23 ministers averaged only two and one-half years at the church, and this lack of sustained leadership stymied growth.⁴⁵ From 1886 to 1908, public records show that the church relied on loans from various individuals and organizations that were all paid off by July 1909.⁴⁶ Loans were made between 1887 and 1909.⁴⁷

The first Arab immigrants (mostly Christians) arrived in the United States in the 1890s and early 1900s. They came primarily from Greater Syria as the result of the changing political climate in the Ottoman Empire. Unlike the Czech-Bohemian immigrants, Arab migrants interspersed amongst the greater population, following a pattern set by other Arab populations in the Midwest. Initially, Muslim immigrants in Cedar Rapids consisted primarily of single men working as peddlers and saving money to find wives in their homelands. The first organized groups of Muslim immigrants in Cedar Rapids met for prayer about 1900. They met in private homes and rented spaces, following a pattern set by early members of religious societies in the city. They did not have the resources to build their own house of worship until well into the twentieth century. The Arab Christian families in Cedar Rapids constructed St. George's Syrian Orthodox Church at 1202 Tenth Street SE in 1914, and lived in the area around the church. Forty families formed the first congregation. In 1914, the Arab Muslim population reached 45, a short time after the first Islamic families, the Allicks and Dehooks, settled in the city.⁴⁸ They lived on Ninth Street NW and First Avenue NW,

³⁵ "\$15,000 Addition for First Reformed Church," *Cedar Rapids Evening Gazette*, December 31, 1910, 5. Note: Home missions are and have been used by Catholic and Protestant denominations to establish new congregations and help them erect their first church buildings. The Akron Plan served as a popular basic design for churches found in late nineteenth and early twentieth century pattern books.

³⁶ "Reformed Church to be Dedicated Tomorrow," *Cedar Rapids Evening Gazette*, September 21, 1912, 5.

³⁷ "Cornerstone is Laid for Reformed Church," *Cedar Rapids Evening Gazette* September 11, 1911, 7.

³⁸ "Reformed Church to be Dedicated Tomorrow," 1912, 5.

³⁹ Jan Olive Full, *Bethel African Methodist Episcopal Church* (Iowa City: Tall Grass Historians, National Register Nomination, May 2013), 7-8.

⁴⁰ Full, 9.

⁴¹ The first AME churches in Iowa were started in Muscatine in 1848 and Keokuk in 1857 as Bethelite missionaries worked to convert African-Americans in the Midwest.

⁴² Full, 9-10.

⁴³ Full, 9-10.

⁴⁴ Mrs. Beverly (Gladys) Taylor, "Bethel African Methodist Episcopal Church," undated.

⁴⁵ Full, 10.

⁴⁶ Vertical File Bethel AME Church, found in collection of the Carl & Mary Koehler History Center, Cedar Rapids, January 2013.

⁴⁷ During the late 1920s the church decided to build a new building.

⁴⁸ Imam Taha Tawil and Kecia Ali, *Mother Mosque of America, Moslem Temple* (National Register Nomination, Cedar Rapids, April 1995).

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respectively.⁴⁹ A full-scale community had developed by the mid-1920s with over 50 shops and grocery stores owned and operated by Arabs, and their mosque, originally called the Rose of Fraternity Lodge, was organized in 1925 as a rented, temporary mosque.⁵⁰ The Muslim community was characterized by the formation of social clubs in Cedar Rapids. By coming together for weddings, births, funerals, and other social events where they could experience familiar food, music, language, and practice other traditional customs, they could alleviate homesickness and preserve their identity, heritage, and dignity.⁵¹

Expansion and population growth at the turn of the 20th century enabled existing churches to construct their first or second buildings and to organize new congregations. Existing churches started missions and Sunday schools to expand their reach into the community. They typically selected locations in the newly expanding residential neighborhoods. The Catholics, Presbyterians, and Methodists, in particular, followed this pattern. These new branches eventually grew into their own full-fledged independent churches and schools.

The Central Park Presbyterian Church began as a Sunday school that was established in 1880. In the late nineteenth century the Central Park neighborhood of Cedar Rapids was situated on the northern outskirts of the city adjacent to the small village of Kenwood Park. In 1880 a Sunday school was established in a small building on the Carroll farm, which was situated at approximately 20th Street NE and A Avenue NE. The Sunday school was established by C.S. Billings, a missionary for the American Sunday School Union.⁵² The Sunday school at the Carroll Farm was called Hope Mission Union Sunday School. Hope Union Mission soon became one of the largest Sunday schools in the city, with teachers from many Protestant denominations, including Presbyterians, Baptists, Episcopalians, Methodists, and Congregationalists. In 1893 the building that housed the Sunday school was moved from the Carroll Farm to the site of the current Central Park Presbyterian Church building at B Avenue and Seventeenth Street NE and the name of the Sunday school was changed to Central Park Union Sunday School. In 1893, 13 members of the First Presbyterian church congregation in Cedar Rapids were encouraged by the success of the Central Park Union Sunday school and decided to organize a church to serve the growing population of the Central Park neighborhood and the Kenwood Park village.⁵³ The church was instrumental in the development of the area in and around the Central Park neighborhood of Cedar Rapids as a social and community gathering space. Prior to the construction of the current church building in 1904, the Sunday school and the new church shared the same building and quickly became overcrowded. A fire in the chapel in December 1903 escalated plans for a new church building, which was begun and dedicated the very next year. The Central Park Presbyterian Church continued to grow and particularly expanded its church with the building of an education wing in 1928.⁵⁴

The First Church of Christ Scientist was also founded as a Sunday school in 1897 with meetings held in the old Dows Auditorium at the NW corner of Third Avenue and Third Street SE (Weller Dows Block). The Christian Science movement was founded by Mary Baker Eddy in Boston in approximately 1866 on the premise that prayer can cure illness and other personal and societal difficulties. The denomination was introduced in Cedar Rapids in 1886. In 1891 an official branch of the First Church of Christ Scientist in Boston was established in Cedar Rapids and became the first

⁴⁹ United States Census (1925, 1930).

⁵⁰ Tawil and Ali, National Register Nomination.

⁵¹ Tawil and Ali, National Register Nomination.

⁵² Note: Dan. Graves, "American Sunday School Union's Huge Challenge," 2007. <http://www.christianity.com/church/church-history/timeline/1801-1900/american-sunday-school-unions-huge-challenge-11630409.html> [Accessed May 14, 2015]. The American Sunday School Union was established in 1824 in Philadelphia with the mission to promote early literacy and spiritual development through the establishment of Sunday schools for children. The union published many books and periodicals throughout the nineteenth century with religious teachings that were non-denominational. This allowed Sunday schools to be established in any community and grow into a church of any denomination.

⁵³ Central Park Presbyterian Church, Cedar Rapids, *Celebrating 100 Years: 1893-1993*, 1993.

⁵⁴ Note: Molly Rossiter. "Presbyterian Churches to Merge." *Cedar Rapids Gazette*, May 5, 2007. The church continued to serve the neighborhood until 2007, when its membership had dwindled to approximately 150 and the congregation decided to merge with the nearby Kenwood Park Presbyterian Church and relocate to a new building. As of fall 2014, the former Central Park Presbyterian (built 1904) church building is currently occupied and used by the Mission of Hope.

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Christian Science church in the state of Iowa.⁵⁵ A Sunday school was officially established in 1897 and was held in the Dows Building at the corner of Third Avenue and Second Street SE; Wednesday evening services were held at People Unitarian Universalist Church. Construction began on a new church (the current building) at 1246 Second Avenue SE in 1914, and it was dedicated on Easter Sunday in 1915.⁵⁶

The installation of streetcar lines starting in 1879 and emergence of new residential districts created attractive locations for new churches on both sides of the river.⁵⁷ The new streetcar lines made suburban areas accessible to workers in the major industries and commercial enterprises in the core of the city (**Figure 5**). As residential areas spread away from the central business district, congregations also moved into these suburban areas (**Figure 6-8P**). Increasing development pressure on downtown churches played a role in prompting relocation to the residential neighborhoods. Very few new denominations were established during this time period, but existing ones grew and expanded.

On the east side, a collection of churches developed on the Third Avenue streetcar route. Two early churches relocated along the line, the Second Presbyterian Church and St. Paul's Methodist Episcopal Church.

In 1903 the Second Presbyterian Church moved from its congested downtown commercial location at Third Avenue and Third Street SE to the newly accessible suburbs. The congregation began construction of their new building in 1904 at Third Avenue and Fourteenth Street. The structure was completed one year later. The new church's design was based on the designs of the prolific Presbyterian architect, Charles W. Bolton of Philadelphia. The new edifice was renamed, Westminster Presbyterian.

St. Paul's Methodist Episcopal Church was completed in 1914 and served as the congregation's third edifice. The two previous buildings were completed in 1856 and 1872-73, respectively. Based upon a Louis Sullivan plan, the structure continues to be used by the congregation in 2014. The three basic parts of Sullivan's design are a semicircular auditorium (as used in Akron plans of the late nineteenth century), a rectangular classroom space, and a high tower with hipped roof to the rear. Two other architects, William C. Jones and George Elmslie, altered the design to cut expenses while following the basic form of the original Sullivan plan. "The unusual church plan is a significant example of the changing role of the church in society, evidencing the incorporation of church education, physical education, and a broader church community concept in addition to the traditional worship function."⁵⁸

In 1920 Grande Avenue United Presbyterian Church erected their building at 1601 Grande Avenue SE, at a streetcar intersection, following a pattern established by multiple churches of the era. The address changed to 340 Sixteenth Street SE when converted to an apartment building.

On the west side of the river, the number of churches in the area formerly known as the town of Kingston, significantly increased from the late 1880s into the twentieth century. Churches emerged along the streetcar route following First Avenue. The 1882 structure at the NW corner of Third Avenue and Second Street SW, built for the First United Presbyterian Church, was their second edifice. The first building was located behind the 1882 building (non-extant), close to the alley between Second and Third avenues SW. The Saron (Swedish) Evangelical Lutheran was the next church constructed in 1891, at Second Avenue and Third Street SW (non-extant).

⁵⁵ "100th Anniversary," *Cedar Rapids Gazette*, December 20, 1997.

⁵⁶ According to Sue Davis Smith in her October 5, 2002 *Cedar Rapids Gazette* article, "Christian Science Emphasizes Power of Healing," the Christian Science congregation remained at this location until about 2002. By that time the membership had dwindled and it was decided that a new smaller building with all of the services able to be held on one floor would be more appropriate for the needs of the congregation. The building remained vacant for several years until 2012, when the new City Church moved into the building. The former First Church of Christ Scientist (built 1914) was vacant as of December 2014.

⁵⁷ Svendsen (2000), 21-22.

⁵⁸ James E. Jacobsen, *St. Paul Methodist Episcopal Church* (National Register Nomination, 1985).

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The limestone St. Patrick’s Roman Catholic Church and School was constructed in a prominent location just west of the Cedar River on First Avenue in 1892. Organized in 1886, St. Patrick’s erected its first church, a small frame building, at the northeast corner of Second Avenue W and Seventh Street W. Shortly after, the congregation moved to First Avenue and Fifth Street NW, where it built a substantial church in 1891, constructed of Stone City limestone. The congregation utilized the old frame church as a school until completing a new modern structure in 1902 followed by another new school in 1929 at 519 A Avenue NW. A stone rectory, completed in 1924 still stands.

Finally, the Olivet Presbyterian Church organized in 1904 and worshiped in a frame structure that the congregation moved from First Avenue and Third Street SW to the corner of Second Avenue and Sixth Street SW.⁵⁹

By 1906 the total Cedar Rapids church membership reached 10,286, which was 27 times that of the 386 church members in 1856. These figures led Rev. C.W. Maggart, D.D., to state that “all of this goes to show that the churches are very much alive and are among the most progressive institutions in the city” in a speech during Cedar Rapid’s semi-centennial celebration in 1906.⁶⁰ Table 3 depicts church membership in 1906; the three largest Christian denominations were Roman Catholics, Presbyterians, and Methodists.⁶¹

Table 3. Cedar Rapids Church Membership by Denomination in 1906

RECAPITULATION			
Catholics	3700	Congregationalists	466
Presbyterians	1814	United Brethren	260
Methodists	1315	United Presbyterian	225
Lutherans	820	Universalist	100
Baptists	547	Dunkers	30
Episcopalians	505	Reformed	29
Christians	475	Total	10,286

Organized in 1909-10, the St. James United Methodist Church congregation formed because of the influx of over 1,000 new members to Trinity Methodist Church that year as the result of evangelist Billy Sunday’s revival efforts in Cedar Rapids. Their first meetings took place in the then vacant Danish Lutheran Church located at K Avenue and Fourth Street NW until moving into their own building in 1910 on Ellis Boulevard and N Avenue NW. The architect Charles Dieman designed the building, and it was built by C.R. Graham; both were members of the Trinity congregation. They completed a wood-frame, side steeple structure. The 1910 church was converted to a YMCA in 1954.

St. John’s Episcopal Church constructed a small chapel in 1910 at 355 Nineteenth Street SE. A new 1918-19 addition cost \$15,000. A rectory was completed in 1928. The congregation renovated the interior in 1946, with the chancel and guild hall and four classrooms on each floor.

From 1914 to 1916, Immaculate Conception Catholic Church built their current building for \$125,000 at the SW corner of Third Avenue and Tenth Street SE, a move from its original location at Third Avenue and Seventh Street SE.⁶² The new school associated with this religious property, featured a gymnasium, auditorium, and 16 classrooms. The Immaculate Conception parish formed multiple other congregations as the Cedar Rapids population and the number of Catholics in the city increased. These included St. Patrick’s, St. Wenceslaus, St. Matthew’s, St. Pius X, and All Saints.

⁵⁹ “50th Anniversary of Olivet Church,” *Cedar Rapids Gazette*, May 22, 1954. Note: The frame church at Second Avenue and Sixth Street SW was demolished and replaced by the current brick gas station building that is currently located on the site.

⁶⁰ Brewer and Wick, 400.

⁶¹ Brewer and Wick, chart showing members of each denomination in Cedar Rapids in 1906.

⁶² “Our Heritage: The First 100 Years.”

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In 1915 Hus Memorial Presbyterian Church was erected for \$24,000, replacing the congregation’s first edifice completed in 1889 at the corner of Ninth Avenue and Seventh Street SE.⁶³ Formally organized in 1889 as a Czech Reformed church, the congregation originated in 1874, when T.M. Sinclair provided room in his factory’s box making building for religious meetings. In 1877 Sinclair built Hope Mission Chapel for the use of his Czech workers, which was located on a hill behind St. Wenceslaus. For a time, this congregation was known as Fourth Presbyterian Church until 1910 when it became part of the newly organized Central West Bohemian Presbytery.⁶⁴

Completed in 1917, the First Baptist Church building at the NE corner of Second Avenue SE and Twelfth Street SE, replaced the 1894 edifice at the NW corner of Second Avenue and Eighth Street SE which was destroyed by fire. The first church building was erected in 1869 at Second Avenue and Third Street. A new three-story educational wing was added in 1957. A contemporary newspaper article from the *Cedar Rapids Gazette* indicates that the architect for the First Baptist Church building was “C. W. Jones” of Chicago,⁶⁵ but it is likely that the architect was William C. Jones of Chicago. William C. Jones reworked an original design by architect Louis Sullivan for the nearby St. Paul’s United Methodist Church, which was located just two blocks northeast of First Baptist on Third Avenue and Fourteenth Street SE. Jones was responsible for the designs of several hundred churches in the Chicago area, Rock Island, Illinois, and Cedar Rapids in the early twentieth century. Jones was associated with the prestigious firm of Holabird and Roche in Chicago and took part in designs for the 1893 Chicago World’s Fair. He worked up until his death in 1930.⁶⁶

The first churches in the Kenwood Park neighborhood organized and built churches during this period. Kenwood Park Methodist in 1893 and Kenwood Park Presbyterian in 1915, both established congregations and occupied buildings. Kenwood Park United Methodist church built its first frame church building in 1894, but fire destroyed it five years later. A second church was completed in 1900 and remodeled in 1915, when a tower and Sunday school were added.⁶⁷ They erected a parsonage around 1910. In 1912 this building housed the first library for Kenwood Park, until a new library was finished in 1930.

The Kenwood Park Presbyterian congregation was established in Cedar Rapids in 1915 and first met in a remodeled private home. The home was located on First Avenue between Thirty-second and Thirty-third Streets on the northeast side approximately three blocks south of the current location. The private home was replaced with a new church building, completed in 1926 at 3224 First Avenue NE (extant, currently used as a community center).

St. Matthew’s Catholic Church was organized in 1922 by Father Mulcahey, a priest sent from nearby Vinton, Iowa, to serve as chaplain in Cedar Rapids for the Sisters of Mercy.⁶⁸ It was not until September 1926, however, that the congregation constructed a church located near the present church location at 24th Street and First Avenue on the northeast side.

C. The Influence of the Automobile 1925-1950

1. Overview

Population increases continued in Cedar Rapids from 1925 to 1930, despite the hardships experienced during the Great Depression by almost every facet of the city’s economy. In 1926 the city annexed Kenwood Park; in 1929 the corporate limits consisted of a 28.11-square-mile area. The population stood at 52,097 in 1930, 62,130 in 1940, and 72,296 in 1950. This growth trend continued up to 1970; with an increase of 38,346 between 1950 and 1970, the city’s population

⁶³ In 1972 the church moved to a new building erected that year in southwest Cedar Rapids.

⁶⁴ “The Czechs in Cedar Rapids,” 277-278.

⁶⁵ “Baptist Church to Be One of Finest in City,” *Cedar Rapids Gazette*, April 6, 1917.

⁶⁶ Deer Path Inn, “Inn History,” Deer Path Inn Website, accessed March 2013 at http://dpihotel.com/?page_id=78.

⁶⁷ *Kenwood Park United Methodist Church*, 1976.

⁶⁸ Mathias Martin Hoffman. *Centennial History of the Archdiocese of Dubuque*. (Dubuque, Iowa: Columbia College Press, 1938), 537).

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reached a peak of 110,642. Industrialization continued to grow up until the start of the Depression, with companies such as Speeder Machinery Co. locating their manufacturing facility/headquarters in the city in 1926. In 1939 Speeder merged with Link-Belt Co. to form the Link-Belt Speeder Corporation, a major crane manufacturer. Wilson-Sinclair became one of the “Big Four” meat packing companies in the nation during the 1930s.

The automobile came to Cedar Rapids in 1900 and changed the way residential neighborhoods developed. The automobile allowed the development of the modern suburb, and streetcar lines and the interurban declined as cars grew in popularity and affordability to the masses. This followed a national trend in the United States in which residential and major city roads began to be paved and a greatly improved regional highway system developed. Spurred by the “Good Roads Movement” in 1913, the Lincoln Highway Association (LHA) started the effort for a national transcontinental highway, of which only around half was paved initially. This led the LHA to start “seedling miles” in 1914. The LHA would provide the funds for counties to build one mile of paved concrete road to spur the rest to be completed using local funds. Part of the Lincoln Highway traversed Linn County, Iowa, with the initial portion passing through the then county seat, Marion.

In 1919 Cedar Rapids wrestled the county seat from Marion. That same year, construction of the “seedling mile” of the Lincoln Highway reached completion, halfway between Marion and Cedar Rapids, making it the first and only paved section in Iowa.⁶⁹ Two years later, Cedar Rapids completed a concrete cut-off connecting the city to the nation’s first transcontinental highway. In 1925 a section of the Lincoln Highway crossed the Cedar County line and connected with the east end of the seedling mile completed in Linn County. This completion of a major transportation thoroughfare proved to be a significant development in the growth and development of Cedar Rapids. The Red Ball Highway was originally laid out in 1913 and ran from St. Louis, Missouri to St. Paul, Minnesota. The route passed through Cedar Rapids, connected to the Lincoln Highway, and was one of the roads inspired by the Good Roads Movement. In 1926, partially spurred by the Federal Highway Act of 1921, the numbered U.S. highway system replaced the former named roads. The Lincoln Highway became U.S. 30 and the Red Ball Highway became U.S. 218.

With the increased access provided by motor vehicles and improved roads, residential neighborhoods could now quickly develop outside the city center and apart from streetcar routes. This started a suburbanization trend that continues to the modern day. The proliferation of cars and changing residential, commercial, and industrial development also affected the development of religious institutions. Churches could also now be built almost anywhere because their parishioners now had freedom to travel larger distances with ease and in shorter times. Lot selection was also impacted by the rise of the automobile, as sacred buildings now required larger lots to accommodate parking lots. Existing religious buildings, also impacted the surrounding areas as buildings, in some cases, were purchased, donated, and/or demolished to allow for the installation of a parking lot.

Cars helped to connect Kenwood Park with the rest of Cedar Rapids by the time of its annexation in 1926. Centrally located, along First Avenue (then the “Boulevard”) extending between Cedar Rapids and Marion, I.W. Carroll purchased the land that became Kenwood Park on February 22, 1883. Platted that same year, the plat divided the land into 17 lots in addition to the residence Carroll built for himself. Kenwood Park consists of the area between Thirty-second and Fortieth Streets SE on either side of First Avenue in Cedar Rapids. The first store opened in Kenwood Park in 1884, and in October 1886 the town filed for incorporation. The boundaries for the town bordered Marion and Cedar Rapids. By 1905 the village had reached a population of 300, which more than doubled to 1,000 residents by the 1920s. By 1906 Kenwood Park had established municipal services such as a gas franchise and electric street lights, set street grades, and laid concrete sidewalks, among other services.

In April 1914 Kenwood Park’s expansion forced it to request help from Cedar Rapids in the form of connecting to their water and sewer services. Cedar Rapids set a steep price of \$1,500 plus \$250 per year to make this request a reality.

⁶⁹ Leah D. Rogers and Clare L. Kernek (Tallgrass Historians, L.C.), *The Lincoln Highway Association’s “Object Lesson:” The Seedling Mile in Linn County, Iowa* (Iowa City: Technographics, 2004), 6.

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The offer was rejected, until December 17, 1926, when the town's residents voted for annexation by Cedar Rapids in a 346-233 vote. In March 1927 Cedar Rapids voted to confirm the annexation by a 9,845 to 1,747 vote, and the municipal records for Kenwood Park were officially turned over on July 1, 1927 to the Cedar Rapids City Clerk. Commercial and residential growth was fueled in part during the late 19th and early 20th centuries by the creation of the interurban streetcar line between Cedar Rapids and Marion, with Kenwood Park being the first main stop.⁷⁰

2. Religious Development

As suburbanization continued to expand outward from the city's core, so did the building and location of churches. Cars and good roads allowed easy travel from home to work, school, or church. Religious buildings with automobile parking lots were no longer tied to street railways. Churches built in this period still maintained largely traditional forms and plans but grew larger to accommodate increased membership. Religious institutions in Cedar Rapids now needed to add parking lots and build larger sanctuaries to accommodate cars and parking lots for the members of their growing congregations. Large increases in membership followed the return of service personnel from World War II who started families and sparked the postwar Baby Boom.

During this period numerous churches constructed additions and major alterations to accommodate increased services such as schools and congregations. Grace Episcopal Church underwent a major renovation during this period. Because of structural deficiencies that saw the 1890 building razed at Sixth Street and A Avenue. The old chapel was enlarged and the 1851 walls incorporated into the new structure. Central Park Presbyterian constructed a new education wing in 1928. Significant growth in the St. Patrick's Roman Catholic congregation's membership in the late 1940s necessitated the enlargement of the church. William Lightner, a parishioner, designed the expansion, which retained the building's exterior walls and tower but demolished the rest of the church, rebuilding it with 600 tons of marble and four tons of solid bronze work. The new church was dedicated in 1951.⁷¹

By the 1920s the First Congregational Church decided it needed a new church. The lot was sold along with the 1889 building and a location along Washington Avenue was selected for the new building. The present Colonial Revival church with its centrally placed tower was completed in 1930.⁷² Immaculate Conception Catholic Church erected a new combination elementary and high school in 1927 at 830 Fourth Avenue SE.⁷³ Olivet Presbyterian Church moved to a new church building at B Avenue and 10th Street NW, a building originally built in 1915 by the Immanuel (German) Evangelical Church.⁷⁴ Trinity Lutheran Church built their second house of worship in 1928.⁷⁵ Located at 1363-65 First Avenue SW and dedicated in 1929, this is the present building used by Trinity Lutheran. Also in 1928, the original church's parsonage and building were partially destroyed by fire. The congregation's second building increased seating

⁷⁰ Cindy Lundine, *Kenwood Park Through the Years: A History of Kenwood Park, Iowa* (Cedar Rapids: Bridleweath Productions, 2005), 58-59.

⁷¹ "St. Patrick's Parish Reaches Century Mark," *Cedar Rapids Gazette*, April 12, 1986.

⁷² Organized in 1879, its first church building was completed two years later in 1881. The frame church building was located on the southeast corner of Second Avenue and Fifth Street SE. It was replaced by a stone church in the same location in 1889.

⁷³ Note: the Immaculate Conception High School ended in 1958 when Regis High School opened, followed by the closing of the elementary school in 1979. The Immaculate conception school building was demolished in January 1985. Before 1927, the Immaculate Conception school used the old St. Joseph Catholic academy structure built in 1875 at the SW corner of Third Avenue and Seventh Street SE. After the new 1927 school opened on Fourth Avenue SE, the old St. Joseph's Academy Building was demolished and replaced with a telephone company building.

⁷⁴ "50th Anniversary of Olivet Church," *Cedar Rapids Gazette*, May 22, 1954. Note: The Immanuel (German) Evangelical Church moved to this building from a location on the east side of Cedar Rapids at Fourth Avenue and Sixth Street SE. In 1927, Immanuel Evangelical merged with Zion Evangelical Church to form the Salem Church (demolished in 2011 due to flood damage in 2008). They operated out of the latter's 1904 brick building at the corner of First Avenue and Third Street SW (where the original Olivet Church was moved from).

⁷⁵ Organized in 1884, constructed a \$600 church in 1886 at Fourth Avenue and Sixth Street SW. A steeple was added in 1889 during a \$2,000 renovation that enlarged the building. They opened a school in 1884 with the first building dedicated in 1890, followed by a two-story tile and brick building on Sixth Street dedicated in 1910.

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capacity from 250 to 450. Trinity Lutheran organized a mission, Bethany Lutheran at 2040 First Avenue SE, in 1932 that grew into its own independent church. Trinity added a \$30,000 parsonage in 1949 next to their building.

In 1931, following the laying of the cornerstone of the present Bethel African Methodist building, the congregation was reincorporated and the name was changed from African Methodist Episcopal Church of Cedar Rapids to Bethel African Methodist Church. The new brick church with Colonial Revival elements was dedicated in March 1932. The congregation held services in temporary quarters, starting in 1930, while the new edifice was completed. A mortgage of \$6000, held by the American Trust and Savings Bank of Cedar Rapids, was paid off within six months. By 1933 church membership reached 150, and it served an important role as a community builder, both socially and politically. This second building was listed in the National Register of Historic Places (NRHP) in 2013.

Diversity increased in the religious community as the first Jewish congregation was established in Cedar Rapids in January 1896 and the first synagogue was constructed in 1927 at 1947 Washington Avenue SE.⁷⁶ In 1906 the congregation purchased the old Episcopal Chapel on A Avenue between Second and Third streets on the west side.⁷⁷ In 1924 a group of women formed the Temple Sisterhood as part of the Reform Movement in Cedar Rapids and established a religious school. Eventually the Sisterhood grew into a Reform congregation that was known as Congregation Judah, named after one of the founding members of the Reform congregation in Cedar Rapids. With the completion of their 1927 building, the Reform congregation moved from the west side to the east side.⁷⁸ Temple Judah is representative of typical development patterns of residential and institutional development in Cedar Rapids from the late nineteenth century to the early twentieth century, as the group first looked to secure funds for a cemetery, and a place of worship was established approximately 10 years later.

During the same period Muslim religious buildings appeared. Built in 1934 at 1335 Ninth Street NW, the Moslem Temple reflected a turning point in the history of Muslims in the United States and Cedar Rapids.⁷⁹ Plans for the building started in 1929, on the eve of the Great Depression. As immigration increased between 1914 and the completion of their first edifice, Muslims formed into their own community, which allowed them to complete much of the construction work on their own. The Moslem Temple (later renamed Islamic Center and Mother Mosque of America), served as the first building specifically designed and built as a mosque in the United States, when it opened on February 15, 1934, as an Islamic worship, education and social center.⁸⁰ "The mostly wooden structure somewhat resembled a prairie schoolhouse, except that its protruding entrance foyer was capped by a dome, from which extended a crescent-topped spire."⁸¹ Founded in 1948, the National Cemetery in Cedar Rapids served the Midwest's Islamic residents after a generous donation by the William Aosse family made it the first in the nation. The city's Muslims helped in the development of organized Islam in the United States by starting to change their status within the social fabric of America.⁸²

The Greek Orthodox congregation (associated with the city's Greek immigrant group) in Cedar Rapids was established in 1938. Shortly after it was organized, the congregation began planning to construct a building. The Greek Revival, center-steeple, Hellenic St. John the Baptist Greek Orthodox Church was constructed in 1940. The cornerstone was not laid until four years later, and the church was dedicated in August 1949 at 501 A Avenue NE. When consecrated,

⁷⁶ "First Jewish Congregation Was Organized in 1896," *Cedar Rapids Gazette* December 7, 1975. The Temple remained in this building until about 1964, when the new Temple Judah was built approximately a mile away on Lindsay Lane off Bever Avenue.

⁷⁷ This church building was demolished around 1975 for the construction of Interstate 380.

⁷⁸ "First Jewish Congregation Was Organized in 1896."

⁷⁹ The Moslem Temple was listed in the NRHP in 1996.

⁸⁰ Tawil and Ali, *Moslem Temple National Register Nomination*, 1995, 3.

⁸¹ Taha Atta Tawil, *Islam in Iowa: The Islamic Center of Cedar Rapids, Iowa, USA* (Cedar Rapids: Islamic Center of Cedar Rapids, 1986).

⁸² In 1952 they hosted the first International Muslim Convention for the United States and Canada. A new mosque was completed in 1970, at First Avenue SW, because the Muslim community in the city outgrew the building's capacity to serve the increased number of worshippers.

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people and clergy from all over the state came to Cedar Rapids to celebrate with over 500 attending the event.⁸³ Greek immigrants did not come to Iowa until well into the twentieth century; in 1900 the U.S. Census identified a total of 18 Greek immigrants in the entire state.⁸⁴

D. Modernism, Post-1950

1. Overview

Industries in Cedar Rapids flourished during the 1940s and 1950s. Service personnel returning from World War II, and the transition of industries from wartime to domestic production, helped to fuel the city's population growth and burgeoning industrial base. Following World War II, there was a major surge in church attendance in the United States, which corresponded with a significant increase in new religious building construction and the expansion of existing facilities. There are several theories regarding the increase in church attendance during the 1950s in the United States. Some experts suggest that the phenomenon corresponded with the baby boom following the war and the idea that going to church was a natural aspect of having children and raising a family.⁸⁵ Another explanation for the increase in church attendance involved the general fear of communism and the atomic bomb that swept the country following the war. The idea was that the church provided a place of comfort and reassurance during uncertain times.⁸⁶ In any case the increased attendance at churches required not only more space but in many ways increasingly specialized spaces. As a result congregations quickly outgrew their historic churches of the late nineteenth and early twentieth centuries. To address this problem, some congregations completely replaced their old buildings and others commissioned additions to the old buildings. Industries in Cedar Rapids flourished during the 1940's and 1950's as church attendance and religious building were on the rise. Soldiers returning from World War II, and the transition of industries from wartime to domestic production, helped to fuel the city's population growth and burgeoning industrial base.

The Interstate Highway System started in 1956 in the United States and completed its first leg of I-80 south of Cedar Rapids in September 1973. Construction had not started till 1970, as plans remained on the drawing board until becoming part of the Iowa Highway Commission's five-year plan. The newly completed section connected I-80 in Iowa City to Highway 84 and cost \$16.8 million. The whole route of Interstate 380 was finished in September 1985 with a total of around \$350 million spent on construction. One church was demolished as a result of I-380's construction through Cedar Rapids. This was an Episcopal Chapel, razed around 1975 and located on A Avenue between Second and Third streets. Churches to survive I-380's nearby development were St. John the Baptist Greek Orthodox (1940) and Grace Episcopal (1873), both located just a block southeast from the interstate off A Avenue on the east bank of the Cedar River and a third church, and one, First Reformed (now Eden Church of Christ) Church, is located west of I-380 on the west bank of the river at 351 Eighth Ave SW.

2. Religious Development Post-1950

Religious development in the post-1950 period featured several different aspects. The organization of new churches and erection of buildings continued to follow the expansion of Cedar Rapids' residential districts to the northeast, west, and southwest. These new churches tended to be more modern in design, with traditional plans being altered and

⁸³ "Hellenic Orthodox Church to Be Dedicated Sunday," *Cedar Rapids Gazette*, August 26, 1949.

⁸⁴ U.S. Census Bureau. *1900 United States federal Census*. Note: Today there are approximately 6,000 Greek-Americans in Iowa and they are located in some of the more populated cities in the state. Only six Greek Orthodox churches were established in Iowa: St. Demetrios in Waterloo (1914), Holy Trinity in Sioux City (1917), Holy Transfiguration in Mason City (1918), St. George in Des Moines (1928), St. John the Baptist in Cedar Rapids (1938), and St. Elias in Dubuque (1956).

⁸⁵ Jay M. Price, *Temples For A Modern God: Religious Architecture in Postwar America* (New York: Oxford University Press, 2013), 50-51.

⁸⁶ Price, 51.

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enlarged with modern elements such as exaggerated roofs, steel, glass, and concrete structural systems, and simple and understated stylistic details taken from the Gothic or Greek Revival traditions.

Existing churches also followed a pattern of expanding buildings with an education wing or remodeling their sanctuaries. The First Presbyterian Church added a new educational wing in 1961-62 and remodeled the church. The new wing replaced the chapel constructed in 1886. The addition was designed by Brown, Healey and Bock of Cedar Rapids. Stone for the addition was taken from the same vein of limestone as the original church. The remodeling project saw interior of the church rebuilt leaving the original walls standing.⁸⁷ Westminster Presbyterian erected two additions in 1960 and 1968 that added an office and educational space. Central Park Presbyterian expanded in 1962 with a \$155,000 building addition that included a pastor's study, secretary's office, choir room, library, kitchen, conference room, and chapel.

First Congregational Church added a chapel and education building to the sanctuary in 1958, and the interior of the sanctuary was re-done in the Colonial Revival style in 1963. The congregation became part of the United Church of Christ in 1961.⁸⁸

Kohlmann and Eckman served as the architects, and McKay Rowely Inc. carried out the construction work for an education wing addition to St. John's Episcopal Church at 355 19th Street SE, in 1960. In 1996, the congregation merged with St. Michael's Episcopal. St. Paul's Methodist Church at 1340 Third Ave SE, decided to build a new education wing in 1953. The local architectural firm of Brown and Healy designed the new wing in 1960. Construction on the building started in 1962 and opened for use in February 1963. The two-story addition added classrooms and a new church library.

Trinity Lutheran Church at 1365 First Avenue SW constructed a new education and youth center in 1957 for \$325,000. Located at 1361 Seventh Avenue SW, directly across the street from the back of the church, the building is still used as a Lutheran school. In 1965 Trinity Lutheran completed and dedicated a new addition and remodeling. The project cost \$270,000, expanded the sanctuary's seating capacity to 600 by adding 200 seats to a new transept, added a new entrance and chapel, and added a concrete and brick addition with offices, reception area, two large basement fellowship halls, a modern kitchen, and classrooms.⁸⁹

Congregations expanded as the baby boomer generation went through their school-age years. Some congregations used architects to design their houses of worship. St. James United Methodist erected a new gabled-ell (L-shaped) church with education wing extension for \$225,000 (\$165,000 with an additional \$60,000 in finishes) in 1954 at 1430 Ellis Boulevard, NW, directly across the street from its first building.⁹⁰ Architect William J. Brown designed the new church and construction began in 1952. The congregation started with 40 members in 1910 and increased its numbers to 985 in 1953 before surpassing 1,000 in 1955.⁹¹

In 1958 the new chapel for the Kenwood Presbyterian Church, at 327 35th Avenue NE, was built and the building directly next to the new sanctuary was used for Christian education and recreation purposes. The 1958 chapel was designed by the local architecture firm of Brown and Healey, known for their civic and institutional building designs. The congregation then purchased the educational building at the present site and converted the historic school building into the church. The Kenwood Park United Methodist Church built its current church building in 1958.

⁸⁷ "Around the Town," *Cedar Rapids Gazette* August 6, 1961, 38.

⁸⁸ "\$653,852 Budget Set by Church of Christ," *Cedar Rapids Republican*, May 9, 1963.

⁸⁹ "Church Breaks Ground for \$270,000 Addition," *Cedar Rapids Gazette*, April 25, 1964.

⁹⁰ "St. James' Was Started by Billy Sunday Revival," *Cedar Rapids Gazette*, April 1, 1960.

⁹¹ Isaac A. Brown, *St. James Methodist Church History* (Cedar Rapids, 1960. On file, Carl and Mary Koehler History Center, Cedar Rapids).

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All Saints Catholic Church was established in southeast Cedar Rapids in 1947.⁹² The congregation built a church and a school at 29th Street between Dalewood Avenue and Mount Vernon Road in the 1950s. The current round church was built in May 1965 and dedicated in 1966. The building was designed by the local architecture firm of Leo C. Pfeiffer Architects and Associates. Pfeiffer is a Cedar Rapids native and received his bachelor's and master's degrees in architecture from Iowa State University. Pfeiffer is also known locally as the architect of the Five Seasons Center and Stouffer's.

St. Matthew's Catholic Church congregation outgrew its space in both the school and the church building after World War II. In 1955 a new church building was begun and completed in time for Christmas 1956. St. Matthew's Church was dedicated May 30, 1957 at 2310 First Avenue NE.⁹³

St. Michael's Episcopal Church was organized in the spring of 1958. The congregation held services in the Kenwood School for two years before a new church was built. The first pastor was Rev. James Gundrum. The congregation was given a 2-acre piece of land by St. John's Episcopal Church, but the lot was too small to include the necessary parking. So the new congregation sold it and purchased a 5-acre lot at 220 40th Street NE. Construction began on the new \$350,000 church in 1960 and it was finished the next year. The original building was designed by the well-known local architecture firm of Brown and Healey. The 1995 addition was designed by McConnell Steveley Anderson, another local architecture and planning firm.

The Calvin United Presbyterian Church (currently Calvin-Sinclair Presbyterian) organized in February 1959 with 116 members. The congregation met first in the Erskine School until they could raise enough money to build their own building. The \$90,000 chapel and education wing were started in August 1959 and completed the next spring. The building was partly funded by the Presbyterian National Missions Board. The land on the corner of Dalewood Avenue and 38th Street was purchased using funds for a trust fund created after the sale of the Grand Avenue Presbyterian Church. The first pastor was Alfred A. Kelsey. The church was designed by Crites, Pfeiffer, and McConnell and built by Morehead Construction Company.⁹⁴

Temple Judah constructed a new synagogue at 3221 Lindsay Lane in 1964. The new building was designed by Chicago architect Walter Sobel and associate architects Brown, Healey and Bock. Walter Sobel was well known for his synagogue designs in and around the Chicago area, and Brown, Healey and Bock is a prominent local architecture firm in Cedar Rapids.

SUMMARY

The religious development of Cedar Rapids is divided into four periods: Early Settlement and Development 1830s-1860s, Expansion, Population Growth and Industrialization, 1870-1925, The Influence of the Automobile 1925-1950 and Modernism, Post-1950. The largest number of surviving examples date to the final period. Few churches are extant from the earliest period of settlement. Cedar Rapids' extant religious buildings represent a diverse set of religious groups. These include African-Americans, Czech Bohemians, Muslims, Arabs, Greeks, and Jews. The historical pattern of religious development consisted of congregations organizing and establishing buildings in the central core of Cedar Rapids followed by expansions outward as the city grew in population and prosperity increased. Improved transportation systems helped serve as catalysts for expansion starting in the 1880s with streetcar lines were built and continuing into the turn of the century until the rise of the automobile further spread the locations of churches in the city. Church buildings followed national trends and included representations of late 19th and 20th century revivals in addition to vernacular church forms. Architect designed plans dominated the construction of religious buildings in the city post-1900. A new pattern emerged in the post-World War II era as churches reacted to the massive influx of

⁹² Teel Salaun, "C.R. Parish Back in Church," *The Witness* (3 January 2010), accessed January 2013 at the Carl and Mary Koehler History Center archives, Cedar Rapids.

⁹³ Salaun.

⁹⁴ The firm Crites, Pfeiffer, and McConnell existed for only two years, from 1958 to 1960.

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returning soldiers and the advent of the Baby Boom in the 1950 and continued a long term movement towards creating multi-purpose buildings that served worship, recreational, and social functions for their congregation and the community at-large.

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F. Associated Property Types

For the purposes of this document, religious institutions or sacred properties shall be defined as any building utilized by a Cedar Rapids congregation of any faith that was specifically constructed as a place of worship during the period spanning from 1838 to 1966. These buildings can be multi-purpose and include education/administration wings, gymnasiums, etc. as attached structures to the main sanctuary/auditorium. To be characterized as a “church,” however, the building’s original primary function must be for the public practice of religion through regular worship services. Associated buildings on the same site or nearby (across the street or behind) may include parsonages, rectories, parochial schools, chapels, etc. These should be considered as part of the church complex and should also be evaluated for eligibility as contributing to the overall property.

Sacred properties in Cedar Rapids represent the wide array of religious and ethnic groups that settled in the city over the past 126 years. The form, style, and plan of churches were influenced by the finances of the congregation, popular styles of the time, and liturgical practices of the respective religions. For some religions, such as Catholics and Lutherans, the liturgy was the primary influence on the architectural form of the church. The section below outlines the practices of the major religious institutions in Cedar Rapids and the influence of these practices on the architectural form and style of churches.

Roman Catholic

In general, Roman Catholic churches utilized the narrow rectangular cruciform plans until the mid-20th century. Their architecture was that of very traditional churches, inspired by medieval cathedrals and Roman architecture that was popular in the nineteenth and early twentieth centuries. High Gothic, Italian Renaissance, and Romanesque Revival served as traditional styles for Catholic religious buildings. This was the case in Cedar Rapids. On the interior a narthex separated the entrance from the sanctuary, the center of Catholic worship. The sanctuary generally featured two straight columns of horizontally oriented pews divided by a central aisle. Ornate statuary, figurines and religious symbols were prominently featured on the inside of these churches. The Catholic liturgy places a heavy emphasis on symbols, the sacraments, and other rituals that in turn dictate the form of the church. The aisle is important because of the importance of procession in the liturgy. Side aisles are often found as well. In the mid-1960s, the Second Vatican Council issued directives that formalized societal and architectural building changes already in progress in the postwar period. Vatican II called for sacred buildings to be designed or altered in order to facilitate the full and active participation of the congregation as a whole with simpler ornamentation, intended to encourage rather than distract from this participation.⁹⁵ After 1962 different and more modern forms appeared. These practices continue into the present and remain constant throughout the history of Roman Catholic architecture in Cedar Rapids. Nationally, Randall B. Smith argued that the modernist architectural influences and liturgical reforms represented in contemporary Catholic churches predated Vatican II, as illustrated by a lecture given from Father H.A. Reinhold in 1947 and published in the 1952 book, *Speaking of Liturgical Architecture*.⁹⁶ He contended, that Reinhold expressed modernist ideals, by calling for the design of Catholic architecture to follow their liturgical function while also reflecting contemporary values instead of adherence to past building forms and styles.⁹⁷

The first Roman Catholic Church, Immaculate Conception (non-extant), was completed in 1857-58 at the corner of Sixth Avenue and Sixth Street SE. This early building was a brick center-steeple building with Gothic detailing. A one-story gable-front parish school was erected directly across the street. The practice of building a school continued with each new Catholic house of worship built in Cedar Rapids. Construction dates for notable extant examples in Cedar

⁹⁵ Randall B. Smith. “Don’t Blame Vatican II: Modernism and Modern Catholic Church Architecture.” Found at: The Institute for Sacred Architecture, 2015. <http://www.sacredarchitecture.org/articles/dont_blame_vatican_ii/> [Accessed June 24, 2015].

⁹⁶ Smith, “Don’t Blame Vatican II.” 2015.

⁹⁷ Smith, “Don’t Blame Vatican II,” 2015.

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Rapids range from 1904 to 1965-66 and include St. Wenceslaus Catholic Church (1904), Immaculate Conception (the second building was completed in 1915 in the Italian Renaissance/Baroque/Romanesque Revival style), St. Patrick's (1924), St. Matthew's (1956), and All Saints (1965-66). All but two of these examples were constructed using the Side-Steeple form. Architecture styles included Gothic Revival and Romanesque Revival. St. Matthew's is a modern example with a modified side-steeple with much less pronounced Gothic detailing. Immaculate Conception is a gable-front example with a square cupola rising from the ridgeline. The gable at the front and rear rises into a parapet with stone coping. All Saints Catholic Church features a circular sanctuary and was erected in the New Formalism (1960-present) is characterized by symmetrical elevations, geometric shapes, smooth surfaces, attention to the relationship of parts to the whole, column supports along all elevations, dominant roofs that are often top-heavy projecting slabs, a temple-like appearance, a design that adds "a sense of monumentality and importance to institutional and commercial buildings," and the use of modern materials and structural components such as concrete and steel.⁹⁸ All Saints Catholic Church also reflects changes in the architectural form of the interior by incorporating an auditorium plan. The altar was placed in the center of the round auditorium with seating arranged in a circular pattern around it with aisles dividing each set of pews.

Lutheran

Lutheran liturgical practices closely mirror those of the Roman Catholic Church, and this was reflected in the architecture. The primary difference between the two Christian denominations is that the former believes in justification by faith alone, while the latter ascribes to the principle that faith combined with the practice of faith, hope, and charity are the path to salvation. The Eucharist is a central focus of their worship services. Architectural characteristics are a chancel defined by choir, recess, apse, nave, and sanctuary, with a baptismal font and a closed pulpit and lectern to the sides of the most prominent feature, the altar.⁹⁹ These elements of the sanctuary (auditorium) are located on a raised platform with the altar in the center. One publication from the Lutheran Liturgical Association in 1906 stated, "Our churches should be sermons in stone, and every individual part should be vocal with the exalted truths of our holy religion."¹⁰⁰

The original Lutheran Church (1868, non-extant) in Cedar Rapids was a simple center-steeple rectangular building located at Third Avenue and Third Street SE. Extant examples were constructed between 1929 and 1957. Forms present are the side-steeple, gable-front, and center-steeple. Stylistic detailing mostly consists of Gothic features and Colonial Revival elements. Education and administration wings are common in later versions completed between 1949 and 1957. Lutherans followed pattern book plans published by the Interdenominational Bureau of Architecture with variations on the designs within.

Episcopal (Anglican)

The Episcopal Church is an offshoot of the Anglican Church (Church of England) and has similar liturgical practices to those of Catholics and Lutherans. This is seen in their interiors, with the altar as the focal point of worship. Important liturgical elements in the late nineteenth century included:

Gothic Revival stylistic detail, pointed arch openings, bell cote, tower, steeply pitched roofline, side porch, vestry, asymmetric massing, offset chancel, simple nave plan, honest use of materials, buttresses, corner buttresses, crosses

⁹⁸ "Recent Past Revealed: The On-Line Architectural Style Guide and Glossary!," Savannah College of Art and Design and the National Alliance of Historic Preservation Commissions, Website accessed September 5, 2014, at http://recentpastnation.org/?page_id=431.

⁹⁹ *Memoirs of the Lutheran Liturgical Association, Volume II* (Pittsburgh: Lutheran Liturgical Association, 1906), 1-3.

¹⁰⁰ *Memoirs of the Lutheran Liturgical Association*.

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at the apex of gables, pointed arch windows grouped in 3's, stained glass windows, elaborate wood ceiling trusses, altar rail, and steps up to the chancel.¹⁰¹

Grace Episcopal Church, when completed in 1856, followed a simplified version of the liturgical architectural elements mentioned above with a rectangular form, buttressed center steeple/tower with pointed arch entrance with pointed arch windows and entrance, four-spire buttresses located on each corner, and crenelated parapet above the cornice on its steeply pitched gable roof.¹⁰² This church was reconstructed and enlarged in 1890 into a high-style, liturgically correct asymmetrical church harkening back to high medieval religious architectural styling, but renovations made because of structural deficiencies in 1948 resulted in the loss of these defining features and severely compromised its integrity. Other styles found in Cedar Rapids include Tudor Revival, Gothic Revival, and a modern interpretation of the gable-front with exaggerated details and understated Gothic stylistic detailing such as is found in St. Michael's Christ Episcopal (1961).

Presbyterian

Three Presbyterian sects existed in Cedar Rapids, the "Old School," "New School," and United. The three shared the same core theological beliefs but differed over interpretations. The Old School faction was more conservative theologically as opposed to the evangelical revivalism favored by the New School.¹⁰³ The two groups eventually reunited in 1869 to form the Presbyterian Church in the United States (PCUS). The United Presbyterian Church originated in a split over politics in Scotland, but once established in the U.S., it merged with the Associate and Reformed Presbyterians to form a single group. This third faction followed a conservative doctrine and worship practices but eventually merged with the PCUS in 1958. Presbyterians have no altar, and the sermon and scripture reading are central in the worship service. Common liturgical features are a central communion table, raised platform with choir loft, pulpit, lectern, and baptismal font. A Celtic cross is common in Presbyterian churches as a symbol of their origin as the Church of Scotland.

First Presbyterian Church ("New School") erected the first church in Cedar Rapids in 1850, as previously discussed. They were followed by the United Presbyterian Church and Second Presbyterian Church ("Old School") in 1859 and 1855, respectively. These early brick churches were constructed using the meetinghouse form with a distinctive lack of ornamentation. The centerpiece of the church was a raised pulpit. Unlike the first Methodist church in the city, these buildings included a central tower at the front, which housed the entrance. After the Civil War, Presbyterian churches in Cedar Rapids became much more elaborate. For example, First Presbyterian Church erected their second building in 1869 as a side-steeple stone church in the Gothic Revival style.

Between 1900 and 1915, a series of new Presbyterian churches appeared in Cedar Rapids with variations in architectural style. However, they all shared a common boxlike massing, rectangular or square in shape. Most also featured interiors with high ceilings and open floor plans in the sanctuary, but the arrangement of pews differed, some with horizontal rows of wooden pews with a central aisle (First Presbyterian) and others with more auditorium-style seating arranged in a semi-circle with side aisles (Westminster). Variations on architectural style included the Late Victorian Gothic (Westminster or Second), Neo-Classical Revival (Central Park), and Colonial Revival (Grande Ave). Differing forms also exist, with the side-steeple (Central Park) and Temple Front (John Huss Memorial) being the most prominent.

¹⁰¹ Barbara Beving Long, *Episcopal Churches of North Dakota, 1872-1920's* Multi Property Documentation Form (Cresco, Iowa: Four Mile Research Company, 1992).

¹⁰² "Grace Episcopal Anniversary," *Cedar Rapids Gazette*, October 18, 1975.

¹⁰³ Religious revivalism was a key aspect of converting the churchless during the Second Great Awakening from 1800 to the 1830s and another from the late nineteenth to early twentieth centuries based upon the principles of the Social Gospel. The principles of the Social Gospel held that the church should work to alleviate social ills, including poverty, child labor laws, poor education, etc.

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Between 1910 and 1928, existing churches built additions or undertook renovations. Two examples of this were the 1928 two-story education wing added to Central Park Presbyterian and the 1910 renovation to the interior of First Presbyterian. During the postwar period in Cedar Rapids, additions to existing Presbyterian churches were made following the same pattern as the Methodists. These were usually designed by architects such as the Cedar Rapids firm of Brown & Healy. Forms found in extant examples include Tudor Revival, Gabled-ell (L-shaped), and A-Frame. Churches constructed in the 1950s were designed with an education/administrative wing; a two-story version was added to First Presbyterian in 1962.

Methodist

St. Paul's Methodist Episcopal (non-extant) was the earliest Methodist church in Cedar Rapids, constructed by the congregation in 1854. Known as the "Little Brick Church," it was located along Third Avenue SE between Third Street SE and Fourth St SE.¹⁰⁴ An image of the structure found in a St. Paul's United Methodist Church history depicts a simple one-story narrow symmetrical rectangular brick building with a double-door central front entrance and four rectangular multi-light windows on each side.¹⁰⁵ The congregation adopted the Meetinghouse form because of the limited financial capabilities of its membership and the liturgical practices of the period.¹⁰⁶ Antebellum American Methodist doctrine dictated that worship spaces be informal, plain, unornamented structures designed to facilitate lay-led prayer services focused on "scriptural readings", prayers, and the singing of hymns that when "methodically" practiced created a reverent space with a sense of sacred presence for worshippers.¹⁰⁷ Methodists achieved this through "the manners in which prayers were said and scriptures were read, manners that involved facial expressions, tones of voice, and other means of speaking, and in some cases trembling or other bodily expressions of reverence."¹⁰⁸ The meetinghouse form was especially well suited for this purpose because of its simple, unadorned exterior and interior characterized by an open floor plan arranged with horizontal rows of seating oriented toward the pulpit in the rear. There was no narthex or chancel as in Roman Catholic or Anglican/Episcopalian churches.

Following the Civil War, Methodists in Cedar Rapids and the nation as a whole erected more complex churches in the Gothic style. This movement toward more sophisticated and traditional Christian worship spaces represented multiple factors. These included the increasing affluence of congregations and prominence in urban centers (as in the case of Cedar Rapids' growth and industrialization), a growing sense of identification with Western culture and learning, an increased involvement in the ecumenical movement and the movement toward liturgical renewal into the early twentieth century.¹⁰⁹ In 1872 St. Paul's Methodist Episcopal (UMC) erected their second building at the corner of

¹⁰⁴ Methodism in Iowa and Cedar Rapids started with preachers riding a circuit to form and meet with their frontier congregations through informal services, often in outdoor settings. As towns and memberships grew, they began to meet in log cabins or schoolhouses until they outgrew those buildings and could afford to build their own quarters. The first Methodist church was located on the site of Union Station, which was demolished in 1961.

¹⁰⁵ Beth Heffner, *A Brief History: St. Paul's United Methodist Church, 1840-1990* (on file, Carl and Mary Koehler History Center, Cedar Rapids, April 1989), 10.

¹⁰⁶ Anne C. Loveland and Otis B. Wheeler, *From Meetinghouse to Mega Church: A Material and Cultural History*, (Columbia: University of Missouri Press, 2003), 7. The meetinghouse style originated in the Puritan colonies in Massachusetts. They rejected the cruciform (narrow rectangular shape) plan with narthex, chancel, and ornate detailing, characteristic of Roman Catholic and Anglican churches in England because they viewed it as a distraction and waste of money. The Puritans favored horizontally emphasized rectangular or square form buildings with little ornamentation, no religious symbols, wood-frame construction, open floor plan, and centrally placed pulpit facing the entrance (this was designed to place emphasis on the sermon). The meetinghouse was a secular space that could be used for worship in addition to town meetings, elections and other public gatherings. Over time, dormers, towers, spires, and porches were added in addition to classical detailing such as pedimented roofs, pilasters, columns, capitals, dentil work, and entablatures in what became known as the Gibbs-Wren form. In the nineteenth century the meetinghouse form was primarily utilized by small and newly founded congregations, later giving way to more complex and ornate types of religious architecture. This is reflected in the early churches of Cedar Rapids' Protestant congregations.

¹⁰⁷ Ted A. Campbell, *Methodist Ecclesiologies and Methodist Sacred Spaces* (Dallas: Perkins School of Theology, Southern Methodist University, 2007), 7, accessed September 5, 2014, at <http://oimts.files.wordpress.com/2013/04/2007-2-campbell.pdf>.

¹⁰⁸ Campbell, 7.

¹⁰⁹ Campbell, 13.

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Fourth Avenue SE and Fifth Street SE. No longer extant, this brick side-steeple church was located at what was then the edge of downtown Cedar Rapids. This building exemplified the shift to the use of the Gothic style with its pointed arch windows, buttresses, and pointed gable roof. It also incorporated the auditorium church style of interior worship space arrangement. This format, with rows of pews arranged in a semi-circle on three sides surrounding the pulpit platform, facilitated the evangelical style of preaching with an emphasis on the ability of the congregation to hear and see the minister.¹¹⁰ In 1893 extensive improvements were made to St. Paul's in the form of an inclined floor for the auditorium and addition of electric lighting.¹¹¹ Between 1885 and 1894, this congregation was responsible for founding missions and Sunday schools that later became full-fledged churches. They were originally designed to reach new groups and areas of the city as it grew in size and population. Trinity Church (1887) was the first and became the first Methodist church on the west side of Cedar Rapids. John Hus Memorial Church (became Asbury) was established as a mission to Bohemian-speaking members and became the first Czech Methodist Church in the nation.¹¹² In 1894 Kenwood Park Methodist Church (organized 1893) built its first building in Kenwood Park, then a small village between Cedar Rapids and Marion.

Nationally, the Methodists were at the forefront of the Sunday school movement. The principle, that religious instruction for children and adult congregation members should be "promoted as the backbone of the nation's moral character" served as the guiding principle.¹¹³ Consequently, Methodist churches utilized an Akron Plan, which was well suited to the concepts of this late nineteenth-century evangelical movement because it enabled efficient movement between worship and Sunday school.¹¹⁴ This building type was a modified version of the auditorium church that developed in response to the growth of the national education movement. Churches of this style were primarily built between 1870 and World War I. The design was easily adapted to a variety of architectural styles, with Victorian Gothic being the most common in early examples. The Akron Plan Sunday school is distinctive for its use of a large open space "rotunda" that is surrounded by smaller classrooms closed off by folding doors or sliding shutters that could be opened for church services as necessary when not being used for Sunday school.¹¹⁵ Seating consisted of curved seating with no central aisle. Congregationalists, Presbyterians, and Baptists also utilized this design. Initially, church members of all ages received instruction together, but gradually they were separated by age groups.

As contemporary needs changed, Akron Plan churches were modified to accommodate them. Classrooms were adapted for use as offices or social service counseling rooms while the rotunda(s) were altered for use as social halls, day-care centers, theaters, or musical recital rooms.¹¹⁶ The most notable example in Cedar Rapids is St. Paul Methodist Episcopal (UMC)'s third building, based upon a Louis Sullivan design, completed in 1913 on Third Avenue SE. The congregation decided to build a new church in response to their growing numbers and the need to adapt to an improved transportation system and subsequent eastward expansion of residential neighborhoods.¹¹⁷ The Prairie-style building is listed in the NRHP and is noted for its unique round auditorium with attached classrooms (that allowed a graded curriculum), kitchen, gymnasium (in basement), office, and parlor spaces that has become known as "the Cedar Rapids Plan."¹¹⁸ The design reflected a drive by religious institutions to become more socially connected as space for community gatherings and recreational activities beginning in the late nineteenth and early twentieth centuries.

¹¹⁰ Note: The auditorium church emerged in the early nineteenth century and continued in prominence into the early twentieth century. This format helped to facilitate the emerging evangelistic style of preaching and featured curved seating that surrounded the pulpit platform on three sides, enabling the congregation to hear and see the preacher in much closer proximity than possible in a traditional rectangular church (Loveland).

¹¹¹ Heffner, 15.

¹¹² Heffner, 14.

¹¹³ Brother Christopher Stephen Jenks, New York Landmarks Conservancy, "American Religious Buildings: The Akron Plan Sunday School" (*Common Bond*, December 1995), no page # provided. <http://www.sacredplaces.org/PSP-Info/ClearingHouse/articles/American%20Religious%20Buildings.htm> [Accessed September 5, 2014].

¹¹⁴ The first Akron Plan was developed in Akron, Ohio, with the construction of the First Methodist Episcopal Church in 1872.

¹¹⁵ Jenks, *Ibid*

¹¹⁶ Jenks, *Ibid*

¹¹⁷ Jenks, *Ibid*

¹¹⁸ Heffner, 18.

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During the 1920s and 1930s no Methodist churches were constructed in Cedar Rapids, and any changes to existing ones were parking lots, which were added to adjust to the rise of the automobile use. The newest architect-designed buildings were constructed during the 1950s and 1960s and reflected modern adaptations of traditional religious architecture. Mid-century modern Methodist churches changed in that they were designed with education and administrative wings in addition to the main sanctuary (additions were also made, as in the case of St. Paul's UMC in 1961-62). Examples of styles found include the A-Frame, (Asbury UMC, 1959) and Gabled-ell (L-shaped) St. James United Methodist, 1952), both of which were designed by prominent Cedar Rapids architect William J. Brown with Gothic detailing), bell-cast gable front (St. Mark's UMC), modified side-steeple form (Kenwood Park UMC, 1958 with Italian Renaissance and Gothic detailing) and "Exaggerated Modern" (Buffalo UMC, 1958). New construction materials and techniques were used, including structural steel and concrete, in contrast to the traditional brick and wood-frame construction of previous churches.

The new education and administrative wings demonstrated the increased movement toward creating churches as social gathering spaces to be used by the community seven days a week. The rise of the baby boomer generation with its significant numbers necessitated more space as they entered their formative years during this period. Evangelism was also still a very important aspect of Methodist liturgy. In 1968 the Evangelical United Brethren Church merged with the Methodist Episcopal Church because they shared similar beliefs and followed similar patterns in the erection of church buildings.¹¹⁹ The merged denomination became known as the United Methodist Church.

Baptist

Baptists share many of the same liturgical practices as the Methodists and are an evangelical faith. They place heavy emphasis on the baptismal sacrament, which is featured prominently in the sanctuaries of their houses of worship. Their first church (First Baptist) in Cedar Rapids, erected in 1868, was located at the corner of Third Avenue and Third Street SE. Constructed with a rectangular plan, stone foundation, brick exterior, and twin tower form in the Classical Revival style, this edifice imparted a temple-like appearance with quoined corners, arched windows, columns, and pediment.¹²⁰ First Baptist's second church (1894, destroyed by fire) featured a stone foundation, brick walls, ornamental stone trimmings, slate roof, side-steeple form with entrance in the tower, and a wood finished interior designed in the Akron Plan style with inclined floor on the main level and additional seating in an upper gallery.¹²¹ Distinctive Baptist elements included a white marble-lined baptistery accessed via an inclined rear entrance entered through swinging doors and an additional side entrance.¹²² Extant examples of Baptist churches follow a similar pattern to those of other denominations in Cedar Rapids, especially the Methodists. Earlier churches were constructed with Gothic stylistic detailing (First Baptist, 1917). Those built from 1941 to 1964 follow modern interpretations of traditional religious architecture with a two-story education/administrative wing attached. Modified versions of the temple-front and gable-front forms can be seen in extant examples.

Bethel African Methodist Episcopal (AME) Church

Erected in 1931, the Bethel African Methodist Episcopal Church located at 512 Sixth Street SE is an example of a simple meetinghouse-plan brick inspired by the Colonial Revival style. The property is listed in the NRHP under Criterion A as the oldest historically black church in Cedar Rapids. The building served multiple functions as a place for African Americans to "express themselves spiritually, socially, and politically" and to unify them as a

¹¹⁹ "United Methodist Church," Theopedia website, http://www.theopedia.com/United_Methodist_Church [Accessed October 16, 2014].

¹²⁰ George Henry and the History Center, 77.

¹²¹ "New First Baptist Church," *Cedar Rapids Gazette*, February 27, 1894.

¹²² "New First Baptist Church."

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community.¹²³ The meetinghouse style, with rows of pews divided by a central aisle, leading to a raised pulpit and altar, served this purpose well. The kitchen, large central meeting room, and church office were in the basement.

Congregational

Congregational churches are Protestant and founded on the belief of local church autonomy. They trace their lineage to the Puritans of New England and that is reflected in their architecture, which traditionally follows the meetinghouse form. The most notable example remaining in Cedar Rapids is the First Congregational Church, at 361 17th Street SE, completed in 1938-39, in the gable-end and meetinghouse plan form with central steeple and Colonial Revival style is of brick construction.

Jewish, Muslim, Hellenic Greek Orthodox St. John the Baptist, St. George Syrian Orthodox

Different ethnic groups brought their interpretations of religious architecture to Cedar Rapids with them from their homelands. The Mother Mosque (NRHP listed) is inspired by Muslim symbology in the form of the dome and crescent in a simple boxlike structure. The Hellenic Greek Orthodox St. John the Baptist was constructed as a Classical Revival center-steeple church. The building also has a narrow rectangular cruciform plan with narthex, nave, and apse, which reflects the Eastern Orthodox tradition of religious architecture. Similarly, the St. George Syrian Orthodox Church (1914) is a center-steeple form church with cruciform plan. The entrance and narthex are located in the tower. Orthodox interiors heavily used religious iconography and ornate detailing. The most prominent feature was the altar, which was located at the end of the center aisle with rows of pews on either side. The Hellenic Greek Orthodox and Syrian Orthodox, while sharing similarities have important differences. The former is a branch of Eastern Orthodox Christianity that conducts services with Greek Cultural traditions and language tracing their roots to practices of the ancient church associated with the Byzantine Empire. The latter was founded in Antioch, Syria as the first Christian church outside of Israel/Palestine. The Syrian Orthodox Church dominated Greater Syria and services are conducted in the Syrian dialect of the ancient Aramaic language. This branch of Christianity more closely parallels Catholicism than the eastern Orthodox tradition, but split over issues of terminology and cultural traditions that affected their theological views and practices.

Two synagogues were erected in the city, one constructed in the Mission style and the other in a modern iteration with an education/administrative wing. These Jewish synagogues also served social purposes as community gathering centers, particularly beginning in the postwar period. The central focus of the interior is the raised altar or bima with its lectern and the ark containing the Torah. The recitation of prayer and reading from and studying the Torah are the primary components of Jewish worship.

Other Denominations

A series of other denominations are present in Cedar Rapids, all of which are Protestant and some of which are non-mainline faiths. These include the temple-front Christian Church and First Church Christ Scientist. The architecture of these denominations reflects a desire to attract non-churchgoing people that may be intimidated by traditional religious structures. Other examples, include the Church of God and Prophecy, Covenant, Assembly of God, Pentecostal, Unitarian, Church of the Nazarene, Central Church of Christ (union of several denominations, including Congregationalist), Reformed, and United Brethren (similar to Methodists). Notable forms include vernacular interpretations of the gable-front, side-steeple, and center-steeple forms to more traditional interpretations. Significant examples include the "English Gothic" First Reformed/Eden United Church of Christ (1906/1911 addition) and its combined gable-front and side-steeple form, Bohemian Reformed/Good Shepherd Evangelical Lutheran Church (1915) with traditional side-steeple and Gothic Revival styling, and Grace Brethren (1950) with gable-front and spire.

¹²³

Full, 5.

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Religious Property Type I: Buildings Associated with the Religious Development of Cedar Rapids, 1870 to 1925

Description

This property type is associated with the religious development of Cedar Rapids from 1880 to 1925 as the city experienced physical expansion, population growth, and industrialization. It represents a specific range of events and associations but a variety of building styles, materials, uses, and designs. Common church forms constructed during this period include center steeple, side-steeple, and temple-front. Architectural styles include the typical Gothic Revival, Romanesque Revival, and Tudor Revival as well as variations of the less commonly utilized Neo-Classical Revival. Craftsman and Mission styles were also used, to a much lesser extent. Despite the variety, resources are united by two key features: first, the resource must have been used for religious purposes (church, parsonage, religious school, or building used for missionary or other religious function); and second, the resource must also relate to Cedar Rapids' physical and historical development from 1880 to 1925. During this period the city's population significantly expanded and important industrial and residential districts developed. Most of the churches established in Cedar Rapids built churches during this period. (Table 4).

Table 4: Churches Organized and Constructed in Cedar Rapids, 1870 to 1925

NAME	DATE ORGANIZED	DATE CONSTRUCTED	NOTES
Bethany Congregational	1893	1893	Became Ellis Park Church of God in 1968.
Bethel African Methodist Episcopal	1870	1874-1876	First African-American church in Cedar Rapids.
Bohemian (Hus) Presbyterian	1889	1889 and 1915	
Buffalo Church	ca. 1905	1905	
Calvary Baptist	1890	1891	
Central Park Presbyterian	1893	1904	
Daniels Park Presbyterian	1901 (1912)	1913	Now private residence. Variation of side-steeple form in Craftsman style. Started as Dundee Mission Sunday School sponsored by Central Park Presbyterian and formally organized on 1912 as Daniel's Park. Land deeded in 1910 on G Avenue and Center Point Road for congregation.
Danish Baptist	1895	1899	
Danish Lutheran	1893	1893	
Dunker	1905	1905	Existed prior to formal organization.
First Baptist		1893-94 and 1917	1893-94 church burned down in 1917.
First Christian	1875	1882	
First Church of Christian Science	1891	1914	Introduced in 1886; Sunday school organized in 1887; dedicated in 1915.
First Congregational	1879	1881, 1887-1889 and 1929-1930	First building was built with frame construction and moved several times. In 1887-1889 was built of stone at site of first church. In 1926 crowded out of downtown and in 1928 demolished for service station before third church built.
First Lutheran (English)	1856, (Reorg 1868)	1881, 1910-11	
First Presbyterian	1847	1869 and 1910	Oldest intact church building still in use in Cedar Rapids.
First Reformed	1902	1906 and 1911(addition)	Dedicated in 1912.
First United Brethren	1855	1879	
Free Methodist (Oak Hill)	1877	1878 and 1918	
German Evangelical	1877	1888	

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NAME	DATE ORGANIZED	DATE CONSTRUCTED	NOTES
German Lutheran	1884	1884	
Grace Episcopal	1850	1873, 1890	Renovation and rebuilding that enlarged the church building.
Grand Avenue United Presbyterian	1900	1900 and 1920	
Hope Mission (Third Presbyterian)	1868	1878	Burned in 1901. Formed as sponsorship of First Presbyterian Church in 1868 and became independent in 1887 as Third Presbyterian Church.
Immaculate Conception Catholic Church	1856-57	1870 and 1914-1915	First Catholic church in Cedar Rapids.
John Hus Methodist Episcopal	1892	1897 and 1900	
Moslem Temple	1925	(1934)	
Olivet Presbyterian	1904	1904 and 1915	
Reformed Bohemian	1906	1906 and 1915	
St. Paul's Methodist Episcopal	1841	1873 and 1913	
Second Christian	1901	1901 and 1915	Grew out of a Bible school.
Second Presbyterian (Westminster)		1904-1905	
Second United Brethren	1876	1876?	
Second United Presbyterian	1874	1890	Operated 24 years.
Sinclair (Calvin) Memorial Presbyterian	1887	1902	First organized as Sunday school fostered by T.M. Sinclair at meat packing plant before officially organizing.
St. George Syrian Orthodox	1890s	1914	
St. John's Episcopal	1910	1918	
St. Patrick's Roman Catholic	1886	1892 and 1924	
St. Wenceslaus Roman Catholic	1874	1874 and 1904	
Swedish Evangelical (Saron) Lutheran	1885	1891	
Temple Judah	1896	1927 and 1947	Although organized in 1896, the first synagogue building was not completed until 1927. Prior to erecting their own building, they purchased an old Episcopal chapel in 1906.
Trinity Methodist Episcopal	1887	1890	
Universalist/Peoples Unitarian	1869	1875	Non-extant.
<i>Evangelical Lutheran</i>	1880	1905	

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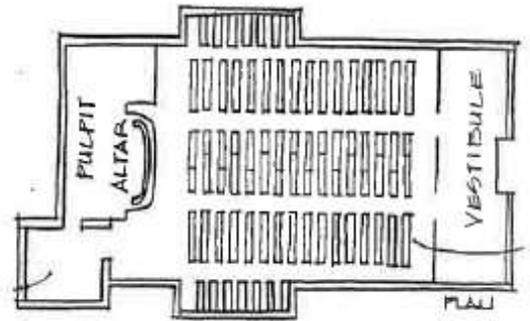
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Churches of this property type assumed different forms with an assortment of different styles and plans used. Forms included temple-front, side-steeple, center-steeple, and gable end/front. They also followed popular plans, such as the Akron Plan, for interiors as education became important along with worship.

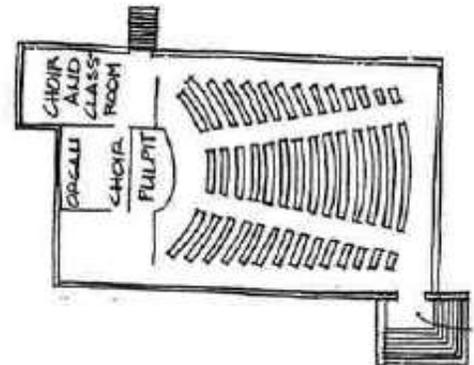
Gable-front

Gable-front churches are characterized by a front-facing gable with fenestration arranged symmetrically. Cedar Rapids examples feature brick exterior walls, parapeted gables, four to five bays on the primary elevations, two to two and one-half stories, prominent round windows in gable-ends, and multiple entries. Entryways may be centered or on the sides of the primary façade and have double doors recessed beneath rounded arches. Both extant examples, First Baptist Church and Immaculate Conception Catholic Church, are located on prominent corner lots with rectangular footprints and two street-facing elevations, and have stone coping, belt courses, finials, and medium pitched roofs (Figure 9-11). Stylistic detailing varies depending upon the example. Immaculate Conception was constructed in the Italian Renaissance style with a large Baroque tower and spire rising from the roof on the south side, large round windows on the primary and side façades, an arcade of windows with stone columns and brick pilasters, rounded arch double door entryway, lower cross-gable parapets, and brick columns. First Baptist was built in the Mission Revival style with a stepped front-gable roof with stepped gable wall dormers centered on the sides, two recessed rounded arch entryways with parapeted gables, no steeple, terra cotta capped buttresses, operable art glass geometric designs, and the use of brick typical of the style.



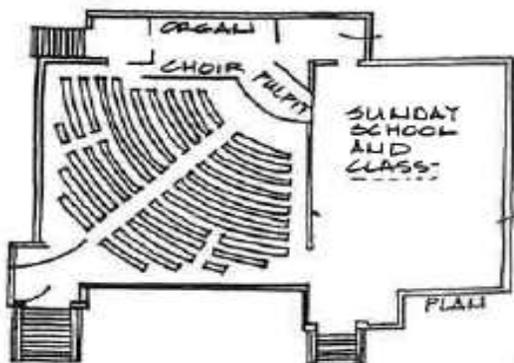
Example of Gable-front Floor Plan from Table 15.1 in Gottfried and Jennings, Jan. *American Vernacular: Buildings and Interiors* (New York: W.W. Norton & Company, 2009), pg. 270.

Side Entry Plan



Example of Side-steeple Floor Plan from Table 15.2 in Gottfried and Jennings, Jan. *American Vernacular: Buildings and Interiors* (New York: W.W. Norton & Company, 2009), pg. 271.

Side Entry—Akron plan



Example of Side-steeple Akron Floor Plan from Table 15.2 in Gottfried and Jennings, Jan. *American Vernacular: Buildings and Interiors* (New York: W.W. Norton & Company, 2009), pg. 271.

Side-steeple

Churches built using this form feature a gable-front design with side steeple/tower and rectangular footprint. The steeple/tower is generally three stories or three to four levels tall, with a belfry and possibly a spire. They are the most common building form associated with religious development in Cedar Rapids during the period from 1870 to 1925. The tower can appear on either the right or left side of the building and is integrated into the church proper. Churches of this form are constructed with ashlar stone or brick exterior walls. Nearly all have double-door entrances recessed inside arches. The form also features three bays divided by buttresses or projecting columns/pilasters, depending upon the style. Side-steeple churches in Cedar Rapids feature three-bay massing and are one to one and one-half stories tall with some two-story examples. Additions are typically two-story wings on the side or rear. Gothic Revival serves as the principle style for this form, but there are other elements, such as the Craftsman

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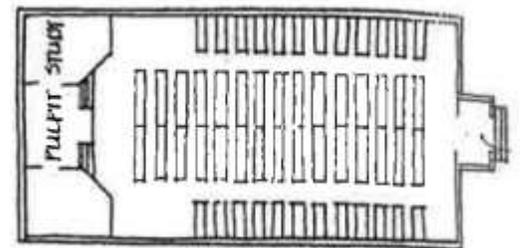
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Style wood shingles and flared front gable roof on Daniels Park Presbyterian. The side-steeple form was compatible with both Protestant and Catholic churches and is widely found in extant examples in Cedar Rapids.

Side-steeple churches constructed with Gothic Revival stylistic detailing features buttresses separating window openings and entrances, pointed or rounded arch windows and entries, small rectangular windows, shaped parapets, tracery windows, finials, pinnacles, stone coping, stone belt courses, recessed entries, and a steeply pitched roofs. Exterior walls are generally brick or ashlar stone. Windows may be round or rectangular, and arches may also be rounded or segmented. Corbelling or dentils may also be present in some cases. Four significant examples are First Presbyterian Church, Westminster (Second) Presbyterian, St. Wenceslaus (Bohemian) Roman Catholic, and Central Park Presbyterian (**Figure 12-16**).

Center-steeple

The center-steeple architectural form is defined by a one-story rectangular footprint and a gable-front design with a central steeple/tower in the center of the primary façade, usually housing the entrance and projecting from the main body of the building. This form proved to be very common in the early era of Cedar Rapids church development (prior to 1870), but there is only one extant example dating from this period. The sole surviving example is St. George’s Syrian Orthodox Church, a brick church completed in 1914 with simple Gothic stylistic detailing in the form of pointed arch recessed windows and double-door entrance with stone trimmings, and pointed steeple with cross finial (**Figure 17-18**). The building has a stone staircase and a one-story fellowship hall, kitchen, and Sunday school wing, completed in 1964 along with an asphalt parking lot. Built by Blahnik construction, using Indiana Limestone, the addition wraps around the right side of the building, beginning at the center steeple.¹²⁴

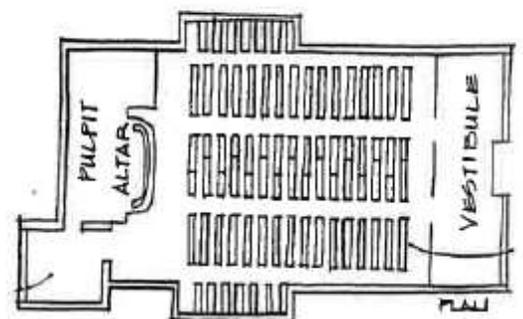


Example of Center-steeple Floor Plan from Table 15.1 in Gottfried and Jennings, Jan. *American Vernacular: Buildings and Interiors* (New York: W.W. Norton & Company, 2009), pg. 270.

Temple-front

Temple-front churches feature Neo-Classical stylistic detailing and resemble Greek or Roman temples (**Figure 19-20**). The temple-front design is representative of an important phase of evangelical architecture in the United States that became popular in the late nineteenth and early twentieth centuries. The temple-front church buildings in Cedar Rapids were not architecturally indicative of their function as a church. The buildings were clearly institutional but could have been anything from a bank to a museum or library. This secular Neo-Classical-style building design was meant to appeal to the entire population by enabling a congregation to evangelize in a space that was less intimidating but respectful of its religious purpose. The idea was to make the church more accessible to the general population and bring the church back to the “unchurched masses.”¹²⁵ These buildings also tended to be multiple-purpose churches with spaces for worship and fellowship, physical fitness, and education.

Basilica with Cross-Plan



Example of Temple-front floor plan from Table 15.2 in Gottfried and Jennings, Jan. *American Vernacular: Buildings and Interiors* (New York: W.W. Norton & Company, 2009), pg. 271.

¹²⁴ “Ground Broken for St. George Addition,” *Cedar Rapids Gazette*, April 4, 1964.

¹²⁵ Loveland and Wheeler, 80.

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Louis Sullivan consulted on the design of the First Christian Church. Glass artist Louis Millet is reported to have designed the windows of the church.¹²⁶ The architects of the remaining temple-front churches that were built in Cedar Rapids are unknown, though each of the buildings has a design similar to First Christian Church. All four buildings feature five bays in a tripartite configuration with three central bays flanked by four columns and then two unadorned outer bays. For Cedar Christian (1915-non-extant) and Hus Memorial Presbyterian (1913-extant) churches, the outer bays serve as the primary entrances to the buildings, whereas for First Christian (1913-non-extant) and First Church of Christ Scientist (1914-extant) the entrances are centralized. First Church of Christ Scientist differs from the other three in that it features a portico and a centered raised gabled roof with cornice returns, as opposed to a simple cornice like that on the former First Christian Church or a centered pediment like that on Cedar Christian and Hus Memorial Presbyterian churches. First Christian Church was demolished in 2012.

The temple-front form was not associated with any specific denomination; however, it was clearly attractive to those Protestant congregations and denominations that prioritized evangelism. This secular design for sacred spaces was a nationwide phenomenon that originated in the eastern United States in the late nineteenth century and continued west through the early twentieth century. In Cedar Rapids, the Temple-front pattern influenced the designs for the First Christian, Christian Scientist, Presbyterian, and Cedar Christian churches, but only two are currently extant. One of the most famous examples of this phenomenon was the Baptist Temple built in Philadelphia in the Romanesque Revival style. The Baptist Temple was not only innovative in its secular design but was also one of the first to introduce the idea of the multi-purpose church that featured rooms for education and physical fitness in addition to spaces for worship and for fellowship. The multi-purpose church trend would carry over throughout the twentieth century.¹²⁷

Other Forms

Sacred Properties of this property type primarily follow the above forms for their construction, but there are exceptions. One variation is the Louis Sullivan designed St. Paul's Methodist Episcopal Church, which features Prairie-style detailing and a round Akron Plan auditorium that departed from traditional rectangular church forms (**Figure 21-22**). St. John's Episcopal Church was constructed in the Tudor Revival style in 1918 with a cross-gable form (**Figure 23**). A last variation is the Grand Avenue United Presbyterian Church, which has a rectangular plan, stands two stories tall, and has a classical pediment supported by two brick columns with stone bases and caps that surround a double entryway. This is similar to a temple-front form church, but it does not have the typical large prominent round columns (this could have been influenced by the congregation's available funds).

Significance

NRHP eligibility for this type will primarily be under Criterion C: Architecture, unless significantly associated with the historic development of a specific ethnic group or the early development of religious institutions as they relate to the development of neighborhoods and social institutions in Cedar Rapids, which would make the subject property significant under Criterion A. Under Criteria Consideration A, a property cannot possess historic significance based on the merits of religious doctrine. Properties nominated under Criterion A will instead draw their significance primarily from association with important historic or cultural events of the community or significant events in religious history. Properties eligible for nomination under Criterion C represent a significant example of the forms/types described in the preceding paragraphs, or the representation of a local architect or non-local architect of regional or national importance. Two NRHP listed properties, St. Paul's United Methodist (Methodist Episcopal) and St. John's Episcopal (contributing to Redmond Park-Grande Avenue Historic District), fall under this property type. The non-extant Universalist Church, while previously listed on the NRHP met with demolition in 2011. It was over 140 years old having been constructed

¹²⁶ Louis Millet was a famous glass artist in Chicago, Illinois. He was credited with founding the Chicago School of Architecture in 1893 and was a collaborator with Louis Sullivan, also of Chicago.

¹²⁷ Loveland and Wheeler, 75.

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in 1871 and its eligibility fell under Criterion A for its association with early religious development in Cedar Rapids and Criterion C.

Registration Requirements

Buildings of this property type were originally intended for a religious purpose and in most cases should reflect that intended use. However, buildings can be eligible if used for a non-religious purpose. Changes in the denomination of a church have no effect on eligibility. Buildings may be used as churches, synagogues, mosques, parsonages, or religious schools, religious activities or clubs and other non-sacred purposes. However, in the latter case, buildings should be recognizable based upon their original function as a sacred space. Sacred properties should be located within the city limits of Cedar Rapids and constructed between 1870 and 1925. Additions and alterations may be acceptable if they are historic and do not significantly alter the original church or diminish its integrity. Education/administrative wings became popular following World War II as extensions to existing churches or as integrated parts of sacred buildings in Cedar Rapids and the nation as a whole. Education buildings and educational wings, as additions to religious buildings in Cedar Rapids may have achieved significance in their own right and would be acceptable alterations depending on their construction date and spatial relationship with the older church building. Table 5 lists known examples of Religious Property Type I.

Criterion C

Churches eligible for listing under Criterion C should be significant examples of their respective style, plan, or form. Sacred properties eligible under this criterion should maintain a high degree of integrity of feeling, association, materials, setting, workmanship, location, and design. Only minor architectural changes on the exterior such as door replacements, sensitively designed ADA ramps, and small, compatible additions on the rear elevation are acceptable for properties eligible under Criterion C. Churches with window replacement are generally not eligible if the original windows were stained glass. On the interior, sanctuaries should maintain an their original floor plan, but mezzanines or balconies are acceptable alterations as long as the original proportions of a sanctuary/auditorium’s volumetric space remain evident. Designed to elicit emotional responses and create a “worshipful atmosphere,” sanctuaries must preserve those elements that preserve a feeling of the space’s original function; a place for public/common worship. This includes the relationship among liturgically related elements (e.g. vestibule, congregation, and pulpit). Other significant features to consider are ceiling height of the sanctuary and other changes in location of major liturgical features that may alter the intended design of the sanctuary’s interior. Dropped ceilings, for instance, are an unacceptable alteration because the sense of the original proportions of the room is lost. However, if the interior itself is not significant, alterations for non-liturgical reasons are acceptable including installation of new heating and cooling systems, removable interior partitions, and removal of liturgical fixtures (e.g. altar, lectern/pulpit, prayer area, choir loft, organ, baptismal font, and other accoutrements), pews, or other similar changes. These minor alterations do not necessarily make a sacred building ineligible for listing.

For those churches with defined or codified plan types that have significant interior features, the interiors must have a high degree of integrity to be eligible under Criterion C, as a significant example of a particular plan type. For example, St. Paul’s United Methodist Church (NRHP listed) is a significant example of both the Akron Plan church design and the work of a nationally recognized architect, Louis Sullivan. Another example is the Hus Memorial Presbyterian Church, which is a significant iteration of a temple-front church in Cedar Rapids.

Criterion A

Churches and other sacred properties eligible for listing under Criterion A should have a moderate to high degree of integrity of design, workmanship, feeling, association, location, setting and materials. In order to retain their associative qualities exterior and interior alterations of sacred properties eligible under Criterion A must not diminish the building’s integrity of feeling, association, materials, or setting. Alterations of properties nominated

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under Criterion A may include replacement windows, but the original fenestration pattern must remain intact. Interiors will generally not be eligible under Criterion A unless there is a high degree of integrity of the space(s) associated with a particular event or religious movement.

Table 5: Known Examples of Religious Property Type I, 1870 to 1925

NAME	ELIGIBILITY	FORM
St. Wenceslaus Catholic Church	Eligible	Side-steeple
Westminster Presbyterian Church/Second Presbyterian	NRHP listed (Contributing Building to Second and Third Avenue Historic District)	Side-steeple
Central Park Presbyterian Church	NRHP listed (Contributing Building to B Avenue Historic District)	Side-steeple
First Presbyterian Church	Eligible	Side-steeple
Eden United Church of Christ (1965)/First Reformed Church	Eligible	Side-steeple (modified w/wings)
St. Paul's United Methodist Church	NRHP listed	Other-Round Auditorium Plan
First Church of Christ Scientist	Eligible	Temple-front
Good Shepherd Evangelical Lutheran Church/Bohemian Reformed Church	Eligible	Side-steeple
Cedar Christian Church/Second Christian Church	Eligible	Temple-front
Olivet Presbyterian Church	Eligible	Side-steeple
Hus Memorial Presbyterian Church	Eligible	Temple-front
Immaculate Conception Church	Eligible (Rectory and Church as Contributing to Potential Historic District), Church Office Not Eligible	Gable-front w/steeple
First Baptist Church	Eligible	Gable-front
Free Methodist Church	Eligible	Side-steeple
St. John's Episcopal Church	NRHP listed (Contributing to Redmond Park-Grande Avenue Historic District)	Other-Tudor Revival/Cross-gable
St. Patrick's Catholic Church	Eligible (Rectory and Church)	Side-steeple
Grace Episcopal Church	Not Eligible (lack of integrity)	Side-steeple
Peoples Unitarian/First Universalist Church of Cedar Rapids	NRHP listed (demolished due to development in 2011)	Side-steeple
Daniels Park Presbyterian	Not Eligible	Side-steeple Craftsman
John Huss Community Methodist Episcopal Church	Not Eligible (integrity)	Gable-front
Grande Avenue Presbyterian	More Research Recommended	Vernacular Greek Revival
Buffalo Church	Not Eligible (integrity)	Gabled-ell
First Lutheran Church (1st English)	Not Eligible	Side-steeple
St. George Syrian Orthodox Church	Not Eligible (integrity)	Center-steeple
Oak Hill Free Methodist Church	Not Eligible (integrity)	Gable-front

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Religious Property Type II: Buildings Associated with the Influence of the Automobile, 1925 to 1950

Description

Sacred properties constructed in Cedar Rapids between 1925 and 1950 (**Table 6**) utilized multiple forms, including side-steeple, center-steeple, gable end/front, and include the Mission Revival style/form. Churches erected prior to 1945 tend to show more stylistic and traditional detailing and forms, and those constructed from 1945 to 1950 begin to transition into more modern forms and styling with much simpler ornamentation. These later churches also tend to be located on larger lots that allowed for parking lots, reflecting the influence of the automobile and the population increases following the postwar baby boom. Religious buildings became larger as they added education and administrative wings to accommodate the increasing number of parishioners and children in Cedar Rapids. The need for fellowship spaces also increased after 1945 as churches began to become social centers for community activities, a trend that continues in the period covered by Property Type III (see below). Religious institutions during the postwar period hoped to include young families into the fabric of the congregation by meeting the wide range of services they required to raise their children from adolescence to adulthood.¹²⁸ Features included in new buildings involved Sunday school classrooms, youth groups, offices, chapels, libraries, and recreation rooms. Another spurt of religious revivalism also accompanied the decade of the 1950s with televangelists such as Billy Graham.

Center-steeple

Two examples are currently extant of the center-steeple form in Cedar Rapids. They are the Colonial Revival-style First Congregational Church and the Greek Revival-style Hellenic St. John the Baptist Greek Orthodox Church (**Figure 24-25**). Each features a rectangular plan, brick exterior, decorative quoins on the corners of the primary façade, raised basement, central entrance accessed by a series of stairs, and symmetrical design and steeple in the center of the gable front. The side elevations have banded fenestration with tall arched rectangular windows. They also share medium pitched hip roofs and stand one story tall with the steeple extending over a story taller than the church.

Gable-front

Gable-front churches of this property type share multiple characteristics. Features include a one-story rectangular footprint, central entrance located in the gable-front, three bays, symmetrical design, banded windows, and medium-pitched hipped roofs. Stylistic detailing varies depending upon the example and there can be variations of the form. Examples of stylistic differences include exterior wall cladding, which can be synthetic siding, brick or a combination of both, quoins, buttresses, and arched openings. Variations also include a spire rising from the center of the front gable, raised basement with windows, side entrance, or cross-gable construction with entrances on the wings set back from the gable. Roofing material may be asphalt shingle or corrugated metal. They may also be constructed using concrete block or have a pediment hood over the entrance. Bethel A.M.E. is a significant example, completed in 1931 (**Figure 26**).

Mission Revival Form/Style

There is one extant example of Religious Property Type II that utilizes this form, which doubles as a style. This is the former Temple Judah synagogue and current Christ Risen the Interactive Church (**Figure 27**). The building is a rare example of the Mission Revival-style/form of architecture in Cedar Rapids. The original cornerstone remains with its Hebrew inscription indicating its original use as a synagogue. The building remains in use today for religious purposes. The building stands one story tall, spans two bays, is covered in stucco, and is set on a raised lot. The entrance is accessed via two flights of stairs and is set back on the façade, topped by a round arch molded into the stucco and

¹²⁸

Price, 5.

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sections of cantilevered Spanish tile roofing supported by brackets are located above the entrance bay. A flat parapet roof caps the building.

Side-steeple

St. Patrick's Roman Catholic Church is a significant example of this property type that shares similar characteristics to that of Property Type I and includes a rectory (**Figure 28**).

Other

There are properties that do not fit into forms described above. One example is the Moslem Temple, which features a square one-story plan, is capped by a cupola topped by a crescent moon finial, has a stepped and hooded entry to central entry, spans three bays, has rectangular 1/1 windows with shutters and a decorative cap above (**Figure 29**). The flat roof has a stepped parapet, and there is vinyl siding on the exterior walls.

Table 6: Churches Organized and Built in Cedar Rapids, 1925 to 1950

NAME	DATE BUILT	ADDRESS	ELIGIBILITY	NOTES
Temple Judah/Galilea Baptist	1927	1947 Washington Ave SE	Eligible	
Bethel African Methodist (AME)	1931	512 6th St SE	NRHP Listed	Second church erected by congregation.
First Congregational	1929-30 and 1958	361 17th St SE	Eligible	Education wing added in 1958.
Moslem Temple	1934	1337 9th St NW	NRHP Listed	Called "Mother Mosque of North America" as the first mosque designed for exclusive use as a mosque.
Kenwood Park Presbyterian (Fellowship Club)	1935	3224 1st Ave NE	Not Eligible (Integrity and lack of distinction)	
Church of God of Prophecy	1939	716 8th Ave SW	Not Eligible	
Hellenic Greek Orthodox Church Saint John the Baptist	1940	501 A Ave NE	Eligible	
Calvary Baptist Church	1941	1203 3rd Ave SW	Not Eligible	
Cedar Baptist Temple	1945	749 Old Marion Rd NE	Not Eligible	
St. Stephen's Lutheran	1949	610 31st St SE/Meadowbrook Dr. cor 31st St SE	Not Eligible	
First Assembly of God	1949	1101 Oakland Rd NE	Not Eligible	
First Covenant	1949	701 25th St NE	Not Eligible	
Grace Brethren	1950	2905 D Ave NE	Not Eligible	

Significance

The religious buildings that constitute this property type reflect the influence of the automobile on the religious community in Cedar Rapids from 1925-1950. NRHP eligibility will primarily fall under Criterion C: Architecture, unless associated with the development of a specific ethnic group in Cedar Rapids, which would make the subject property significant under Criterion A. Properties eligible for nomination under Criterion C represent a significant

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example of the forms/types described in the preceding paragraphs, or as the representation of a local architect or non-local architect of regional or national importance. Two of the buildings that fall under this property type are currently listed in the NRHP under Criterion A, for their association with the development of two ethnic groups in Cedar Rapids, Muslims and African-Americans: the Moslem Temple (Mother Mosque of America, listed 1996) and Bethel African Methodist Episcopal Church (listed 2013).

Registration Requirements

Buildings of this property type were originally intended for a religious purpose and in most cases should reflect that intended use. However, buildings may be eligible if used for a non-religious purpose. Changes in the denomination of a church have no effect on eligibility. Buildings may be used as churches, synagogues, mosques, parsonages, or religious schools, religious activities or clubs and other non-sacred purposes. However, in the latter case, buildings should be recognizable based upon their original function as a sacred space. Sacred properties should be located within the city limits of Cedar Rapids and constructed from 1925 to 1950. Additions and alterations may be acceptable if they are historic and do not significantly alter the original church or diminish its integrity. Education/administrative wings became popular following World War II as extensions to existing churches or as integrated parts of sacred buildings in Cedar Rapids and the nation as a whole. Education buildings and educational wings, as additions to religious buildings in Cedar Rapids may have achieved significance in their own right and would be acceptable alterations depending on their construction date and spatial relationship with the older church building. Starting post-World War II, new buildings tended to be designed by architects with education/administrative and community spaces integrated into in the original plans. Table 7 lists known examples of Religious Property Type II.

Criterion C

Churches eligible for listing under Criterion C should be significant examples of their respective style, plan, or form. Sacred properties eligible under this criterion should maintain a high degree of integrity of feeling, association, materials, setting, workmanship, location, and design. Only minor architectural changes on the exterior such as door replacements, sensitively designed ADA ramps, and small, compatible additions on the rear elevation are acceptable for properties eligible under Criterion C. Churches with window replacement are generally not eligible if the original windows were stained glass. On the interior, sanctuaries should maintain an their original floor plan, but mezzanines or balconies are acceptable alterations as long as the original proportions of a sanctuary/auditorium’s volumetric space remain evident. Designed to elicit emotional responses and create a “worshipful atmosphere,” sanctuaries must preserve those elements that preserve a feeling of the space’s original function; a place for public/common worship. This includes the relationship among liturgically related elements (e.g. vestibule, congregation, and pulpit). Other significant features to consider are ceiling height of the sanctuary and other changes in location of major liturgical features that may alter the intended design of the sanctuary’s interior. Dropped ceilings, for instance, are an unacceptable alteration because the sense of the original proportions of the room is lost. However, if the interior itself is not significant, alterations for non-liturgical reasons are acceptable including installation of new heating and cooling systems, removable interior partitions, and removal of liturgical fixtures (e.g. altar, lectern/pulpit, prayer area, choir loft, organ, baptismal font, and other accoutrements), pews, or other similar changes. These minor alterations do not necessarily make a sacred building ineligible for listing.

For those churches with defined or codified plan types that have significant interior features, the interiors must have a high degree of integrity to be eligible under Criterion C, as a significant example of a particular plan type. For example, St. Paul’s United Methodist Church (NRHP listed) is a significant example of both the Akron Plan church design and the work of a nationally recognized architect, Louis Sullivan. Another example is the Hus Memorial Presbyterian Church, which is a significant iteration of a temple-front church in Cedar Rapids.

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Criterion A

Churches and other sacred properties eligible for listing under Criterion A should have a moderate to high degree of integrity of design, workmanship, feeling, association, location, setting and materials. In order to retain their associative qualities exterior and interior alterations of sacred properties eligible under Criterion A must not diminish the building's integrity of feeling, association, materials, or setting. Alterations of properties nominated under Criterion A may include replacement windows, but the original fenestration pattern must remain intact. Interiors will generally not be eligible under Criterion A unless there is a high degree of integrity of the space(s) associated with a particular event or religious movement.

Table 7: Known Eligible Examples of Religious Property Type II, 1925 to 1950

NAME	DATE BUILT	ELIGIBILITY	FORM
Moslem Temple	1934	NRHP listed	Other-Islamic Vernacular
Temple Judah (Former)	1927	Eligible	Mission Revival
First Congregational	1929	Eligible	Center-steeple (Colonial Revival style)
Bethel African Methodist Episcopal	1931	NRHP listed	Gable-front
Hellenic Greek Orthodox Church Saint John the Baptist	1940	Eligible	Center-steeple

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Religious Property Type III: Buildings Associated with Cedar Rapids' Religious Development Post-1950

Description

Sacred properties of this property type are associated with the post-1950 period of development. They were built in traditional forms and styles influenced by modernism. Modernism is defined by simplistic or exaggerated interpretations of traditional architectural styles and forms with modern materials and structural systems using structural glass, steel, reinforced concrete, etc. Plans opened up and became more centralized to facilitate greater contact between congregations and their pastors. Following a national trend, social patterns influenced church design in Cedar Rapids; congregations sought to erect buildings that would make them appear accessible and forward thinking, which is reflected in the architectural form and styles of properties of this type.¹²⁹ Some buildings still showed a transition between modern and traditional styles through the mid-1950s. New forms and plans developed with modern forms such as the A-Frame. Modern church design focused on form following function to make the best use of the space in their buildings, and this is reflected in churches of this property type. Most buildings of this property type were designed by local, regional or national architects. Construction was made more affordable with more innovative design and construction methods that utilized cheaper and more readily available materials. Brick and stone were still commonly used, but masonry construction gave way to structural support systems featuring concrete, laminated beams, and steel frames. These materials were cheaper and allowed more innovative and less costly designs.

This property type focuses on religious buildings that met the changed needs of their congregations. Church designs became more complex as their function expanded from a worship space to include an array of community activities. Fellowship halls and education wings became common. Stylistic detailing of buildings of this property type is much less pronounced and simpler than that of Religious Property Types I and II and also combines elements from various styles. Stylistic detailing also combines elements from various styles for an eclectic result. Forms may also be much simpler versions of those churches constructed during prior periods. Minimalism is a defining feature of modern church design post-1950 in Cedar Rapids. Rooflines are prominent defining features on buildings of this property type and forms/type is modified from those found in earlier periods. Building plans/forms feature exaggerated architectural elements, particularly in terms of roof lines.

A congregation's financial wherewithal still determined the architectural form and style of their buildings. Kenwood Park Methodist (1958), which was constructed using the steepled-ell form with a one story tower projecting slightly above the gabled roof of the main sanctuary and administrative/education/fellowship hall wing with entrance accessed via an arcade (**Figure 30**). Also significant is the William J. Brown designed St. James United Methodist Church built using the gabled-ell (L-shaped) form and modernized Gothic Revival style. Many of the churches erected post-1945 were influenced by a pattern book published by the Interdenominational Bureau of Architecture, as explained in the paragraph that follows.

The International Bureau of Church Architecture was an organization that published guides in the 1940s of various modern church designs from their headquarters in New York. Founded in 1934, by the Protestant Home Mission Council's Building Committee, Elbert Conover was hired as the first executive director.¹³⁰ He previously served as part of the Methodist's architectural bureau that had disbanded that same year.¹³¹ The Bureau's mission was "to be a clearing house of architectural information, to help coordinate denominational efforts, and to better educate clergy, building committees, and architects about the needs of churches and the demands of church construction."¹³² In cooperation with the *Christian Herald* magazine, the organization established the Church Architectural Guild of

¹²⁹ Mark A. Torgerson, *An Architecture of Immanence: Architecture for Worship and Ministry Today* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007).

¹³⁰ Jay M. Price, *Temples for a Modern God: Religious Architecture in Postwar America*. New York: Oxford University Press, 2013,

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¹³¹ Price, *Temples for a Modern God*, 41.

¹³² Price, *Temples for a Modern God*, 41.

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America in 1940s as a collection of architects specializing in religious buildings and denominational and church consultants.¹³³ The Interdenominational Bureau of Church Architecture published the booklet/guide entitled, *Planning Church Architecture: Designs, Floor Plans and Recommendations to Help in Planning Church Buildings for Worship, Religious Education, and Fellowship Activities to Cost from \$30,000.00 to \$850,000.00*, in 1945. This publication contained various plans and designs for Protestant religious architecture with specifications for ceiling height, site plans, basements, financing, materials, etc. The Bureau outlined what they called “the essentials of a good church building plan” which stressed flexibility of use, good circulation between rooms, the ability to be enlarged with little waste, and creation of recreational and worship facilities as integral parts of the building to create a unified holistic design.¹³⁴ William J. Brown, the architect of St. James relied on this guide as an inspiration for the design of St. James United Methodist Church (**Figure 31**). Elements from this guide are also reflected in the construction of St. Matthew’s Catholic (**Figure 32**) and Kenwood Park United Methodist (**Figure 30**) through the designs found in **Figures 33 & 34**.

A-Frame

A-Frame churches are defined by the steeply pitched roofs with deep-set eaves on the front and rear gables that form a triangular tent shape and a distinct lack of other ornamentation. They are one-and-one-half stories tall, have few vertical wall surfaces, and have many rectangular or geometrically shaped windows under the eaves. The entrances are located in wings attached to the side of the main A-Frame sanctuary. The A-Frame roof is formed by laminated wood beams that provide structural support. Three examples in Cedar Rapids date from 1958-1959. Two of these feature an education and administrative wing spanning five bays with brick veneer as part of the design. Calvin Sinclair Memorial Presbyterian Church (1959) is one example (**Figure 35**).

Exaggerated Modern¹³⁵

Church buildings of this form may follow an “exaggerated modern” form/style. Characteristic features include exaggerated, sweeping cantilevered and oversized rooflines (such as Bell Cast), use of glass, and lack of ornamentation. They play on traditional styles and forms found with churches constructed during prior periods (**Figure 36**). The primary sanctuary/worship space of this form/plan is a modified version of a gable-front church that is exaggerated to be much wider than normal with stylistic details expressed as structural highlights, such as a recessed center or using a different type of brick, and the roofline. Entrances are centralized or on the corners of the sanctuary and/or in an attached ell designed and built with the church. Materials used include steel, plywood, glass, glass block, plastic, stone and brick. Examples in Cedar Rapids generally have simple administrative and education wings attached to the main sanctuary.

New Formalism

All Saints Catholic Church, built in 1965-66, has a round floor plan that follows this form, which was popular in the United States from 1960 to 1975. The characteristic features of this form/style include high monumental structures with a lack of ornamentation, emphasis on vertical lines that create a structural construction grid, strict symmetry, smooth walls of high-quality materials, and columnar supports utilizing the construction materials. In the case of All Saints Catholic Church, precast concrete panels are used for the exterior walls, interrupted by faceted windows (**Figure 37**).

¹³³ Price, *Temples for a Modern God*, 41-42.

¹³⁴ Interdenominational Bureau of Architecture. *Planning Church Architecture: Designs, Floor Plans and Recommendations to Help in Planning Church Buildings for Worship, Religious Education, and Fellowship Activities to Cost from \$30,000.00 to \$850,000.00*. 1945, 5.

¹³⁵ Exaggerated Modern/Googie is a modern style described in Esley Hamilton and Catie Meyers, *Mid-Century Modern Church Survey: Religious Structures 1940-1970 in St. Louis County* (2010), on Idaho Modern’s website <http://idahomodern.org/style-guide/2013/1/8/exaggerated-modern-and-googie>, in a 2009 Oklahoma State Historic Preservation Office survey report entitled *Reconnaissance Level Survey of Modern Architecture in Oklahoma City* and in the book *Main Street to Miracle Mile: American Roadside Architecture* (1995) by Chester Liebs.

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The church also has a domed roof and an outer wing around the sanctuary that forms a wing and has modern fixed windows and a flat roof.

Significance

NRHP eligibility will primarily fall under Criterion C: Architecture, for religious buildings constructed post-1950. Properties eligible for nomination under Criterion C represent a significant example of the forms/types described in the preceding paragraphs, or as the representation of a local architect or non-local architect of regional or national importance.

Registration Requirements

Buildings of this property type were originally intended for a religious purpose and in most cases should reflect that intended use. However, buildings can be eligible if used for a non-religious purpose. Changes in the denomination of a church have no effect on eligibility. Buildings may be used as churches, synagogues, mosques, parsonages, or religious schools, religious activities or clubs and other non-sacred purposes. However, in the latter case, buildings should be recognizable based upon their original function as a sacred space. Sacred properties should be located within the city limits of Cedar Rapids and constructed post-1950. Additions and alterations may be acceptable if they are historic and do not significantly alter the original church or diminish its integrity. Education/administrative wings became popular following World War II as extensions to existing churches or as integrated parts of sacred buildings in Cedar Rapids and the nation as a whole. Education buildings and educational wings, as additions to religious buildings in Cedar Rapids may have achieved significance in their own right and would be acceptable alterations depending on their construction date and spatial relationship with the older church building. Most examples of this type included architect designed buildings that included education/administrative and community spaces in the original plans. Known examples of Religious Property Type III are listed in **Table 8**.

Criterion C

Churches eligible for listing under Criterion C should be significant examples of their respective style, plan, or form. Sacred properties eligible under this criterion should maintain a high degree of integrity of feeling, association, materials, setting, workmanship, location, and design. Only minor architectural changes on the exterior such as door replacements, sensitively designed ADA ramps, and small, compatible additions on the rear elevation are acceptable for properties eligible under Criterion C. Churches with window replacement are generally not eligible if the original windows were stained glass. On the interior, sanctuaries should maintain their original floor plan, but mezzanines or balconies are acceptable alterations as long as the original proportions of a sanctuary/auditorium’s volumetric space remain evident. Designed to elicit emotional responses and create a “worshipful atmosphere,” sanctuaries must preserve those elements that preserve a feeling of the space’s original function; a place for public/common worship. This includes the relationship among liturgically related elements (e.g. vestibule, congregation, and pulpit). Other significant features to consider are ceiling height of the sanctuary and other changes in location of major liturgical features that may alter the intended design of the sanctuary’s interior. Dropped ceilings, for instance, are an unacceptable alteration because the sense of the original proportions of the room is lost. However, if the interior itself is not significant, alterations for non-liturgical reasons are acceptable including installation of new heating and cooling systems, removable interior partitions, and removal of liturgical fixtures (e.g. altar, lectern/pulpit, prayer area, choir loft, organ, baptismal font, and other accoutrements), pews, or other similar changes. These minor alterations do not necessarily make a sacred building ineligible for listing.

For those churches with defined or codified plan types that have significant interior features, the interiors must have a high degree of integrity to be eligible under Criterion C, as a significant example of a particular plan type. For example, St. Paul’s United Methodist Church (NRHP listed) is a significant example of both the Akron Plan

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church design and the work of a nationally recognized architect, Louis Sullivan. Another example is the Hus Memorial Presbyterian Church, which is a significant iteration of a temple-front church in Cedar Rapids.

Criterion A

Churches and other sacred properties eligible for listing under Criterion A should have a moderate to high degree of integrity of design, workmanship, feeling, association, location, setting and materials. In order to retain their associative qualities exterior and interior alterations of sacred properties eligible under Criterion A must not diminish the building's integrity of feeling, association, materials, or setting. Alterations of properties nominated under Criterion A may include replacement windows, but the original fenestration pattern must remain intact. Interiors will generally not be eligible under Criterion A unless there is a high degree of integrity of the space(s) associated with a particular event or religious movement.

Table 8: Known Examples of Religious Property Type III, Post-1950

*Indicates Property Being Nominated Along With MPD as Meeting Section F Registration Requirements

NAME	DATE BUILT	ELIGIBILITY	FORM
St. James Methodist*	1952	Eligible	Other: Gabled-ell (L-shaped)
St. Matthew's Catholic	1956	Eligible	Side-steeple
Faith Evangelical United Brethren	1958	Eligible	Exaggerated Modern gable-front
Kenwood Park Presbyterian	1958	Eligible	Gable-front
Asbury Methodist	1959	Eligible	A-Frame
Calvin United Presbyterian/Calvin Sinclair	1959	Eligible	A-Frame
St. Michael's Episcopal	1961	Eligible	Exaggerated Modern gable-front
St. Mark's Methodist	1962	Eligible	Exaggerated Modern, Bell Cast gable-front
Temple Judah	1964	Eligible	Exaggerated Modern
All Saints Catholic Church	1965-1966	Eligible	New Formalism
Wesleyan Methodist Church	1965	Not Eligible	Gabled-ell
Edgewood Baptist	1964	Not Eligible	Side-gable (modified)
Central Assembly of God	1963	Not Eligible	Exaggerated Modern gable-front
Oakland Church of the Nazarene	1961	Not Eligible	Gable-front
Immanuel Baptist	1961	Not Eligible	Gable-front
Central Church of Christ	1960	More Research Needed	Exaggerated Modern gable-front
Cedar Hills Community Church	1959	Not Eligible	Gable-front w/wings
Our Savior's Lutheran Church	1953	Not Eligible	Other
Noelridge Baptist Church	1956	Not Eligible	Gable-front
Bethany Lutheran Church	1957	Not Eligible	Center-steeple (modified with assorted wings)
Knox Presbyterian Church	1957	Not Eligible	Gable-front
Faith Evangelical United Brethren/	1958	Not Eligible	Gable-Front
Buffalo United Methodist			
Kenwood Park United Methodist	1958	Eligible	Side-steeple

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Religious Property Type IV: Works by Local, Regional, and National Architects Post-1900

Description

The property type calls attention to the meaningful role of local Cedar Rapids architects in the religious development of the city, including Leo C. Pfeiffer and William J. Brown. The property type also consists of religious buildings designed by regional and nationally prominent architects such as Charles W. Bolton of Philadelphia, and Louis Sullivan, William C. Jones, and Walter Sobel of Chicago. Works by these architects in Cedar Rapids' religious architecture include new church edifices or new education wing additions. Examples of this property type can be expected to maintain a higher degree of preservation, with few if any alterations, because of the generally higher quality of design, construction costs, and prominence. As a result, works by local architects can be expected to enjoy a reasonably higher degree of preservation than, say, buildings of commonplace design. Known extant examples, date from 1911 to 1966.

William J. Brown—Architect

William J. Brown and his brother Frederick G. Brown established the Brown Brothers architecture firm. William J. studied at the University Of Illinois School Of Architecture. In the first decade of the twentieth century, William J. worked for well-known architects in Chicago and New York: Holabird and Roche, Kenneth M. Murchison, and John Russell Pope. In 1909 William's brother Frederick obtained a commission to design the Cedar Rapids Candy Company building on A Avenue in the northeast quadrant of Cedar Rapids. In 1910 William joined his brother to assist on the Candy Company commission. Under the firm name of "Brown Brothers Architects," Frederick and William printed a book advertising designs for Bungalows and other American homes of their design. In 1911 Frederick died suddenly and William continued his architectural practice under his own name, William J. Brown. He became a prolific architect in Cedar Rapids and designed several municipal, commercial, and religious buildings throughout the city. One of Brown's first commissions was the second phase of the First Reformed Church. Brown designed the sanctuary and primary entrance; all added onto an existing building that was built in 1906. William J. Brown continued his practice until 1953, when he partnered with Edward H. Healey to create the firm Brown and Healey.

Brown and Healey were extremely active in the 1950s in religious building design and construction in Cedar Rapids. The firm was responsible for the design of several sacred structures, including St. James Methodist Church on the northwest side (**Figure 38-40, gabled-ell or L-shaped form**), the education wing additions for both St. Paul's United Methodist and First Presbyterian on the southeast side, and Kenwood Presbyterian and St. Michael's Episcopal churches on the northeast side of Cedar Rapids. In 1960, engineer Carl V. Bock joined to form Brown, Healey, and Bock. Although William J. Brown died in 1970, the firm kept his name, even in 1990s when two more partners joined to create Brown, Healey, Stone and Sauer.¹³⁶ Until about 2001, Brown's firm had been the oldest architecture firm practicing in Cedar Rapids.¹³⁷ In 2001 Brown, Healey, Stone and Sauer merged with Howard R. Green Co.¹³⁸

William J. Brown's firm was responsible for several established landmarks throughout Cedar Rapids, including the Consistory Building, Grant Vocational High School, the Memorial building and City Hall on Mays Island, and Armstrong Hall at Cornell College in Mt. Vernon, in addition to the many religious buildings already mentioned. The American Institute of Architects (AIA) Iowa Chapter recognized the firm's design of the Merchants National Drive-through Bank and Multi-level Parking Facility in Cedar Rapids.

Leo C. Pfeiffer Architects and Associates

¹³⁶ Wesley. I. Shank, *Iowa's Historic Architects: A Biographical Dictionary* (Iowa City: University of Iowa Press, 1999), 33.
¹³⁷ "Architectural, Engineering Firms Merge." *Cedar Rapids Gazette* July 14, 2001, 11B.
¹³⁸ The architecture and engineering practice of Howard R. Green Co. was established circa 1913.

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Leo C. Pfeiffer is a Cedar Rapids native and received his bachelor's and master's degrees in architecture from Iowa State University. Pfeiffer is known locally as the architect of the Five Seasons Center and Stouffer's Hotel, in addition to All Saints Church and the Calvin-Sinclair Presbyterian Church. He was also part of Crites, Pfeiffer, and McConnell. The firm Crites, Pfeiffer, and McConnell existed for only two years, from 1958 to 1960.

William Sobel

William Sobel graduated from the Illinois Institute of Technology (then Armour Institute) in 1935 where he studied architecture. He worked for architect John Van Bergen, an associate of Frank Lloyd Wright in addition to other firms in the city before opening Walter H. Sobel, FAIA & Associated in 1938. His work was interrupted by his volunteer service in the U.S. Navy from 1942-1945. After the war, from 1949-2000, he practiced architecture and taught classes. Sobel worked on over 100 projects over his career that included courthouses, commercial, residential, and religious buildings that included around 20 temples and synagogues.¹³⁹ Sobel, a futurist, served as the principal architect for the design of Temple Judah.

Significance

Buildings of this property type contribute to the physical development of Cedar Rapids' religious properties as the work of architects whose practices date from 1911 to 1966. These resources are eligible under Criterion C if they represent the work of a recognized local, regional or national architect or architectural firm and date from post-1900 to 1966.

Registration Requirements

Resources vary under type and style but all can be associated with a local architect or in three cases by regional and/or national architects. Only minor alterations are acceptable for sacred properties, and most original elements should be intact. These could include alterations to the interior for liturgical reasons, installation of new heating and cooling systems, removable interior partitions, and removal of liturgical fixtures (e.g. altar, lectern/pulpit, prayer area, choir loft, organ, baptismal font, and other accoutrements), pews, or other similar changes. These minor alterations do not necessarily make a sacred building ineligible for listing. Sanctuaries should maintain an open floor plan, but mezzanines or balconies are acceptable alterations so long as the original proportions of a sanctuary/auditorium's volumetric space remain evident. Designed to elicit emotional responses and create a "worshipful atmosphere," sanctuaries must preserve those elements that preserve a feeling of the space's original function; a place for public/common worship. This includes the relationship between liturgical centers (e.g. vestibule, congregation and pulpit), acoustics, ceiling height, and ventilation. Drop ceilings, for instance, are deemed an unacceptable alteration because a sense of the original proportions and purpose of the room is lost. Major alterations for properties nominated under Criterion A may have replacement windows, but the fenestration pattern must remain intact. Known examples of Religious Property Type IV are listed in Table 9.

Criterion C

Churches eligible for listing under Criterion C should be significant examples of their respective style, plan, or form. Sacred properties eligible under this criterion should maintain a high degree of integrity of feeling, association, materials, setting, workmanship, location, and design. Only minor architectural changes on the exterior such as door replacements, sensitively designed ADA ramps, and small, compatible additions on the rear elevation are acceptable for properties eligible under Criterion C. Churches with window replacement are generally not eligible if the original windows were stained glass. On the interior, sanctuaries should maintain an their original

¹³⁹ Boris Ran. "Archives Intern Meets Architect Walter H. Sobel." Found in: Chicago Historical Society. *Chicago Jewish History*, Vol. 32, No. 3, Summer 2008, 8.

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floor plan, but mezzanines or balconies are acceptable alterations as long as the original proportions of a sanctuary/auditorium's volumetric space remain evident. Designed to elicit emotional responses and create a "worshipful atmosphere," sanctuaries must preserve those elements that preserve a feeling of the space's original function; a place for public/common worship. This includes the relationship among liturgically related elements (e.g. vestibule, congregation, and pulpit). Other significant features to consider are ceiling height of the sanctuary and other changes in location of major liturgical features that may alter the intended design of the sanctuary's interior. Dropped ceilings, for instance, are an unacceptable alteration because the sense of the original proportions of the room is lost. However, if the interior itself is not significant, alterations for non-liturgical reasons are acceptable including installation of new heating and cooling systems, removable interior partitions, and removal of liturgical fixtures (e.g. altar, lectern/pulpit, prayer area, choir loft, organ, baptismal font, and other accoutrements), pews, or other similar changes. These minor alterations do not necessarily make a sacred building ineligible for listing.

For those churches with defined or codified plan types that have significant interior features, the interiors must have a high degree of integrity to be eligible under Criterion C, as a significant example of a particular plan type. For example, St. Paul's United Methodist Church (NRHP listed) is a significant example of both the Akron Plan church design and the work of a nationally recognized architect, Louis Sullivan. Another example is the Hus Memorial Presbyterian Church, which is a significant iteration of a temple-front church in Cedar Rapids.

Criterion A

Churches and other sacred properties eligible for listing under Criterion A should have a moderate to high degree of integrity of design, workmanship, feeling, association, location, setting and materials. In order to retain their associative qualities exterior and interior alterations of sacred properties eligible under Criterion A must not diminish the building's integrity of feeling, association, materials, or setting. Alterations of properties nominated under Criterion A may include replacement windows, but the original fenestration pattern must remain intact. Interiors will generally not be eligible under Criterion A unless there is a high degree of integrity of the space(s) associated with a particular event or religious movement.

Table 9. Known Examples of Religious Property Type IV, Architect Designed Churches (and/or Additions)

CHURCH NAME	ARCHITECT	DATE BUILT	Eligibility
St. Paul's United Methodist Church (UMC)	Louis Sullivan, William C. Jones & George Elmslie	1913	Listed
St. James UMC	Brown & Healey	1952	Eligible
All Saints Catholic	Leo C. Pfeiffer & Associates	1965-66	Eligible
Immaculate Conception Catholic Church	Edward Masqueray	1915	Eligible
First Baptist	William C. Jones (C.W. Jones?)	1917	Eligible
St. Wenceslaus	Dieman & Fiske	1904	Eligible
Westminster Presbyterian Church	Charles W. Bolton	1904	Eligible
First Reformed/Eden United Church of Christ	William J. Brown	1906/1911	Eligible
Sharon Evangelical United Brethren	Walter M. Cerka, Reverend	1956	Eligible
Kenwood Presbyterian Church	Brown & Healey	1958	Eligible
Asbury UMC	Brown & Healey	1959	Eligible
Calvin-Sinclair Presbyterian	Crites, Pfeiffer & McConnell	1959	Eligible
St. Michael's Episcopal	Brown & Healey	1961	Eligible
St. Mark's UMC	Fisk & Wehner	1962	Eligible
Edgewood Baptist	John K. Anderson	1964	Eligible
Temple Judah	Walter Sobel	1964	Eligible

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G. Geographical Data (Figure 41)

The geographic area encompasses the entire city of Cedar Rapids, within the corporate limits as of 1966. Figure 41 shows the location of all churches surveyed.

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H. Summary of Identification and Evaluation Methods

The Multiple Property Documentation Form (MPD) for the religious resources of Cedar Rapids has been completed under the terms of a Memorandum of Agreement (MOA) among the Iowa Homeland Security and Emergency Management Department, the City of Cedar Rapids, the Iowa State Historic Preservation Office (SHPO), and the Federal Emergency Management Agency (FEMA) of the Department of Homeland Security regarding the demolition of historic properties in Cedar Rapids, Linn County, Iowa. The MOA stipulated that a reconnaissance survey of religious institutions in Cedar Rapids be completed for areas of the city platted prior to 1965 with the results of the survey to be contained within an MPD. An intensive-level architectural survey was completed for religious properties that appeared to be eligible for listing in the NRHP. Historical research was completed for each intensively surveyed building.

The reconnaissance level survey was conducted in areas of Cedar Rapids platted and developed prior to 1965 by Louis Berger architectural historian Abbie Hurlbut from January 3-24, 2013. The survey included all religious properties in the area that are over 45 years of age. Survey of properties consisted of field examination, notation, and photography necessary to complete Iowa Site Inventory Forms (ISIF) per the Iowa SHPO guidelines for any property that is potentially eligible for listing in the NRHP individually or as a contributing resource in a historic district. Louis Berger documented buildings with digital photographs that conformed to Iowa SHPO Standards for Digital Photography. GIS data of the area were obtained from the City of Cedar Rapids and used to map and organize the field data. All of the survey information was incorporated into the SHPO Iowa Site Inventory database. The digital photographs are stored on CD with accompanying photo catalog sheets. Louis Berger architectural historians surveyed 62 religious properties, built prior to 1965. Only buildings constructed as churches were included in the survey.

The results of the reconnaissance survey were used to select 20 properties for the intensive survey that appeared to be potentially eligible for inclusion in the NRHP either individually or as a contributing resource in a historic district. The criteria for this initial selection were the integrity of design, materials, association, and feeling of each building and the history of the building as it relates to the established historic contexts.

Basic information on the form, materials, and construction history of each structure was gathered during the intensive-level survey. A total of 17 ISIFs were completed with three having been previously surveyed and that required no updates. An ISIF was completed for each structure with accompanying maps, site plans, drawings, and digital photographs.

Overall contextual research began with a review of existing MPDFS and NRHP nominations that included *Commercial and Industrial Development of Cedar Rapids, Iowa, c. 1865-1945*, *Historic Resources of Cedar Rapids, Iowa*, *Bohemian Commercial Historic District*, *Redmond Park-Grande Avenue Historic District*, and *Second and Third Avenue Historic District*. These documents provided most of the general historic context for the development of religious resources in Cedar Rapids. Sanborn maps were used to determine changes in the location and setting of churches and to gain a general understanding of Cedar Rapids development as it related to development of religious institutions. Repositories such as the Carl and Mary Koehler History Center were consulted to access clipping files, historical photographs, and other valuable information on the history of religious properties in Cedar Rapids.

The historic context for the MPD was organized chronologically. The *Historic Resources of Cedar Rapids, Iowa* MPDF was used to provide the organization of the historic context for religious development in Cedar Rapids. That same organization was used in the typology section of this MPD.

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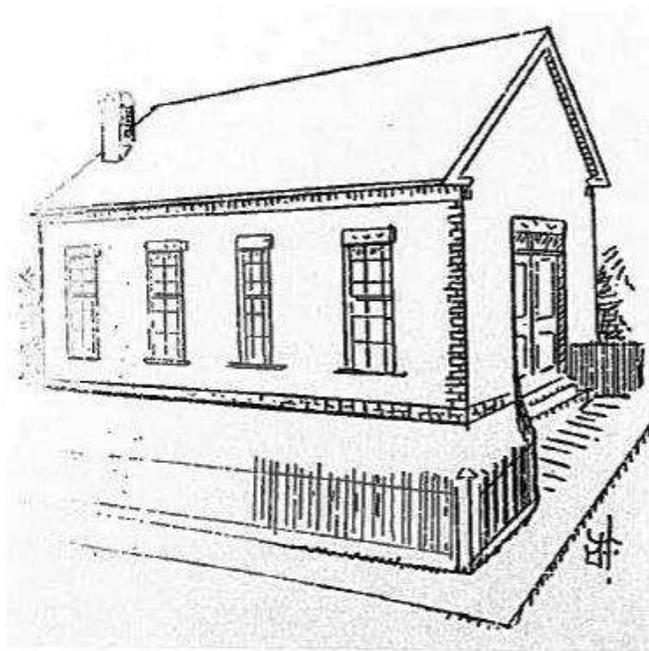
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The "Little Brick Church", dedicated in 1856 and of plain design, was built through great sacrifice of the congregation.

Figure 1. Depiction of the "Little Brick Church," the First Methodist Church in Cedar Rapids, Completed in 1856 (Beth Heffner, *A Brief History of St. Paul's United Methodist Church, 1840-1990* [Cedar Rapids: St. Paul's United Methodist Church, April 1999], 10)

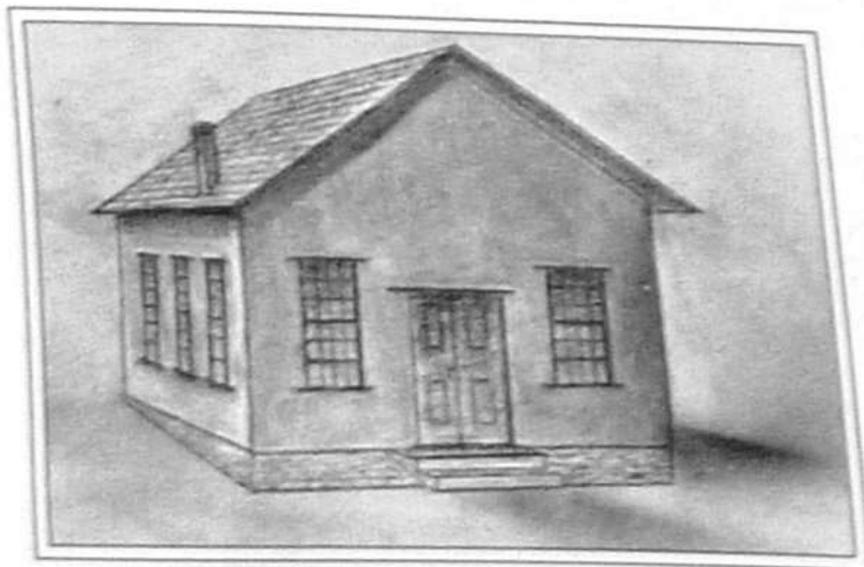


Figure 2. Sketch of Little Muddy Church along 3rd Ave SE (James R. Delong, *The Time of Our Lives: Cedar Rapids in the Good Old Days* [Cedar Rapids: Forestdale Publications, 1990], 20.)

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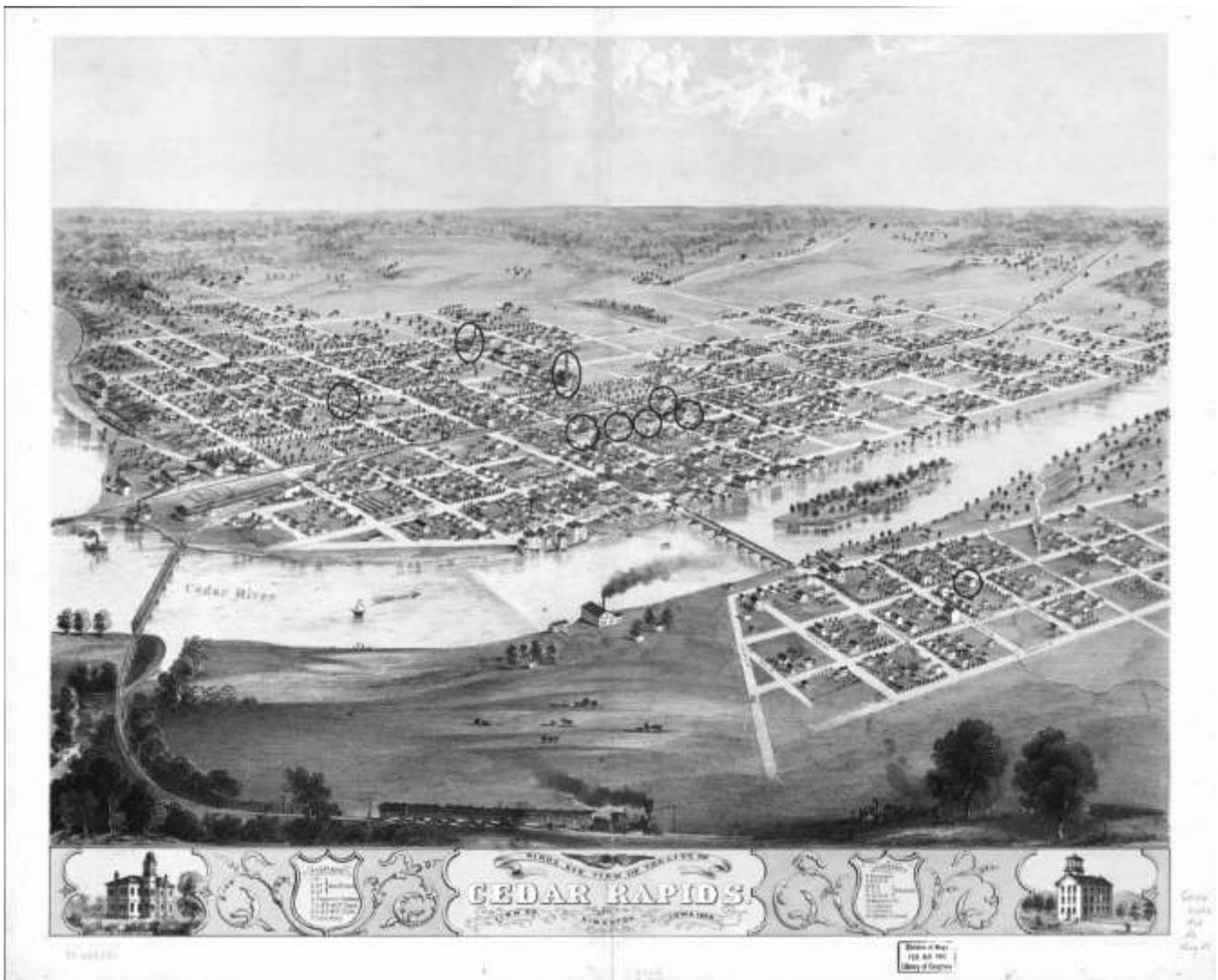


Figure 3. Bird's Eye View of Cedar Rapids Showing Location of Churches (American Memory, Library of Congress)

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C.R. SAT. RECORD 7-10-1909



ST. WENCESLAUS CHURCH—Dieman & Fiske, Architects.

Figure 4. St. Wenceslaus Bohemian Church, 1909 (*Cedar Rapids Saturday Record*, July 10, 1909)

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Figure 5. Circa 1890s Cedar Rapids Map Showing Streetcar Routes in Black (Courtesy of the Carl and Mary Koehler History Center, Cedar Rapids)

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FIGURE 6: Index for 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 6A: Location of 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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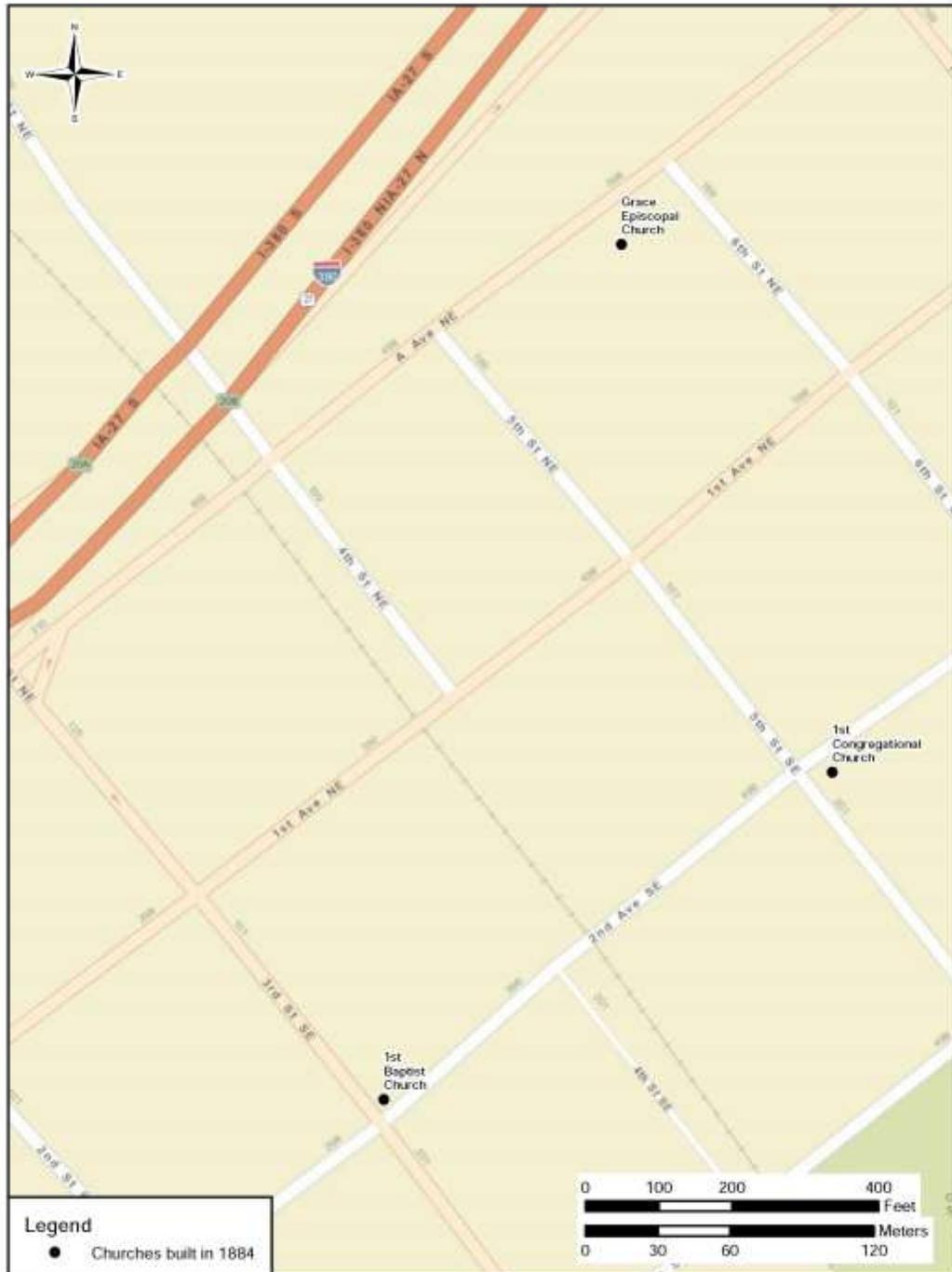


FIGURE 6B: Location of 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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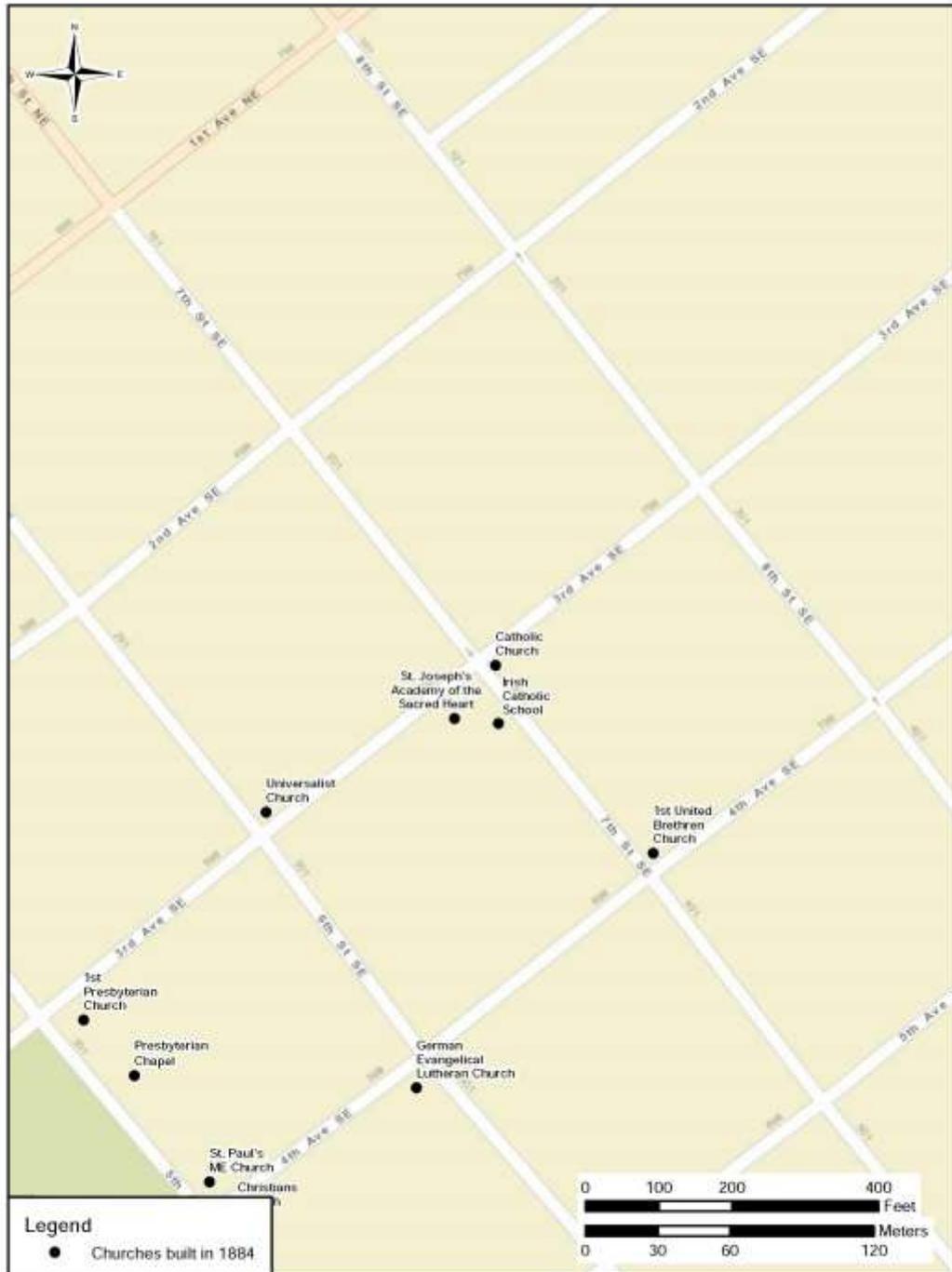


FIGURE 6C: Location of 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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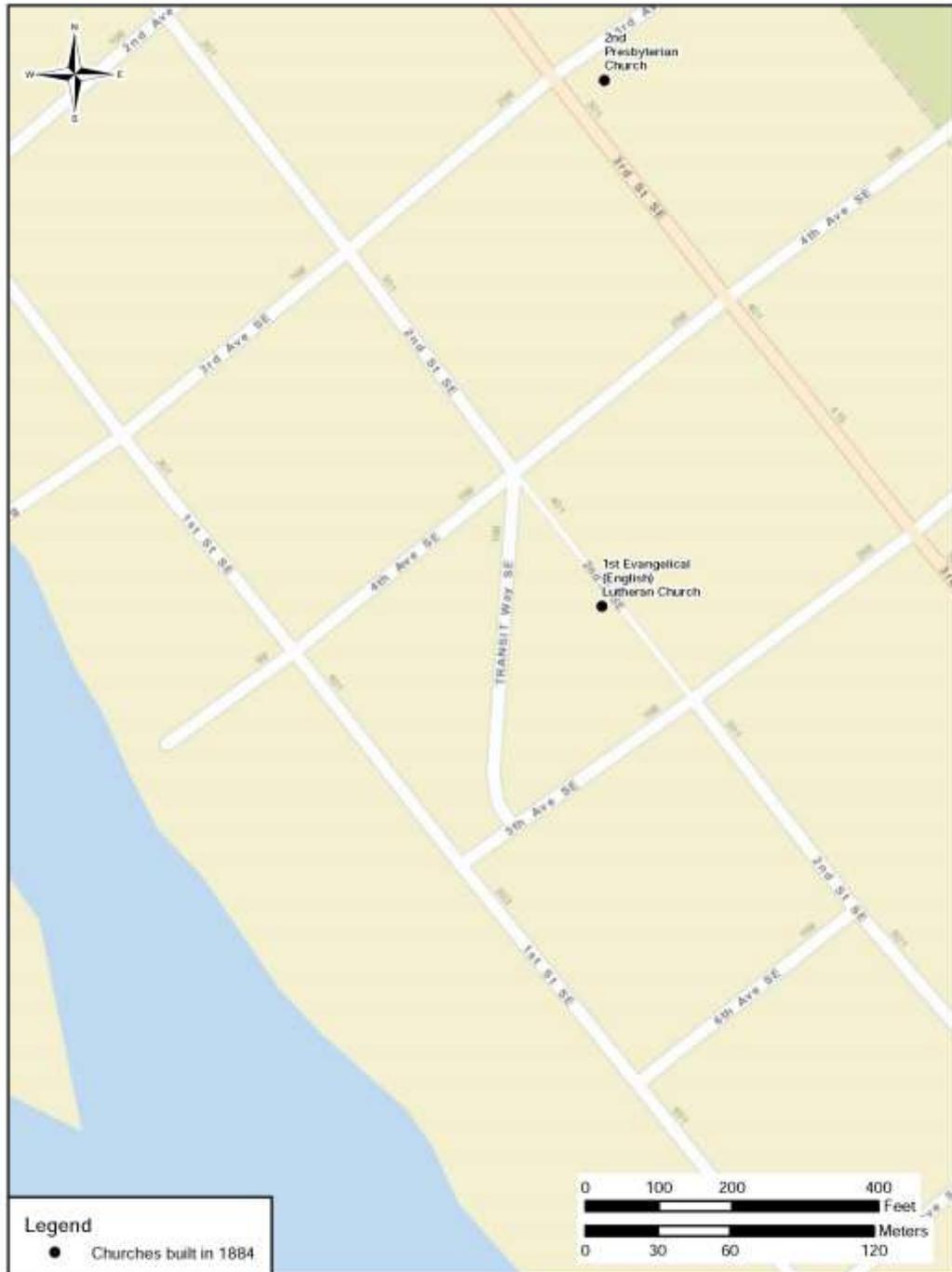


FIGURE 6D: Location of 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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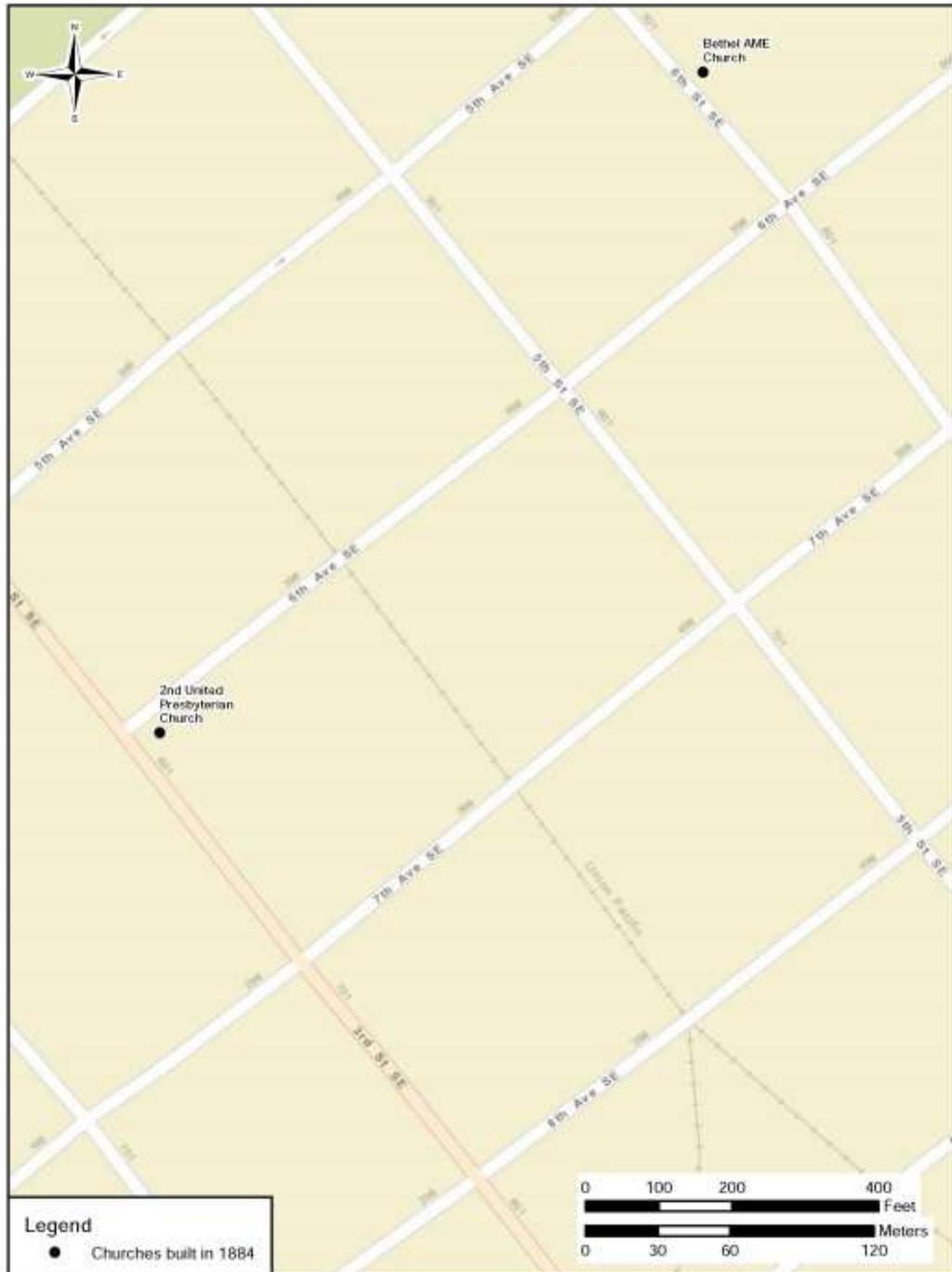


FIGURE 6E: Location of 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 6F: Location of 1884 Religious Properties in Cedar Rapids (ESRI 2014)

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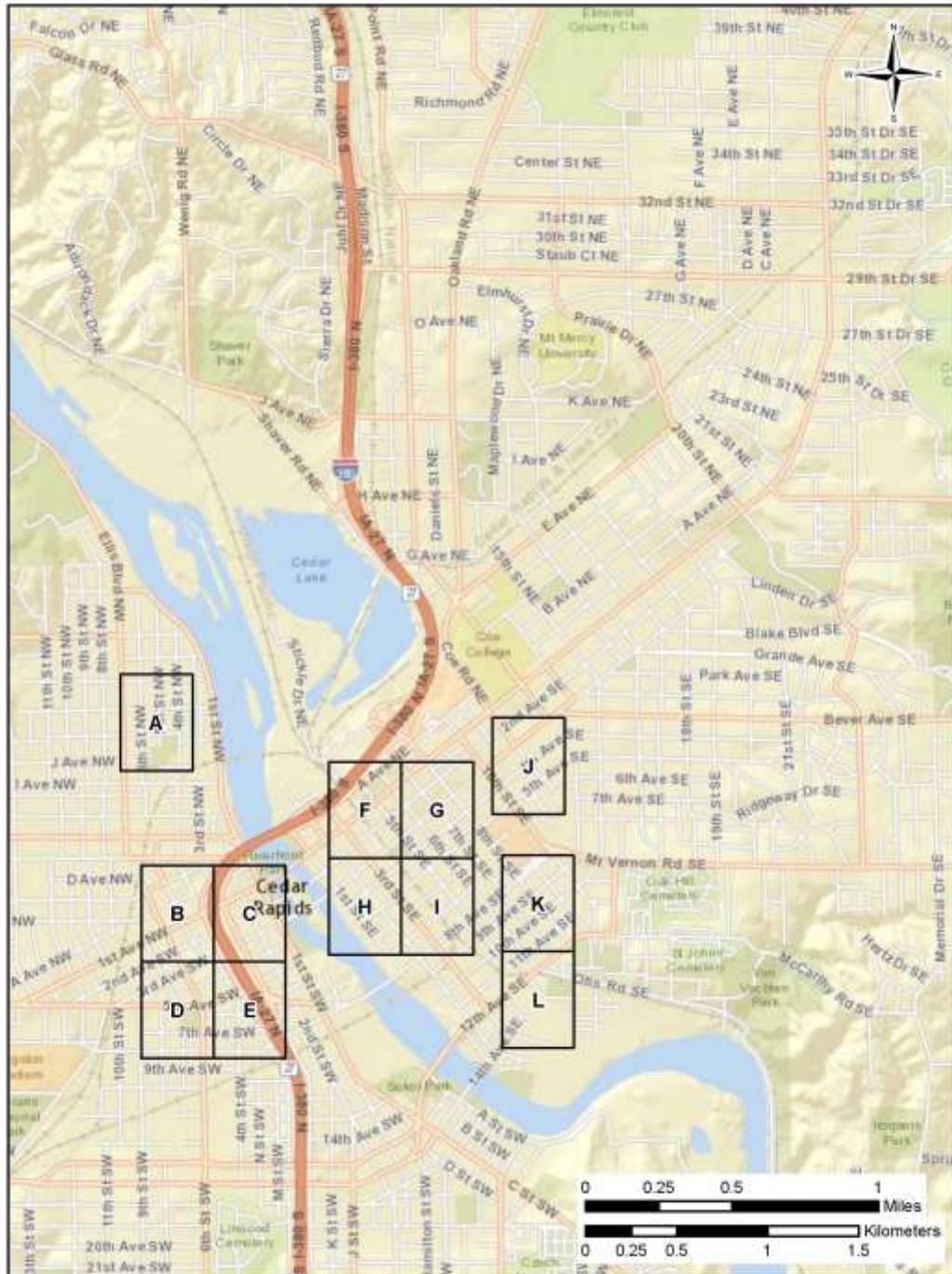


FIGURE 7: Index for 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 7A: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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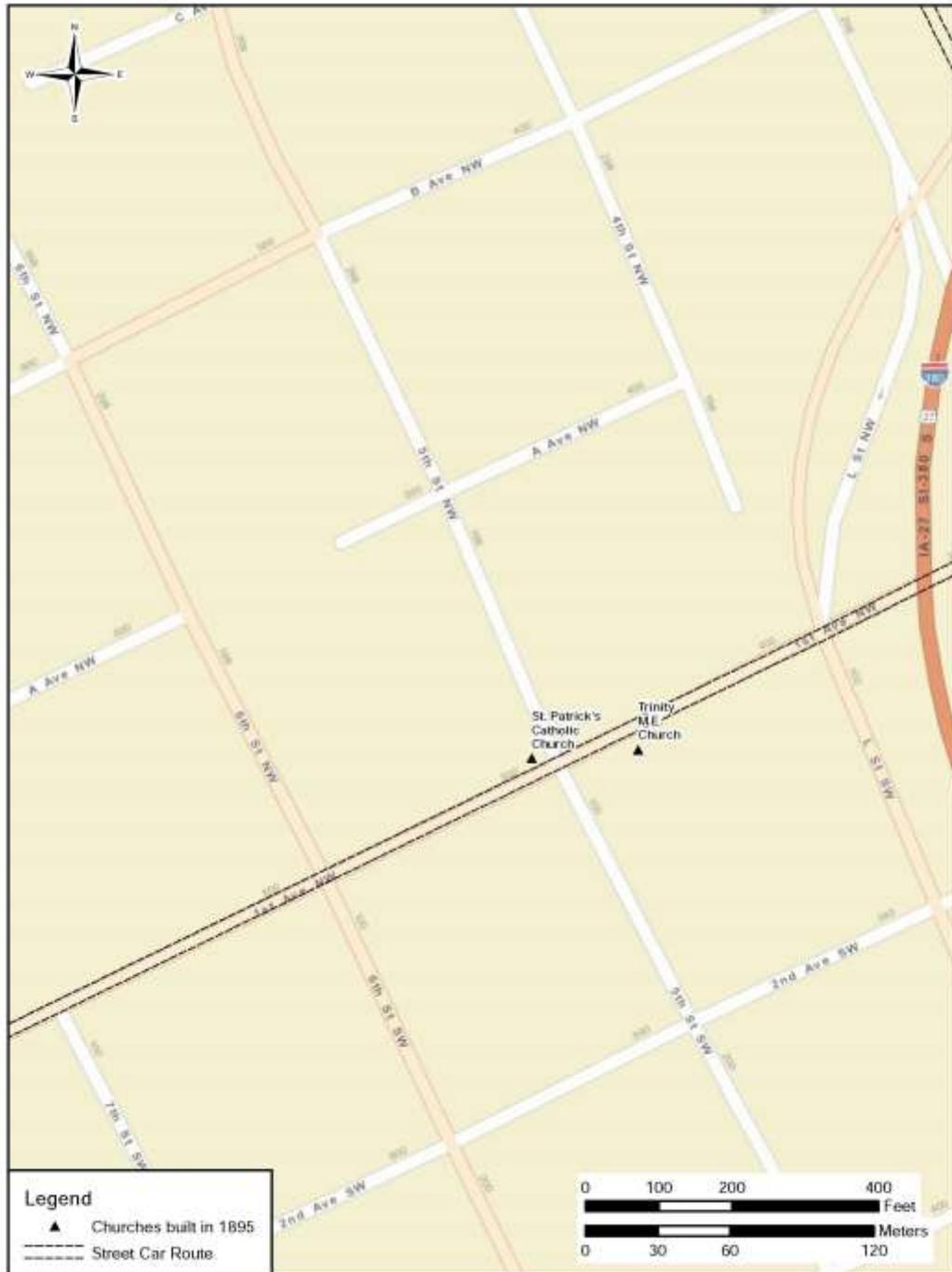


FIGURE 7B: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 7C: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 7D: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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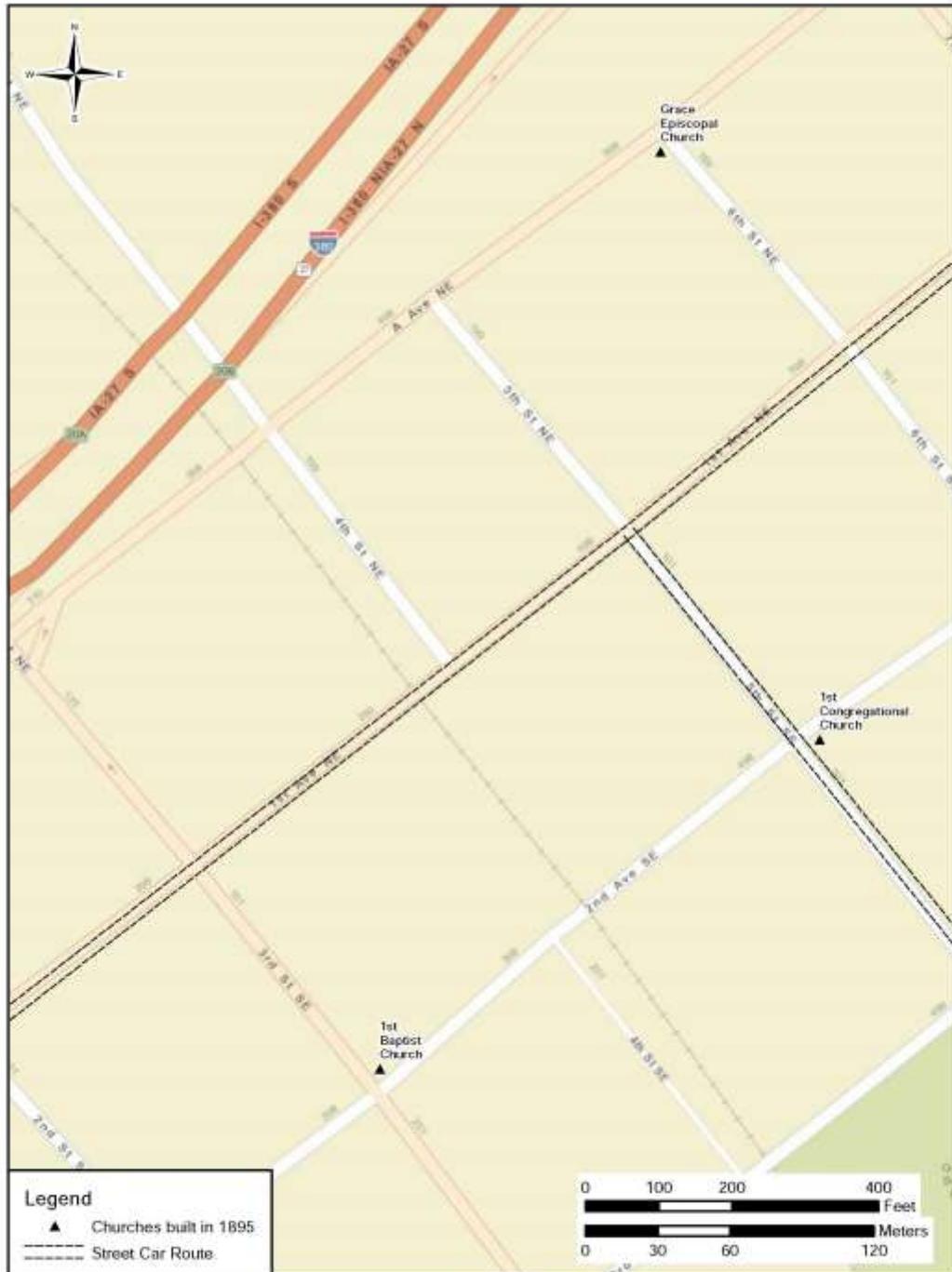


FIGURE 7F: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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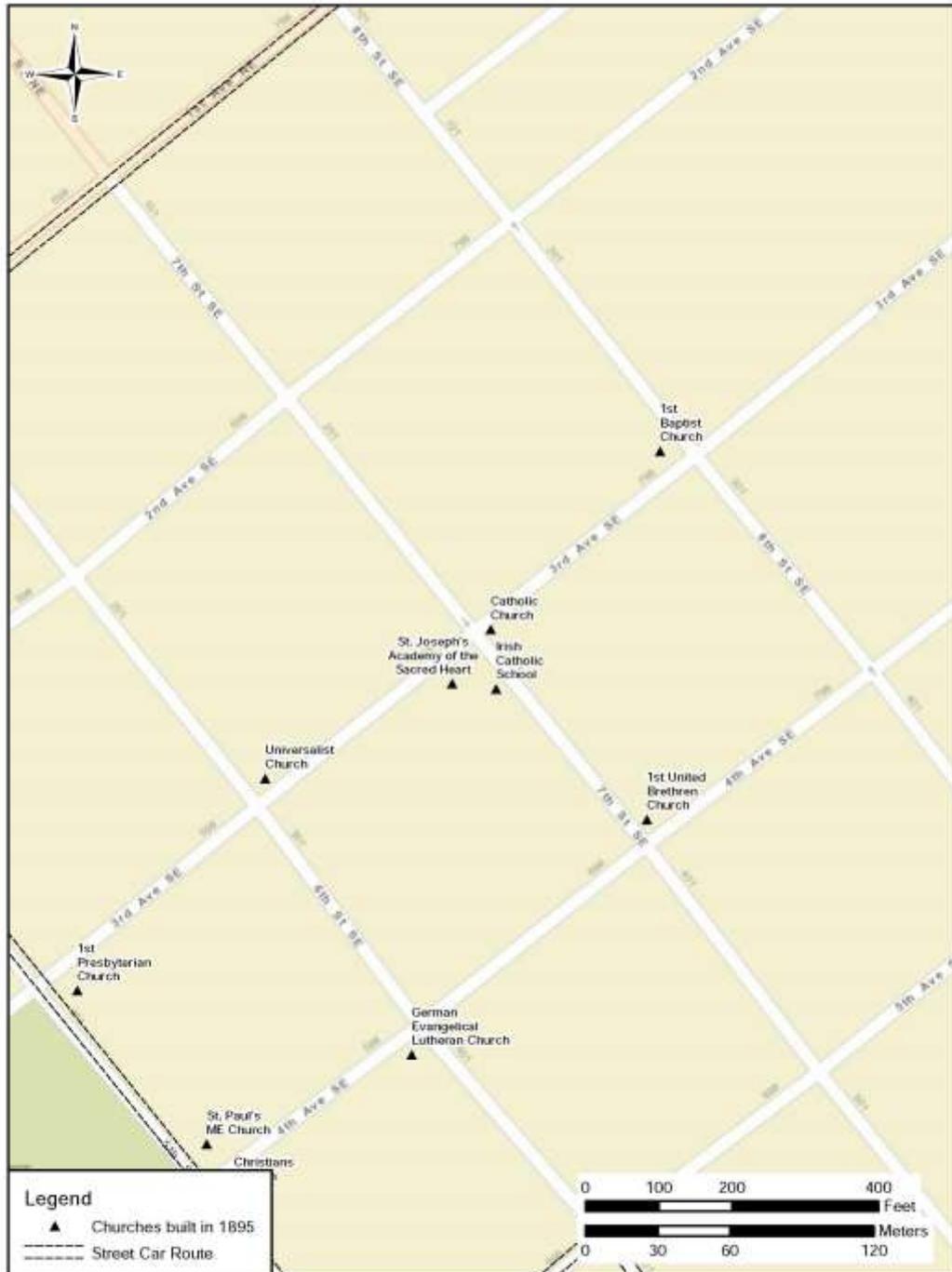


FIGURE 7G: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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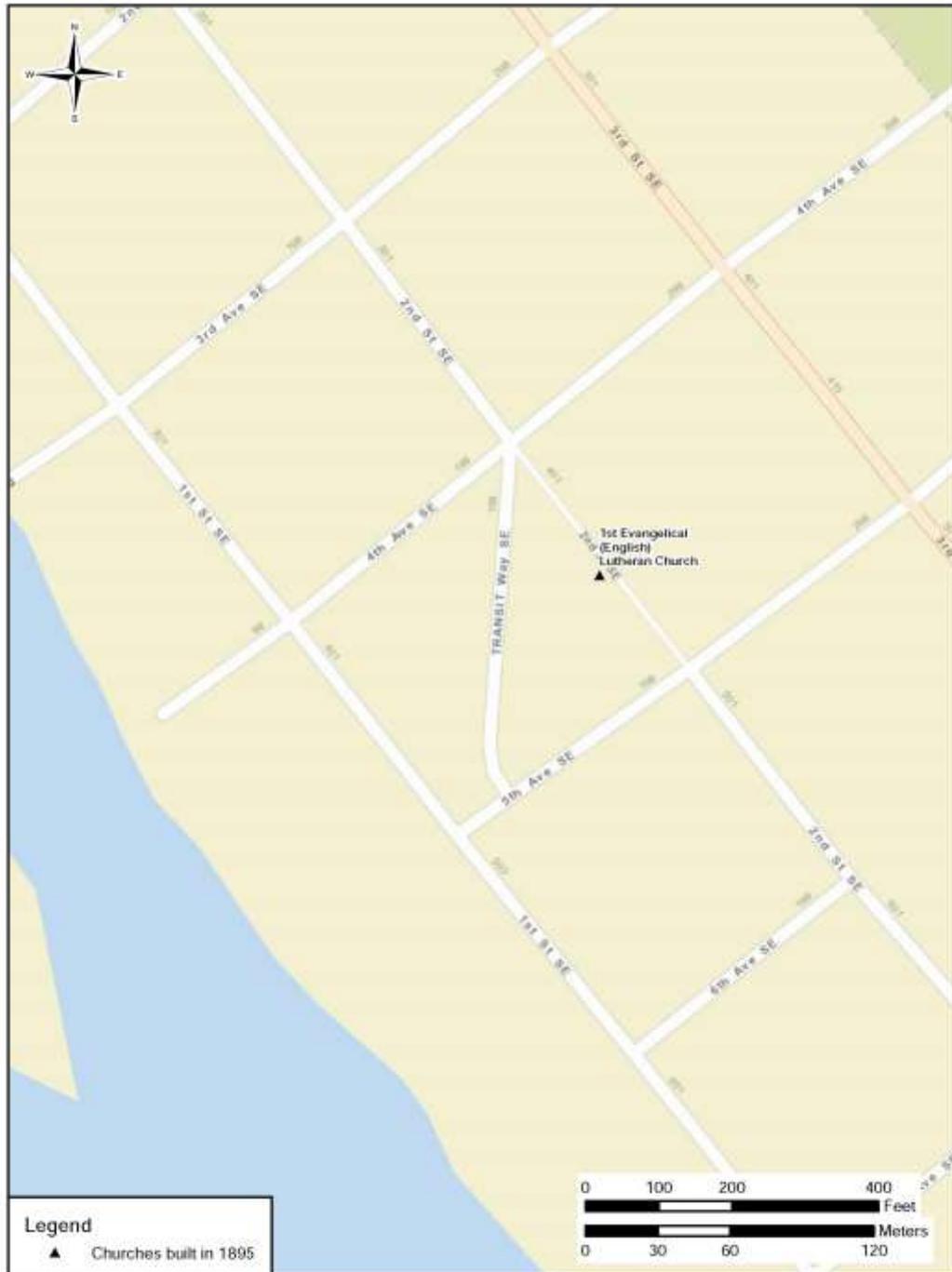


FIGURE 7H: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 71: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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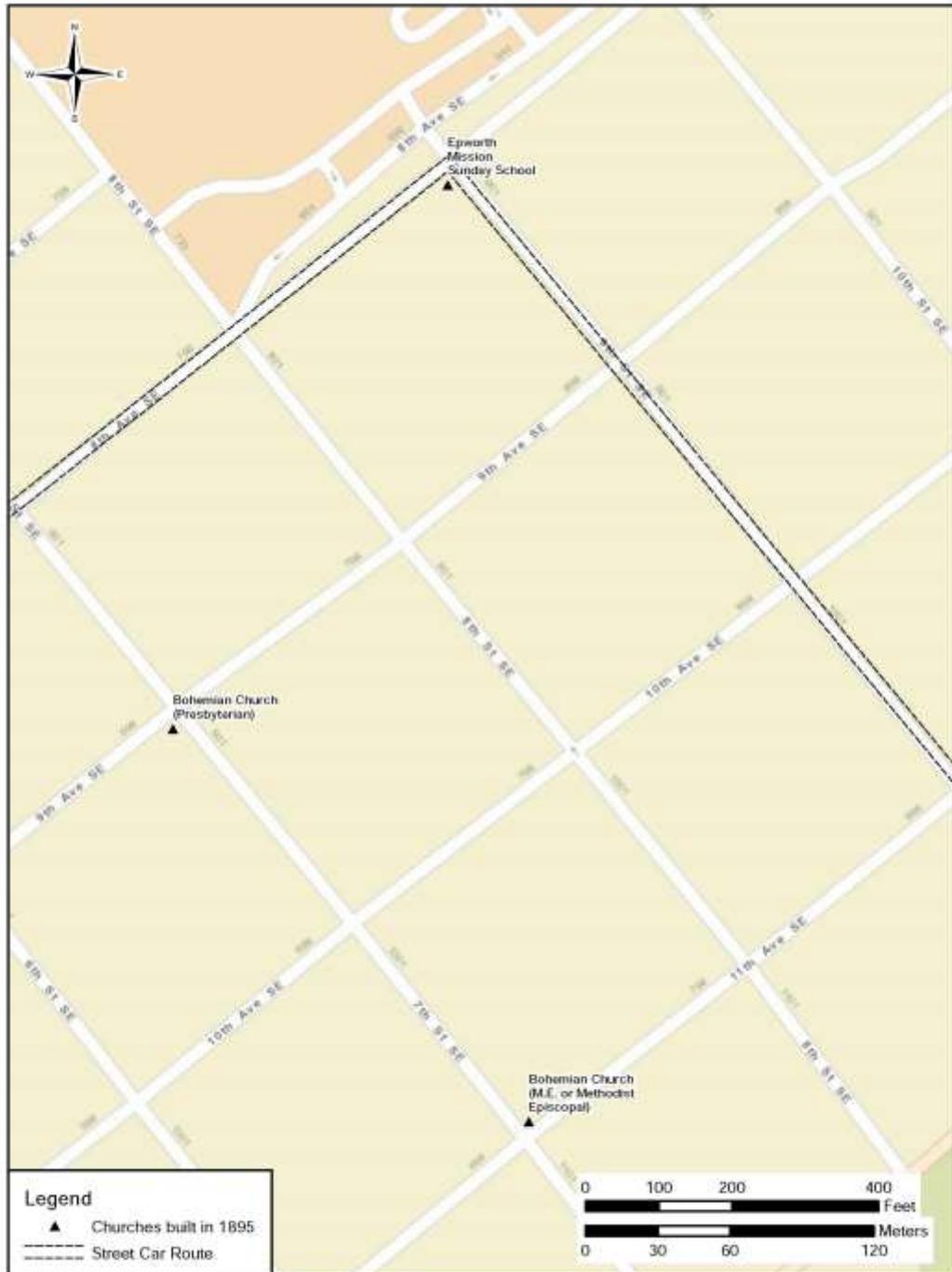


FIGURE 7K: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 7L: Location of 1895 Religious Properties in Cedar Rapids (ESRI 2014)

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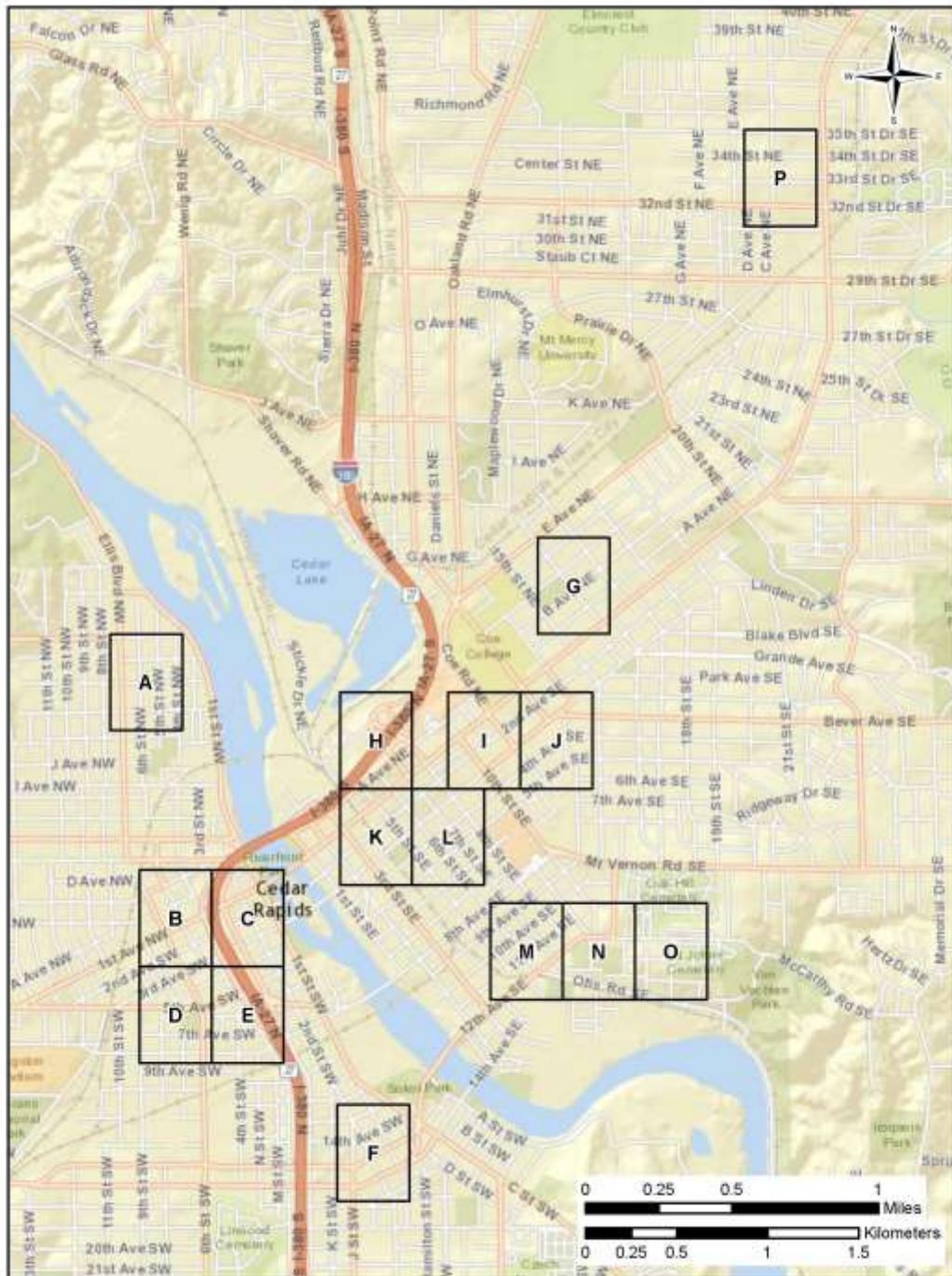


FIGURE 8: Index for 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 8A: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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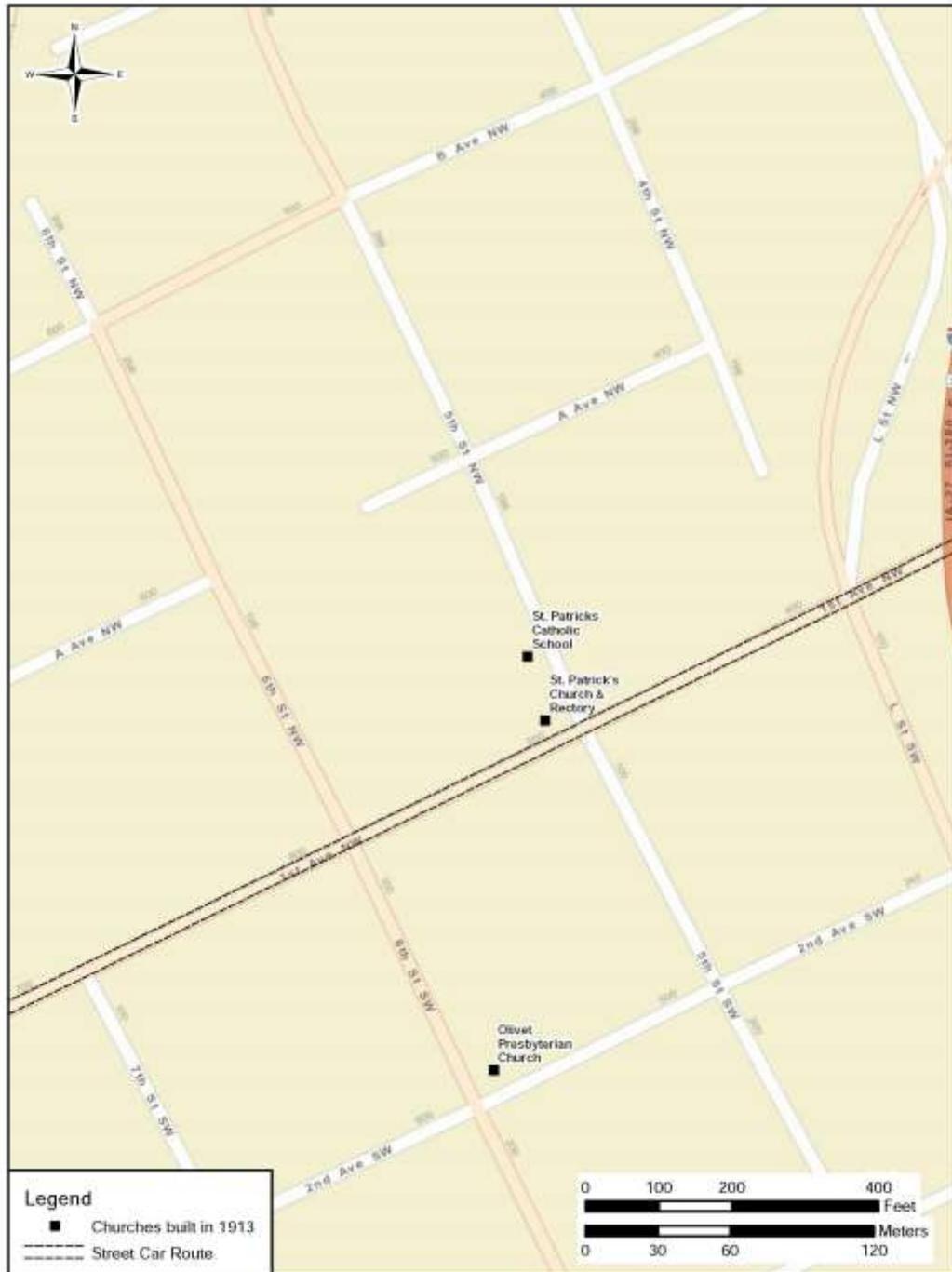


FIGURE 8B: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 8C: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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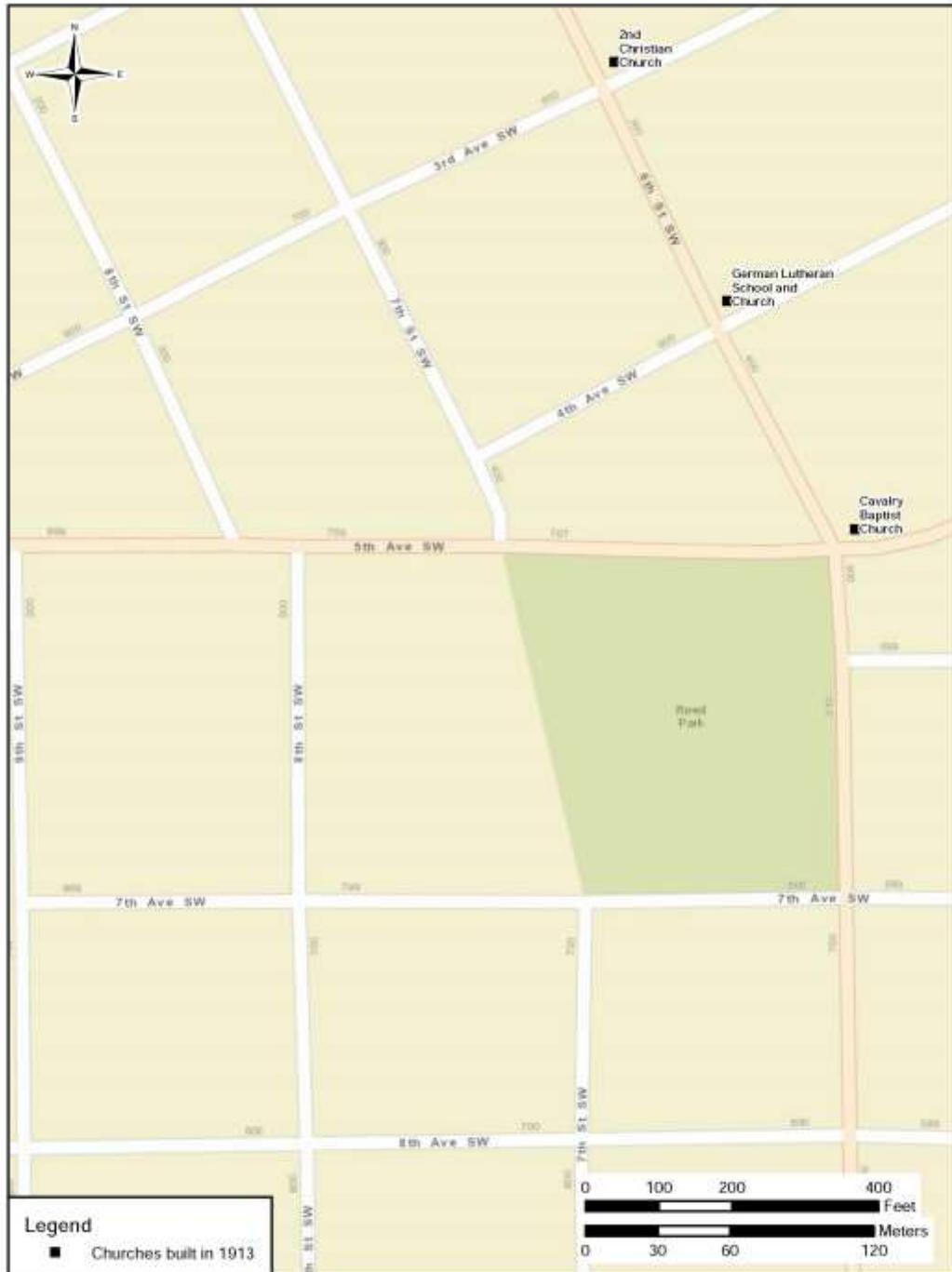


FIGURE 8D: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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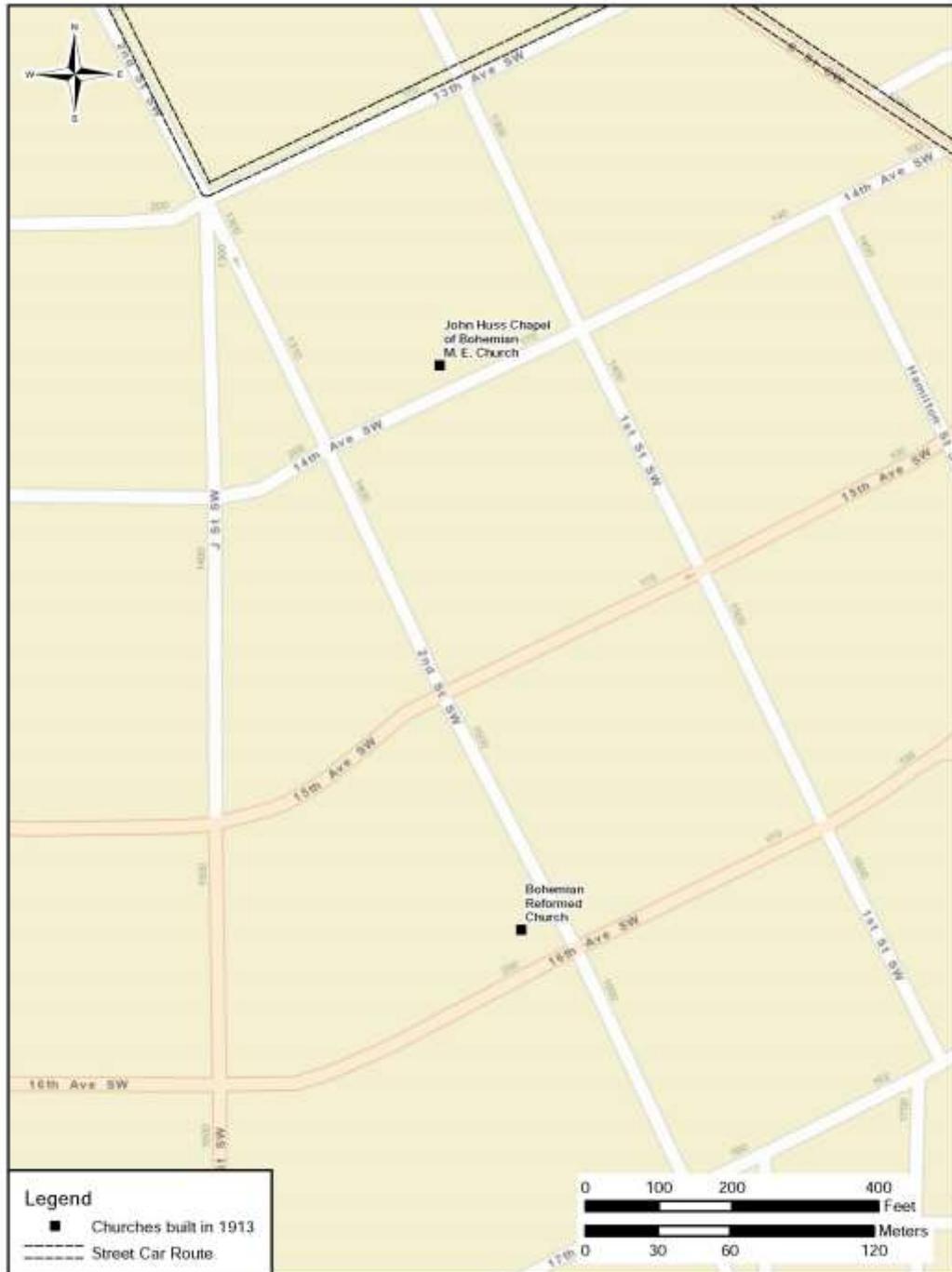


FIGURE 8F: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 8G: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 8I: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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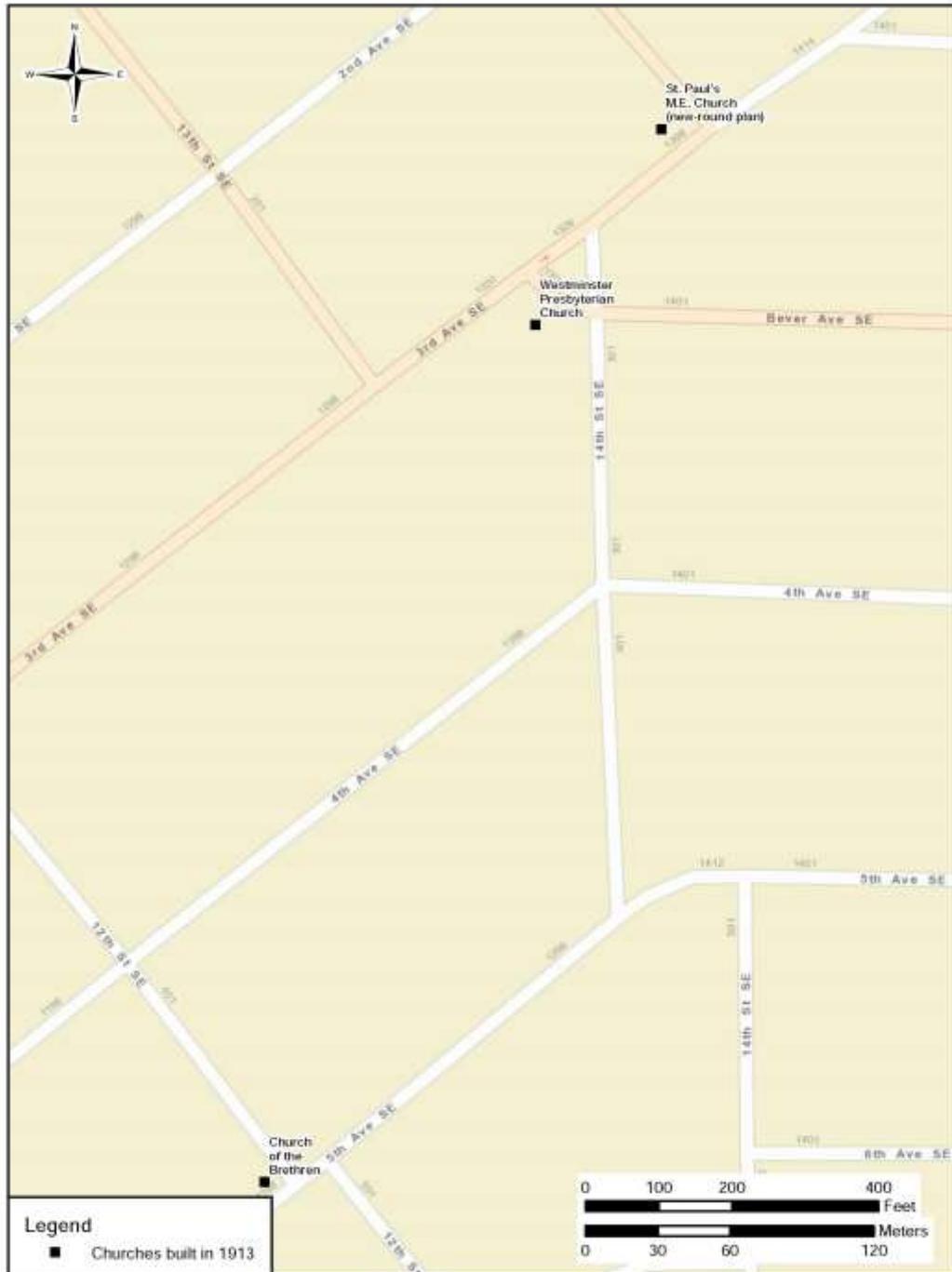


FIGURE 8J: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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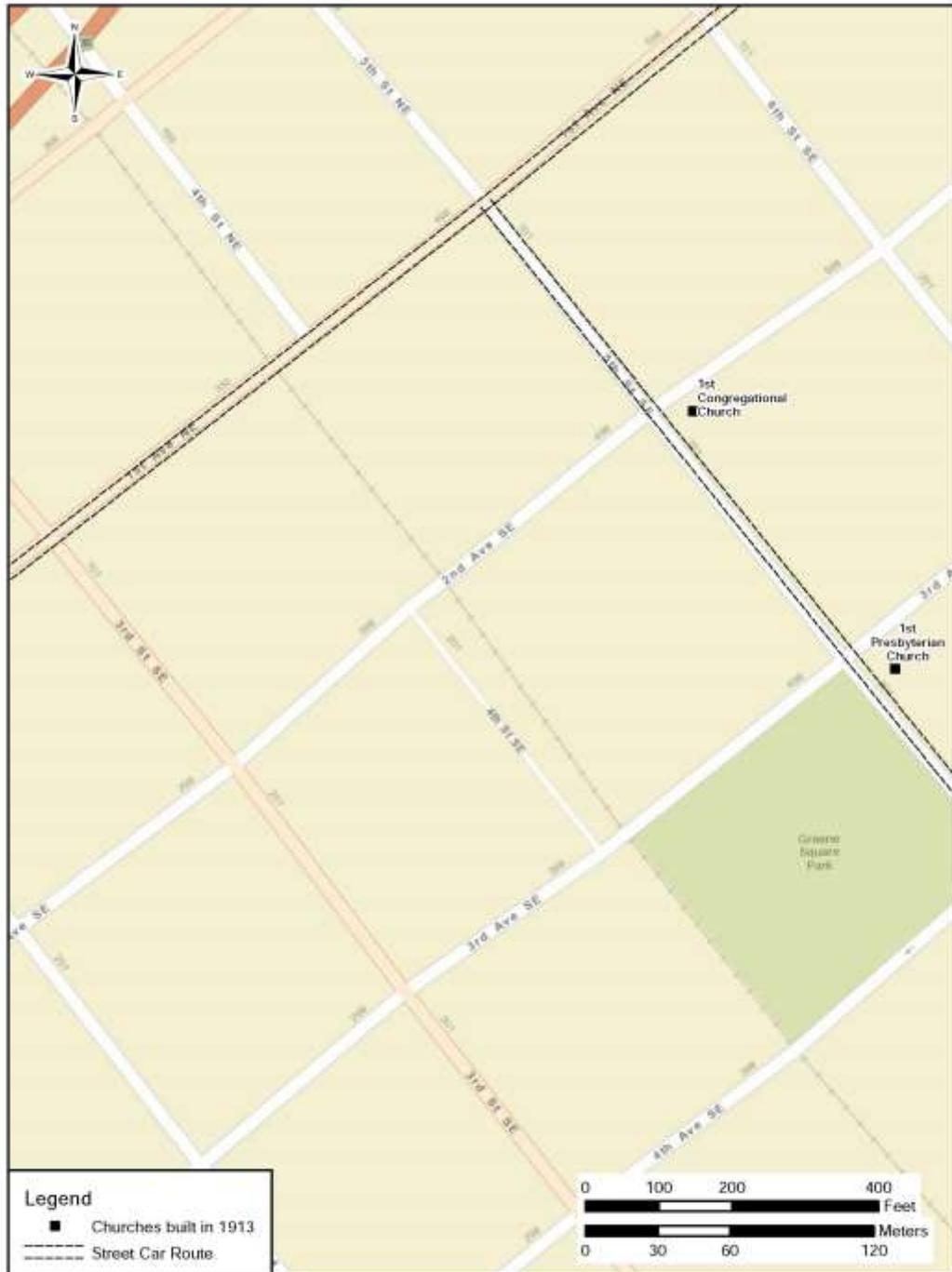


FIGURE 8K: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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Religious Properties of Cedar Rapids Name of Property Linn County, IA County and State
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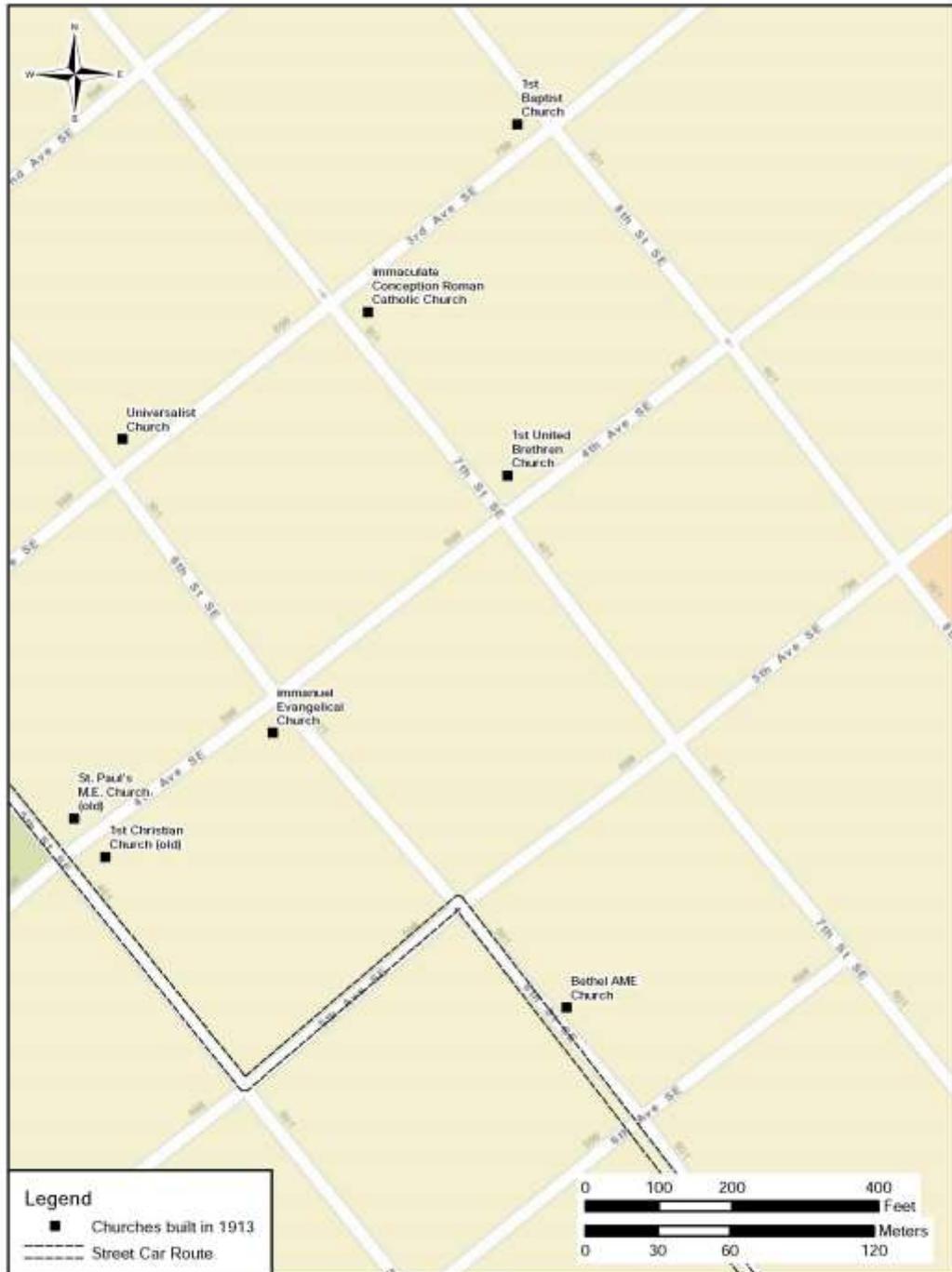


FIGURE 8L: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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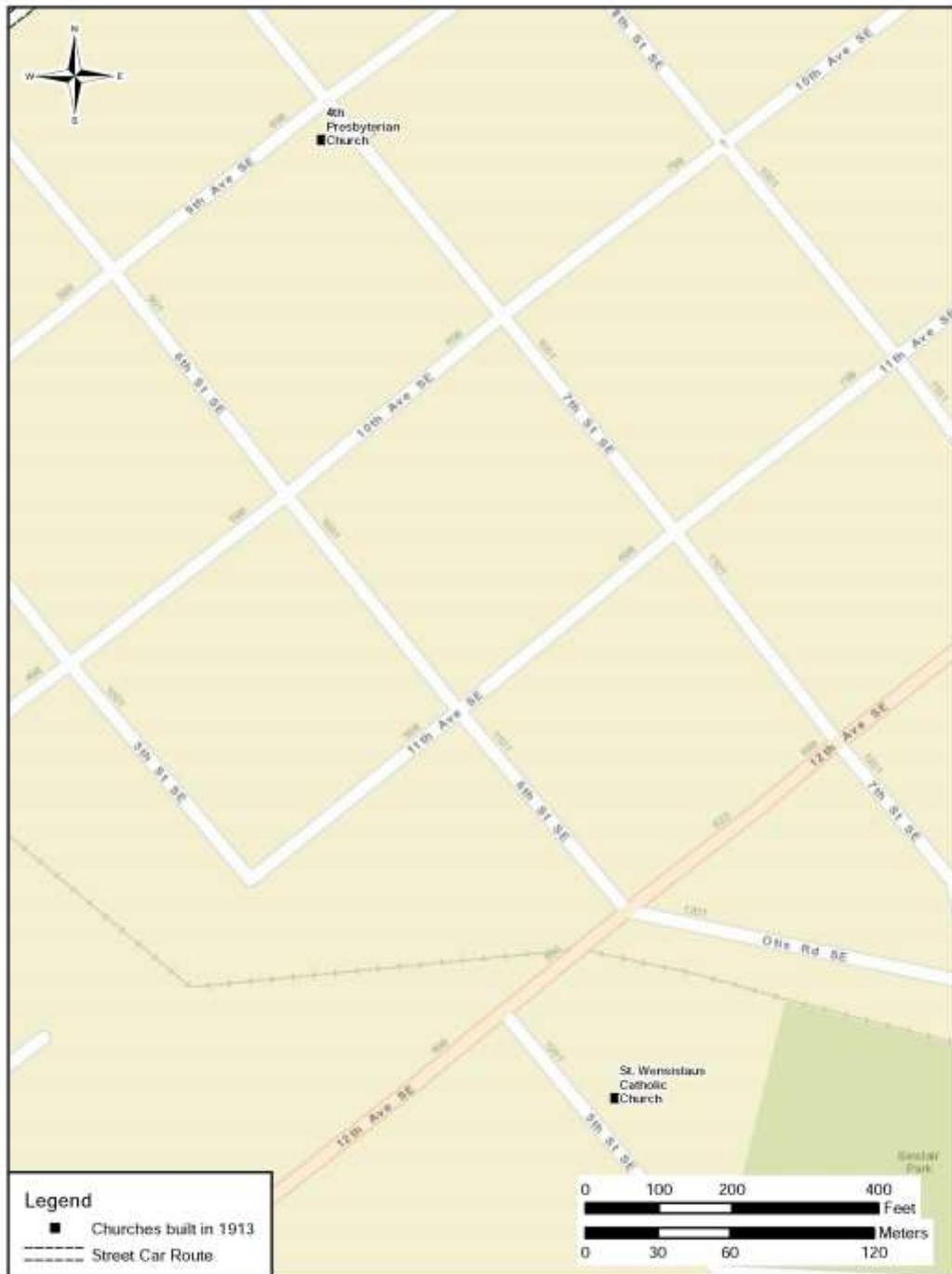


FIGURE 8M: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 8N: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 80: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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FIGURE 8P: Location of 1913 Religious Properties in Cedar Rapids (ESRI 2014)

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Figure 9. First Baptist Church at 1208 2nd Ave SE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)



Figure 10. Immaculate Conception Roman Catholic Church at 859 3rd Ave SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 11. St. Wenceslaus Roman Catholic Church at 1224 5th St SE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

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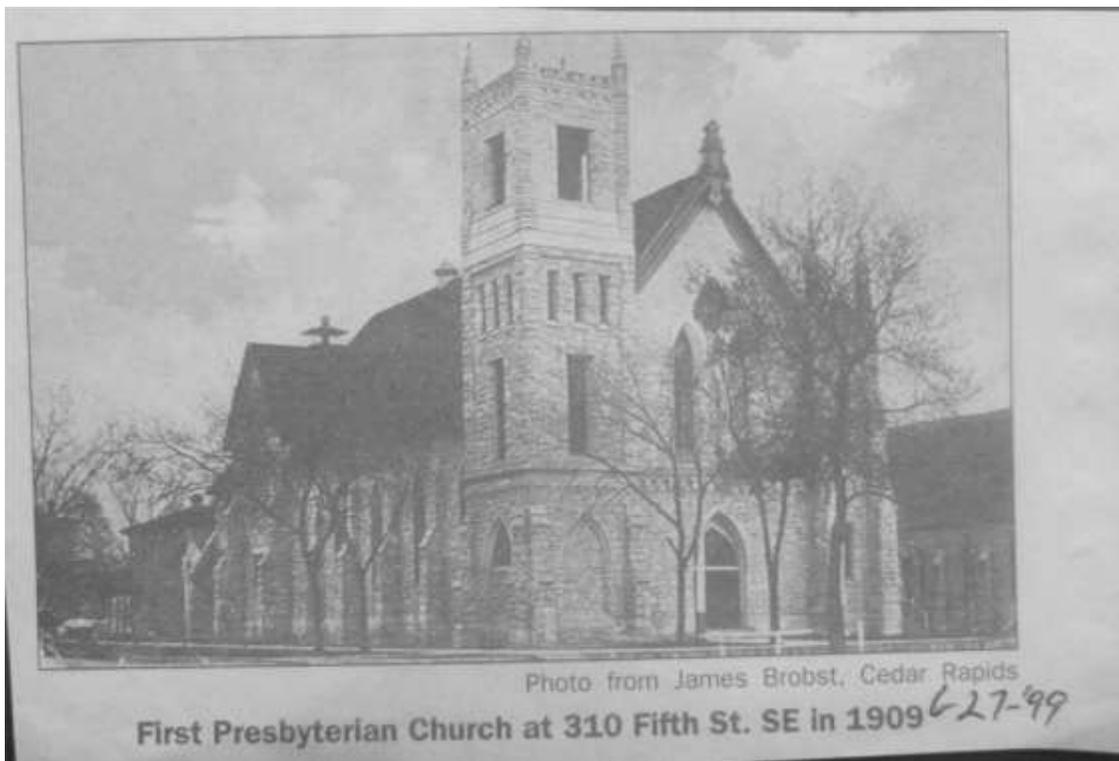


Figure 12. First Presbyterian Church as it appeared in 1909. (*Cedar Rapids Gazette*, 6-27-1999.)



Figure 13. First Presbyterian Church ca. 1928 with First Addition Replaced by Another in 1962 (*Cedar Rapids Gazette*, 1951)

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Figure 14. First Presbyterian Church January 2013 (Photograph by Abbie Hurlbut, Louis Berger)



Figure 15. Westminster (Second) Presbyterian Church at 1285 3rd Ave SE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 16. Central Park Presbyterian Church at 1700 B Ave NE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)



Figure 17. St. George's Syrian Orthodox Church at 1202 10th St SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 18. St. George's Syrian Orthodox Church ca. 1914. (Courtesy of Carl & Mary Koehler History Center, Cedar Rapids, Iowa).

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Figure 19. First Church Christ Scientist, at 1242 2nd Ave SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)



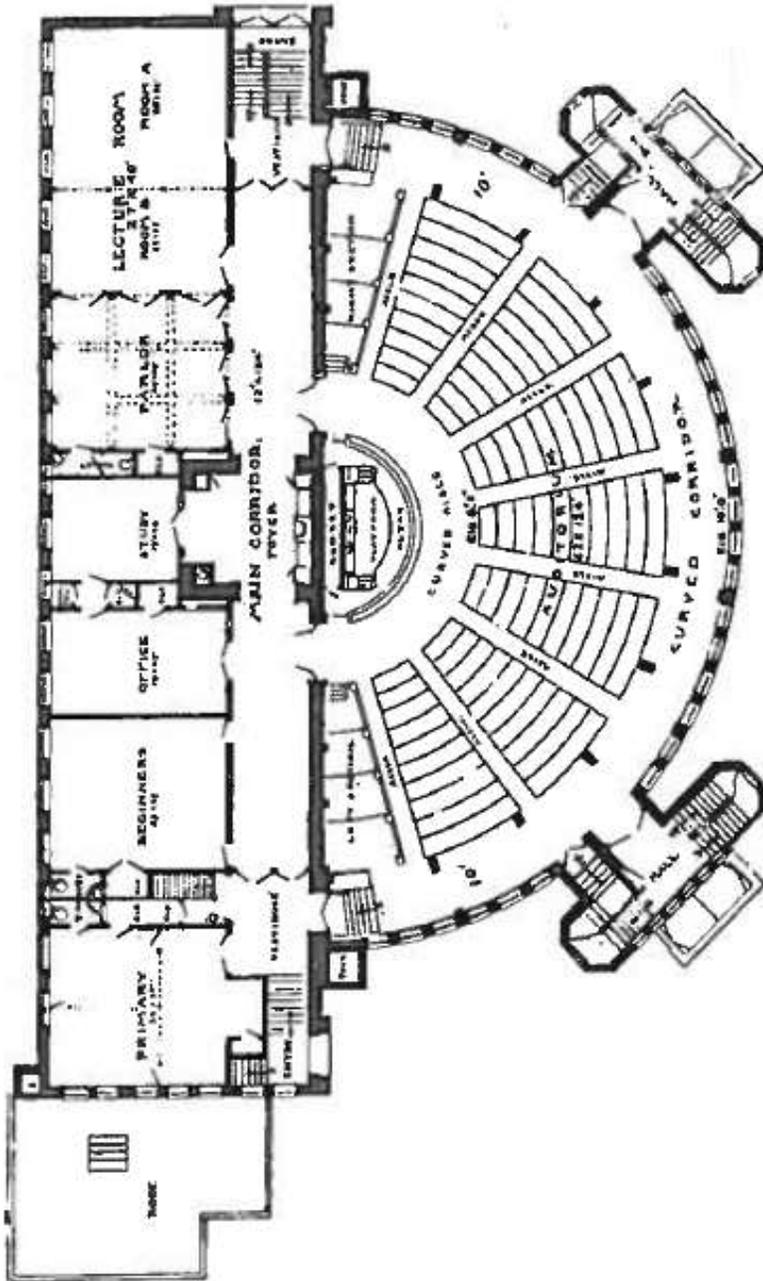
Figure 20. Hus Memorial Presbyterian Church at 631 9th Ave SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)

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The revised plans of Architect Louis Sullivan for a new St. Paul's became known as "The Cedar Rapids Plan".

Figure 21. Plan for St. Paul's Methodist Church Completed in 1913 Showing Its "Round" Auditorium Akron Plan (Beth Heffner, *A Brief History of St. Paul's United Methodist Church, 1840-1990* [St. Paul's United Methodist Church, April 1999], 18)

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Figure 22. St. Paul's Methodist Church, at 1340 3rd Ave SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)



Figure 23. St. John's Episcopal Church at 355 19th St SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 24. First Congregationalist Church at 361 17th St SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)



Figure 25. Hellenic St. John the Baptist Greek Orthodox Church at 501 A Ave NE, January 2013 (Photograph by Abbie Hurlbut Louis Berger)

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Figure 26. Bethel A.M.E. Church at 512 6th St SE, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)



Figure 27. Former Temple Judah at 1477 Washington Ave SE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 28. St. Patrick's Roman Catholic Church at 500 1st Ave NW, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)



Figure 29. Moslem Temple at 1337 9th St NW, January 2013. (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 30. Kenwood Park United Methodist Church at 302 33rd Ave or 175 34th Ave NE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

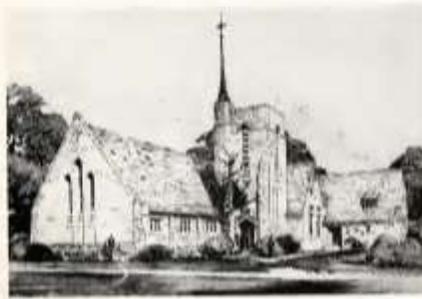
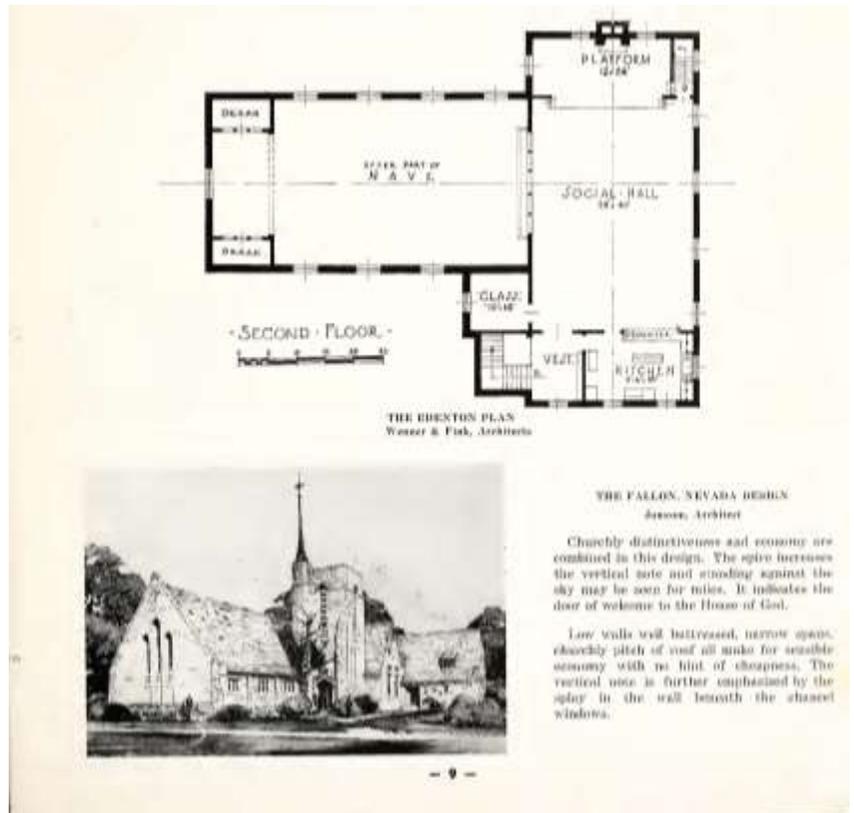
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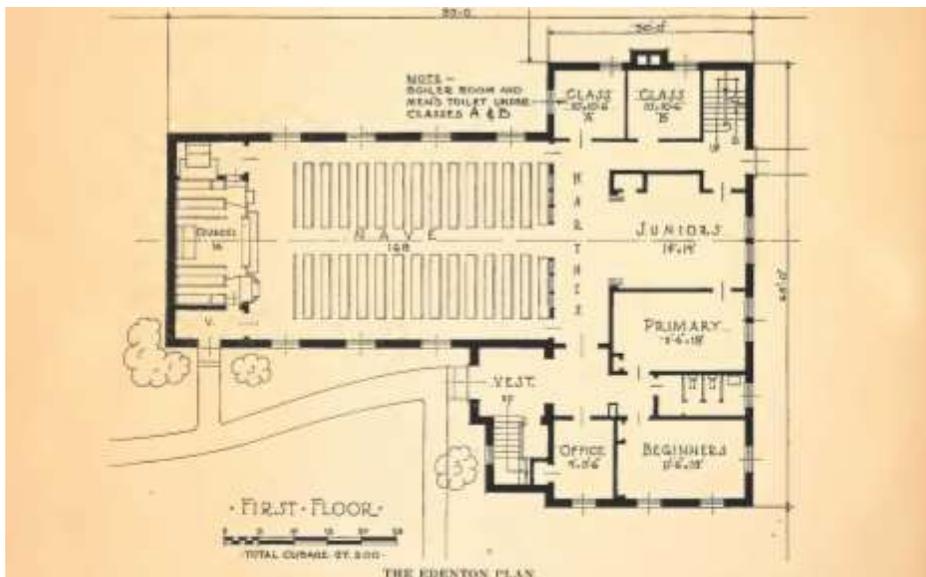
Figure 31. Two versions of the Edenton Plan, an example of a modern gabled-ell church interior plan reflecting the emphasis on integrating social spaces into the design of sacred structures in Cedar Rapids following WWII. From Interdenominational Bureau of Architecture, *Planning Church Buildings*, (New York: The International Bureau of Architecture, 1945), pg. 8-9. St. James United Methodist is a modified version of this plan and others found in this booklet.



THE FALLON, NEVADA METHODIST
Jensen, Architect

Churchy distinctiveness and economy are combined in this design. The spire increases the vertical note and standing against the sky may be seen for miles. It indicates the door of welcome to the House of God.

Low walls well buttressed, narrow openings, raked pitch of roof all make for sensible economy with no hint of cheapness. The vertical note is further emphasized by the spire in the wall beneath the stained windows.



Prepared for a church in a small city this plan offers suggestions for churches with an active membership of 325 or more.

See the second floor plan on opposite page. Since the church school rooms on the main floor have a ceiling height of only 8 feet, the hall on the second floor is easily accessible.

The roof over the hall makes possible a rather high ceiling and an unobstructed floor area. This is so much better than a basement social hall.

There is no basement here except for heater, storage and men's room.

The Junior room may be treated as a chapel. Class

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Figure 32. St. Matthew's Catholic Church at 2310 First Avenue NE, January 2013(Photograph by Abbie Hurlbut, Louis Berger)

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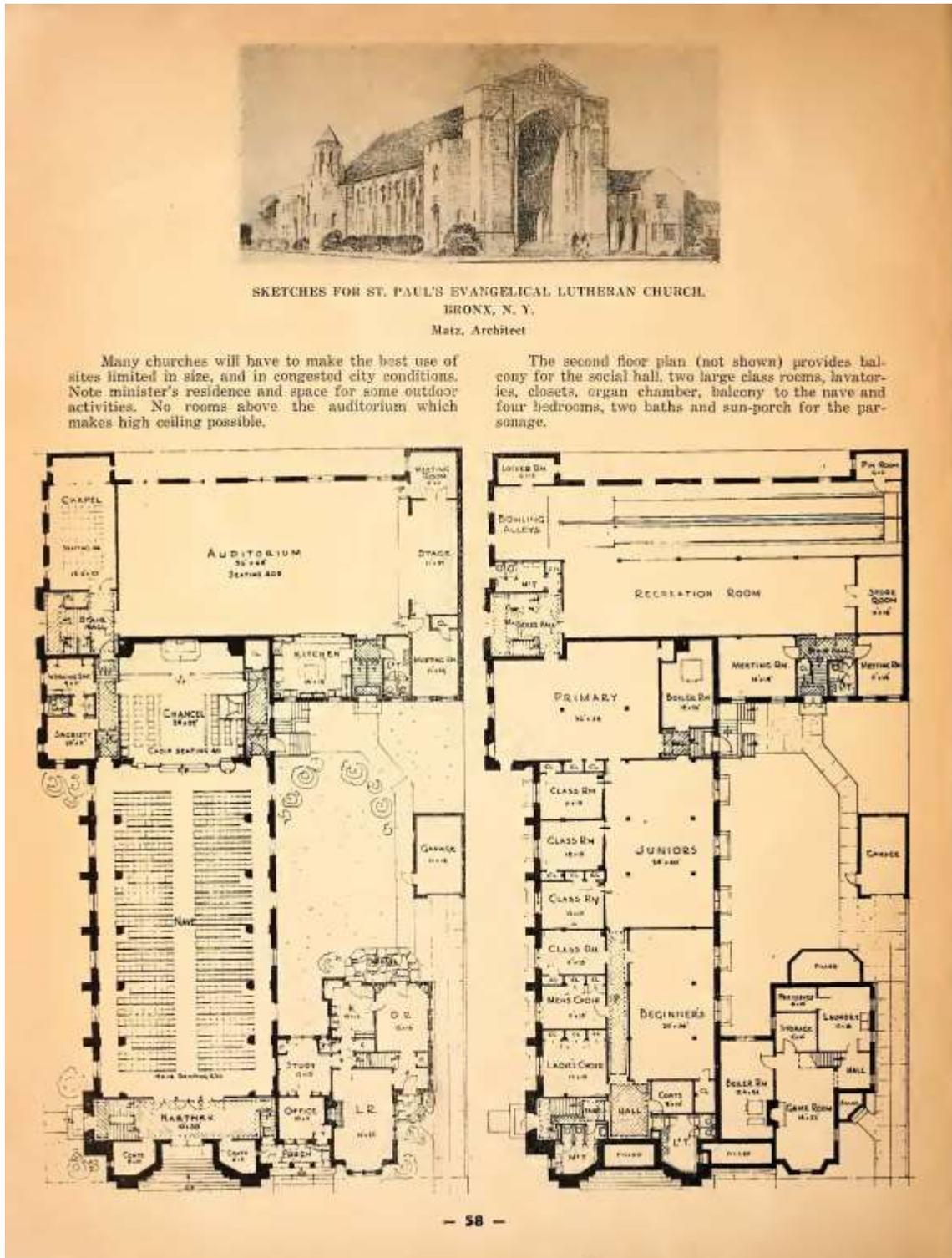


Figure 33 Example of modern, modified side-steeple religious building exterior and interior plan design that influenced St. Matthew's Catholic Church in Cedar Rapids. From Interdenominational Bureau of Architecture, Planning Church Buildings, (New York: The International Bureau of Architecture, 1945), pg. 58.

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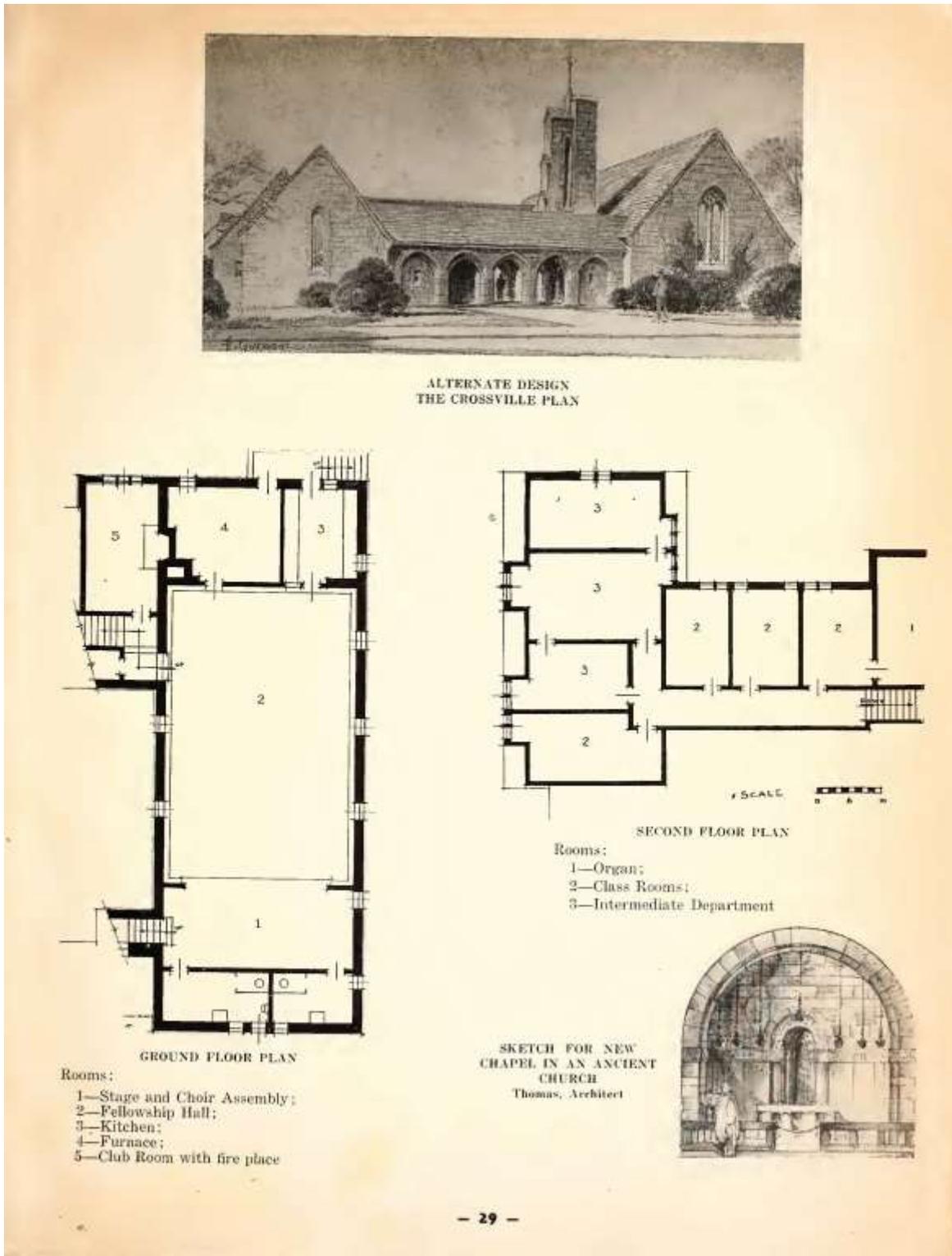


Figure 34. "Crossville Plan," an example of a modified Gable-Front interior plan that influenced the design of Kenwood Park United Methodist in Cedar Rapids. This design reflected the emphasis on the incorporation of social/community and education spaces following World War II. From Interdenominational Bureau of Architecture, Planning Church Buildings, (New York: The International Bureau of Architecture, 1945), pg. 29.

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Figure 35. Calvin-Sinclair Memorial Presbyterian Church at 715 38th St SE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)



Figure 36. St. Mark's Methodist Church (1962) at 4700 Johnson Ave NW, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

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Figure 37. All Saints Roman Catholic Church at 720 29th St SE, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

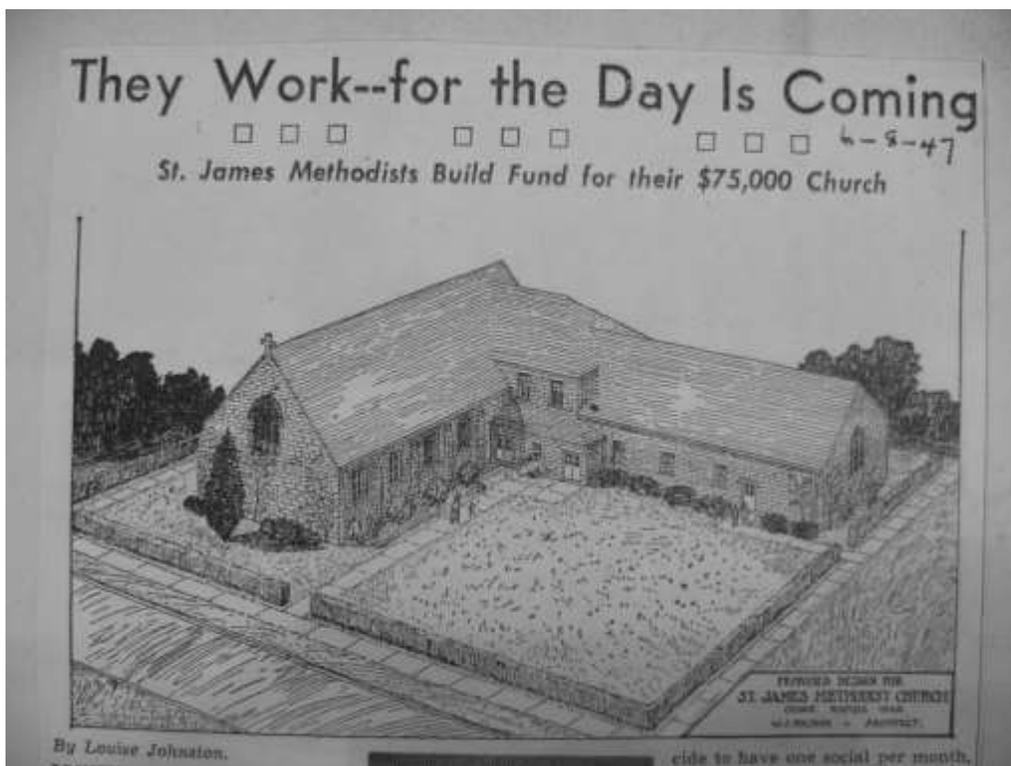


Figure 38. Architect's Rendering of St. James Methodist Church (completed 1952) ("The Work—for the Day is Coming: St. James Methodists Build Fund for their \$75,000 Church," *Cedar Rapids Gazette*, June 8, 1947)

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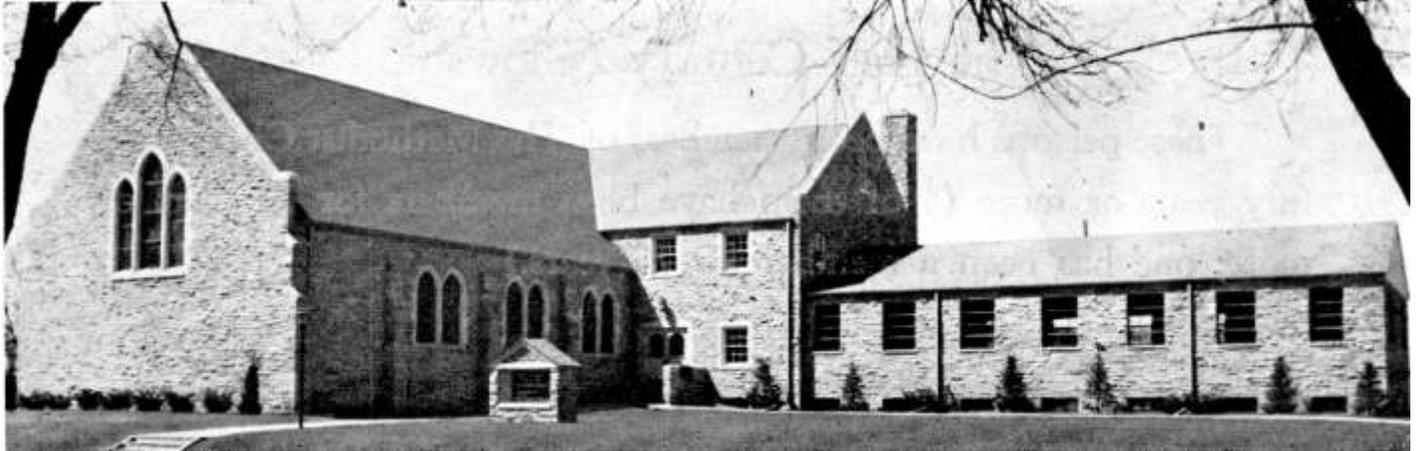


Figure 39. St. James Methodist Church as It Appeared in a 1970 Church Annual (Courtesy of Carl and Mary Koehler History Center, Cedar Rapids)



Figure 40. St. James Methodist Church at 1430 Ellis Blvd NW, January 2013 (Photograph by Abbie Hurlbut, Louis Berger)

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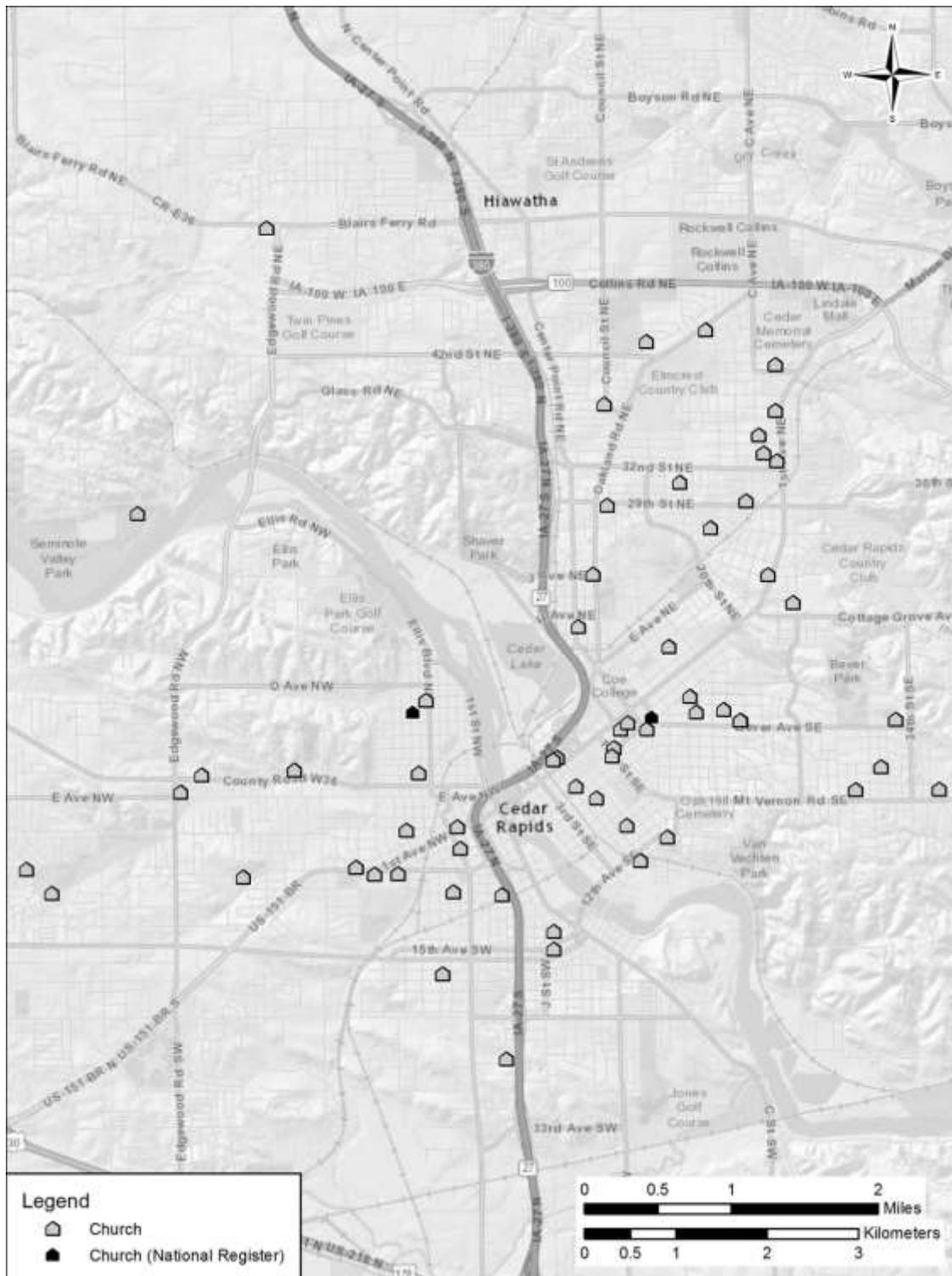


Figure 41. Location of Religious Properties Surveyed in Cedar Rapids (ESRI 2014)