D.C. HISTORIC PRESERVATION REVIEW BOARD
APPLICATION FOR
HISTORIC LANDMARK

APPLICATION TO:

___X_ New Designation
_____Amend a Designation
Summary of Amendments _____
Describe in text.

Property Name First Church of Christ, Scientist
If any part of the interior is being nominated, it must be specifically identified and described in the narrative statements.

Address 1770 Euclid Street, N.W., Washington, D.C. 20009-2836
Include zip code

Square and Lot Number(s) Square 2560, Lot 872 Affected ANC 1-C

Architect (s) Marsh & Peter, E.D. Ryerson

Date of Construction 1912

Date of Major Alteration (s) _____

Architectural Style/Period Neoclassical Revival

Original Use Church Services and Sunday School

Present Use Administrative and Other Church Functions

Property Owner First Church Christ Scientist, Washington, D.C.

Legal Address of Property Owner 1770 Euclid Street, N.W., Washington, D.C. 20009-2836

NAME OF APPLICANT: AdamsMorgan MainStreet Group (AMMG)

(If applicant is an organization, it must submit evidence that among its purposes is the promotion of historic preservation in the District of Columbia. A copy of its charter, articles of incorporation, or by-laws, setting forth-such purpose, will satisfy this requirement.)

Address/Telephone of Applicant(s) P.O. Box 21564, Washington, DC 20009 / (202) 232-1960

Name and Title of Authorized Representative Lisa Duperier, President

Signature Lisa Duperier Date 5-7-08

Signature _____ Date _____

Author of Application and Telephone E.H.T. Traceries, Inc., (202) 393-1199

GENERAL STATEMENT OF SIGNIFICANCE

First Church of Christ, Scientist in Washington, D.C. was built in 1912 and is an excellent example of the Neoclassical Revival style of architecture and a significant illustration of the influence of the City Beautiful movement in the Nation's Capital. Located at the intersections of Columbia Road and Euclid and Champlain Streets in northwest Washington, the church was built to serve as the permanent home for First Church of Christ, Washington, D.C., the first Christian Science church in the area. Organized in 1895, by 1904 the congregation began a campaign to meet the sanctuary and educational program needs of its growing body of believers. Designed by the master architectural firm of Marsh & Peter, with R.E. Ryerson, an adherent and architect in his own right, the grand church served as a religious center for First Church of Christ, Scientist from the beginning of the twentieth century into the beginning of the twenty-first century.

The building is an excellent representation of the Neoclassical style of architecture in the city of Washington and its environs at the beginning of the twentieth century. The church's Neoclassical style recalls classical architecture and its related associations, but with a modern and innovative use of construction and materials. The building form and ornament exhibit a high level of architectural skill: classical elements are employed within a modern architectural design scheme that presents the recognized imagery of substantiality and permanency while constructed, and works to function as a modern building. The commanding presence of the building on a corner lot at the juncture of three streets served to publicize and attract new members in the primarily residential neighborhood and subdivision of the city. The deliberate choice of a classical architectural vocabulary reflected how many branches of Christian Science used architecture to establish a public identity and to promote legitimacy for a new, reformative religion.

The building located at 1770 Euclid Street retains a high degree of integrity of design, workmanship, association, materials, location, feeling, and setting. The church satisfies the National Register requirement that the resource be at least fifty years old, as well as the District of Columbia's requirements that sufficient time has passed to allow for the property's evaluation within its historic context.

First Church of Christ, Scientist was first identified as historically significant in the 1991 *District of Columbia Comprehensive Plan for Historic Preservation: Historic Contexts for the District of Columbia* under the "Religious Institutions and Architecture, 1800-1945 (S5)" theme.[1]

First Church of Christ, Scientist qualifies for landmark status in the District of Columbia because it meets the following criteria as established by the D.C. Historic Preservation Review Board and exemplifies the following historic context for the District of Columbia, as outlined in the 1991 *District of Columbia Comprehensive Plan for Historic Preservation: Historic Contexts for the District of Columbia*:

[1] This document outlined thematic units for the study of historic resources in the District of Columbia and was prepared in part with Federal funds from the U.S. Department of the Interior, National Park Service, under provision of the National Historic Preservation Act of 1966, as amended.

Criterion (b): *History:* They are associated with historical periods, social movements, groups, institutions, achievements, or patterns of growth and change that contributed significantly to the heritage, culture or development of the District of Columbia or the nation;

Criterion (d): *Architecture and Urbanism:* They embody the distinguishing characteristics of architectural styles, building types, or methods of construction, or are expressions of landscape architecture, engineering, or urban planning, siting, or design significant to the appearance and development of the District of Columbia or the nation.

Historic Context S5: *Religious Institutions and Architecture (1800-1945)*

The property also meets the National Register **Criterion A**: *Event* and **Criterion C:** *Design/Construction.*

Although properties owned by religious institutions or used for religious purposes are not ordinarily considered eligible for the National Register, this property qualifies for listing under **Consideration A:** *Religious Properties* because it is an excellent example of the Neoclassical Revival style and because of its historic association with the Christian Science church movement and pattern of growth in the United States.

DESCRIPTION OF PROPERTY

SITE

First Church of Christ, Scientist is located at 1770 Euclid Street, N.W. in northwest Washington, D.C. (Square 2560, Lot 872), oriented to the north. Located east of the intersection of 18th Street and Columbia Road, the crossroads of what is currently known as Adams Morgan, the property faces Unity Park, a small triangular park area formed by the intersections of Columbia Road, Euclid Street, and Champlain Street and known historically as U.S. Reservation 306. This siting adjacent to the park gives it a prominent presence on the major thoroughfare of Columbia Road. The church is also located just outside the eastern edge of the Washington Heights Historic District and near the northeast corner of the Kalorama Triangle Historic District.[2] Directly to the east, across Champlain Street, stands the six-story, 1915 Cortland apartment building located at 1760 Euclid Street, N.W. Adjoining the church property to the south is Lot 875, an 8,558-square-foot, paved parking lot, rectangular in shape, also owned by First Church, Christ Scientist, but separate from the church site. An alley, parallel to 18th Street and extending from Kalorama Road to Columbia Road (with a bend around the church property), measuring approximately 15 feet wide, borders the property to the west. Across the alley to the west, fronting Columbia Road at 1782 Columbia Road, sits a two-story building built in the 1990s by First Church of Christ, Scientist for use as the church's Christian Science Reading Room.

Located at the corner of Euclid and Champlain Streets, the church building is sited at the center of a rectangular-shaped, 21,331-square-foot lot. This corner lot measures 131.8 feet (front) by 150 feet by 142.5 feet (rear), with a 13.4-foot cut-away from the northwest corner of the property where Columbia Road intersects Euclid Street. A grass lawn with mature plantings extends around the north, east, and west sides of the building. The lot slopes downwards from Euclid Street, positioning the rear basement level at grade. A non-original, wrought-iron fence encloses the property to the north, east, and west. The first tier of monumental granite steps which leads to the church entrance from street level is currently outside this fence. On either side of these steps, atop large granite pedestals, stands a tall electric lamp. These ornamental bronze street lamps feature a decorative clawfoot base, a shaft with a running bezant motif, and an ornate capital supporting five globe-shaped luminaries. Visible in early photographs of the building, these lamps most likely date from the church's original construction. At the northwest corner of the property, facing Columbia Road, a non-original painted metal sign box with glass door advertises the church and the times of its Sunday services.

[2] The Washington Heights Historic District was listed in the District of Columbia Inventory of Historic Places in July 27, 2006 (effective September 10, 2006) and listed in the National Register of Historic Places in September 27, 2006. The Kalorama Triangle Historic District was listed in the District of Columbia Inventory of Historic Places in November 8, 1964 (preliminary identification), designated November 22, 1986 (effective April 27, 1987) and listed in the National Register of Historic Places in May 4, 1987. The western portion of Square 2560, across the public alley from the church, is located in the Washington Heights Historic District.

EXTERIOR

First Church of Christ, Scientist is a two-story plus raised basement masonry building constructed in 1912 in a Neoclassical Revival style. The building features compound massing with a cross and square plan, as well as a cross-gable roof, pronounced cornices, and a symmetrical façade with projecting portico. The principal elevations of the building are those of the front (north) and sides (east and west). In contrast, the rear (south) elevation is utilitarian in appearance and exhibits little ornamentation and detailing. The building's historic and structural integrity is well preserved, having undergone few alterations over the years.

The masonry building is set upon a concrete foundation and features a smooth-faced, light-colored, ashlar sandstone base on the three principal elevations and projecting portico.[3] The exterior is clad in gray Norman brick laid in a Flemish-bond pattern. The brick walls have raked mortar joints with wide mortar beds, also gray in color. Semi-glazed, cream-colored terra cotta is used for architectural details including the cornices, and simple relief patterns. On the front and sides of the building, the raised basement is clad in sandstone and features a sandstone ledgement and stringcourse and a regular fenestration pattern of 3/3, double-hung, wood-frame windows. Above the raised basement, nine-light, wood-frame windows with opalescent, double-glazed glass pierce the building walls. These windows are operable, being outfitted with a hopper window at the top. The majority of the windows on the front and sides of the building have raised brick surrounds in a modified Flemish bond that frame the openings. A series of lunettes with vertical muntins, straight masonry sills, and opalescent glass pierce the clerestory level of the sanctuary space.

The building has a cross-gabled roof capped with green ceramic pantiles . A 1912 *Washington Post* article celebrating the church's construction includes a description of the roof with its "Greek pattern of green unglazed tile."[4] Two exterior brick chimneys are located at the rear corners of the building's central block. The chimneys have sandstone cornices and are punctuated by square openings with masonry sills at the top--the openings in the east chimney being vented and the openings in the west chimney being blind. (The same brick used throughout the rest of the building fills the blind openings.)

The principal elevation, facing north, is marked by a substantial sandstone portico projecting from the northern leg of the cross. This portico boasts six colossal Ionic columns. The columns are arranged with two pairs of columns at the center, all framing the three entry openings to the church. The 1912 *Washington Post* article specifies that the building material for the building was Ohio gray canyon sandstone for the "base and front, including the portico with its six long columns."[5] The architrave has restrained decoration with flat discs above each column interspersed with a wavy vertical decoration. Small crosses are engraved in the sunken paneled soffits, one over each entrance. Engraved in the stone frieze are the words "First Church of Christ, Scientist."

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[3] "Foundation Are Completed," *The Washington Post*, Washington, D.C. October 8, 1911, p. C4.
[4] "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.
[5] "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.

Monumental granite stairs with bronze handrails lead to the portico. A study of historic photographs of the building shows that these handrails were added to the entrance circa 1929. Flanking the stairs, large molded and paneled granite blocks exhibit bronze plaques with the church's name, "First Church of Christ Scientist." These plaques also include the hours for the Sunday services and the weekly evening Wednesday meeting, held at 8:00 pm. Set in the stone above the plaque on the east side is a small bronze plaque with the building's street address: "1770." At the top of the stairs, three entrances feature ten-panel double-leaf doors, also of bronze. All door openings feature molded architraves, with the central opening displaying an oversized console. In the wall above each opening are unornamented raised panels. Through the ornate bronze doors are a set of mahogany double-leaf interior doors with multi-light transoms that lead into the church foyer. Each end of the portico is fenced off with a wrought iron gate. Red clay tiles cover floor, with a border of grey brick.

The pedimented gable front is stepped back significantly from the portico and has little embellishment beyond the raked cornice and brick detailing. The tympanum is decorated with a central marble disc with molded terra cotta and brick surround and employs the same gray brick of the building laid in a header-bond pattern. Below the pediment, on both sides, are wide brick pilasters featuring a square relief with an encircled Greek cross. Both the brick square and circle shapes are raised from the pilaster face, defining this element further. Between the pilasters is an unornamented horizontal brick panel demarcated by a terra cotta border.

The square corners of the building's central block are slightly stepped back. These corners are also of gray brick. The northeast and northwest corners feature a terra cotta entablature with pronounced cornice topped by a brick parapet and flat terra cotta cap. Three six-light, wood-frame fixed windows with a hopper window at the top and raised brick surrounds pierce the first story, two on the sides and one at the front, respectfully. The motif of the encircled Greek cross set within a square is repeated on these corners and appears in brick reliefs above each of these windows. Here the relief design is flush with the face of the wall, a slight variation from the pair of raised reliefs on the façade's pediment. 3/3, double-hung, wood-frame windows pierce the sandstone of the raised basement. The grade change of the lot is such that the window openings at the front are smaller and placed higher than those on the side elevations. The northeast corner differs from that of the northwest corner in that it has entrance stairs to access the basement. This entrance is gated and caged with a non-original metal fence. A cornerstone inscribed with the year "1912" is also located at the northeast corner of building.

The west elevation of the building is defined by a full two-story round arched window opening with a terra cotta surround. The multi-light, wood-frame, fixed window with opalescent glass and a terra cotta sill features a surround made of brick laid out in a modified Flemish bond arching around the window. Beneath this main window are three nine-light wood frame windows with raised brick surrounds. Three unadorned terra cotta panels are set in the brick above the windows. Wide brick pilasters rise from the base to the cornices above. The pilasters at the first and second stories feature recessed brick panels with slightly smaller window openings at the first story. Nine-light, wood-frame fixed windows with straight masonry sills are set within the openings. Above the openings, an encircled cross relief is set into the brick, and is the same design found on the east and west wings. Slightly narrower pilasters rise from the cornice to the open pedimented gable. As in the front elevation, the pediment has a raked cornice and brick

detailing. Brickwork below features brick laid in header bond pattern. At the basement level, five window openings pierce the sandstone base, all with non-original security bars and screens.

The east elevation of the building is identical in massing, fenestration, and ornamentation to the west elevation, except for a set of stairs located at the building's southeast corner providing access to the sub-basement from grade. This entrance, accessed from Champlain Street via a concrete sidewalk is gated with a metal security fence. The double-leaf door with a multi-light transom has terra cotta trim.

The rear (south) elevation of the building is simpler in design with less detail and ornamentation. Compared to the other elevations, this rear portion of the building reads as less refined and more functional. While the principal elevations feature a sandstone base, the rear elevation is clad entirely in gray brick. This brick is laid in a Flemish bond pattern as seen throughout the rest of the building. An unadorned bandcourse of terra cotta tile demarcates the basement level from the upper floors. Roof access to this portion of the building is provided by narrow open metal stairs which lead onto the gable roof and the flat roofs of the sides.

In contrast to the two side elevations which feature a two-story, round-arch, multi-light window and symmetrical fenestration, the rear elevation presents a variation on the cross in square massing. Here, the leg of the cross is presented as a blank, utilitarian feature and lacks the upper story projections critical to the composition of the main elevation. A series of windows are placed at the first and second stories to serve interior functions, most being 4/4, double-hung, wood-frame windows with straight masonry sills. A double, wood-frame window with tripartite transom is located at the southwest corner of the rear elevation, along with a band of three wood-frame windows with tripartite transom centered at the second story on the rear west-facing side of the building. The raised basement at this south elevation is pierced with six symmetrically-placed window openings, the farthest one to the east being lower in the wall. These 4/4, double-hung, wood-frame windows have splayed lintels in soldier pattern and straight masonry sills. All the window openings have non-original metal security bars and screens. Granite steps lead to the sub-basement level from the east, where a door provides access to the building's mechanical equipment and storage rooms. At this level, three window openings pierce the wall. The stair opening is enclosed by a chain-link fence and is covered by a metal grill.

INTERIOR

The building's front entrance leads into a large foyer that extends across the building's width. On either end of the foyer, flights of stairs with ornamental cast-iron newels and mahogany banisters and railings lead to the gallery and basement levels. Original brass lighting fixtures with opalescent glass lamps hang from the foyer's barrel-vaulted ceiling. Tiles of rose-colored marble cover the floor. The crown molding has both leaf and dart and egg and dart motifs. Original mahogany pamphlet cases, inscribed with the words "Christian Science Literature / Free" hang on either side of the entrance. Encircled crosses are inscribed in the case ends.

Three sets of double-leaf wood doors lead from the foyer into the large auditorium and the dominant feature of the building's interior. Greek-cross in shape, the auditorium has a cross-vaulted ceiling. This large, dome-like feature which extends across the whole auditorium is not

evident on the exterior. The space is marked by simplicity and spare classical ornament. The south wall of the auditorium is composed of a large, arched, recessed panel where the organ loft opens onto the auditorium and which is filled with organ pipes. The platform and readers' desk are located at the center of the south side of the auditorium and form the focal point from where the aisles and pews radiate. To the east of the platform, the small organ console sits unobtrusively. Enormous rounded windows on the east and west sides, as well as lunette windows at the clerestory level, illuminate the space with a soft light filtered through the opalescent glass. Large, hanging brass and opalescent glass lighting fixtures also provide light for the room. Galleries overlooking the space below are located on the east, west, and north sides of the auditorium. According to a 1912 *Washington Post* article describing the new church building, the auditorium and galleries had a seating capacity of 1,200.[6] The auditorium retains much of the original detailing and furnishing, including mahogany pews and oak parquet flooring. Doors on either side of the platform lead to the rear office space and organ loft. When built, the church also had a conservatory "on the main floor to house plants and flowers for decorating purposes."[7]

The second floor of the rear block, beyond the auditorium, contains support space, including the music room, small bathroom, and offices. Original five-panel mahogany doors, with original moldings and trim, remain. The large organ and pipes are located at this level.

Below the auditorium, the basement level of the building contains a large Sunday School room with a seating capacity of 700.[8] The level also includes office space, a "literature Room", an usher's room, a cloakroom, retiring rooms, a nursery, and a bathroom. A band of three large interior windows separate the Sunday School room from an office and the front foyer, respectfully. These six-light, fixed, wood-frame windows with tripartite transom are fixed with opalescent glass. The basement's front foyer, accessed from stairs on either end, lead to the entrance foyer above. As above, the foyer features a rose-colored marble floor, original moldings, and mahogany furnishings. A pair of ceramic water fountains, exhibiting a dolphin motif, hangs on the north wall on either side of the coatroom.

Stairs located at the rear southeast corner of the building lead to the sub-basement. This area houses the building's mechanical equipment, furnace, and storage space. The sub-basement may also be accessed by exterior stairs located along the rear of the building.

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[6] "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.

[7] According to the Washington Post article: "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6, we know that the church had a conservatory, but not its location.

[8] "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.

STATEMENT OF HISTORIC CONTEXT

The Christian Science Movement

The story behind First Church of Christ, Scientist begins with the Christian Science movement. The foundation for Christian Science was laid in 1866 when Mary Baker Eddy, a devout Congregationalist residing in Lynn, Massachusetts, experienced an immediate healing from injuries sustained in a serious accident after reading and contemplating an account of healing in the Bible.[9] This was a transformational moment for Eddy and caused her to study and contemplate what she termed "divine metaphysics." In 1875 Eddy presented her ideas on spirituality and healing in the publication of *Science and Health with Key to the Scriptures* and, in 1879 in Boston, Massachusetts, she founded The First Church of Christ, Scientist, also known as The Mother Church.[10] The Original Mother Church is a Romanesque Revival church constructed in granite in 1894. It was designed to seat 1000 people but was quickly outgrown and a domed extension was completed in 1906 to accommodate nearly 3000 people.[11] In 1908, the daily newspaper *The Christian Science Monitor* was founded by Eddy.

Eddy's *Church Manual of The First Church of Christ Scientist, in Boston, Massachusetts* explains the requirements for organizing and governing a branch church. The *Manual* clearly states that "The Mother Church stands alone; it occupies a position that no other church can fill."[12] A branch church of the Mother Church is an individual church with it own form of governance . Branch churches of the Mother Church take the title of "First Church of Christ, Scientist", and, when more than one church is established in the same place, "Second Church of Christ, Scientist" and so on. To organize a branch church of The First Church of Christ, Scientist, Boston, Massachusetts, the proposed branch church must have "sixteen loyal Christian Scientists, four of whom are members of The Mother Church" and at least one active and approved practitioner. Each branch church has its own government and The Mother Church has no general official control of any branch church. This organization results in significant autonomy for the individual branch churches allowing them to carry out their local ministry and determining their own by-laws.[13] However, the strong bonds among branch churches and The Mother Church are the direct result of the *Church Manual* as the sole authoritative source. In addition to the *Manual*, Christian Science texts include the Bible, *Science and Health with Key to the Scriptures*, and other works by Eddy. Members are directed to only consult these works "for self-instruction in Christian Science, and for teaching and practicing metaphysical healing."[14]

While other Protestant denominations typically have ordained clergy, each Christian Science branch church elects its own Board of Directors, Readers and officers. Two readers are elected who conduct the formal services. The activities of the Christian Scientists include the Sunday morning service where the Lesson-Sermon is presented, Sunday School for members up to age twenty, and a Wednesday evening meeting to read scripture and share experiences and remarks

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[9] Milton Grigg, "A Guide for Planning Buildings for Christian Science," *AIA Journal*, vol. XL, no. 4, October 1963, p. 92.
[10] About the Church of Christ, Scientist. www.churchofchristscientist.org, accessed 2/27/2008.
[11] About the Church of Christ, Scientist. www.churchofchristscientist.org, accessed 2/27/2008.
[12] Mary Baker Eddy, *Church Manual of The First Church of Christ Scientist, in Boston, Mass*., p. 71.
[13] Mary Baker Eddy, *Church Manual of The First Church of Christ Scientist, in Boston, Mass*., p. 70.
[14] Mary Baker Eddy, *Church Manual of The First Church of Christ Scientist, in Boston, Mass*., p. 34.

on Christian Science.[15]

The *Manual* also directs each branch to have a Reading Room, with the option of two branch churches uniting their Reading Rooms. The Reading Room holds materials related to Christian Science including *Science and Health with Key to the Scriptures*, other writings by Mary Baker Eddy, the Bible, and literature published by The Christian Science Publishing Society.[16] The Reading Rooms are not always located adjacent to a church and are often found in business districts, in a storefront or other commercial building.[17] They are typically arranged to encourage contemplation and reflection.

Christian Science in Washington, DC

Within a few years of the formal organization of Christian Science, Eddy's impact was extending well beyond Massachusetts and New England. The spreading of the beliefs and tenets of Christian Science through her texts led to a rapid growth of the Christian Science movement in the ensuing years. In 1882 Mary Baker Eddy gave a series of lectures in Washington, D.C. Cards were distributed to the general public inviting them to a course of fourteen evening lectures lasting three hours each and held in the parlor of the boarding house where she and her husband lodged during their Washington visit.[18]

Inspired by her lectures and teachings, a group of Washingtonians formally organized the First Church of Christ, Scientist, in Washington, D.C., in 1895 after holding informal readings at the residences of some of the early members. The first members met at Willard Hall during their first winter before moving to the Scottish Rite Temple at 1020 G Street, NW. In 1896 First Church of Christ, Scientist, opened the first Reading Room in Washington, D.C. The growth of Christian Science continued and Second Church of Christ, Scientist, was organized in 1899. In 1904, the members of First Church of Christ, Scientist held services at a church they had purchased located at 15th and R Streets, NW, until initiating their own building campaign for the church now located at 1770 Euclid Street, NW.[19]

The Christian Science presence continued to grow in Washington, D.C., when The Mother Church opened the editorial offices of *The Christian Science Monitor* in 1909. Several branch churches organized and established themselves throughout the District of Columbia in subsequent years. This included Second Church of Christ, Scientist (1899)[20], Third Church of Christ, Scientist (1918), Fourth Church of Christ, Scientist (1919), Fifth Church of Christ,

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[15] Milton Grigg, "A Guide for Planning Buildings for Christian Science," *AIA Journal*, vol. XL, no. 4, October 1963, p. 94.
[16] Mary Baker Eddy, *Church Manual of The First Church of Christ Scientist, in Boston, Mass*., p. 64.
[17] Milton Grigg, "A Guide for Planning Buildings for Christian Science," *AIA Journal*, vol. XL, no. 4, October 1963, p. 96.
[18] Christian Science Committee on Publication, Washington, D.C. "Christian Science in Washington, D.C.: An Historical Sketch." Manuscript at the Historical Society of Washington, D.C.
[19] Ann Hutchinson, "Steeples and Domes: Churches of Washington, D.C." Manuscript, 1981. Historical Society of Washington, D.C.
[20] Second Church of Christ, Scientist temporarily disbands in 1905, before reorganizing again in 1913. Later, in the 1970s, Second Church moved to Maryland, setting aside its District of Columbia charter and reorganizing as First Church of Christ, Scientist, Clinton, Maryland.

Scientist (1941), Sixth Church of Christ, Scientist (1947), Seventh Church of Christ, Scientist (1949), and Eighth Church of Christ, Scientist (1950). Over the years some of the churches have disbanded or moved outside the District.

History of First Church of Christ, Scientist, Washington, D.C.

First Church of Christ, Scientist was established in Washington, D.C. at the end of the nineteenth century, when the Christian Science movement was growing rapidly and expanding across the Unites States and abroad.[21] In 1895, a *Washington Post* article accounts that there were "nearly three hundred Christian Science churches, and over two hundred and fifty thousand adherents of the religion, in the United States and Canada." Additionally, the article reports that the Christian Science religion had spread internationally to several countries around the world by this time. According to church records, the first instance of Christian Scientists meeting together in Washington, D.C. is dated March 17, 1895.[22] At this time, a group of Washington residents began holding informal readings in private residences, and soon grew large enough to meet the requirements in order to organize into a branch church. In order to help establish the branch church, Mary Baker Eddy, the founder of Christian Science, sent two well-known practitioners and teachers, Captain John F. Linscott and his wife, Ellen Brown Linscott, to the Nation's Capital.

First Church of Christ, Scientist, Washington, D.C. was formally organized in October of 1895 in the Linscotts' home at 1511 20th, N.W. and held services during that winter at Willard Hall at F and 14th Street, N.W.[23] Originally from Boston, the Linscotts moved to Washington, D.C. from Chicago, where they were instrumental in establishing other Christian Science branch churches in the capital city. Before Chicago, the Linscotts spent time teaching Christian Science principals in St. Louis, Cincinnati, and Denver.[24] The Linscotts, continuing their active role in the church, became the first official readers of this branch. In the spring of 1896, the church moved to the Scottish Rite Temple at 1020 G Street, N.W. That same year, First Church of Christ, Scientist opened the first Christian Science Reading Room in Washington, D.C. Located on H Street, N.W. near 15th Street, N.W., the Reading Room later moved to the newly constructed Bond Building at 14th Street and New York Avenue, N.W.

By 1903, First Church of Christ, Scientist had grown large enough that its members began looking for a church building of their own. In a *Washington Post* letter regarding the construction of Christian Science churches in various cities, Mrs. Linscott writes: "The National Capital cannot boast of one as yet, but the First Church of Christ, Scientist...is rapidly increasing in

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[21] Carol Norton, "Christian Science," *The Washington Post*, Washington, D.C., March 3, 1895, p. 17.
[22] Kit Kosakowski, member of First Church of Christ, Scientist, Washington, D.C. "Response to Historical Questions," received February 27, 2008.
[23] This building is no longer extant.
[24] Before studying Christian Science, Mrs. Linscott was a public speaker and lecturer, as well as a student of homeopathy. Captain Linscott served as a soldier in the Civil War and then on detached service in Washington as Assistant Quartermaster, before taking up the study of Christian Science. He also lectured for the Woman's Christian Temperance Union. ("Disciples of Healing," *The Washington Post*, Washington, D.C., January 5, 1896, p. 13.)

numbers, so we may look forward to having, at no distant date, a church home of our own in this city."[25] However, it would be a few more years until this statement was realized.

Instead of constructing a new building, the members soon purchased St. Paul's Methodist Church located at 15th and R Streets, N.W. and held their first service there on February 28, 1904. Although this building was large enough to hold 450 people, the need for a larger space soon prompted the members to form a building committee comprised of nine people. Charged with determining the "feasibility and cost of expanding the existing edifice at 15th and R Streets, N.W.," the First Church Building Committee included Mr. Edwin D. Ryerson, an architect, Mr. Talcot, a consulting engineer, and Mr. Rhodes, a real estate realtor.[26] Early plans for the building campaign included the purchase of additional property to the north and east of the building, on 15th Street, N.W. and R Street, N.W., respectfully. However, the project proved too complicated and expensive and the Building Committee turned to the idea of constructing an entirely new building.

Location was a critical factor in determining where to build the church. According to church records, "one of the most important criteria was the ease with which people could travel to church services" and "another consideration was that of locating in a growing and popular section of the City which would likely remain permanently a thoroughly good residence section."[27] As a result, the Building Committee chose three sites near the intersection of 18th Street and Columbia Road. Just outside the city boundaries at the time, this strategic location was near enough to downtown, and, more importantly, was situated where two of the city's streetcar lines met. Traveling to this section of the city would mean paying only one streetcar fare. The first site was located at the northwest corner of Columbia and Ontario Roads and measured 16,600 square feet. The second site was located on the north side of Columbia Road, immediately west of where the current Imperial Apartment building stands, measured 15,800 square feet. The third site, located at the southwest corner of Columbia Road and Champlain Avenue, was the largest of the three, measuring approximately 21,327 square feet.[28] In December of 1909, the church purchased this third corner property which consisted of three lots.

This property was located in the area historically known as Meridian Hill. At the time, the City of Washington underwent rapid expansion as new subdivisions were planned north of Boundary Street, N.W. (renamed Florida Avenue in 1890), which was first served by the streetcar in 1892. As planned by Pierre L'Enfant, Boundary Street was the border between what was then Washington City and Washington County.[29] This area included many speculative row house construction projects and the prospect for much residential growth. With the support of easily accessible and affordable public transportation, this late-nineteenth-century streetcar suburb was viewed as an ideal place for a church to establish a permanent home.

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[25] Ellen Brown Linscott, "Christian Science Churches," *The Washington Post*, Washington, D.C., February 16, 1898, p. 5.
[26] Kit Kosakowski, member of First Church of Christ, Scientist, Washington, D.C. "Response to Historical Questions," received February 27, 2008, p. 1.
[27] Kosakowski, p. 1.
[28] Kosakowski, p. 1.
[29] EHT Traceries, Inc., *Washington Heights Historic District*, National Register of Historic Places Registration Form, Washington, D.C., 2007, Section No. 8, p. 47.

Once the site was selected, the committee began addressing the design of the building and supervising the drawing of plans. As the permanent home of First Church of Christ, Scientist, and the first edifice constructed in Washington, D.C. by Christian Scientists, the size, design, and overall visual impact of the building were important. Part of the design criteria included a main auditorium large for 900 people, gallery space to seat 200 people, and a Sunday School room large enough for 750 people. In addition, plans for the building included the latest heating, ventilation, and lighting systems so as to be a thoroughly "modern church structure…embody[ing] many of the latest ideas of the Christian Science churches recently constructed."[30]

The building's conceptual design, presented by Mr. Reyerson, included the following description:

> It was designed to have the exterior of the building of gray mottled bricks with semi-glazed cream terra cotta trimmings, Georgia marble portico with broad granite steps leading thereto, a clerestory with side light to auditorium which would aid materially in lighting and ventilating the Church, and a red tile roof.
>
> The interior as planned is to have a vaulted plaster ceiling over auditorium, a generous foyer both on main floor and on the Sunday School floor, rooms for Readers, Board of Trustees, Clerk, Ushers and Library, a generous cloak room and adequate toilet facilities, conveniently arranged and located on the Sunday School floor, a modern heating and ventilating system and an ideal scheme of artificial lighting to take care of the evening services.[31]

The architect selected for the project was the well-established Washington firm of Marsh & Peter, Mr. Ryerson's firm, and the builder was the Boyles-Robertson Construction Company.[32] Early plans for the church structure specified that the building was to be built of marble, brick, and steel.[33] However, according to the original building permit, the building was to be built of brick, steel, and concrete with a limestone front at a cost of $116,000.[34] Later accounts of the building construction described plans for the exterior walls to be gray canyon sandstone and gray granite and to cost, when completed and furnished, more than $150,000. By October of 1911, the foundations for the building were completed and the cornerstone of the church was laid on October 15, 1911.[35]

The first service was held in the new building on October 7, 1912. At that time, the building was lauded in the Washington Post as "one of the most complete church edifices in the city, being equipped with the latest improvements."[36] As constructed, the building was built of gray brick

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[30] "New Home for Church," *The Washington Post*, Washington, D.C., December 9, 1909, p. 18.
[31] Kosakowski, p. 2.
[32] Kosakowski, p. 2.
[33] "Scientists to Build," *The Washington Post*, Washington, D.C., June 11, 1911, p. C3.
[34] D.C. Building Permit #5958, June 21, 1911.
[35] "Foundation Are Completed," *The Washington Post*, Washington, D.C. October 8, 1911, p. C4.
[36] "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.

and featured a base and front of Ohio gray canyon sandstone, as well as a large sandstone portico with six Ionic columns.[37] The building boasted a large auditorium in the shape of a Greek cross and, along with the galleries, had a seating capacity for 1,200. Building materials and furnishings included pews and furnishing of mahogany, an oak parquetry floor, and bases of Tennessee marble. One of the main features of the church was the impressive organ with its 1,800 pipes. Equipped with a five-horse-power blower, chimes, and an echo organ, the organ was state of the art and cost $15,000.[38] As befitting such a musical instrument, the acoustic properties of the church were excellent. Windows of opalescent glass were used throughout the building and were double-glazed to keep sounds out from the street. In addition, the building featured a new system of artificial light, as well as an innovative forced air heating system that drew air from the outside, heated it, and then forced it throughout building. This same system was used in summer to cool the building.[39]

On July 14, 1918, First Church of Christ, Scientist dedicated its building with much celebration and appropriate services.[40] Christian Science churches are not formally dedicated until they are entirely free of debt, so it is noteworthy that the church took less than six years to complete payment for the church property and building. Over the next few decades, the congregation prospered and continued to grow.[41] Its prominent location made the church a focal point for the community. In time, several of its members branched off to organize other branch churches to serve other areas of the city.[42] In 1918, Third Church of Christ, Scientist organized, with Fourth Church of Christ, Scientist organizing the following year. The growth of Christian Science in the city continued into the 1940s, when Fifth Church of Christ, Scientist organized and began holding services in 1941, followed by the organization of Sixth Church of Christ, Scientist in 1947. These branch churches, however, for various reasons, did not undertake a large building campaign in the city to the scale and magnitude of First Church of Christ, Scientist and First Church's building. The church at 1770 Euclid Street became the dominant building and symbol of the Christian Science movement in Washington in the first half of the twentieth century until the late 1960s when Third Church of Christ, Scientist built a modernist church, designed by Araldo Cossutta of I.M. Pei & Associates, at the highly visible corner of 16th and K Streets in downtown Washington, D.C.

From the turn of the century through the 1940s, the neighborhood around the church rapidly grew as residential and commercial development increased. Large apartment buildings and various commercial buildings sprang up, especially concentrated along Columbia Road and 18th Street. While some of the larger, luxury apartment buildings became the residences of a number of Washington's elite and professionals, the modest apartment buildings were home to middle-

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[37] "Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.
[38] "Christian Science Services," *The Washington Post*, October 7, 1912, p. 12.
[39] Christian Science Church Starts Worship in New Building Today," *The Washington Post*, Washington, D.C., October 6, 1912, E6.
[40] "Dedicate New Church," *The Washington Post*, July 15, 1918, p. 7.
[41] In 1921, the First Church of Christ, Scientist reading room moved to the International building at 1319 F Street, N.W. from its location at 1786 Columbia Road in order to utilize larger space and better facilities. ("Christian Scientists Move," *The Washington Post*, November 6, 1921, p. 42.)
[42] Office of the Christian Science Committee on Publication, *Christian Science in Washington, D.C.: An Historical Sketch*, Prepared for the Columbia Historical Society, Washington, D.C., 1982, p. 11.

class and working-class residents. Along with the previous residential row house developments of the late nineteenth century, the mix of apartment buildings types secured the diversity of the neighborhood. In addition, the advent of the automobile physically affected the area in the 1920s as private garages were built along the alleys, and large public garages and service stations were constructed on the minor streets near 18th Street.[43]

The neighborhood around First Church of Christ, Scientist began to decline in the 1940s and 1950s. The area's white middle-class residents began relocating to the suburbs in great numbers. The neighborhood's demographics changed as lower-income blacks and other ethnic groups moved into the neighborhood left empty by the fleeing white residents. By the 1960s, the neighborhood had fallen into decay and a sweeping urban renewal plan was proposed for the area, similar to that carried out in Southwest Washington, D.C. where a large percentage of the buildings were demolished and residents were displaced. Ultimately, this project, known as the Adams-Morgan Urban Renewal project, was rejected by the National Capital Planning Commission in 1965 with the reasoning that "it was not in the public interest."[44]

By the mid 1970s, with the federal urban renewal project abandoned, the damage caused by the Washington, D.C. 1968 riots still fresh, and improvement in the area stagnated, church members of First Church considered selling their church building and relocating the branch to a more desirable neighborhood. In 1974, the building was put on the market for $950,000.[45] However, the members elected to remain in the neighborhood and instead embarked on the development of several community outreach programs. At this time, the church purchased a run-down, three-story apartment building to the west of their property, across the alley, with plans to demolish the building and build a new building for their Reading Room. However, once the building was razed, the church decided to keep the open space for additional parking.

During this time, new ethnic groups, including a large number of Hispanics, moved to the area. This population so increased that, in 1967, First Church began a monthly Sunday service in Spanish as part of community outreach initiatives. In 1973, this service switched to weekly, preceding the regular 11:00am service which was still in English. In addition, neighborhood children enrolled in the church's Sunday School program. Eventually, First Church built a two-story building across the alley, to the west at 1782 Columbia Road, for their new Christian Science Reading Room.

In recent years, with the renewed interest in city living, the neighborhood has slowly improved and is currently undergoing a major revitalization. The restoration of row houses and construction of large-scale condominium and commercial development are turning the area into a diverse multi-cultural district and an urban destination within the city. Currently, the congregation of First Church is unable to maintain the operations of such a large property and have moved their functions to the adjacent Christian Science Reading Room. The church property is no longer used by the First Church congregation and the building is vacant.

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[43] Information in this section was gleaned from the following source: EHT Traceries, Inc., *Washington Heights Historic District*, National Register of Historic Places Registration Form, Washington, D.C., 2007, Section Nos. 7, 8, p. 9, 45.
[44] "NCPC Kills Renewal for NW Section," *The Washington Post*, Washington, D.C., February 5, 1965.
[45] "'For Sale' is Out," *The Washington Post* Advertisement, July 5, 1974, p. F10.

Christian Science and the Classical Style of Architecture

The Mother Church of the Christian Science movement, the First Church of Christ Scientist, in Boston Massachusetts, was built in 1895. Its construction marked a period of unprecedented growth for the movement which lasted into the early 1930s. During this time, over two thousand branch churches of the Mother Church were built.[46] Christian Scientists saw these new churches buildings as essential to their program requirements, as well as physical expressions of their religious and civic values. In addition, these values reflected larger American social and political ideals of the time, as described in the writings of an early twentieth-century Christian Science teacher: "Christian Science stands in every community for pure government, social purity, honest popular elections, business integrity, the purification of literature and journalism, and the elevation of the state."[47] Although Mrs. Eddy and then, later, the Mother Church leadership, did not mandate a specific style for branch churches, many individual churches chose the classical style.

A new American-based religion, often misunderstood by its challenging theology that promised physical healing through prayer with an emphasis on the individual, was alienated from other more established denominations as well as the medical establishment. As a result, the Christian Science movement needed to consider not only the functional aspects of their church needs, but were concerned as to the public face of their church and its buildings. Combined with rapid growth, the new church sought to establish itself as an institution that expressed respectability, authority, and prestige. Scholar Paul Eli Ivy identified a trend and process whereby Christian Scientists consciously selected a classical architectural style for their church buildings which would present a unified, impressive, and authoritative public face and "advertise a healing gospel that would unite humanity."[48]

Although there was no overall dictum or even expectation for the style of new church buildings, by the early twentieth-century, many of the urban Christian Science congregations began to adopt the classical style for their new church buildings.[49] These individual denominations were often located in fashionable residential districts or growing areas of the city-- areas with a large number of members and which were positioned so as top easily attract new members from the middle class. These branch churches often employed a central-plan building with pedimented portico often made of materials such as marble or terra cotta. The buildings frequently had a low dome over an auditorium space. Typically three to five doors provided access to the interior, often designed with large foyers and a large amphitheater, emphasizing the church as a gathering space and the "unity and intimacy of worship rather than hierarchy." Although classical detailing was used, this was less elaborate than the interior of other Protestant denominations.[50]

Many cities in the United States, such as Chicago (First Church, 1897; Second Church, 1901), New York City (First Church, 1903; Second Church, 1901; Third Church, 1923), St. Joseph, Missouri(First Church, 1907), Philadelphia (First Church, 1910), Providence (First Church,

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[46] Paul Eli Ivey, *Prayers in Stone: Christian Science Architecture in the United States, 1894-1930*, Urbana and Chicago, Illinois: University of Illinois Press, 1999, p. 6.
[47]Paul Eli Ivey, p.8.
[48]Paul Eli Ivey, p. 122.
[49] Paul Eli Ivey, p. 162.
[50] Paul Eli Ivey, p. 122.

1906-13), soon boasted impressive and imposing branch churches, the more impressive ones constructed in a classical vocabulary, that received great amounts of press among the public and architectural world. In particular, Chicago experienced an extraordinary period of growth between the years 1893 and 1910, when eight Christ Scientist church buildings were built.[51] These buildings clearly illustrate the influence of the "White City" of the World's Columbian Exposition of 1893 and the City Beautiful movement. In time, Christian Science became known for its unified approach to architecture in the beginning of the twentieth century, especially in urban locales.

At the beginning of the twentieth century, Christian Scientist often hired prominent architectural firms to design and build their branch churches, especially in urban environments with central locations. For instance, as the architectural firms of Carrere and Hastings (First Church, New York,1903; First Church, Philadelphia, 1910) and Solon Spencer Beman (First Church, Chicago, 1897; Second Church, Chicago, 1901; Fifth Church, Chicago, 1904) who later converted to Christian Science and designed several buildings in the World's Columbian Exposition, was known as the architect of the planned Pullman community and adjacent factory complex, the nation's first planned company town, and Grand Central Station in Chicago, built several Christian Science branch churches around the nation, including Wisconsin, Iowa, Oregon, Michigan, Colorado.[52]

Classical Style of Architecture and First Church of Christ Scientist, Washington, D.C.

That the members of Washington, D.C.'s First Church of Christ, Scientist deliberately chose to design their church in the classical style reveals a similar trend in presenting themselves to the public with the associated social, moral, religious values of Christian Science in the United States. The choice to purchase lots and build their first church in Washington in a streetcar subdivision reveals the members' interest in being located in a growing, easily accessible area of the city. In addition, the decision to buy the corner lot at the intersections of Columbia Road, Euclid, and Champlain Streets, made the prominent building visible from several directions, primarily the north, east, and west sides. Just outside the city boundaries, the area was rapidly growing and contained a largely middle class configuration. As befitting an early movement, the institutionalization of Christian Science ideals, as well as defining their religious and civil values, was important to the denomination. As a result, the Neoclassical style of architecture was selected to lend a substantiality and permanency to the building and the church.
The building's design presents classical elements within an essentially modern architectural scheme. Although not exhibiting a dome, the large portico with colossal Ionic columns presents a classical temple front. The white color of the building materials (primarily seen in the brick, terra cotta, and sandstone) recalls the City Beautiful movement in Washington, D.C. and the architectural influence of the White City on architectural of the early twentieth century. Further, the white color presented a pristine, sanitized, image, appropriate for a building dedicated to

[51] Paul Eli Ivey, p. 163.
[52] Titus M. Karlowicz, "Chicago Churches and Synagogues by George Land, Algimantas Kezys," *The Journal of the Society of Architectural Historians*, Vol. 41, No. 2 (May, 1982): 165.; Ivey, Paul Eli, *Prayers in Stone: Christian Science Architecture in the United States, 1894-1930*, Urbana and Chicago, Illinois: University of Illinois Press (May 1982): 146.

teaching and healing. The building exhibits a simple, rational articulation with little embellishment and minimal use of religious motifs, save for the Greek cross motif that is employed in several places throughout the building. Overall, the building presents a very geometric and symmetrical image, especially with the defined window surrounds. The auditorium space, in contrast to the interiors of mainstream Protestant denomination church buildings, is not very detailed. Instead, it is a sparse open space following the rules of classical proportion but not following the penchant for religious ornamentation. The use of modern heating and ventilation system, with artificial lighting, reveals attention to new technologies. In addition, the auditorium's steel structure was considered quite modern at the time and the plan to use six massive columns supporting the roof of the building was noted in a 1911 article: "These columns will support the heavy roof. Ordinarily, pillars of this kind are not required to act as material supports."[53]

Neoclassical Revival Style of Architecture

The Neoclassical Revival style emerged in the United States near the end of the nineteenth century and continued to be popular through the first decades of the twentieth century. The style grew in popularity after the 1893 World's Columbian Exposition held in Chicago drew attention and publicity to classical principals for architecture based on symmetry and balance. Conceived as the celebration of the 400th anniversary of Columbus' landing in the New World, the Exposition embraced Beaux-Arts principals of design. The chosen style for what would be coined the "White City" was inspired by the teachings of the *Ecole des Beaux-Arts* in Paris which emphasized the use of classical massing, vocabulary, and materials, and greatly influenced architects across the country.[54]

The Neoclassical Revival style may be initially identified by its use of classical Greek and Roman architectural elements, such as large prominent columns, pediments, and round arches. Balanced in overall design and massing, Neoclassical Revival architecture often employs symmetrical fenestration and subtle details. Buildings reflecting this style frequently reflect the influence of Green and Roman temple design with a dominant feature of the pedimented portico. Its use of light colored materials, such as limestone, and marble, (from which the term "The White City" was coined) was a major departure from the dark red brick used in the Victorian period. Similar to the earlier Greek Revival style, the more rational Neoclassical Revival style differs by its use of elaborate classical detail, employing masonry at a more massive scale to project the feeling of permanency. Representing an appearance of strength and stability, the architectural style became particularly popular for government, commercial and institutional buildings, especially libraries, banks, museums, and institutions of learning.

Architect: Marsh & Peter

First Church of Christ, Scientist in Washington, D.C. was constructed in 1912 on Square 2560,

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[53] "Scientists to Build," *The Washington Post*. Washington, D.C., June 11, 1911, p. C3.
[54] Information in this section is gleaned from the following source: EHT Traceries, Inc. *Washington Heights Historic District*, National Register of Historic Places Registration Form, Washington, D.C., 2007.

according to the designs of the well-established architectural firm of Marsh & Peter. One of the city's most prominent architectural firms during the first two decades of the twentieth century, March & Peter was best known for its residential and public school commissions, including several important institutional and office buildings.

William Johnston Marsh (1863-1926) and Walter Gibson Peter (1869-1945) established the architectural firm of Marsh & Peter in 1898. Both architects were born in Washington, D.C. and likely met while working at the well-known architectural firm of Hornblower & Marshall. The firm remained in business until the death of Marsh in 1926, although Peter continued to practice architecture. Marsh & Peter have several notable commissions to their credit in Washington, D.C., Maryland, Virginia, West Virginia. The firm generally designed in the neo-Georgian and Beaux-Arts styles, with a fully articulated architectural expression.

William J. Marsh attended D.C. public schools and, subsequently, studied under private instructors in Boston, as well as with the artist E.C. Messer in Washington, D.C. Marsh gained experience in architecture and construction in the offices of Hornblower & Marshall where he served as the head draftsman for eight years. Marsh was a member of the Cosmos Club, the Washington Architecture Club, the Washington Chapter of the American Institute of Architects and, in 1895, was made a fellow of the American Institute of Architects.

Walter G. Peter was born into a prominent Washington family who were descendents of Thomas Peter, a Scottish tobacco merchant, and Martha Parke Custis (1777-1854), granddaughter of Martha Washington (1732-1802).[55] After he graduated from the Massachusetts Institute of Technology in 1890 where he studied architecture, Peter worked in the offices of Smithmeyer & Pelz, A.B. Bibb, and, later, Hornblower & Marshall. In 1889, Peter joined with Marsh to form their own architectural practice, Peter being the junior member of the firm. Peter was a member of the Chevy Chase Dumbarton Club, the Washington Chapter of the American Institute of Architects, and an associate of the American Institute of Architects.

One of Marsh & Peter's earliest projects, The Evening Star building (1899) at 1101 Pennsylvania Avenue, N.W., became one of its most outstanding commissions. Elaborately detailed in the Classical Revival Beaux-Arts style, the building was hailed as an "architectural triumph" in the local paper at the time.[56] The ten-story, steel-frame building featured a rusticated smooth-faced marble veneer and reflected the monumental architectural idiom used at the beginning of the twentieth century when the city's banking industry flourished and resulted in an unprecedented increase in construction of bank buildings.

Other important commissions included the Walter Reed Army Hospital (a unit built prior to 1908), the Farmers and Mechanics National Bank at the corner of M Street and Wisconsin Avenue in Georgetown (1921-1922), the National Bank of Charlottesville, Virginia (1922), and the D.A.R. Administrative Building (1923). In 1906, Marsh & Peter designed the Federal Post

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[55] Tudor Place Foundation, Inc., *Tudor Place Historic House and Garden, Georgetown, Washington, DC*, pamphlet.
[56] Gerard Martin Moeller, Jr., *AIA Guide to the Architecture of Washington, D.C.*, Fourth Edition, Baltimore, MD: John Hopkins University Press, 2006, p. 129. The Evening Star building was listed in the District of Columbia Register of Historic Places on November 8, 1964, was documented by the Historic American Building Survey,HABS DC-316, and is located within the Pennsylvania Avenue National Historic Site.

Office and Court House in Wheeling, West Virginia in the Beaux Arts style.[57] When built, set a high standard for architectural excellence for the prosperous industrial city of Wheeling. The building typifies the high standard of design and pride of public buildings of the period.[58] Later, in 1927, Marsh & Peter worked in collaboration with Thomas Mullett of the architectural firm of A.B. Mullett and Company on a major addition to the Union Trust Building.

The firm's notable residential commissions include 1742 Connecticut Avenue at the intersection of Florida and Connecticut Avenues (circa 1901), the John S. Flannery House at 2411 California Street (1915) and Airlie, the summer estate of Rudolph Kauffman at 2607 Military Road (1901, razed 1957).

The pair also designed numerous public school buildings in the District of Columbia between 1900 and 1910, including the William Syphax School[59], the Edmonds School (1903), the Mount Pleasant School (1908),[60] the Randall Junior High School (1906)[61], the Henry D. Cooke School (1909), the Strong John Thomson School (1910).[62] Another commission included the design for the private Georgetown Preparatory School (1916), the preparatory school for Georgetown University located in Rockville, Maryland.[63]

Marsh & Peter were commissioned to design First Church of Christ, Scientist in Washington, D.C. in 1911. At the beginning of the twentieth century, Christian Scientists often employed well-known architects to design their branch churches. The use of prominent architectural firms lent credibility to their newly-established religion and a mark of legitimacy to their projects. For example, the firm of Carrere and Hastings was hired by First Church of Christ, Scientist, New York to design an impressive branch church at 96th Street and Central Park West (1903), as well as First Church of Christ, Scientist, Philadelphia (1910). At this time, the field of architecture was becoming more defined and standardized as a profession. As the country experienced a period of growth, architects competed nationally for commissions. In addition, the City Beautiful movement offered the potential for designing and constructing large building projects, such as civic centers and institutional buildings in a classical style. The City Beautiful movement was a reform movement in America conceived to improve urban populations through beautification, thereby inspiring its inhabitants to attain moral and civic virtue, and advocated the integration of classical buildings with their site through the use of formalized gardens and grounds. Concurrently, the newly-established Christian Science movement prospered and experienced unprecedented growth. The movement and its branch churches, although often misunderstood at the time and seen incorrectly as a radical break with traditional Christianity, offered attractive building projects, many of which were in prominent urban areas with large

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[57] The building is listed in the National Register of Historic Places as a contributing resource to the Wheeling Historic District.,
[58] www.gsa.gov (Public Buildings Service, accessed 3/2008).
[59] The William Syphax School was listed in the District of Columbia Inventory of Historic Sites on April 22, 1999 and was listed in the National Register of Historic Places on July 25, 2003.
[60] "Schools Near Completion," *Washington Post*, October 4, 1908, p. R2.
[61] The Randall Junior High School was listed in the District of Columbia Inventory of Historic Sites on March 22, 2007.
[62] The Strong John Thomson School was listed in the District of Columbia Inventory of Historic Sites on July 26, 2001; EHT Traceries, *1618 21st Street, N.W. History*, EHT Traceries, 1999.
[63] "Prep School Ground Broken," *Washington Post*, October 27, 1916, p. 5.

populations. Because of the urban concentration of its membership, Christian Science has often been called "a religion of the great cities."[64] At the beginning of the twentieth century, a great number of branch churches were constructed in the United States, with large urban cities garnering the largest, most elaborate building projects, many in the northeast and Midwest. To select Marsh & Peter design their church edifice, First Church was part of the trend, both nationally and within the Christian Science religion, to use prominent architects for their building projects.

Architect: E.Dwight Ryerson

Along with Marsh & Peter, the architect E.D. Ryerson helped design First Church of Christ, Scientist. According to church records, Ryerson worked for the architectural firm of Marsh & Peter, as well as served on First Church's Building Committee.[65] It was not uncommon for Christian Science members to help design branch churches. The First Church Building Committee also had a builder and real estate realtor who helped translate the goals of the congregation into a successful building project that balanced the functional needs, site specifics, materials, and other considerations of the building campaign.

In 1908, Ryerson was listed as an architect with the Supervising Office of the Treasury, who lived in the new subdivision of Chevy Chase.[66] In 1914, Ryerson served as a member of the public buildings committee of the Board of Trade.[67] In private practice, Ryerson designed a number of smaller private residences around the city and suburbs, including the row houses at 1337-1345 30th Street, N.W. (1903) and a two-story frame dwelling at 35th and Pierpont Streets in Oak View (1907).[68] He was also involved with a number of smaller building projects, such as a one-story frame warehouse at 325 Vine Street, N.W. (1915),[69] an apartment building on New Jersey Avenue, S.E. (1914), and a one-story store in Chevy Chase.[70] Little is know of his work with Marsh & Peter, other than his role with the First Church project.

Conclusion

First Church of Christ, Scientist, in Washington, D.C. should be listed in the District of Columbia Inventory of Historic Sites because of its architectural, historical, and cultural significance. The 1912 building meets the criteria for designation as a landmark in the District of Columbia Inventory of Historic Sites and for listing in the National Register because it is a

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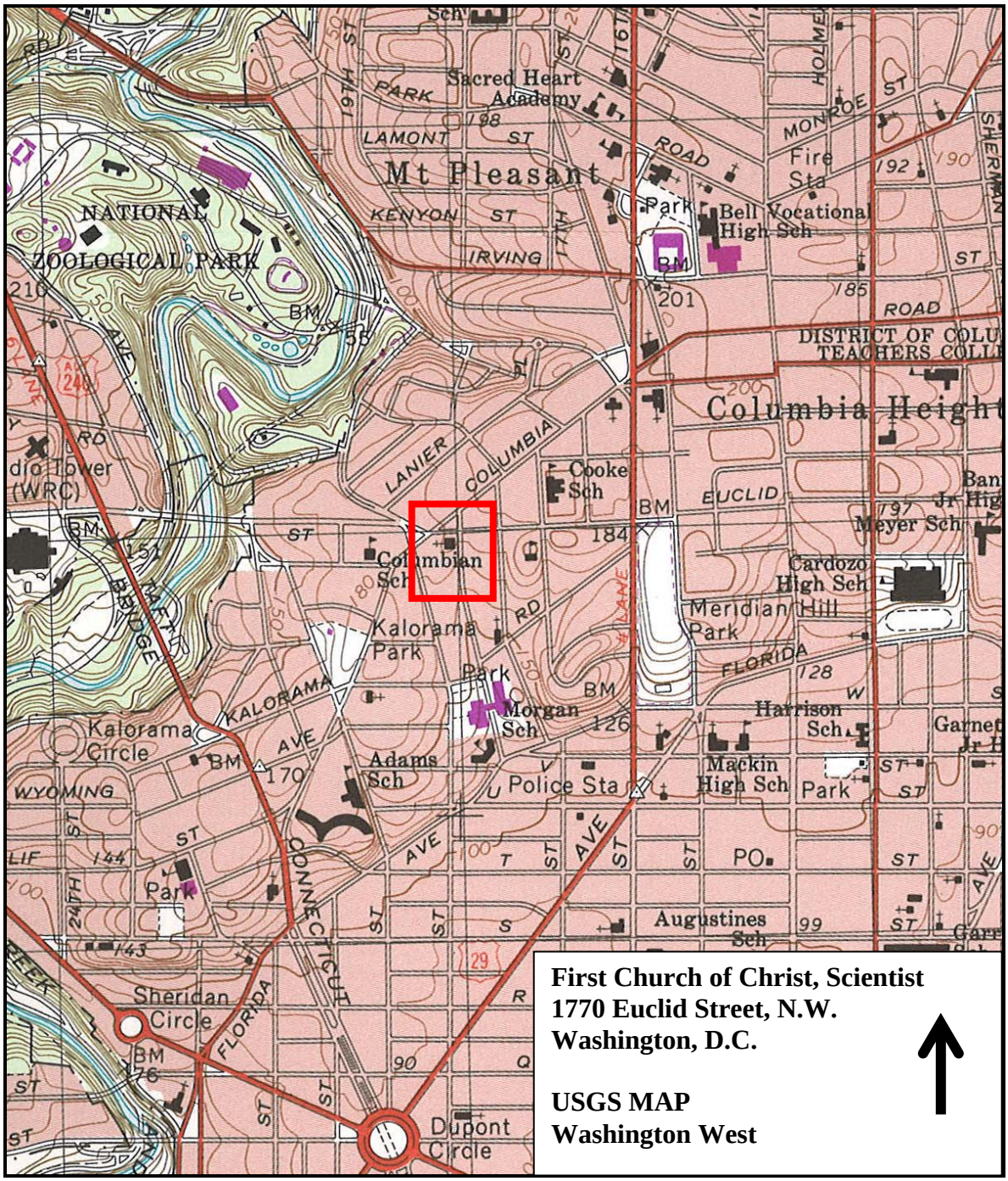
[64] Paul Eli Ivey, *Prayers in Stone: Christian Science Architecture in the United States,1894-1930*, Urbana and Chicago, Illinois: University of Illinois Press, 1999, p. 22.
[65] Although a summary of church records provided to the authors of this DC landmark application mentions that Ryerson worked for the architectural firm of Marsh & Peter, current research did not find other references to confirm this association.
[66] "Chevy Chase Growing," *The Washington Post*, June 7, 1908, p. R8.
[67] "Local Financial Business Notes," *The Washington Post*, February 25, 1914, p. 9.
[68] "Building Permits," *The Washington Post*, July 11, 1907, p. 14.
[69] "Permit for New A.F. of L. Building Boosts Week's Total to $213,275," *The Washington Pos*t, November 21, 1915, p. R6.
[70] "Construction of New Homes," *The Washington Post*, October 22, 1916, p. R3.

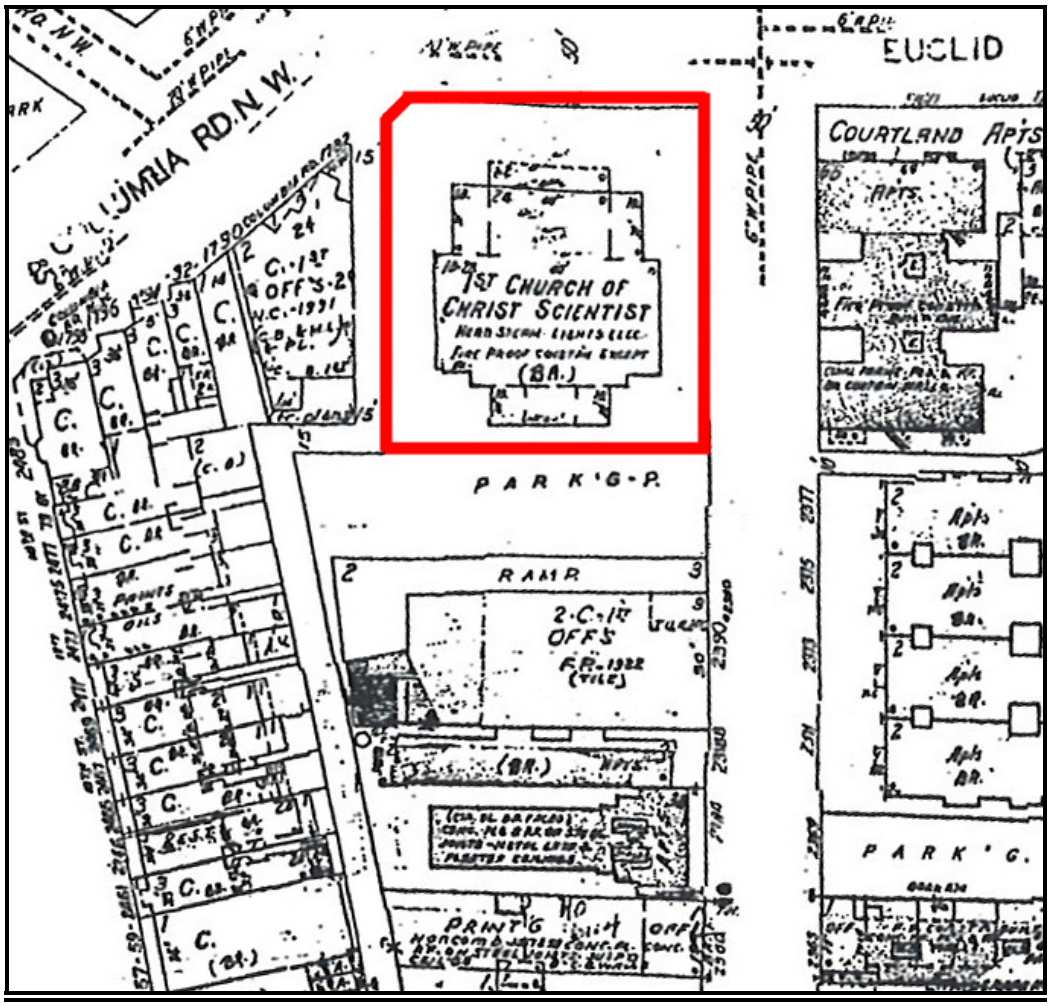
fine example of the Neoclassical style of architecture and is the notable work of the architectural firm of Marsh & Peter and E.D. Ryerson. The imposing structure has a strong historic association as a symbolic representation of the Christian Science denomination in the United States and the building patterns of the religious movement at the beginning of the twentieth century. In addition, First Church reflects the design principals and the ideals of the City Beautiful movement. The building is in excellent physical condition, retains a high degree of architectural integrity to its original construction, and warrants protection.

First Church of Christ, Scientist qualifies for landmark status in the District of Columbia because it meets the following criteria as established by the D.C. Historic Preservation Review Board and exemplifies the following historic context for the District of Columbia:

Criterion (b): *History*
Criterion (d): *Architecture and Urbanism*
Historic Context S5: *Religious Institutions and Architecture (1800-1945)*

The property also meets the National Register **Criterion A**: *Event* and **Criterion C:** *Design/Construction.* In addition, the property qualifies for listing under **Consideration A:** *Religious Properties* because it is an excellent example of the Neoclassical Revival style and because of its historic association with the Christian Science church movement and pattern of growth in the United States.


Sacred Heart Academy
Mt Pleasant
NATIONAL ZOOLOGICAL PARK
Fire Sta
Bell Vocational High Sch
Columbia Height
Cooke Sch
Columbian Sch
Meyer Sch
Cardozo High Sch
Meridian Hill Park
Kalorama Park
Morgan Sch
Harrison Sch
Kalorama Circle
Adams Sch
Police Sta
Mackin High Sch
Augustines Sch
Sheridan Circle
Dupont Circle
First Church of Christ, Scientist
1770 Euclid Street, N.W.
Washington, D.C.
USGS MAP
Washington West



1999 Sanborn Building and Property Atlas of Washington, D.C; Book 1, Volume 3, Sheet 347
First American Real Estate Solutions; 1999
Detail showing the current First Church of Christ, Scientist site (red highlighted) at 1770 Euclid Street, N.W., Square 2560, Lot 872

All photographs are of:
First Church of Christ, Scientist / 1770 Euclid Street, N.W.
Washington, D.C.
EHT Traceries, Inc., photographer

All negatives are in the possession of EHT Traceries, Inc.

1) First Church of Christ, Scientist/1770 Euclid Street, N.W.
   Washington, D.C.
   EHT Traceries, Inc.
   February 2008
   EHT Traceries, Inc.
   North and West Elevations of First Church of Christ, Scientist, looking southeast
   Photo 1 of 5

2) First Church of Christ, Scientist/1770 Euclid Street, N.W.
   Washington, D.C.
   EHT Traceries, Inc.
   February 2008
   EHT Traceries, Inc.
   South and East Elevations of First Church of Christ, Scientist, looking northwest
   Photo 2 of 5

3) First Church of Christ, Scientist/1770 Euclid Street, N.W.
   Washington, D.C.
   EHT Traceries, Inc.
   February 2008
   EHT Traceries, Inc.
   South and West Elevations of First Church of Christ, Scientist, looking northeast
   Photo 3 of 5

4) First Church of Christ, Scientist/1770 Euclid Street, N.W.
   Washington, D.C.
   EHT Traceries, Inc.
   February 2008
   EHT Traceries, Inc.
   North and East Elevations of First Church of Christ, Scientist, looking southwest
   Photo 4 of 5

5) First Church of Christ, Scientist/1770 Euclid Street, N.W.
   Washington, D.C.
   EHT Traceries, Inc.
   February 2008
   EHT Traceries, Inc.
   North Elevation of First Church of Christ, Scientist, looking south
   Photo 5 of 5

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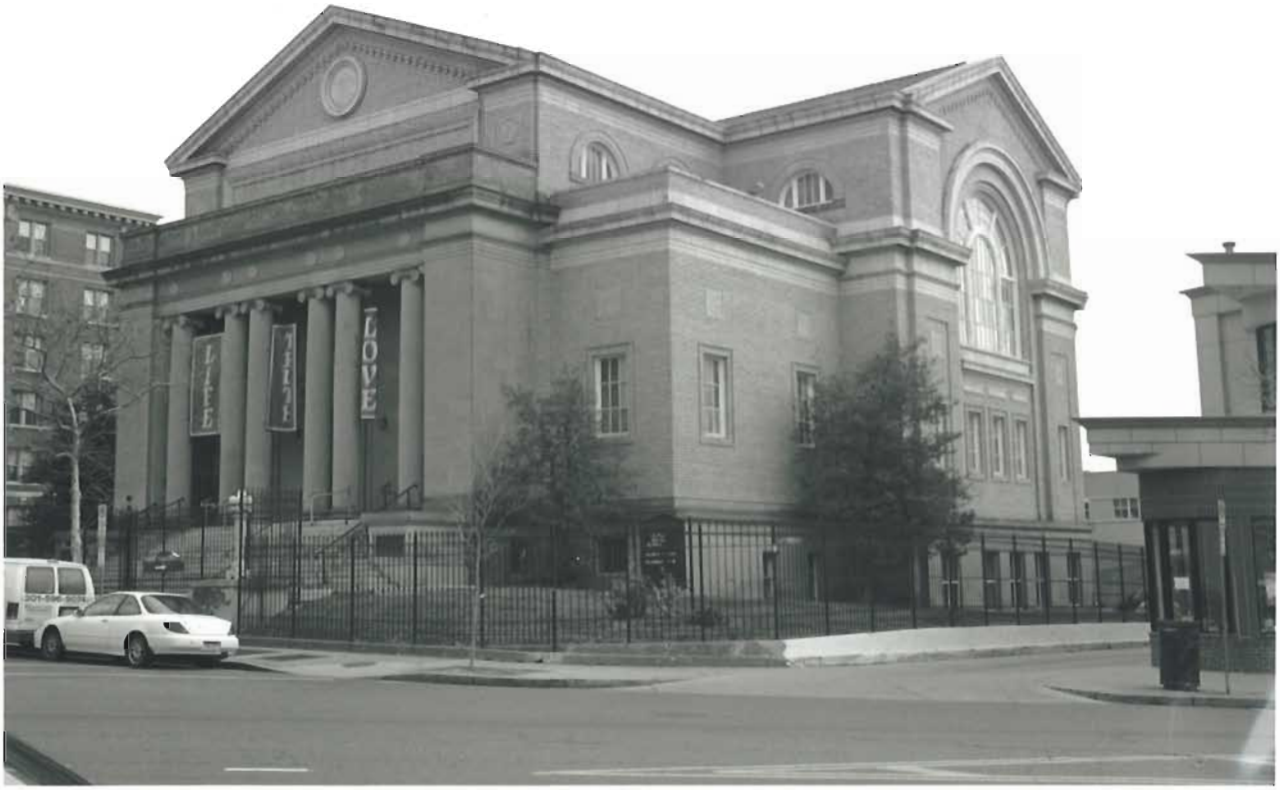

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