

United States Department of the Interior
National Park Service**National Register of Historic Places
Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Propertyhistoric name Christ Evangelical English Lutheran Churchother names/site number Rugged Cross Baptist Church**2. Location**street & number 1084 Lafayette Avenue ☐ not for publicationcity or town Brooklyn ☐ vicinitystate New York code NY county Kings code 047 zip code 11221**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements as set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. (☐ see continuation sheet for additional comments.)

Keith A. Purpurt
Signature of certifying official/TitleDS HPO6/29/07
DateNew York State Office of Parks, Recreation & Historic Preservation
State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ see continuation sheet for additional comments.)

Signature of certifying official/Title_____
Date_____
State or Federal agency and bureau**4. National Park Service Certification**

I hereby certify that the property is:

- ☐ entered in the National Register
☐ see continuation sheet
☐ determined eligible for the National Register
☐ see continuation sheet
☐ determined not eligible for the
National Register

☐ removed from the National Register☐ other (explain) _____

Signature of the Keeper

date of action

Christ Evangelical English Lutheran Church

Kings County, New York

Name of Property

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5. Classification

Ownership of Property

(check as many boxes as apply)

- ☒ private
☐ public-local
☐ public-State
☐ public-Federal

Category of Property

(Check only one box)

- ☒ building(s)
☐ district
☐ site
☐ structure
☐ object

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

1

Noncontributing

0

buildings

sites

structures

objects

TOTAL

Number of contributing resources previously listed in the National Register

0

Name of related multiple property listing

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

N/A

6. Function or Use

Historic Functions

(enter categories from instructions)

RELIGION/religious facility

Current Functions

(Enter categories from instructions)

RELIGION/religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

Late Victorian: Romanesque

Materials

(Enter categories from instructions)

foundation

walls Brick

Terra cotta (trim). Limestone (trim)

roof Asphalt

other Stained glass

Narrative Description

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

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Christ Evangelical English Lutheran Church
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NARRATIVE DESCRIPTION

Setting

The former Christ Evangelical English Lutheran Church (present Rugged Cross Baptist Church), built 1898-99 to designs by Dodge & Morrison, is located on the south side of Lafayette Avenue, between Malcolm X Boulevard and Patchen Avenues, in the Bedford-Stuyvesant neighborhood of Brooklyn, Kings County, New York. The block is primarily residential, with late-nineteenth century two-story houses. The church is located on Brooklyn Tax Map Block 1612 Lot 35.

Exterior

The masonry church is Romanesque Revival in style. The main front is faced in cream-colored brick with beige brick trim for the basement; beige brick imitating rusticated stone is also used in quoins and in voussoir blocks in arched window surrounds. There is also cream-colored terra-cotta trim at the entrance, and in the central projecting string course. The original tile roofs have been replaced by asphalt shingle roofing.

The main front is arranged as a two-story tall central gable flanked by asymmetrical towers. The central portion is approached by a limestone entrance stoop leading to a tripartite arched loggia trimmed in terra cotta. The arches are supported by large round columns; within each arch is a secondary, recessed arch supported on shorter columns. The loggia itself has a decorative tile floor and groined-arch ceiling. Three arched entrances leading to the main sanctuary have heavy pairs of wooden doors with decorative metal hardware, topped by lunettes. At either side is an entrance vestibule with stairs up to the balcony.

A projecting string course separates the façade's lower section from its upper gabled section, which is almost entirely occupied by a triple arch – a taller, wider arch in the center flanked by shorter narrower arches – with stained-glass windows, including a rose window at the top of the central arch.

To the left of the main front is a tower, square in plan, taller than the gable front. It is divided into four portions: a short base; a section with two narrow arched windows with a brick Gibbs surround; another section with one short such window topped by one taller such window; and a top section with a triple arched opening, above which rises a pyramidal roof topped by a cross. The side of the tower is visible from the street, and is similarly designed except that it has no windows in its base.

To the right of the main front is a tower, polygonal in plan, shorter than the gable front. It is divided into three portions: a base with an entrance featuring a wooden door, a portion with two windows similar to those in the other tower, and an upper portion with three such windows, topped by a polygonal roof.

The east and west elevations of the church are of non-decorative brick, and have been parged. Each elevation has five tall round-arched window openings with stained glass.

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Interior

The sanctuary is two-stories in height, organized as a tall barrel-vaulted nave and chancel at the south end, with shorter groin-vaulted side aisles, and a balcony at the north end. It retains a high degree of integrity of design, materials, and craftsmanship. The nave and aisles are separated by an arcade; five arches of the arcade are supported on large round columns with decoratively carved capitals, while a sixth and seventh arch at the back merge with the rear balcony. Two additional columns form two pairs of columns supporting a very narrow arch between them, and support a very large arch separating the nave from the chancel. There is a decorative molding outlining the upper curve of each arch; where the molding of each arch meets the molding of its neighbor there is a decorative shield with a cross. The decoratively painted, barrel-vaulted plaster ceiling is divided into large coffers by strips of moldings; those moldings that cross the ceiling from one side of the nave to the other join the moldings of the arcade just above each decorative shield. The moldings forming the groin vaults above either aisle are supported on small carved capitals in the walls that mirror the capitals of the arcade columns. Each arch in the arcade has a corresponding tall, narrow round-arched window in the side wall (see below). The chancel opens up behind its arch into a large area with a decoratively carved organ case on the left (east), a baptistery on the right (west), and an elaborate marble altar with decorative marble inlay in the center. The altar features a painted triptych, the smaller sides of which are decoratively stenciled on plaster. Above the triptych is a window opening with tripartite arched windows in the lower half and a rose window above, all with leaded glass infill. The stenciled arches on the south wall are inscribed with biblical quotations, and below them are symbols of the four evangelists. Below the window, on the wall just above the marble altar, is a painting of the Redeemer. The chancel is marked off by a decorative bronze railing; there is a similar bronze railing on a raised pulpit to the right (west); the pulpit is supported by carved wooden columns and flanked by bronze saints. The organ case has two fronts, one facing into the aisle and the other facing the altar. It is in two levels, decoratively carved wood below and the organ pipes above. On the opposite side of the altar opens the baptistery, marked off by ornamental wrought iron; it has two leaded-glass windows.

The sanctuary windows are filled with decorative German-manufactured stained glass. The tall narrow aisle windows illustrate scenes from the life of Christ, and include dedicatory inscriptions. One is dated as late as 1925.

Other elements in the sanctuary are the original gas- and early electric-light fixtures on the walls and carved wooden pews, and chandeliers hanging from the apex of each main arch.

At the rear (north end) of the sanctuary is a balcony, sitting above the entrance porch, lit by the stained glass windows of the main façade. Paneling and a half-height enclosure were added ca. 1950. The gallery is flanked on its left (west) by a small chapel, with, below, a staircase leading to the entrance level and to the basement, and on its right (east) by a second staircase. Beneath the balcony at the sanctuary level are pairs of carved wooden entrance doors, each topped by a stained glass lunette, one of which is signed "Mayer & Co. Munich New York." Windows flanking the entrance doors include images of Moses and David.

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Below the sanctuary, the basement is a large open space with wood flooring; it originally served the church's Sunday school, and is in use as a school today.

Conditions

The masonry facades are generally in good condition, with minor cracking at the terra cotta trim at the entrance surround. The roof of the bell tower has failed, and is in need of major structural repair and reroofing. In 2005-06 the church worked with the New York Landmarks Conservancy and an experienced steeplejack on interim stabilization of the roof pending major repairs. The building retains its original wood entrance doors and wood tracery window frames, several of which are in poor condition. The church has currently worked with the Conservancy and the Gil Stained Glass Studio on emergency stabilization of stained glass windows; the upper central portion of the monumental arched window over the altar, depicting the crucifix, was falling from the building and has been temporarily removed for safekeeping.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

Areas of Significance:

(Enter categories from instructions)

Architecture

Religion

Social History

Period of Significance:

1898-1899

Significant Dates:

Significant Person:

n/a

Cultural Affiliation:

n/a

Architect/Builder:

Dodge & Morrison

Franz Mayer Studios (stained glass)

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested.
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by historic American Building Survey
- # _____
- ☐ recorded by Historic American Engineering Record
- # _____

Primary location of additional data:

- ☐ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal Agency
- ☐ Local Government
- ☐ University
- ☐ Other repository: _____

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STATEMENT OF SIGNIFICANCE

Summary

Located at 1080 Lafayette Avenue, near Patchen Street, in the Bedford-Stuyvesant section of Brooklyn, the building that today houses the Rugged Cross Baptist Church was built in 1898-1899 to house Christ Evangelical English Lutheran Church. Bedford-Stuyvesant at the time was home to a sizable population of German immigrants and their descendants, many of whom worshiped in Lutheran churches. This church was one of a group of English-language Lutheran churches in the United States that evolved to meet the needs of second- and third-generation Lutherans who no longer spoke German, and felt uncomfortable in congregations in which services and sermons were still conducted entirely in that language – reflecting a tension between immigrants and their native-born children that typifies much of the history of American immigration and assimilation. A large group of such churches in Brooklyn, including Christ Evangelical, was supported both emotionally and financially by Charles A. Schieren, a German immigrant successful in business – and also one of the last mayors of the City of Brooklyn, before that city was absorbed in the City of Greater New York. Christ Evangelical English Lutheran Church quickly became a very large, prosperous and successful congregation.

The architecture firm of Dodge & Morrison, known for their handsome church designs, created a late Romanesque Revival structure with a handsome brick and terra-cotta façade and an elaborate interior, almost all of which appears to survive intact. The interior includes an elaborate marble altar with a decorative marble inlay, a marble baptismal font, original gas and early electric light fixtures, carved wooden pews, a carved wooden organ case, and – perhaps most impressively – a grand series of pictorial stained-glass windows manufactured and signed by the Franz Mayer studio in Munich, Germany – suggesting that even as the congregation adopted English as the language of its services, it attempted to maintain a connection to its community's German origins.

Christ Evangelical English Lutheran Church is architecturally significant under Criterion C as an intact Romanesque Revival church by the New York architecture firm of Dodge & Morrison and historically significant in the area of religious and social history under Criterion A for representing the trend toward English rather than German-speaking services at Lutheran churches.

Bedford-Stuyvesant

The neighborhood today known as Bedford-Stuyvesant was a largely rural area from the time of its original colonial settlement. Streets were cut through the area's farmland in the 1850s – by which time a rapidly expanding Brooklyn had become the country's third largest city – but the area didn't develop into a densely settled urban neighborhood until the introduction of an elevated train line on Fulton Street in 1888. Land values consequently increased, and speculative developers erected rows of houses and apartment buildings. By 1900, most of the neighborhood had been developed with residential buildings, as well as commercial structures and a great many churches.

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Late nineteenth-century residents of Bedford-Stuyvesant included mostly middle- and upper-middle class Protestants, including both Anglo-Americans and other European immigrants and their descendants. Many Protestant churches built for those communities still survive in the area. Populations began to shift by 1910; several African-American families moved into the neighborhood in the 1920s, and by 1930 African-Americans made up slightly more than 10% of the population. The opening of the Independent subway "A" line in 1936, connecting Bedford-Stuyvesant with Harlem, led to a major increase in that population. By 1940, African-Americans comprised about 40% of the population of the area and a decade later close to 90%.

The German-American community and the English Lutheran Church

Mass immigration from German-speaking states in Europe dates to 1848, the year of failed revolutions across a swath of central Europe. By the 1850s, New York and Brooklyn both had substantial German-speaking immigrant communities. Those communities quickly became home to a number of Lutheran congregations – German and Scandinavian immigrants being the major Lutheran groups in the two cities.¹

The early Lutheran congregations retained German-speaking pastors, and held services exclusively in the German language. By the late 19th century, however, new generations had grown up speaking English first and German second, if at all. In some parts of the country, notably Pennsylvania, the question of introducing English into church services caused sufficient conflict that English-speaking congregants left to form new English-speaking churches.² The new English-speaking congregations, described in one instance as maintaining "the faith of the fathers in the language of the children,"³ were meant to serve as home to English-speaking Lutherans who felt out of place in churches in which the pastor not only conducted services in German but in some cases could not even speak English. The Lutheran Church in New York had adopted English as its official language as early as 1907⁴; yet as late as 1938, a Lutheran pastor could write: "...we cannot say even today that the language problem has been completely, from a psychological, sentimental, and practical point of view, settled..."⁵ This situation reflected a tension between immigrants and their native-born children that typifies much of the history of American immigration and assimilation.

In Brooklyn, the creation of English-speaking Lutheran congregations was promoted through the charitable works of Charles A. Schieren. Born in Dusseldorf in 1842, Schieren emigrated to the United States with his parents at the age of 14; after clerking in a leather factory he went out on his own; eventually his firm, Charles A. Schieren & Co., ranked among the country's largest leather manufacturers.⁶ Schieren served one term as a

¹ See Edwin G. Burrows and Mike Wallace, *Gotham: A History of New York City to 1898*. (New York: Oxford University Press, 1999), pp. 735, 745. and Stanley Nadel, *Little Germany: Ethnicity, Religion and Class in New York City, 1845-1880* (Urbana: University of Illinois Press, 1994), p.35.

² See Rev. Paul R. Hoover, *The First Forty Years: February 13, 1898 - February 13, 1938 of the English Evangelical Lutheran Church of the Reformation* (Brooklyn, New York, 1938), pp. 12-13.

³ *Ibid.* p.15.

⁴ *Ibid.*

⁵ *Ibid.* p.14.

⁶ *New York Times*, 10/15/1893 p.5.

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reform-minded mayor of the City of Brooklyn. He became best known, however, for his support of the cause of English Lutheran congregations.

Schieren spoke regularly on the subject of the need for English Lutheran churches. At the Third National Convention of the Luther League of America, "Mr. Schieren said that there ought to be, and would be in ten years, an English Lutheran church in each of the sixty-two Assembly districts in this city. The Lutherans, he said, were an English-speaking people, and unless they provided English-speaking churches for their children they could not compete with other Protestants."⁷ The following year, making the principal address at the cornerstone-laying ceremony for St. Stephen's English Evangelical Lutheran Church, Schieren proudly announced:

Our English missionary movement in this city has met with remarkable success. Since its organization last year we have planted three new English congregations. From every part of Brooklyn we receive applications for the establishment of English Lutheran churches. This is the best indication that English Lutheran churches are wanted. Last month we organized another mission at Greenpoint, right in the heart of a large German and Scandinavian population. The children of these people want English preaching; having been born here, they are Americans, and are anxious to have church services conducted in the language of their country. We are trying to supply this growing demand and are planting English missions wherever needed. Those that we have already established are doing well.⁸

On another occasion, in 1900, according to an account in the *New York Times*,

... ex-Mayor Charles A. Schieren of Brooklyn delivered a short address of welcome in which he said that the greatest work of the Lutherans in this country was in providing English teachers for their young people, the sons of German parents, so as not to allow them to drift into other Churches. The chief retarding influence, he said, lay in the practice of so many Churches in the United States in adhering to the language of the fatherland in their services.⁹

Schieren eventually was credited with "promoting the building of forty Lutheran Churches in this city."¹⁰ Not only did he promote English-speaking churches, he helped finance their construction, personally lending or giving funds to build new English Lutheran churches. These included the Evangelical Lutheran Church of the Redeemer at Bedford Avenue and Hewes Street (1895), St. Matthew's English Lutheran Church at Sixth Avenue and Second Street (1896), St. Stephen's English Evangelical Lutheran Church at Newkirk Avenue and East 28th Street (1899), the Evangelical Lutheran Church of the Messiah on Russell Street and Nassau Avenue (1902), Grace English Evangelical Lutheran Church at Bushwick Avenue and Weirfield Street (1903), and Christ Evangelical Lutheran Church.

⁷ *New York Times*, 10/9/1898 p.7.

⁸ *New York Times*, 12/4/1899 p.6.

⁹ *New York Times*, 4/29/1900 p.5.

¹⁰ *New York Times*, 3/9/1915, p.4.s

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Christ English Evangelical Lutheran Church

Christ English Evangelical Lutheran Church was founded in 1895, and by 1896 had a small frame home on the current site. According to an article in the *New York Observer*, describing the installation of the church's founder, Rev. H.S. Knabenschuh, as pastor:

The history of this movement, which is a little more than one year old, is remarkable. The pastor [Rev. Knabenschuh] started it with four personal friends, and the church has now a membership of one hundred and two and a congregation of about two hundred devoted to its success. By the kindness of ex-Mayor Charles A. Schieren, a site was bought on which now stands a two-story frame edifice serving as a parsonage and audience room. A new building goes up in the fall.¹¹

That announcement was somewhat premature, but ground was eventually broken for the new church in September 1898:

Ground was broken yesterday afternoon in the presence of several thousand people for the new edifice of Christ English Evangelical Lutheran Church Society, of which the Rev. H.S. Knabenschuh is pastor. The site is in Lafayette Avenue near Broadway, Brooklyn. Ex-Mayor Charles A. Schieren of Brooklyn, through whose instrumentality the church society was organized, dug the first spadeful of earth.... It is expected that the new edifice will be in readiness for occupancy by Easter Sunday [1899]. It will be built of cream brick with trimmings of gray brick and terra cotta, and will cost \$35,000. Of this amount Mr. Schieren has promised to secure \$25,000.¹²

The church dedication took place on October 1st, 1899. Within five years it had grown considerably:

Christ Evangelical Lutheran Church...will celebrate the fifth anniversary of its organization on Wednesday, February 14. Five years ago this now flourishing church had four members. It now has about 500 members, of whom 125 have been added since the dedication of the handsome new edifice in October, 1899. William Gutzell is the organist and in the church is one of the finest and largest organs in Brooklyn. Louis Lang is the French horn soloist. The choir, in black vestments, is composed of forty-eight boys and fifteen men.¹³

Dodge & Morrison and the design of the church

The new building for the Christ English Evangelical Lutheran Church was designed by Dodge & Morrison, a firm responsible for a number of churches and other buildings.

¹¹ *New York Observer*, 7/9/1896 p.55.

¹² "New Church for Brooklyn," *New York Times*, 9/12/1898, p. 3.

¹³ *Brooklyn Eagle*, 1/16/1900, p.6

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Little is known of Stephen W. Dodge, other than that he lived in Brooklyn. Besides his work as an architect, he also served on a number of official Brooklyn organizations. In 1938 he was president of the Brooklyn chapter of the American Institute of Architects;¹⁴ in 1940 he was a member of "the committee on building code, laws and regulations of the Brooklyn Chamber of Commerce."¹⁵ Robert Morrison lived in Jersey City, NJ, and served on the New Jersey Board of Architecture. He also achieved some amount of fame for setting a record crossing the George Washington Bridge on a bicycle in 1932, at the age of 63.¹⁶ The partnership of the two men lasted until 1938, when Morrison retired to Playa del Rey, California.

The firm's work included churches, theaters, hospitals, commercial buildings and public buildings in both Brooklyn and New Jersey. Churches include, besides Christ Evangelical English Lutheran, the following: the Washington Heights German Evangelical Lutheran church (1897/98)¹⁷, St. Paul's Evangelical Lutheran Church on East 156th Street, Manhattan (1898)¹⁸, St. Paul's Church in Flatbush (1899)¹⁹, the Congregational Church of North New York at 415 East 143rd Street in the Bronx (1903)²⁰, Grace Lutheran Church in Jersey City (1904), an addition to the Bedford Presbyterian Church (now the Bedford Central United Presbyterian Church) on Nostrand Avenue (1906), and the reconstruction, after a fire, of the Baptist Temple at 360 Schermerhorn (listed on the National Register) Street and Third Avenue in Brooklyn (1917-18). They also designed the Folly Theatre on Graham Avenue and Debevoise Street, Brooklyn (1900)²¹ and the Brighton Theatre in Brighton Beach (1910)²². The firm also designed a proposed "recreation pier for the foot of Ocean Parkway, Brooklyn."²³

Dodge & Morrison designed Christ Evangelical English Lutheran Church in the Romanesque Revival style, organized around a tall central gable flanked by asymmetrical towers; its color scheme is unusually light. As described in the *Brooklyn Eagle* shortly after its dedication, the church made a striking impression on observers:

Three decorative Romanesque arches open into a loggia or vestibule 10x32 feet. This loggia has a tiled floor, with marble wainscoting and groined arched ceilings. At each side of this loggia are two main entrance vestibules, with stairs up to the gallery and down to the basement side entrances.

The chancel has a continuation of the main church ceilings, separated from the church by a deep arch. The organ is a very powerful and artistic one, completely filling the church with its rich, pure tones, and is to the left of the cancel, thrown open into the main church without any inclosure. To the right of the chancel is a baptistery, raised to the level of the chancel platform. The baptistery is separated from the main floor by an ornamental iron rood screen, the chancel being laid out on the plan of Episcopal

¹⁴ *New York Times*, 1/2/1938 p.145

¹⁵ *New York Times*, 1/21/1940 p.137.

¹⁶ *New York Times*, 12/9/1932 p.26.

¹⁷ David Dunlap, *From Abyssinian to Zion: A Guide to Manhattan's Houses of Worship* (New York, 2004), p. 281.

¹⁸ *American Architect and Building News*, October 22, 1898, vol. 62, p. 31, pl. 1191.

¹⁹ *American Architect and Building News*, May 20, 1899, vol. 64, p. 64, pl. 1221.

²⁰ AIA Guide to New York, p.550.

²¹ *Brooklyn Eagle*, 2/1/1900.

²² *Architects' and Builders' Magazine*, August 1910, vol. 42, n.s. vi. P. 455-458.

²³ *American Architect and the Architectural Review*, 7/4/1923 vol. 124. iss. 2423, p.7 ff.

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churches. The altar is of sienna marble and green and white onyx, and will shortly have an oak reredos elaborately carved. C.H. Ducker has given a beautiful life size angel as a memorial font, which is being carved in Italy but is not yet finished. There are several beautiful memorial windows, and the various chancel railings, chalices, lectern, etc. are memorials.

The church is lighted by both gas and electricity and the gas can be lighted by means of electric sparks. The tower, which is 120 feet high, has an illuminated cross on top.²⁴

Stained glass windows by the studio of Franz Mayer, Munich

One of the most significant aspects of the church's design is its collection of stained glass, especially, though not exclusively, in the tall, narrow, round-arched windows of the sanctuary. These are the product of the Franz Mayer Studio in Munich – an appropriate German connection for a Lutheran congregation even as it dedicated itself to English-language services.

The Franz Mayer studio began in 1847 manufacturing sculpture and marble altars, but in 1860 turned to the production of stained glass – part of a nineteenth-century revival of the art of stained glass in Germany and Austria.²⁵ In Munich, at the beginning of the nineteenth century, King Ludwig I had created a small glass studio, believed to be the first of its kind in Europe. Mayer's studio became the most prominent Munich producer of stained glass – eventually restoring medieval stained glass windows and exporting new windows around the world.

By 1900, about the time of the Christ Evangelical English Lutheran Church's commissions, the company had a staff of between 500 and 600. Mayer made windows for more than 45 United States cathedrals – including several windows in St. Patrick's Cathedral (a National Historic Landmark) in Manhattan, as well as the windows for the former St. Mary's Cathedral in San Francisco (destroyed by fire in 1962).²⁶ The company maintained branch offices in London and New York until the First World War, and is still in business in Germany.

The main sanctuary windows are large-scale figurative works, showing scenes from the life of Christ. Elsewhere there are pictures of Moses and David, as well as an image of Martin Luther. A lunette over the entrance doors into the sanctuary is signed "Mayer & Co. Munich New York."

²⁴ *Brooklyn Eagle*, 10/1/1899 p.46.

²⁵ "History of Stained Glass," from the web site of the Stained Glass Association of America (<http://www.stainedglass.org/html/SGAAhistorySG.htm>).

²⁶ Gabriel Mayer, "Architectural Glass: International Artists Working with an International Studio," *Journal of the Glass Art Society*, special issue for the 2001 conference of the Glass Art Society held in Corning, N.Y. pp 112 ff. Dr. Gabriel Mayer is a fourth-generation member of the Mayer family and managing partner of Franz Mayer of Munich, Inc.

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Recent history

In the century since the construction of the Christ Evangelical English Lutheran Church, Bedford-Stuyvesant has evolved into the country's largest African-American neighborhood. Churches play a major role in the life of the community there. In 1980, the Christ Evangelical English Lutheran church building was purchased by the current congregation, the Rugged Cross Baptist Church. Although in need of repair, the church building survives almost entirely intact, and its new congregation is determined to restore the building to its original splendor.

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Continuation Sheet

Christ Evangelical English Lutheran Church

Name of Property

Kings County, New York

County and State

Section 9 Page 1

MAJOR BIBLIOGRAPHICAL REFERENCES

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Christ Evangelical English Lutheran Church
Name of Property

Kings County, New York
County and State

10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 590488 4504922
Zone Easting Northing

3 18
Zone Easting Northing

2 18

4 18

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By (*See continuation sheet for author*)

name/title Contact: Kathy Howe, Historic Preservation Program Analyst

organization NYSOPRHP, Bureau of Historic Preservation date April 9, 2007

street & number Peebles Island, P.O. Box 189 telephone 518-237-8643, ext. 3266

city or town Waterford state NY zip code 12188

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with SHPO or FPO for any additional items)

Property Owner (Complete this item at the request of the SHPO or FPO)

name Rugged Cross Baptist Church Attn: Reverend Emma J. Knox

street & number 1084 Lafayette Avenue telephone (718) 443-1888

city or town Brooklyn state NY zip code 11221

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. 470 *et seq.*)

Estimated Burden Statement: public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, D.C. 20503

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

**National Register of Historic Places
Continuation Sheet**

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Christ Evangelical English Lutheran Church
Name of Property
Kings County, New York
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GEOGRAPHICAL DATA

Verbal Boundary Description

The property is described as Brooklyn Block 1612, Lot 35. The boundary is outlined on the accompanying Sanborn map.

Boundary Description

The nomination boundary includes the entire lot that is historically and currently associated with this property.

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

**National Register of Historic Places
Continuation Sheet**

Section 11 Page 1

Christ Evangelical English Lutheran Church

Name of Property

Kings County, New York

County and State

Form prepared by:

Anthony Robins

Architectural Historian

Thompson & Columbus, Inc.

50 West 67th Street, Suite 1-F

New York, NY 10023

(212) 877-7637

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Christ Evangelical English Lutheran Church

Name of Property

Kings County, New York

County and State

Section 11 Page 2

Additional Documentation

Christ Evangelical English Lutheran Church

1080 Lafayette Avenue

Brooklyn, Kings County, NY

Photos by: Anthony Robins

Date: March 2007

.TIF files on CD-R on file at NPS

1. Christ Evangelical English Lutheran Church, 1080 Lafayette Avenue, Lafayette Avenue elevation looking south
2. Christ Evangelical English Lutheran Church, porch detail
3. Christ Evangelical English Lutheran Church, tower detail, looking south
4. Christ Evangelical English Lutheran Church, eastern elevation, looking west
5. Christ Evangelical English Lutheran Church, sanctuary, central nave looking south to altar
6. Christ Evangelical English Lutheran Church, sanctuary, eastern aisle, looking south towards altar
7. Christ Evangelical English Lutheran Church, sanctuary, central nave looking north to entrance
8. Christ Evangelical English Lutheran Church, sanctuary, windows over gallery looking out on Lafayette Ave.
9. Christ Evangelical English Lutheran Church, sanctuary, coffered ceiling, looking south towards altar
10. Christ Evangelical English Lutheran Church, sanctuary, baptistery to west of altar, looking west
11. Christ Evangelical English Lutheran Church, sanctuary, organ case to east of altar, looking south
12. Christ Evangelical English Lutheran Church, basement, looking south

497

42°30'

496

Christ Evangelical
English Lutheran
Church
Kings Co., NY

495

Zone 18

Easting: 590488
Northing: 4504922

494

USGS
Brooklyn Quad
1:24000

493





The New York City Landmarks Preservation Commission

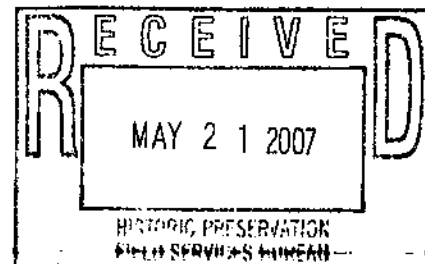
1 Centre Street, 9th Floor North, New York NY 10007 TEL: 212-669-7922 FAX: 212-669-7797

<http://nyc.gov/landmarks/>



RONDA WIST
EXECUTIVE DIRECTOR
rwist@ipc.nyc.gov

May 15, 2007



Ms. Ruth Pierpont, Director
New York State Office of Parks Recreation
and Historic Preservation
Historic Preservation Field Services Bureau
Peebles Island
P.O. Box 189
Waterford, New York 12188-0189

Re: Christ Evangelical English Lutheran Church, 1084 Lafayette Avenue,
Brooklyn, Kings County

Dear Ms. Pierpont:

I write on behalf of Chair Robert B. Tierney in response to your request for comment on the eligibility of Christ Evangelical English Lutheran Church in Brooklyn for the State and National Registers of Historic Places.

Mary Beth Betts, the Commission's Director of Research, has reviewed the materials submitted by the Historic Preservation Field Services Bureau and recommends that the Christ Evangelical English Lutheran Church appears to meet the criteria for inclusion on the State and National Registers of Historic Places.

Sincerely,


Ronda Wist

cc: Robert B. Tierney, Chair
Mary Beth Betts





