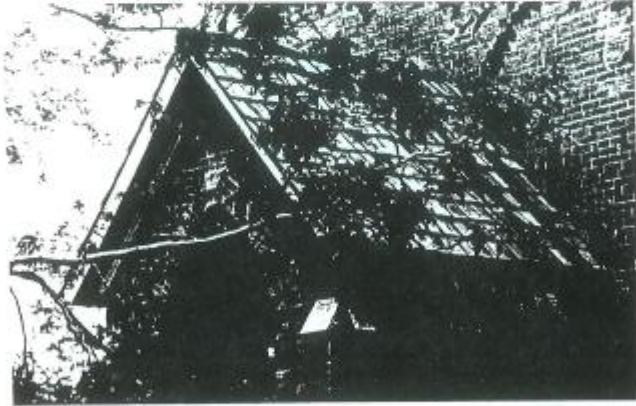


Sacred Places in Downtown Boulder  
Prepared for the Boulder Historic Context Project

by Marilee Dunn

June 1993



**BOULDER VALLEY CONTEXT REPORT**

**THEME: 2.11 RELIGION**

**SUBTHEME: BUILDING TYPE: CHURCHES**

**GEOGRAPHIC AREA:** Downtown Boulder, bordered on the north by Mapleton, on the west by 9th Street, on the south by Boulder Creek, and on the east by 17th Street.

This paper was prepared for use in the Boulder Historic Context Collection, under the theme of "2.11: Religion." Its purpose is to review the history and architecture of the churches located in the "church district" of historic downtown Boulder, in part examining the buildings as contributions to Boulder's built environment and in part viewing the formation of the congregation as its needs produced a building. The property type described in this paper is a building that serves a religious purpose.

Structures in this area that once functioned as churches but no longer serve as religious buildings are not included in this report. They include the former First Baptist Church (Pillar of Fire) at Spruce and 16th, the former Second Baptist Church at 1902 Walnut Street, the building at 9th and Arapahoe, and the former Swedish church at 1648 Spruce Street.

**LIST OF PROPERTIES**

The properties are discussed in the order of the founding of the local congregation. They are:

1. FIRST CONGREGATIONAL CHURCH, 1128 Pine Street
2. FIRST UNITED METHODIST CHURCH, 1401 Spruce Street
3. FIRST BAPTIST CHURCH, 1237 Pine Street
4. FIRST PRESBYTERIAN CHURCH, 1820 15th Street
5. ST. JOHN'S EPISCOPAL CHURCH, 1419 Pine Street
6. SACRED HEART OF JESUS, 1316 Mapleton
7. TRINITY LUTHERAN CHURCH, 2200 Broadway
8. SALVATION ARMY, 1539 Spruce Street
9. FIRST CHURCH OF CHRIST SCIENTIST, 2243 13th Street
10. FOURSQUARE GOSPEL CHURCH, 2241 17th Street
11. KARMA DZONGE, 1345 Spruce Street

The following format was used to review each building:

<p><b>NAME OF BUILDING, ADDRESS</b></p> <p><b>HISTORIC EVALUATION</b>  <i>history of site</i>  <i>date of construction</i>  <i>original appearance</i>  <i>alterations to structure</i>  <i>current condition of property types</i>  <i>association with historic events or persons,</i>  <i>distinction in the development of the community of Boulder</i></p>	<p><b>ARCHITECTURAL EVALUATION</b>  <i>architectural significance—type of building</i>  <i>architect or master builder</i>  <i>architectural elements</i>  <i>site characteristics</i>  <i>National Register/Local Landmark evaluation</i></p>
---	--

## OVERVIEW

Religious structures serve as shelters where various forms of religious devotion can take place. They are considered sacred places, not ordinary shelters, as the space can contain the presence of the divine. As an historian of religious architecture points out, "In most religions the divine is a being apart; his or her habitation must consequently be a building apart, and so it is regarded as a holy place in sharp opposition to profane space."<sup>1</sup> Each building discussed in this paper functions as a religious building, and, with the exception of Karma Dzong (which was built as a physician's office building), each building was built as a church and has always been used as a church.

A religious building can be seen as a center of reference. "Both individuals and communities require some center of reference for their lives so that amid the vagaries of a changing world there is a pivot that may provide an anchor in the ultimate. Religious buildings can and do constitute such centers..."<sup>2</sup> The location of the religious building can reinforce the idea of the center.<sup>3</sup> The early congregations of the churches in downtown Boulder chose to be located in a central location, for mostly practical reasons. The sites on downtown hillsides meant the buildings and their towers were visible for some distance (as a witness to their existence).

A religious building is regarded not only as a place where one encounters the divine but also a meeting place where adherents assemble. A sanctuary functions, physically and architecturally, as a setting for the ceremonies and rituals that bind a community. The interior design is determined by the forms of services offered, and due to its unique needs it differs from secular buildings. Need of a space for the congregation, an area for processions, an area for music or dance, places for special devotion, etc., determines the layout and decoration for the building. Thus, "the precise interior disposition of a building will ... depend upon the particular understanding or form of the communal rite."<sup>4</sup> The style of architecture chosen can be manipulated to contain some of the basic elements of

---

<sup>1</sup> Davies, 384. Underlying this is the dualist concept of a sacred world and a profane world. The sacred space is defined by the religious building, and the wall that keeps the profane out also keeps the sacred in. The existence of a holy place makes it possible for humans to transcend the profane world by entering the sacred enclosure. For example, the doors sculpted by Lorenzo Ghiberti at the Florence Baptistery are known as the "Gates of Paradise."

<sup>2</sup> Davies, 385.

<sup>3</sup> It is interesting to note historical references to the center. Egyptian temples were considered to be located where creation began, and were therefore the temple was considered the navel of the earth. The Jews traditionally hold that the Temple in Jerusalem is located in the place of the original act of creation. The Greek shrine of Apollo at Delphi was considered the earth's midpoint. According to Hinduism, Meru is the axial mountain at the center of the universe. The earliest Christian churches in the 4th and 5th centuries—which were basilica churches—were sited over the burial place of the saint to whom the church was dedicated. The building would be situated so that the altar was immediately above the crypt of the grave.

religious architecture: Upright/pile/mound/arch, all elaborated, plus roof. The architectural uses of mass/void, solid/ephemeral, and heavy/light add to the effect.<sup>5</sup> Half of downtown Boulder's religious structures are Gothic Revival in style,<sup>6</sup> most of the others draw on classical styles popular at the turn of the century.

The area where these churches are located has been referred to as downtown Boulder's "church district," no doubt due to the sheer number of religious structures that are within walking distance of each other as well as the fact that they are familiar visual features that dominate the area due to their scale, architectural style, massing, and location on corner lots. At least two facades of each church are visible to the public. The use of a tower as dominant structural element reinforces their visual impact. They are historically significant in that they represent a type or period of construction popular in America as well as the development of the city's religious community in the 19th century. In addition to their prominent architectural presence, these religious buildings not only house public worship and related activities, they continue to serve as a symbol to the secular community of that body of believers. A look back at Boulder only 13 years after its incorporation helps put us into context. As J. B. Schoolland wrote,

"The First Presbyterian Church was established in November of 1872. There were only two church buildings in Boulder at yet, the Congregational, built four years before, and the Methodist, not quite completed. Both were very small and struggling for their existence. In the Fall of 1872 two more churches were organized, the Baptist and the Presbyterian, with [in] a month from each other. The "News" [of October 4, 1872] commented on the overall situation, and observed, very frankly, "It is reported that the Baptists and the Presbyterians contemplate building churches. If there is anything this town badly needs, it is two more churches, and a couple of preachers to starve to death."<sup>7</sup>

<sup>4</sup> Davies, 388-89. For example, if "processions are a habitual feature of the ceremonial, then corridors for circumambulation have to be designed," as in the complex of Horus at Idfu, or in Hindu temples. The liturgical action takes place at the altar and at the altar rail in Roman Catholic denominations, and thus these are prominent features. Protestantism, concentrating on the word of God, arranges its congregation in rows suitable for an audience (*audienter*, a group of "hearers").

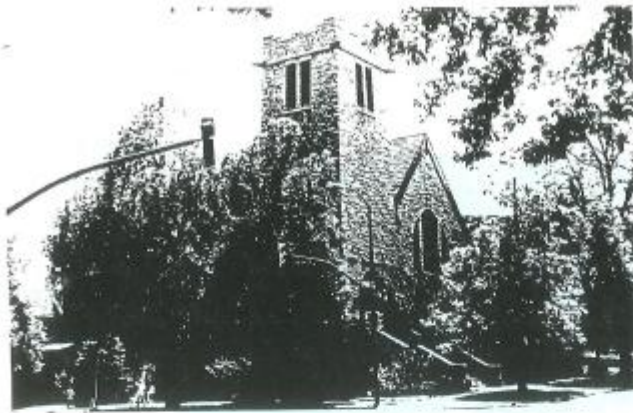
<sup>5</sup> Gowans, xiii.

<sup>6</sup> Earlier Christian churches tended to adopt the construction methods and styles of the region and time in which they were built, drawing from available styles to express spiritual values rather than a particular architectural style.

The Romantic revival of the late eighteenth and early nineteenth centuries revived appreciation of the great medieval cathedrals and led to a desire for a "cathedral" in every community as a reminder of the Middle Ages, the "age of faith." The appearance rather than the function of a church became determinative. The "cathedral" exterior did not necessarily bear any relation to the interior, where an organ might occupy the apse, but it "looked like a church." Gothic Revival, with its emphasis on spirituality, sacramentality, ritual, and decorative elements, was used in many churches in America, as well as Great Britain (where it was viewed as the main national style—despite the fact that it originated in France) and Germany. Its American heyday was c.1820-c.1860, and it continued to be a popular style into the twentieth century. Many Episcopal, Methodist, Presbyterian, and Roman Catholic churches are distinctly in this "Christian style" of architecture. A high proportion of existing religious buildings were erected during this period.

Downtown Boulder's Congregational, Baptist, Episcopal, Lutheran, and Foursquare Gospel Church are all built in Gothic Revival Style; the Presbyterian is built in the Gothic Revival substyle of Romanesque Revival.

<sup>7</sup> Schoolland, 49.



**1. FIRST CONGREGATIONAL CHURCH, 1128 Pine Street**

*"Freely have ye received, freely give."*

from the text used by Rev. Nathan Thompson for the church dedication July 10, 1870.

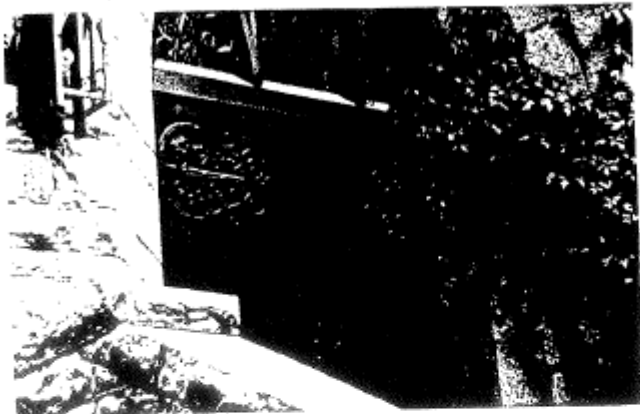
The Congregational Church was organized by vote at a service held July 17, 1864 in a cottonwood grove near Valmont Butte. It had 14 original members and was known as the Congregational Church of Boulder Valley.<sup>8</sup> From 1865 to 1875 the Reverend Nathan Thompson was the full-time pastor, and he was the first full-time minister in Boulder. The Congregationalists met in a frame schoolhouse until they built their first church in 1866-70 on what is now the site of the Carnegie Library (across the street from the current location). It was dedicated July 10, 1870 and was the first church building in Boulder. The total cost, including the lot, was \$6,000.<sup>9</sup> Boulder was chosen as the site of the church over Valmont as "Boulder gave the promise of being the future business and educational center and the county seat."<sup>10</sup> The church was built on a hillside site so its tower would be visible for miles down the valley, attracting people to worship. The original bell, used to call members to Sunday School and the first church bell in Boulder County, is now placed in front of the church. A cornerstone for the present church was laid on October 18, 1906 after an anonymous gift of \$10,000 was offered if matching funds could be raised. Boulder residents Marinus G. Smith (who hauled the sand from his farm

<sup>8</sup> During the territorial period, 10 Congregational churches were established in Colorado. The second of these was Boulder, now the oldest surviving congregation in Colorado. Hopkins, 26.

<sup>9</sup> Schoolland, 42-43.

<sup>10</sup> Hopkins, 30.

whenever needed), Andrew J. Macky (who provided supporting posts and timber), and Tourtelott and Squires and their twin wives were always helpful.<sup>11</sup> The church was dedicated on January 12, 1908. This church building is the oldest standing Congregational church



in Colorado.

Built in the Gothic Revival style,<sup>12</sup> the 2-1/2 story church represents the work of Thomas MacLaren, an internationally known Colorado Springs architect who also designed Boulder's Carnegie Library. It has an unusual side entrance

—one speculation is that it was built for ease of rolling coffins in and out of the church. The contractors were Geranson and Beckstrom, and Grant and Fassler. Noteworthy architectural elements include the asymmetrical facade of Boulder sandstone in hammer-squared ashlar pattern; pointed-arch tracery windows with stained glass; and the crenelated tower with its stone gargoyles, narrow slit openings, and tall narrow windows with wooden louvers. The ornamental hinges on the main entrance doors are an exact copy of those at Durham, the oldest cathedral in England.

There are few alterations to the original structure, and the property is in very good condition. The First Congregational Church, on the edge of Mapleton Hill Historic District, was designated a local landmark in 1976.

<sup>11</sup> Hopkins, 31. It is interesting to note that evangelism was a struggle even then. Hopkins quotes from the February 1, 1871 *Boulder County News*, "There has been quite a religious excitement in Boulder for the past two weeks. . . . As there is plenty of room for improvement, we hope the good work will go on until the people of this place are made to understand that the religious portion of this community have rights which unbelievers and scoffers are bound to respect. Let those who have this revival in charge weary not in their present undertaking."

<sup>12</sup> Gothic Revival was a style used in American churches for its wistful visual allusions to the Middle Ages. Although diverse in appearance, a number of common qualities are useful to keep in mind. These qualities are: An emphasis on visual effects of verticality in pinnacles, tall narrow windows, pointed-arch windows and doors, producing varied silhouettes; asymmetry rather than balance in massing, with a strong sense of craftsmanship and often in local stone, with textures made eye-catching by colors and roughness, (in contrast to classical whiteness and smoothness); and colored glass for windows. These factors weakened the classical school with their diverse idiom.



2. **FIRST UNITED METHODIST CHURCH, 1401 Spruce Street**

*"If your heart is with my heart, if you love and serve God, it is enough. Give me your hand."*  
 John Wesley, as quoted in the First United Methodist Church 120 Years Anniversary Leaflet

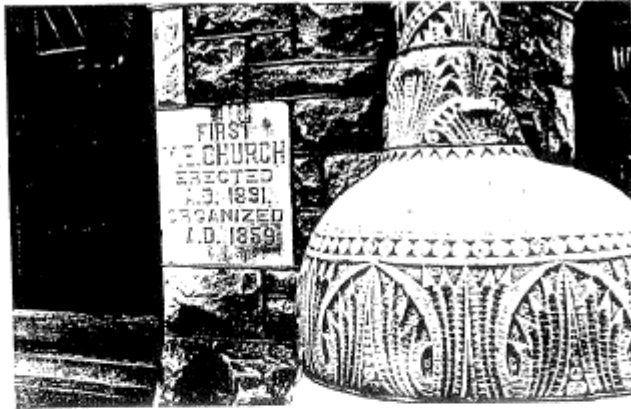
The Methodists organized August 12, 1859, with six members. The Methodist Nebraska Conference had sent the Reverend Jacob Adriance "to minister to Colorado's grizzled gold-soakers," and to establish "a mission at the foot of the mountains."<sup>13</sup> Reverend Adriance arrived to a town of some 70 log houses along Pearl Street, with irrigation ditches in place and plans to name the place Boulder City. Reverend Adriance noted that "this should be an opportunity to launch a church."<sup>14</sup> In 1871 the city of Boulder was incorporated. The Methodists began to build their first church on the same ground as the present church, on two lots at 14th and Spruce Streets obtained in 1871 at the cost of \$200. The Church Extension Society lent them \$1,500 to finance the excavation and foundation, and members volunteered the remaining labor. The building was finished and dedicated November 10, 1872. The present church was constructed in 1892 at the cost of \$22,500 and dedicated on September 4, 1892. A north wing was added in 1914 at the cost of \$11,000. An education wing addition was added in 1953 at the cost of \$242,000. A new sanctuary was constructed in 1958-60 at the cost of \$358,000 and consecrated in 1960. The new sanctuary seated 1,100 and the addition also provided much needed space for

<sup>13</sup> 1959 anniversary booklet, 2.

<sup>14</sup> 1959 anniversary booklet, 3. He also reported: "We lived in Golden City, in a little cabin 12x14, roof low, no floor, half window on each side . . . little sheet iron stove, ground covered with sawdust, then with hay, which was covered with gunnysacks for a carpet. Here we held Sunday School, weekly prayer meeting, Saturday night Bible Class, etc. When our Elder came to stop with us he made his bed on the ground."

additional church school classes and other church functions.<sup>15</sup>

Some of the highlights of the history of the church include a 1908 revival led by Billy Sunday; a "Heart and Hand" lecture led by Helen Keller in 1914; sponsorship of Boulder's first Boy Scout Troop in 1925; and a 1949 visit from theologian Paul Tillich.



The church was designed by Barton Thomas, who worked for Denver architect A. M. Stockert. Chauncey Stokes, president of the Methodist Church at the time, and a local carpenter and architect, was appointed to oversee the construction of the church. Local stonemasons were Lewis Henry Teets and Andrew Fraser. (Mr. Teets carved into the section near the northwest facing door the image known as the "angel face" as a memorial representing his recently deceased daughter.)<sup>16</sup> The bell for the bell tower was given in January 1892 by Mr. H. N. Bradley of New York, formerly of Boulder.

The original church is Richardsonian Romanesque built with local sandstone from Green Mountain Quarry with carved limestone and cream wood trim.<sup>17</sup> Elaborate arched windows with stained-glass, arched doorways, and a large tower with a conical roof complete

<sup>15</sup> from church publication entitled "A Call to Colorado."

<sup>16</sup> church record of 1930s interview with Mrs. E. C. Home, daughter of stonemason Andrew Fraser.

<sup>17</sup> Richardsonian Romanesque was a popular "Picturesque Style," along with styles such as Italianate, French Second Empire, and Queen Anne, to which picturesqueness is fundamental. As the name implies, Picturesque buildings were inspired by such things as idealized landscape pictures admired by 18th century romantics. The use of ornament heaped onto solid mass created effects of age and stability; a mixing of ornamental motifs to achieve this occurred in buildings especially in the period from c.1860—c.1885. Rusticated stonework was common, for example, as were lavish rooflines and window frames in this eclectic use of borrowed forms. The Richardsonian Romanesque style consists primarily of stone buildings with heavy round arches and rough cuttings to emphasize the stone texture and is associated with the architect Henry Hobson Richardson. For churches, Richardsonian Romanesque massiveness had much to offer, expressing an image of venerability, as well as implying something of the awe and decorum requisite for sanctuary types. A great success of Richardson's, for example, was the Trinity Episcopal Church located in Boston's Back Bay. Gowans, 165-175 and 201-206.





the design. The original sanctuary seated 600 and "boasted central heating."<sup>18</sup> It also had a unique feature of a Sunday School room which, by sliding a partition, could be opened to the sanctuary.<sup>19</sup>

The new sanctuary addition is in the Modern style of architecture and features cast concrete in the substyle of "Screen."<sup>20</sup> Screen was a popular style of openwork screens that were applied to facades and walls of buildings, especially over windows, to give an effect of architectural richness and to disguise or to distinguish the structure beneath. They were generally made of metal but sometimes concrete or brick. The new sanctuary addition was designed by Boulder architect Hobart Wagener. Wagener was a prominent Boulder architect who was president of the Boulder Chamber of Commerce in 1971 and president of the Colorado Architects Association in 1973. Wagener designed more than 100 projects in Boulder, including Boulder Country Club and Fairview High School.

The property is in good condition, with landscaping appropriate to the site. The church is eligible for landmarking but is not landmarked.

<sup>18</sup> First United Methodist Church 120 Years Anniversary Leaflet.

<sup>19</sup> *Daily Camera*, August 23, 1964.

<sup>20</sup> American Imperial Modern was a style that reigned from c.1950—c.1980. Modernists believed in a purity or simplicity of style—use of materials for their inherent value (i.e., brick was used for practical reasons with as little textural effect as possible) with little ornamentation (i.e., no carving or column capitals or other wall decoration). Structure was emphasized and revealed, and free-flowing spaces were created in, around, and through buildings. Substyles of Modernism Proper include International Style, "Screen," "Mirror," "Bauhausist," Arrested Rust Shunting, "Geometric," "Sculptural," and the last phase, "Hi-Tech." Modernism was not supposed to be a style, nor was it supposed to have a social function, just to exist. Yet it functioned as the expression of the scientific mode of thought that came to dominance at the time—of new kinds of power over nature and as a symbol of new powers available to humankind in general due to science. Gowers, 271-311.



3. **FIRST BAPTIST CHURCH, 1237 Pine Street**

*"We've a story to tell to the nations, a story of truth and mercy, a story of peace and light."*  
Quote from hymn often noted in early church women's club programs.

The Baptist Church formed October 13, 1872 with six members and, by the end of 1872, boasted 16 members. The Reverend J. G. Maver was called as the first pastor of the church. In 1873 the congregation baptized their new members in Berkeley Lake, built by Judge Granville Berkeley near his ice house at 2108 Walnut Street.<sup>21</sup> In 1873 a building committee was formed, and a loan of \$600 was obtained from the American Baptist Home Mission Society<sup>22</sup> to build a brick church at Spruce and 16th Street. A baptistry was added in 1891. At first a portable American Cottage organ was used, but in 1908 a Kimball organ was purchased for \$1800.<sup>23</sup> That church was sold in 1925 to the The Pillar of Fire Church.<sup>24</sup> The current church, Gothic Revival in style, was built

---

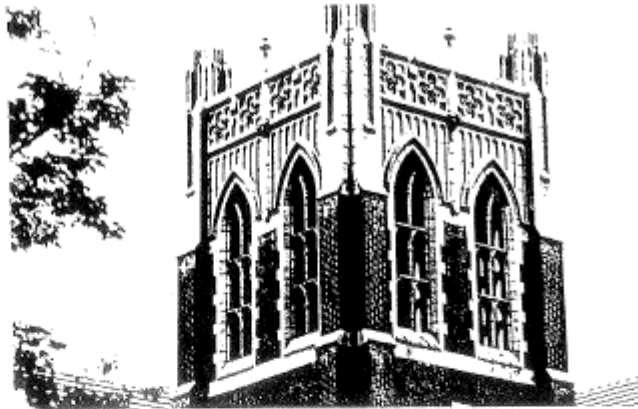
<sup>21</sup> City of Boulder Berkeley Farm Landmark Application, Diana Lennon, 1993. The lake is no longer in existence, but a concrete marker designates the ditch diversion.

<sup>22</sup> *Daily Camera*, July 19, 1964.

<sup>23</sup> According to the *Daily Camera* of April 16, 1908, the Kimball organ was the first organ of its type in Boulder County.

<sup>24</sup> From church minutes of January 1, 1925. Trustees authorized the sale of the old church to the Pillar of Fire church for \$10,000. It was paid in two \$5,000 installments, and the Baptists left the church to move to their new church in June 1926, according to First Baptist Church historian Dr. Vincent Beach.

at 1237 Pine Street in 1925-26 at the cost of around \$160,000. The lot was the "old J.P. Maxwell place on 13th and Pine."<sup>25</sup> The cornerstone was laid July 18, 1925 and the new church was dedicated on June 6, 1926. Martin, Orr, and Martin Architects of East



Liverpool, Ohio was the architectural firm selected, and General Construction of Denver (E.S. Huntington was president of this firm) was selected as contractor.

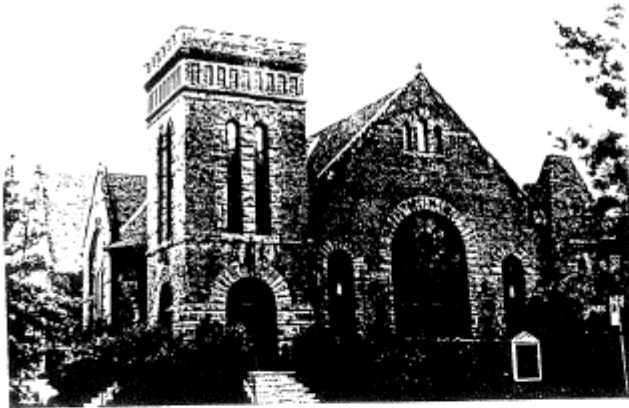
Many traditional Gothic Revival elements were used in the design of the 1925 red brick building. It is asymmetrical, with tall pointed-arch stained glass windows with tracery in white stone, buttresses, and an elaborately decorated tower—with battlements and tracery windows—that emphasizes the asymmetry of the building as well as the location of the main entrance.

An educational building, the "First Baptist Children's House," is located on the adjacent lot west of the church. Built 1966-67, it was dedicated on July 2, 1967. Built of wood frame construction with brick veneer and a wood trussed roof structure with cedar shake shingles, its siting does not visually distract from the sanctuary. The architect for the educational wing was Daniel Havelkost, and the general contractor was Don Miles Building Company of Boulder.<sup>26</sup> A church-sponsored preschool has been housed in the building since 1970.

The property is in very good condition. Regarding landmarking, the church is eligible but not landmarked.

<sup>25</sup> From discussion with First Baptist Church historian Dr. Vincent Beach, and typewritten, undated letter entitled "Baptist History" in Carnegie Library file. The lots at 13th and Pine cost \$6,000.

<sup>26</sup> *Daily Camera*, October 11, 1947.



4. FIRST PRESBYTERIAN CHURCH, 1829 15th Street

*"Christ is made the sure foundation."*

*Title of hymn in November 23, 1975 dedication booklet.*

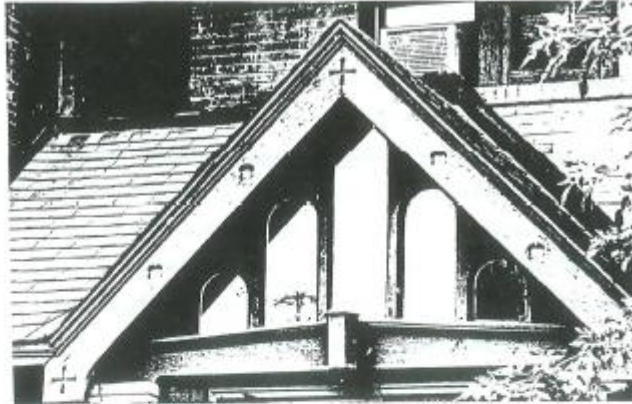
Currently comprised of one of the largest congregations in Boulder, the First Presbyterian Church was established on November 8, 1872 in a borrowed room at the county building at 11th and Pearl (the original courthouse). The Reverend William Y. Brown, pastor of the First Presbyterian Church of Denver, preached a sermon and then drew up a list of 10 charter members. In November of 1872 the Presbyterians, in conjunction with the Reformed Episcopalians, purchased a half block of land of "smooth, dry lots" on Front (Walnut) Street, between 15th and 16th Streets.<sup>27</sup> On October 19, 1873, the Reverend John E. Anderson was installed as the first minister. The first Session (the Sessions is the governing body of the church) met on May 1873 in the Methodist Church at Spruce and 15th Street. Ground was broken for the original church building in August 1874, it was in use beginning May 7, 1876, and on May 29, 1881 the new church, finally finished at the cost of \$5,000, was dedicated. A newer sanctuary, attached to the original chapel and built in 1895 at the cost of \$10,000, was dedicated on May 17, 1896. The clay from the excavation, hauled out by horses, went

<sup>27</sup> *Boulder County News*, 3-4, September 11, 1874. The area was divided so that the Reformed Episcopal Church had the two lots on the west end next to 15th Street and the Presbyterians had three lots on the 16th street side. *Daily Camera*, November 26, 1972.

On November 10, 1873, the Reformed Episcopal Church began building a church on the southeast corner of Front (Walnut) and 15th Street but although use of the building began in 1874, it was not completed until June 1875. It was dedicated on June 11, 1875 as Trinity Reformed Church with the Methodist, Baptist, Congregational and Presbyterian Churches all canceling their regular services so they could attend the dedication. The church did not continue long. The minister left, a replacement was not found, and funds were low. Some members transferred to the Presbyterian Church. It was finally abandoned in 1880 and the building sold to the Christian Church Society in 1883. It was razed sometime in the early 1890s and replaced with a larger church building, which had its edifice reconstructed in 1919-1920. In 1962, it was sold to the Presbyterians who rized it for a parking lot. *Schoolland*, 50-52, 54-55.

to "fill the chack holes  
in Pearl Street."<sup>28</sup>

Around 1899, Andrew  
Carnegie, an  
acquaintance of the  
minister, donated an  
organ that served the  
church for the next 40  
years.<sup>29</sup> In 1907, the  
original chapel was torn  
down and replaced with a  
larger 2-story structure,



although the rose window was reinstalled.<sup>30</sup> In 1925, Westminster Hall, containing classrooms, a dining room and kitchen, and a women's parlor, was added. In 1956, the church again expanded with a new west wing containing a chapel, activity room, parlor, choir room, and other classrooms at the cost of \$25,000. In 1975, a new sanctuary was built at the estimated cost of \$1.8 million, and it was dedicated on November 23, 1975. Following completion of the 1975 addition, Geneva Parlor was created, and other areas from previous remodeling were changed to better accommodate the needs of the church.

The 1895 portion of the church, designed in Romanesque Revival Style,<sup>31</sup> represents the work of Franklin Kidder, a Denver

<sup>28</sup> Schoolland, 98.

<sup>29</sup> *Daily Camera*, September 6, 1964.

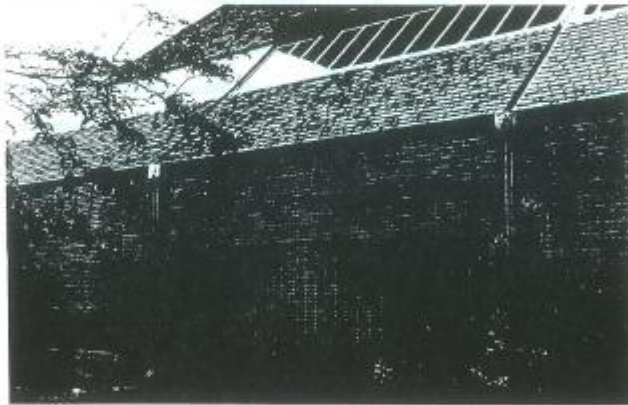
<sup>30</sup> Schoolland, 99.

<sup>31</sup> Romanesque Revival is considered an Early Gothic Revival substyle. "Under the rubric 'Gothic Revival' Charles Eastlake's 1872 *History of the Gothic Revival* specified Elizabethan, Tudor and Jacobean as a matter of course. But in the United States, only one medieval style apart from Gothic was widely recognized. This was Romanesque, which in its own time was . . . called a Round Style (in fine disregard for confusion with the Italianate, also called Round Style because of its round arches)." Romanesque was used by all the leading architects of the day as a routine alternative to Gothic proper. In church styling, Romanesque allowed Protestant congregations to be fashionably medieval without Catholic associations. Romanesque had special associations with German history and was, at this time, under an enthusiastic revival in Germany as a national expression. Also, Romanesque was used for its associations with advanced science, in which Germany held a lead throughout the nineteenth century. Romanesque offered economic advantages: churches could be in good Romanesque style yet be only boxes with a few round-arched doors and windows. Romanesque eventually dissolved into the pot of Picturesque architecture, and was lost for several decades until its reformation by H. H. Richardson into one of the greatest and most American of all Picturesque styles. Gowers, 150-151.

architect noted for his use of Romanesque style in churches as well as other buildings. Kidder also designed Chautauqua Auditorium. Contractors for the 1895 building were Herrick and Milner of Boulder.<sup>32</sup> Gothic Revival influences include: an asymmetrical facade, red brick with pink sandstone trim (color and roughness), rounded Romanesque-style arches of stone used in windows and doorways, stained glass windows, and a large tower with a crenelated roofline.

The newest part of the church, which contains the sanctuary, is designed in the "Geometric" substyle of Modern architecture in geometric forms made with red brick, wood shingles, and glass.<sup>33</sup> The materials were used to display twentieth-century technology, such as the strip windows of plate glass set into prefabricated metal frames. To demonstrate the building's function, a portion of the exterior rectangular wall is cut out, revealing a cylindrical form that indicates the interior location of the altar. The Denver firm of W. C. Muchow, with Peter Dominick Jr. as the lead architect, designed this portion of the building.

The church building is in very good condition. The building is eligible for landmarking but not landmarked.



<sup>32</sup> *Boulder County News*, 3-4, September 11, 1874.

<sup>33</sup> By the 1960s Modern architecture was a very common style for public buildings. In Modern architecture, materials were chosen for practical reasons and were to display as little textural effect as possible, such as the brick walls of this building. The materials were used to display twentieth-century technology, such as the strip windows of plate glass set into prefabricated metal frames. Structural techniques were shown so viewers could see precisely how the building was made, what it was made of, and how its parts worked together. Summary of Gowans, 282.



5. ST. JOHN'S EPISCOPAL CHURCH, 1419 Pine Street

*A mighty fortress is our God,  
Title of hymn*

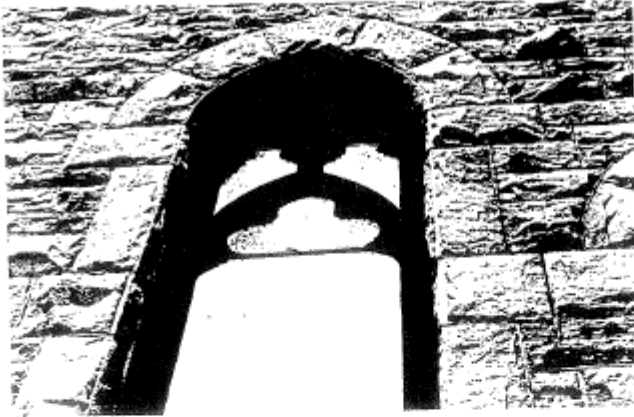
*Reverend Henry Baum came here in the fall of 1873 and held the first (Protestant Episcopal church) services regularly through the winter following. He made an ambitious attempt to secure the erection of a costly church, had the cornerstone laid, and went East to raise means, but did not return to carry out his plans. Reverend James C. Pratt arrived in August, 1874, and held services regularly until the next December, when he severed his relations with this church and gave adherence to the Reformed Episcopal Church. After this, the place was occasionally supplied by the Rev. T. L. Bellam, or the Rev. Mr. Gill, of Golden. In October, 1875, the Rev. Charles H. DeCarro arrived, and served till the July following, when falling health caused his retirement. After this, the Revs. Charles H. Marshall and G. W. Morrill officiated, each for a season, until the arrival of Rev. T. V. Wilson, who has remained until the present time (1880). A small but beautiful church was erected this season at the corner of Pine and Fourteenth streets (known as St. John's Episcopal Church), and many trees transplanted for the ornamentation of the grounds.<sup>34</sup>*

The first church (Gothic of cut brick and stone) was built in 1879-1880 by the Episcopal Church at the corner of 14th and Pine at the cost of \$2,500, fully furnished. Although it was in use until 1904, by 1901 it was evident that the church was too small, and noted New York church architects Henry M. Congdon and Son were hired to design a larger building. Renderings of the exterior and interior of the church were published in *The American Architect* of December 7, 1901 as "St. John's Church, Boulder, Colorado by H. M. Congdon and Son, Architects." Construction on the Gothic Revival two-story church began in 1902. A cornerstone was laid

<sup>34</sup> Bixby, n.p.

One of the major problems these early churches faced when organizing was how to have a pastor, ideally full-time. Support had to be raised, and then a minister found. Some were sent as "supply" ministers by a Home Mission board. Reverend Pratt, according to Replier, had been sent to conduct services in Boulder and to do missionary work in the mining camps of Sunshine and Gold Hill. Those sent were often young, inexperienced men who had recently graduated from seminary; a minister might come because he was attracted to the West, or for health reasons. Once a minister was here, obtaining a place for worship was the next step for the congregation.





January 17, 1903, and the building was completed, except for the tower, in 1905. The church was formally named "St. John's Church, the Bishop Spaulding Memorial Church" on January 26, 1906.<sup>35</sup> A large stained glass window was added over the altar in 1915.<sup>36</sup> The

tower was finally completed in 1921 at the cost of \$25,000.<sup>37</sup> The interior of the church was extensively remodeled in 1937 and reconsecrated by then Bishop Irving P. Johnson.<sup>38</sup> A parish house, Walters Hall, was built north of the church on the corner of 14th and Mapleton in 1951-52 and was dedicated in May 1952. It was designed by James Hunter and built by Hudson Construction at the cost of \$61,300. It now belongs to the YWCA. A chapel and classrooms was added on the east side of the church in 1965, with old and new sympathetically connected by a breezeway. This addition was designed by Boulder architect Hobart Wagner. In 1986, Boulder architect James Phelps Trobey designed a parish hall addition.

Located at the intersection of Pine and 14th, the Gothic Revival building is anchored by a massive tower with a castellated roofline. Other Gothic details are arched tracery windows of varying heights and widths, some with elaborate stained glass windows; medieval-style arched doorways with decoratively hinged doors; stepped buttresses; stone stringcourse; door and window surrounds; and regularly coursed sandstone that adds to its massiveness and medieval quality.

The structure is in very good condition, with few minor alterations. It was designated a local landmark in 1977.

<sup>35</sup> Reppner, 8.

<sup>36</sup> *Daily Camera*, December 22, 1953. It is of the Ascension and was executed by the Gorham Studios of New York.

<sup>37</sup> Reppner, 7-9. Many citizens of Boulder who were not associated with the church contributed as a civic gesture towards its completion. The tower houses a set of Menckly chimes, donated in 1904 by Mr. Henry N. Bradley of New York (formerly of Boulder) as a memorial to his wife.





6. SACRED HEART OF JESUS, 1316 Mapleton

*"With a perpetual love God hath loved us, because, being lifted up from the earth, He hath mercifully drawn us to His Heart."*  
 Jeremiah 31:3 and John 12:32, as quoted in Gladden's Centennial History of Sacred Heart of Jesus Parish.

The first resident pastor, Father Vincent Reilmayr, arrived in March 1875 and began to hold services in Boulder, Erie, and south Boulder. The Sacred Heart of Jesus Parish was founded on July 19, 1875 by the Right Reverend Bishop Machebeuf. On July 27, 1875 he obtained, at the cost of \$600, two lots at the northwest corner of 14th and Mapleton.<sup>38</sup> The present church stands on the lot across the street from the site where the first two church buildings stood (now part of a playground and a parking lot for the school). The first (a red brick colonial-style building with a white wooden steeple) was built in 1877 at the cost of \$1,600. The first mass was held there on Christmas morning in 1877. It was torn down in 1906 to make way for the next church, built in 1907 (a Gothic Revival structure of Boulder sandstone with an 108' tower topped with a gold-leaf cross) at a cost of \$30,000. Due to a badly cracked foundation, it was razed on November 8, 1963.<sup>39</sup> To build a new church, the land at the southwest corner of 14th and Mapleton had been purchased and four older homes removed. A building permit for a \$355,000 structure was taken out in July 1962 and on December 23, 1962 the cornerstone of the new church was dedicated. The church was completed in 1963 at the cost of \$500,000.<sup>40</sup>

<sup>38</sup> *Daily Camera*, September 13, 1964. The \$600 was money borrowed at 18% interest. Raising funds for building programs was a major occupation of the early churches and their ministers.

<sup>39</sup> Gladden, 20.

<sup>40</sup> Gladden, 20. The *Daily Camera* of September 13, 1964 reports that the cost was \$525,000. The church was paid for at the time of the dedication.



and was dedicated November 21, 1963. The Modern-style building seats 792.

The Sacred Heart of Jesus Parish was associated with the Benedictine Brothers, who were established in November 1887 in south Boulder county as St. Bernard's Monastery. They had been "given care of souls in Boulder County" by the Holy See in 1866.<sup>41</sup>

The church was designed by Langhart, McGuire, and Hastings, Architects and Engineers of Denver. The general contractor was Capitol Construction Co., Denver. The studio of William Joseph (Denver) designed all of the bronze work throughout the church; it was produced by Zimmerman Architectural Metals Co. of Denver. The stained glass was designed by George Payne Studios of New Jersey. The 53 stained-glass windows are of imported mouth-blown antique glass. The Denver Marble Co. cut, polished, and installed the marble work. The building won honors from Catholic

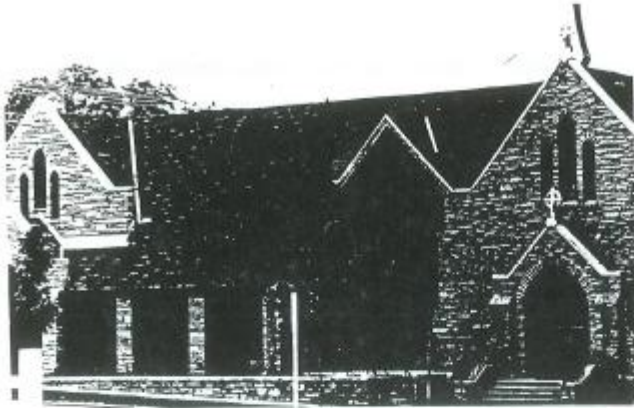
Building and Maintenance Magazine's annual national architecture awards.<sup>42</sup>

This church was designed in the Modern substyle of "Geometric." The roof has a central intersection of cross-gabled roofs (a reference to Gothic style), revealing the cruciform shape of the sanctuary beneath, with a copper spire built at the crossvault, and the main altar directly below the spire. The roof is covered with light blue terracotta tiles. The building is "dark chocolate" brick with limestone trim. Three pairs of bronze entry doors depict "salvation history" with scenes from the Bible. A seven-foot bronze statue of Christ stands above the main entrance and a seven-foot bronze statue of St. Benedict stands over the east entrance. The style is modern, but traditional references are made through the type of materials used, such as bronze and stained glass.

This building is in very good condition and should be eligible for landmarking when it reaches 50 years of age.

<sup>41</sup> Gladden, 12. The monastery is no longer in existence but several of the buildings are in use by the nuns of St. Walberga's Abbey. The monastery was closed in 1985 (after 98 years of service) due to the lack of priests.

<sup>42</sup> from the Dedication of Sacred Heart Church program.



7. TRINITY LUTHERAN CHURCH, 2299 Broadway  
*Oh God our Help in ages past, our Hope for years to come,  
 Be Thou our Guide while life shall last, and our Eternal Home.*  
 Hymn.

In 1895, Rev. John J. Albert was "sent by the Board of Home Missions to Boulder to examine the field."<sup>43</sup> The town was canvassed, and 31 people were pledged as charter members of an English Lutheran Church, to be known as Trinity Lutheran Church of Boulder.<sup>44</sup> The first meeting was held January 12, 1896.<sup>45</sup> The congregation met in the Baptist Church until, in 1899, they purchased a Seventh Day Adventist building on 12th (Broadway) and Hill (Mapleton) (site is now the northwest corner of the parking lot) at the cost of \$1,600. The current church was built in 1929 on the site of Andrew J. Macky's house, which was said to be one of the first brick houses in Boulder. This original building is the south half of the current building. An addition was built in 1966, and extensive but sympathetic alterations were made to the 2-story Gothic Revival structure in 1989.

<sup>43</sup> from handwritten notes on the history of the church in Carnegie Library.

<sup>44</sup> The congregation was made up of German Lutherans, which is different from the congregation of Swedish Lutherans who settled in Boulder Valley and established the Ryssby Church 10 miles north of Boulder. That congregation organized in 1887 and built its first building near downtown Boulder in 1895, with services conducted in Swedish. The downtown location was chosen as newly arrived immigrants lived in town and had transportation difficulties. Summary from 1982 description of the congregation on file at the Carnegie Library.

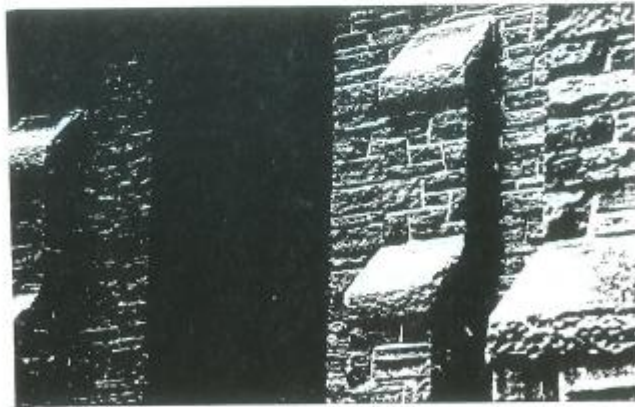
<sup>45</sup> *Daily Camera*, July 5, 1964.

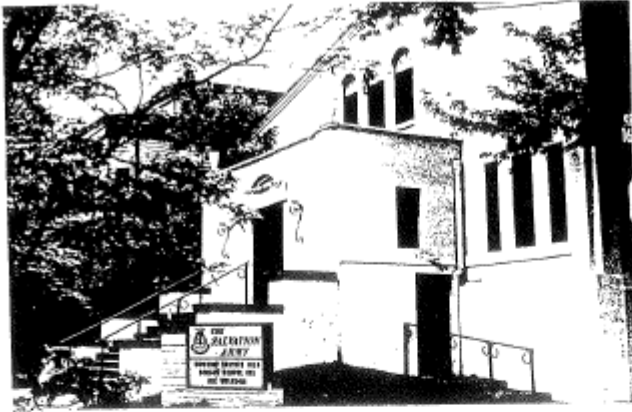
The original building is an example of Gothic Revival architecture and was designed by Margaret Read, a prominent Boulder architect, known as Boulder's first woman architect and associated with Boulder architect Glen H. Huntington. An addition in 1966, Modern in style, created a new sanctuary. The 1989 renovation was designed by Bob Saas of T S P Five Inc., Denver; the general contractor was J. G. Tammings Construction, a company specializing in church construction, also of Denver. This addition added a chapel, office space, and a kitchen.

The original portion of the sandstone building has a front gable, structural buttresses, and arched windows and entrance.

The 1989 addition to the building was done in a style sympathetic to the Gothic Revival style of the original building, duplicating its front gable and regularly coursed sandstone to create a somewhat symmetrical facade that gives a contemporary reference to the paired gable subtype of Gothic Revival architecture.

The church building is in very good condition, but may not eligible for landmarking due to the changes made.





8. THE SALVATION ARMY, 1539 Spruce  
*"Heart to God, Hand to man."*  
 International motto of the Salvation Army.

The First Church of the Nazarene was established in Boulder on July 4, 1916 with 12 charter members.<sup>46</sup> The structure was built in 1922-25. The basement for the church was excavated with donated labor. The church was first occupied in 1923,<sup>47</sup> and it was dedicated during the fall of 1925. Remodeling took place in 1944, a church fellowship hall and annex were added in 1954, and further remodeling was done in 1958 to produce the current structure.<sup>48</sup>

When the Nazarenes built a new church, the Unity Church obtained the building. The Salvation Army purchased the building from the Unity Church in 1991 and held their first service on April 1, 1992.

The Salvation Army arrived in Boulder in 1892 with Captain Kemp as the first Commanding Officer. Their offices were on Walnut between 12th and 13th and "from this small storefront they ministered to the many who had difficulties when the gold and

<sup>46</sup> *Daily Camera*, August 30, 1964.

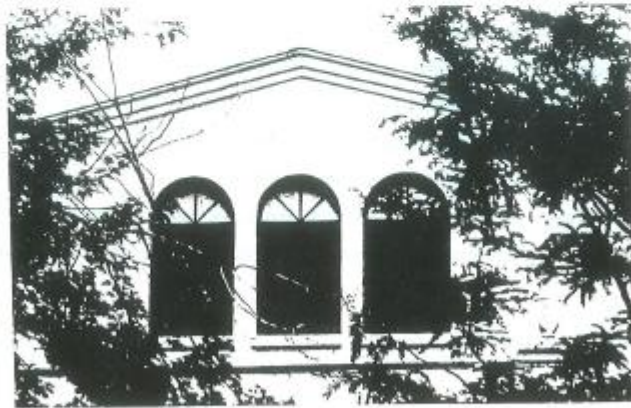
<sup>47</sup> Longtime Boulder resident Frances Bascom recalls that the Nazarenes used the basement of the building until they raised enough money to finish construction. Boulder Carnegie Library oral history taped interview with Frances Bascom, 1988.

<sup>48</sup> *Daily Camera*, August 30, 1964.

silver veins ran out.”<sup>49</sup> In 1916 the Salvation Army moved to 1535 Pearl Street, moving again in 1921 to 1628 Pearl. After World War II, the Salvation Army was unable to provide the necessary officer leadership to maintain the corps worship activities, but volunteers “continued the mission of help and hope” until 1984, when an auxiliary captain was sent to Boulder. Before obtaining the present building, the Army relocated to 2819 Broadway, and then to 2750 Glenwood.

The building shows a type of construction popular during the 1920s, built during the post-World War I urban growth (1920-1940). A 1-1/2 story building, it has vernacular masonry with a Mediterranean-style front gable. It is a low-pitched, front-gabled stucco-covered building with a symmetrical facade. Architectural elements include an enclosed porch; three semi-circular arched windows in front gable end; narrow rectangular windows on front and side elevations; a raised foundation; corner and wall buttresses; flagstone porch steps and trim; and wrought-iron porch railings. There are two classical vase ornaments on the front gable and curved wooden entrance doors. Alterations to the original structure are moderate, with additions to the front and rear.

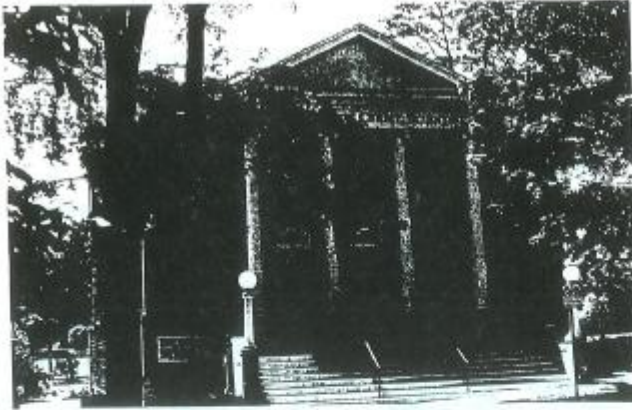
This building may be eligible for landmarking. Historically, the building represents an early twentieth century church congregation (the Church of the Nazarene) that has remained an active part of the community.



---

<sup>49</sup> Conversation with Lynette Selig, Salvation Army.





9. FIRST CHURCH OF CHRIST, SCIENTIST, 2243 13th Street  
*"Divine love always has met and always will meet every human need."*  
 Mary Baker Eddy.

The congregation first met in 1899. The first Christian Science lecture was given by Judge William G. Ewing in July 1901, and the congregation incorporated in March 1902 as a branch of The First Church of Christ, Scientist in Boston. Mrs. Sarah Van Camp was elected First Reader and Mr. Hamlin L. Ford Second Reader. The Sunday School also was officially organized at that time. The congregation rented space for a number of years.<sup>50</sup> In 1910, the membership purchased the house and lot on the southwest corner of Mapleton (then Hill) and 13th Street, owned by pioneer N. K. Smith, remodeling the house to provide an auditorium. In 1924, the members voted to raze that structure and build a new church. The cornerstone for the present 3-story Classical Revival structure was laid January 8, 1926, and services were first held in the basement until the completion of the auditorium in June 1931. The dedication ceremony took place on November 28, 1946 after the mortgage was paid. (Christian Scientist churches must be debt-free before they

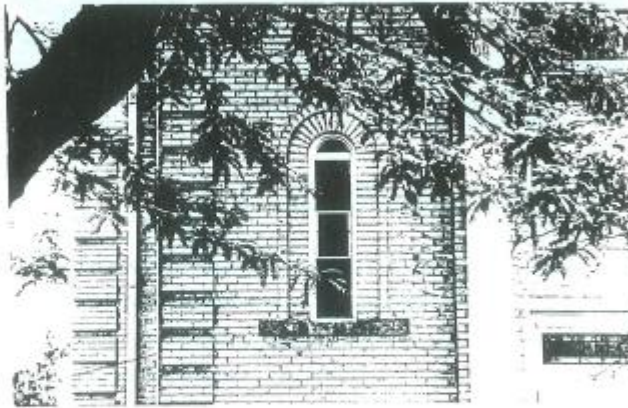
<sup>50</sup> Services for a newly formed congregation were held in a variety of places until a sanctuary could be built. Meeting out of doors (in the case of the Congregationalists, in a cottonwood grove), in members homes, or renting space in business establishments or public buildings such as a courthouse or local school sufficed for services until a church was built.

A history of the First Church of Christ, Scientist further details their struggle: The first services in 1899 were held in a Boulder residence rented for First Reader Mrs. Sarah Van Camp, 1832 12th Street (now Broadway). In 1902, church services and Sunday School were held in the Odd Fellows Hall. But in April 1902, the members rented Arnett Hall at 12th and Walnut Street "to give them a place of their own," and furnished it with an organ. In 1906 the membership voted to rent the Curran Opera House (on the site of the present Boulder Theatre) for Sunday morning services. In November 1907, the church shifted services to the Sternberg Building. In 1908 the church again moved to a ground floor room in a new business block at 1428 Pearl. In 1910, they finally purchased property. Summary of typewritten article on file at Carnegie Library.

(can be dedicated.) The building cost approximately \$43,000. In the early 1960s, the property west of the church was purchased; it is now a small park area (built in 1977) and a parking lot (built in 1975) for the church. A stone cottage in the park, originally a station for the pony express, was remodeled in 1974 as the Children's Cottage. In the spring of 1983, a second entrance to the church was constructed on the west side of the building. It includes an enclosed ramp to provide access to the auditorium.<sup>51</sup>

The church maintains a Reading Room at its property at 1434 Pearl Street, purchased in February 1963. It has a quiet study room and a free lending library. The church has also presents two or three free lectures to the public yearly.

This building is an excellent example of neoclassical architecture. It is Classical Revival in style,<sup>52</sup> with gray brick and white wood trim. The full-height entry porch has four Ionic columns that support a centered gable. Other details include arched windows with brick



relieving window surrounds and stone sills; brick corbelling and quoins; and symmetry of elements. It was designed by Glen H. Huntington, a prominent local architect who also designed the Boulder County Courthouse, and later became the state architectural director for the Federal Housing Administration.

The church is in very good condition. The building is eligible for landmarking but is not landmarked.

<sup>51</sup> Historic Boulder gave this addition its Award of Excellence.

<sup>52</sup> "Classical Revival styles were created by employing combinations of details and shapes borrowed directly from classical antiquity (generally Rome or Greece) for the conscious purpose of alluding to literary and historical ideals; democracy, liberty, civic virtue..." Forms were used to create images of simplicity, purity, and reason in general. Many of the forms were drawn from books rather than real life. Monuments were especially suited to Classical Revival treatment. The Colorado State Capitol building in Denver is an example of Picturesque Classicism, with a thin, vertically proportioned facade typical of those in the 1870s and 1880s. The facade of the Church of Christ, Scientist is a historical reference to Greek temples, as it is similar to that of the Temple of Athena Nike on the Acropolis in Athens, for example. Gowans, 82-127.





18. FOURSQUARE GOSPEL CHURCH, 2241 17th Street  
 "Jesus Christ, the same yesterday, today, and forever."  
 Church Motto.

The Foursquare Gospel Church was begun on May 4, 1956 as a pioneering work in the Boulder community and continues today. The church was purchased by the International Church of Foursquare Gospel in April 1956 at the cost of \$7,000.<sup>53</sup> The charismatic Foursquare Gospel Church has grown slowly but continuously in this location.

The 1-1/2 story Gothic Revival church was built by the Swedish Lutherans about 1895 as the Swedish Lutheran Church. It was built on land purchased in 1892 for \$1 by the Lutheran Evangelical Bethesda congregation from the Boulder Pressed Brick Co. The *Boulder County Directory of 1896* lists the Swedish Lutheran Church at the corner of Seventeenth and Hill Streets, with semi-monthly Sunday morning services and weekly Sunday evening services led by Reverend Peter Lafgren. Sunday School, conducted in Swedish and English, was held weekly on Sundays at 3 p.m. The church building represents a typical style of many early churches built in Colorado in the 19th century and is one of the few of this style left in Boulder. It also reflects the Swedish immigration in Colorado in the late 1800s and the immigrants' concept of chapel worship.

An early Gothic Revival church, it is built of red brick with sandstone trim in a simple rectangular plan. A central entrance vestibule projects from the building under a centered gable. The entrance has a keystone. Other typically Gothic features are buttresses and pointed-arch windows. The exterior has had minor alterations and the interior was remodeled in 1963. The builder is unknown. The property is in good condition and retains its original appearance. The building is eligible but not landmarked.

<sup>53</sup> Daily Camera, September 17, 1983.



11. KARMA DZONG, 1345 Spruce Street  
*What the Buddha Taught*  
 Book title

Karma Dzong is a Buddhist meditation and study center under the guidance and direction of Vajradharma. The building is owned by Dorje Dzong, the church name is Karma Dzong. Their founder was The Venerable Chogyam Trungpa, Rinpoche. The group first held their meetings at 1111 Pearl Street before moving in 1976 to 1345 Spruce Street.

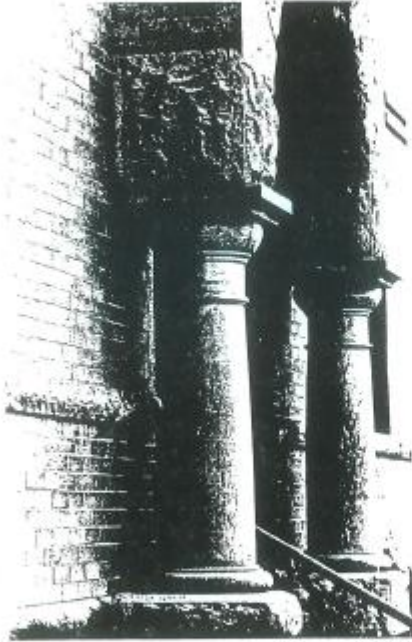
The 3-story Renaissance Revival building was built in 1905.<sup>54</sup> It was built on the site of a popular roller rink that occupied the corner lot from 1878-1894.<sup>55</sup> The building was originally designed as an office building to accommodate medical doctors and was

<sup>54</sup> Renaissance Revival architecture is a manner of the Italianate architectural style dominant in North America in the mid-nineteenth century. According to Gowans, "Principal influences on Italianate generally came from the architecture of rural Italy—country villas, vernacular buildings, country churches. Two particular features identify most Italianate buildings: Brackets, especially under the eaves (in its own time Americans called Italianate 'the bracketed style'); and roundheaded arches, most often used above windows and doors, singly or in arched pairs or triples." Noteworthy about these features is that they are almost entirely matters of visual effect, with little function other than as decoration. For example, the building is visually enhanced by brackets that seem to provide support to the eaves.

Italianate was used in row houses built in American cities from the mid-1940s on. It was also a popular style for small churches, and often combined and/or confused with Romanesque. For grander buildings, such as the Mormon Temples in Salt Lake City, Italianate could be combined and/or confused with Gothic. But its most lasting popularity was as a style for commercial buildings. In the 1860s, it dispossessed all others in this field. Italianate was the style for the first great office blocks, the first great department stores, and the first fire-proofed buildings. Substyles of Italianate, in addition to Renaissance Revival, are Italian or Tuscan Villa, Swiss Bracketed, Romano-Tuscan, Round, Antique, and some aspects of High Victorian and Norman. Gowans, 189-192.

<sup>55</sup> Although built primarily for roller skating the rink also served a variety of civic functions, such as concerts or speeches or the annual fireman's ball.

known as the "Physicians Building" or the P. I. C. Building. The design of a building for use by physicians was unique. The third floor was a hall used by community groups for meetings for many years. The Women's Club of Boulder used the hall as their club room. Other groups rented the hall for dances, including a subscription group which held New Year's Eve balls after World War II for a number of years. The building was used as general office space before its current owners purchased it. The association with a Buddhist community is significant, as Karma Dzong has hosted important Buddhist figures over the years (e.g. the Dalai Lama of Tibet in 1982). The Buddhist community extends support to the local Vietnamese community as well as making donations to other non-



profits and offering seminars, classes, and exhibits that are open to the public.

Built in the Renaissance Revival style, with beige brick and limestone trim, the building has Romanesque arched windows, a hipped tile roof, pediments, a columnar entrance with a second floor window above the entrance, and stone sills, lintels, and stringcourseing. The building has Doric columns, a feature often used in classical revival architecture. The architects were Wright and Saunders of Boulder. Saunders also designed the Cecil Mansion and the Mercantile Bank.

Alterations to the structure are minor; the building is in very good condition. It is eligible for landmarking but is not landmarked.

WORKS CITED

- Bixby, Amos. History of Clear Creek and Boulder Valleys. n.p., 1880.
- Boulder County News, various dates.
- Boulder Daily Camera, various dates.
- Davies, J. G. "Architecture." Encyclopedia of Religion. Ed. Mircea Eliade. Volume 1. New York: MacMillan Publishing Company, 1987. 382-392.
- Dedication of Sacred Heart Church: Boulder, Colorado: November 21, 1963. Boulder: Sacred Heart Church, 1963.
- First Methodist Church: A Century in Christ. Boulder, Colorado, 1859-1959. Boulder: n.p., 1959.
- Gladden, Sanford Charles. Centennial History of Sacred Heart of Jesus Parish.
- Gowens, Alan. Styles and Types of North American Architecture: Social Function and Cultural Expression. New York: Icon Editions of Harper Collins, 1992.
- Hopkins, Walter S., Virginia Green Millikin, Dr. Charles C. Mierow, and Robert P. Colwell. The Bible and the Gold Rush: A Century of Congregationalism in Colorado. The Big Hut Press, Denver, 1962.
- Reppner, F. O. A History of St. John's Episcopal Church, Boulder, Colorado, 1873-1963. n.p., n.d. 1-11.
- Schoolland, J. B. A Pioneer Church: First Presbyterian Church of Boulder, Colorado Territory. Boulder, Colorado: Johnson Publishing Company, 1972.

For: Marilee Dunn, 449-1055

List of buildings under consideration:

1. First Baptist Church, 1237 Pine
2. Karma Dzong, 1345 Spruce
3. Sacred Heart of Jesus, 2314 14th Street
4. Cornerstone Foursquare Church, 2241 17th Street
5. Church of Christ Scientist, 1434 Pearl
6. St. John's Episcopal, 1419 Pine
7. Trinity Lutheran, 2200 Broadway
8. First United Methodist, 1401 Spruce
9. First Presbyterian, 1820 15th Street
10. Boulder Seventh Day Adventist, ????? 345 Mapleton (it may have moved)
11. First Congregational, 1128 Pine