

City of Detroit

CITY COUNCIL

HISTORIC DESIGNATION ADVISORY BOARD

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Final Report

Proposed Pure Word Missionary Baptist Church / Eighth Church of Christ Scientist Historic District 20011 Grand River Avenue



By a resolution dated July 24, 2018, the Detroit City Council charged the Historic Designation Advisory Board, a study committee, with the official study of the proposed Pure Word Missionary Baptist Church/Eighth Church of Christ Scientist Historic District in accordance with Chapter 25 of the 1984 Detroit City Code and the Michigan Local Historic Districts Act.

The proposed Pure Word Missionary Baptist Church/Eighth Church of Christ Scientist Historic District is located on the southwest corner of the intersection of Grand River Avenue and Evergreen Road. It is approximately fourteen (14) miles northwest of downtown Detroit and is

west of the Rosedale Park Historic District in the Brightmoor neighborhood, historically part of Redford Township. The surrounding area is residential with scattered commercial buildings along Grand River Avenue, a major diagonal thoroughfare. The building is presently owned and occupied by Pure Word Missionary Baptist Church.

BOUNDARIES

The boundaries of the proposed Pure Word Missionary Baptist Church/Eighth Church of Christ Scientist Historic District, outlined in heavy black on the attached map, are:

On the north, the centerline of Grand River Avenue;

On the east, the centerline of Evergreen Road;

On the south, the centerline of Puritan Street; and

On the west, the centerline of Vaughan Street.



Boundary Justification

The boundaries described above delineate the one city block presently occupied by Pure Word Missionary Baptist Church and historically associated with the Eighth Church of Christ Scientist. It contains the footprint of the building and includes the entire parcel.

HISTORY

Significance Statement

Pure Word Missionary Baptist Church/Eighth Church of Christ Scientist is significant on the local level under National Register criteria A for its religious history and role in the development of the city of Detroit, most notably the northwest neighborhoods after the annexation of Redford Township in 1926. It reflects the rapid expansion of the Christian Science movement in Detroit in the early twentieth century and was one of four new churches constructed between 1938-1940 following a contribution of one million dollars from the Horace H. Rackham and Mary A. Rackham Fund. Designed in the Colonial Revival style by Indianapolis architect Charles Wilbur Foster to showcase Christian Science architectural design principles, the building is also significant locally under National Register criteria C. Its period of significance is defined as 1938.

Eighth Church of Christ Scientist (1938-1990)

Christian Science was founded in 1866 by Mary Baker Eddy as part of the new religious movement in nineteenth-century New England. A new brand of theism utilizing Christian concepts and naturalism as a system of healing, Christian Science's central text, along with the Bible, is Eddy's "Science and Health with Key to the Scriptures," first published in 1875. In 1894, the First Church of Christ Scientist (commonly referred to as the "Mother Church") was built in Boston. Numerous publications, such as the *Christian Science Journal*, *Sentinel*, and *Quarterly*, were developed for study outside church services and Christian Science Reading Rooms were established in 1899 as a means to both provide quiet sanctuary and dispense Christian Science reading materials to the general public. Christian Science would become one of the fastest growing and most controversial religious movements in the United States at the turn of the twentieth century, with nearly 270,000 members by 1936.¹

Christian Science was established in Michigan by Annie M. Knott when she moved from Chicago to Detroit in 1885. Knott was a student of Eddy's and under her direction created the Detroit Christian Science Institute in 1889 with a new doctrine that "boldly announced the formation of a Church intended to commemorate the words and works of our Master and to reinstate primitive Christianity with its lost element of Spiritual healing."² Early Christian Science services in Detroit were held in the parlor of Knott's home on 17 John R Street and only included five members. By 1897, membership had grown to 147 members and the first permanent location was established at the former Emanuel Episcopal Church at 80 West Alexandrine Street.³

In 1899, following increasing accounts of deaths in Michigan under Christian Science treatment, public outrage prompted the introduction of the Chandler Medical Act in the state legislature to require the examination, regulation, licensing and registration of all medical practitioners, including Christian Scientists. Numerous articles in major Detroit newspapers during this time

¹ Stark, Rodney. 'The rise and fall of Christian science.' *Journal of Contemporary Religion*, vol.13 no.2 (1998): 189-214.

² Knott, Annie. *To the Mayor and Citizens of Detroit, In the Year 2001, December 31, 1900*. Letter. From the archive of the Detroit Historical Society, Detroit Anniversaries Collection.

³ Now the Mosaic Church of Christ, included in the Willis-Selden local and National Register historic district.

period showcase a lively discourse about the legal status of Christian Science, especially with regards to public health and the spread of contagious and infectious diseases under irregular practitioners. After Knott spoke before the State House of Representatives, arguing for the constitutional rights of Christian Scientists, the bill passed with an exemption for Christian Science practitioners but otherwise denied nearly 2,200 healers the right to practice medicine in Michigan.⁴ In response to the exemption, the *Detroit Free Press* issued the following statement:

“The unspeakable scandal, nay the crime, of the action of the Michigan legislature in permitting the fanatical or charlatan faith curist to continue the business of ministering to the sick in this state without reference to medical knowledge or skill, consists in the sanctioning of unchecked inflictions of sorcery, quackery, and nauseous cant upon victims.”⁵

Despite the growing controversy about Christian Science, Knott was well-respected in Detroit and invited by the former Mayor William C. Maybury to contribute a letter for the Detroit Century Box, a time capsule containing the letters of fifty-six prominent citizens sealed on December 31, 1900 and opened on December 31, 2000. Knott was asked to provide a statement on the establishment, growth, and outlook of Christian Science in Detroit in the twentieth century. Knott was also asked to be part of the Christian Science Congress at the Parliament of Religions at the Chicago World’s Columbian Exposition. In 1904, in recognition of her contributions to the faith, Knott was named associate editor of Christian Science periodicals and later became the first woman to serve on the board of directors.

Christian Science continued to grow in popularity in Detroit at the turn of the twentieth century, with numerous public lectures given by guest speakers at prominent locations throughout the city such as the Detroit Opera House and the Masonic Temple. In 1909, Dr. Bicknell Young preached the following message in Detroit to an overcrowded auditorium of 2,200 people with over 1,000 turned away at the door:

“Christian Science satisfactorily answers every question that is troubling the human heart. It is not theory, but demonstrable science, and its explanations are obtained only through the demonstration of its facts as they are understood.”⁶

Dr. Robert M. Wenley, professor of philosophy at the University of Michigan, argued that Christian Science’s popularity was due to its “appeal to a deep-seated state of spiritual unrest” that had arisen among Americans “because dogma prevents religion from expressing itself in such a way as to face directly up to modern problems.”⁷ Regardless, Christian Science soon became especially attractive to people living in growing cities, particularly white, middle-class women interested in exploring changing economic, social, and gender relationships.⁸

⁴ Burton, Clarence Monroe. *The City of Detroit, 1701 -1922, Volume 3.*

⁵ Manslaughter sanctioned. *Detroit Free Press.* May 26, 1899.

⁶ Big crowd hears cult explained. *Detroit Free Press.* May 3, 1909.

⁷ Wenley, Robert M. ‘A philosophical, anatomical, and psychological study of Christian Science.’ *The Medical Age* vol. 21, no. 10 (May 1903): 361-363.

⁸ Ivey, Paul. *Prayers in Stone: Christian Science Architecture in the United States, 1894-1930.* University of Illinois Press: 1999.

The Second Church of Christ Scientist congregation was founded in 1910 to better accommodate growing membership on Detroit's eastside. In 1911, members of the second congregation erected the city's first Christian Science church at 147 East Grand Boulevard by Solomon S. Beman architect.⁹ Reflecting the increasing popularity and prestige of Christian Science in Detroit, a wave of new branch church construction took place including the First Church of Christ Scientist at 4743 Cass Avenue by Smith, Hinchman & Gryllis architects (1917),¹⁰ the Third Church of Christ Scientist at 620 Seward Street by George Mason architect (1922),¹¹ and the Fourth Church of Christ Scientist at 5240 West Chicago Street by Weston & Ellington architects (1929).¹² A statement about Christian Science architecture in the *Detroit Free Press* professed that:

“The houses of worship built by Christian Scientists throughout the country are uniformly of simple, highly effective designs that reveal a close study of the most desirable architectural features in such structures. Church architecture is one of the things to which this denomination has seemed to devote a special attention.”¹³

The first serious discussion of establishing a Christian Science church in Redford was in 1924.¹⁴ At this time, a number of members of the First, Third, Fourth, and Fifth churches had moved their homes to Redford Township, following the surge of suburban development on the western fringe of Detroit in the 1910s and 1920s when real estate developers such as Burt Eddy Taylor purchased existing farmland and subdivided it into lots, in the process platting existing neighborhoods such as Rosedale Park, North Rosedale Park, and Brightmoor. These subdivisions were attractive to new residents because of their location on the outskirts of the large city with ample lots and a country feel, offering a promise of fresh air and clean streets.

While newly subdivided Palmer Woods and the Grosse Pointes were among the neighborhoods of choice for Detroit's leaders in business and industry, neighborhoods in Redford Township were generally home to an educated, solidly middle and upper-middle class. However, race restrictions were included in all or most deeds issued by the developers and intended to exclude people of color until the practice was struck down by the Supreme Court in 1948.

By the mid-1920s, a large portion of Redford was still undeveloped farmland lacking proper sewer systems and other amenities of modern life. Redford's tax base was insufficient to keep pace with the rapidly growing population and the township was in debt with the construction of large schools and public buildings. In 1923, Detroit made its first attempt to annex part of Redford, promising residents “paved streets, sewers, and inside toilets.”¹⁵ In 1925, Redford voters passed the measure overwhelmingly and the annexation went into effect in 1926, reducing the total size of Redford Township from thirty-six square miles to just over eleven.

⁹ Now the Immanuel House of Prayer, included in the East Grand Boulevard National Register Historic District.

¹⁰ Now the Hilberry Theatre, included in the Warren Prentiss local historic district and the Wayne State University National Register Historic District.

¹¹ Now the New Mt Zion New Covenant Baptist Church, included in the New Center Area local historic district.

¹² Now the New Light Baptist Church, still extant.

¹³ Christian science church architecture. *Detroit Free Press*. May 16, 1909.

¹⁴ Dulin, Dorothea. *Church History (1931-1933) Eighth Church of Christ, Scientist, Detroit, Michigan*. September 26, 1934. From the archive of The Mary Baker Eddy Library, Field Collection.

¹⁵ Des Autels, Fred W. *Redford Township: Its Heritage and Its History*, 1975.

The Eighth Church of Christ Scientist congregation was founded in 1931 to serve the developing northwest Detroit community. Members argued that this large residential section of the city should be served by another branch church, “not for the convenience of those who were already members of other churches, but for the good which such a church could do in bringing this truth more closely to the residents of this large section.”¹⁶ First services were held at the Redford High School auditorium on August 2, 1931 and the Eighth Church of Christ Scientist was officially recognized as a branch of the mother church on September 18, 1931. By 1933, total membership included nearly two hundred members including charter members from other church branches. A Christian Science Reading Room was maintained at 17370 Lahser Road (next to the Redford Theatre).

In 1933, Horace H. Rackham, one of the original stockholders in the Ford Motor Company and noted philanthropist, died and designated his wife, Mary A. Rackham, as the trustee of his sixteen million dollar estate. Although born a Presbyterian, Mary had gravitated to the Christian Science Church and also brought Horace into membership there.¹⁷ From 1935-1938, Mary gave over two million dollars to Christian Science organizations including a one million dollar donation to Detroit churches in 1937.¹⁸ This gift would launch a “record-making construction program” including new church buildings for the Fifth, Sixth, Seventh, and Eighth congregations on the far east and west sides of the city as well as improvements to existing churches for the First, Second, Third, and Fourth congregations.¹⁹

The Eighth Church of Christ Scientist was the first of the four new branch churches to be built after the congregation purchased property in 1937 that consisted of the entire block bounded by Grand River, Evergreen, Vaughan, and Puritan. Although the property was part of the Houghton residential subdivision, all lot owners in the area gave written approval for its use as a Christian Science Church.²⁰ Building permit 59339 was pulled on January 1, 1938 and construction began in February with the cornerstone laid on April 22. The completely furnished building and its site cost approximately \$195,000. The first services were held on November 20, 1938 and evening services began on December 11, 1938 as attendance at the regular morning services overflowed the auditorium. A formal dedication ceremony was held on June 3, 1945 when the church was free from its debt and included three services on the church history.

The Eighth Church of Christ Scientist has the distinction of being Detroit’s first church to feature both air-conditioning and an amplifying acoustic system.²¹ Many of these new amenities and design features were copied by the later Christian Science branch churches that all opened in 1939: the Fifth Church (17423 Second Avenue, still extant), the Sixth Church (14710 Kercheval Avenue, still extant), and the Seventh Church (233 West Grand Boulevard, demolished). By 1946, there were ten Christian Science congregations active in Detroit including the Ninth Church operating

¹⁶ Dulin, Dorothea. *Church History (1931-1933) Eighth Church of Christ, Scientist, Detroit, Michigan*. September 26, 1934. From the archive of The Mary Baker Eddy Library, Field Collection.

¹⁷ Brazer, Marjorie. ‘Biography of an endowment: the Horace H. Rackham and Mary A. Rackham Fund at the University of Michigan,’ 1985.

¹⁸ Lacy, Arthur J. *Letter to the First Church of Christ, Scientist. December 3, 1948*. Letter. From the archive of the Bentley Historical Library, Arthur J. Lacy Papers 1891-1975 collection.

¹⁹ Christian scientists to finish \$1,500,000 of construction. *Detroit Free Press*. September 7, 1940.

²⁰ Dulin, Dorothea. *Church History (1931-1933) Eighth Church of Christ, Scientist, Detroit, Michigan*. September 26, 1934. From the archive of The Mary Baker Eddy Library, Field Collection.

²¹ Three services to mark initiation of structure in Redford district. *Detroit Free Press*. November 19, 1938.

out of Condon Intermediate School that was first established in 1935 as the Christian Science Society, Colored, of Detroit.

The Eighth Church of Christ Scientist continued to use the building at 20011 Grand River Avenue it was sold to Emmanuel Grace Fellowship in 1990. Facing declining membership, the church dissolved in 2009 as the last Christian Science congregation in Detroit. As of today, the only Christian Science presence in Detroit is a Reading Room maintained in downtown Detroit.

Pure Word Missionary Baptist Church (2008-present)

In 2005, the church building was sold to Cedar Heights Apartments, a development entity that proposed demolishing the building in lieu of a new Aldi grocery store. Community members were in opposition to the demolition and the building was instead purchased by Pure Word Missionary Baptist Church in 2008. It has since operated continuously as such.

Pure Word Missionary Baptist Church was originally formed as the New Assembly of God Missionary Baptist Church on March 15, 1987 under the leadership of Dr. F. B. Thompson. The congregation purchased a worship facility at 16101 Schaefer where the ministry continued to grow and flourish. On November 1, 1999, Pastor Thompson retired and Rev. Samuel Stephens was installed as the new pastor on November 28, 1999 by Rev. Dr. Jim Holley of the Historic Little Rock Missionary Baptist Church, under whom Pastor Stephens had been licensed and ordained. Under Pastor Stephen's leadership, the congregation changed its name to Pure Word Missionary Baptist Church on June 1, 2000 to better reflect the focus of delivering the word of God. The congregation continued to flourish, growing from 40 members to 500 members, and Pastor Stephens was soon moved to look for another church building in order to grow the congregation's stated goal to "serve the community, rebuild lives, and preach a word of healing and deliverance."²² After searching for the right space for several years, the congregation finally purchased and moved into the church building at 20011 Grand River on July 6, 2008.

Pure Word Missionary Baptist Church continues its strong focus on community outreach programs with partners such as Gleaners Community Food Bank and Forgotten Harvest, feeding and clothing over 1,000 individuals per month. With Pastor Stephen's holistic approach to ministry, the church offers a wide variety of community assistance programs providing clothing donation services, tutoring, healthcare assistance, housing and utilities support to community members in the surrounding Brightmoor and Grandmont-Rosedale neighborhoods. In recent years, Pure Word Missionary Baptist Church has also started a housing program to stabilize and renovate twelve (12) houses in the neighboring community and sell the homes to families with 0% interest loans.

Architect: Charles Wilbur Foster (1896-1960)

Charles Wilbur Foster was born in Chicago, Illinois on November 21, 1896. After graduating from high school in Buffalo, New York in 1914, Foster enlisted in the 209th Engineer Combat Battalion of the U.S. Army for service during World War I. Upon his return in 1919, the family moved to Indianapolis, Indiana where father and son organized the Foster Engineering Service Company. Upon his father's death in 1932, Foster formed a limited partnership with his cousin, operating

²² Stephens, Samuel. Personal interview. 10 October 2018.

under the firm name Foster Engineering Company, Ltd. and providing architectural, engineering, and contracting services. In 1933, Foster Engineering Co. was the only Indianapolis-based organization that received a certificate for participation in Chicago's Century of Progress International Exposition.

A practicing member of Christian Science, Foster designed churches for that denomination in Indianapolis, Houston, Washington D.C., and Kansas City. The Eighth Church of Christ Scientist is the only building designed by Foster Engineering Co. in Detroit. The Building Committee recommended Foster as architect of the church building specifically "because of his practical understanding of the needs of a church of our denomination, as well as for the beauty of design and arrangement which were evolved."²³ A founding member of the Eighth Church of Christ Scientist, Detroit congregation wrote a personal letter to Foster, saying:

"Having just come home from church, I feel constrained to write you to tell you how much we are enjoying the beautiful church which you designed for us. And it is as practical as it is beautiful. Acoustics and ventilation in the main auditorium are splendid. We have many comments by visitors."²⁴

Other notable works by Foster Engineering Co. include the research laboratory for the Owens-Illinois Glass Co. in Newark, Ohio; Standard Grocery Co. super markets and warehouse in Indianapolis; and an office building for the Electric Steel Castings Co. in Speedway City, Indiana.

ARCHITECTURE

The proposed Pure Word Missionary Baptist Church/Eighth Church of Christ Scientist Historic District is located on the southwest corner of Grand River Avenue and Evergreen Road. The building occupies a C-shaped footprint and consists of three main units that are connected by interior corridors: the main wing, on the Grand River-Evergreen corner, that houses the church auditorium and foyer; the Sunday School wing on Vaughan Street; and a Reading Room unit in between. Oriented north, the building features a significant setback from the diagonal Grand River Avenue and includes a broad grassy lawn and landscape treatments "planned to harmonize with the residential surroundings."²⁵ The front lawn is enclosed by a black wrought-iron fence that was not part of the original landscaping design but part of a later addition.

While Neoclassical-inspired designs dominated early twentieth century Christian Science church architecture in the Detroit area (most notably the First Church of Christ Scientist at 4743 Cass, now the Hilberry Theatre and included in the Wayne State University Historic District), the Eighth Church of Christ Scientist is one of a significant minority of Colonial Revival church buildings from that era. When selecting a design for the new church, the Building Committee expressly stated that "the Colonial style of architecture was considered particularly well suited to the

²³ Letter of recommendation from the Building Committee of the Eighth Church of Christ, Scientist Detroit. September 22, 1938. From the archive of The Mary Baker Eddy Library, Field Collection.

²⁴ Beatty, Edmund W. *Letter to C. Wilbur Foster, May 14, 1939*. From the archive of The Mary Baker Eddy Library, Field Collection.

²⁵ Georgian style to be followed. *Detroit Free Press*. May 5, 1938.

residential Redford section.”²⁶ Another prominent example of the style is the neighboring Bushnell Congregational Church Historic District, located only a few miles away at 15000 Southfield Freeway and built in 1939.

In overall massing, the church building consists of a front-gabled sanctuary, a two-story side-gabled Reading Room wing housing offices and multi-purpose rooms, and a two-story hipped-roof with front-gable Sunday School wing housing a large assembly hall and classrooms. The structure is clad in red-brown split-face Briar Hill sandstone ashlar with white Indiana limestone trim. Multilight wooden sash and casement windows are found on all elevations, typically resting on a stone sill course. The entire building is topped by a slate roof with copper flashing.

The primary façade (north elevation) of the main sanctuary is dominated by a full-height portico approached by a set of two concrete steps and defined by a denticulated wooden pediment with round window resting on Corinthian columns and pilasters, the capitals of which have been painted gold. Royal blue vinyl letters reading “PURE WORD MBC” are affixed to the frieze panel. Above, the steeple consist of a square sandstone base tower with limestone quoins and a round window centered on each side and decorated with small urn finials, upon which rests an eight-faceted wooden belfry also decorated with small urn finials and a louvred lantern topped by a steep copper spire with copper finial. A medium-height split-faced sandstone ashlar clad chimney rises from the center of the sanctuary’s western roof gable. Beneath, five bays are defined by the pattern of fenestration and feature limestone quoins on the end bays.

The center bay features a wooden double-door opening with transom window and wooden broken pediment surround. The two surrounding bays feature a wooden single-door opening with transom window and wooden surround. The end bays feature a rectangular stone frieze and decorative stone arch and keystone with incised text reading:

COME UNTO ME
ALL YE
THAT LABOR
AND ARE
HEAVY-LADEN
AND I WILL
GIVE YOU REST.
MATT 11:28

on the eastern end bay, and:

HEAL THE SICK.
CLEANSE THE LEPERS.
RAISE THE DEAD.
CAST OUT DEVILS.
FREELY YE HAVE
RECEIVED

²⁶ Eighth Church of Christ, Scientist opening services brochure. November 20, 1938. From the archive of The Mary Baker Eddy Library, Field Collection.

FREELY GIVE.
MATT 10:8

on the western end bay. A cornerstone with “1938” in incised relief is found on the western end bay and a cornerstone with “EIGHTH CHURCH OF CHRIST SCIENTIST” in incised relief is found on the eastern end bay. The second-story features five six-over-six double-hung windows spread evenly across all bays resting on stone sills with an additional stone lintel and keystone on the end bays.

The primary façade (north elevation) of the Reading Room wing features a prominent central mullioned window with wooden surround flanked by a wooden single-door opening with transom window, sidelights, and broken pediment. The doorways are approached by three concrete stairs leading to a concrete walkway that formerly featured a shallow reflecting pool and terrace but has since been filled to grade with concrete. The walkway leads through the front lawn and terminates at the sidewalk of Grand River Avenue with a prominent stone bulletin board.

The primary façade (north elevation) of the Sunday School wing is comprised of three bays. The central bay features a broad wooden double-door entrance with broken pediment surround flanked by two wooden four-over-four double-hung windows with broken-scroll pediment surround. The second-story features a central wooden eight-over-eight window with lunette and round arch stone lintel with keystone, flanked by wooden six-over-six windows with stone sill and lintel with keystone. The end bays feature stone quoins and large sash windows with round heads set on a stone sill with a stone round arch lintel and keystone. A stone bench is set beneath each end bay window and the central doorway entrance leads out to a concrete walkway that connects to the main path leading through the front lawn and to Vaughan Street.

On the east elevation, an off-center, rectangular side entrance with covered porch and steel-railing balustrade projects forward and is approached by a circular driveway from Evergreen Road. South of the side entrance are a set of three large double-hung sash windows with arched heads and a wooden single-door opening with round pediment.

The west elevation features a set of four large evenly-spaced double-hung sash windows spanning both stories set into a stone sill and round arch lintel with keystone and springer. The southern end bay features a single six-over-six double-hung window on each story.

On the south elevation, the Sunday School wing features a central wooden double-door entrance with transom and a slightly projecting covered porch and steel railing balustrade that is approached by a driveway accessing Puritan Street. Above the porch, on the second-story, is a set of three six-over-three double-hung windows set into a stone sill and lintel with keystone. Flanking the porch are one large evenly-spaced double-hung sash windows spanning both stories set into a stone sill and round arch lintel with keystone and springer. A small parking lot is found alongside the main sanctuary building wall to the east which features four large sash windows and a wooden single-door opening with transom and broken pediment.

On the interior, the proposed Pure Word Missionary Baptist Church/Eighth Church of Christ Scientist Historic District displays a remarkable degree of integrity. Original church pews, lighting fixtures, decorative plaster, wainscot paneling, and staircase railings remain in a well-maintained

condition. Typical of Christian Science architecture, the acoustical quality of the auditorium, excellent lighting, and physical comfort of the congregation is paramount to the design of the church. The main auditorium seats 725 people, with pews arranged on a raking floor to improve sightlines. Also notable is the second-story balcony that is placed directly over the first-story foyer space so as not to obstruct any views from the main floor. It contains two functioning three-manual pipe organs, one in the main auditorium and one in the Sunday School wing.

CRITERIA

The proposed historic district meets the National Register Criteria A and C at the local level:

A) That are associated with events that have made a significant contribution to the broad patterns of our history; and

C) That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.

Furthermore, the proposed historic district meets the National Register Criterion Consideration A: Religious Properties as the property derives its primary significance from architectural distinction and historical importance.

COMPOSITION OF THE HISTORIC DESIGNATION ADVISORY BOARD

The Historic Designation Advisory Board has nine members, who are residents of Detroit, and two ex-officio members. The appointed members are Melanie A. Bazil, Naomi Beasley-Porter, Carolyn Carter, Keith A. Dye, Louis Fisher, Zené Fogel-Gibson, Theresa Hagood, Calvin Jackson, and Joseph Rashid. The ex-officio members, who may be represented by members of their staff, are the Director of the City Planning Commission and the Director of the Planning and Development Department. Ad hoc members for this study are Pastor Samuel Stephens and Vanessa Doss.

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