Request for City Council Committee Action from the Department of Community Planning & Economic Development – Planning Division

Date: September 27, 2007

To: Council Member Gary Schiff, Chair, Zoning and Planning Committee
Members of the Committee

Referral to: Zoning and Planning Committee

Subject: Appeal of the Heritage Preservation Commission action approving a wrecking permit for the former Olivet Methodist church building located at 724 East 26th Street (BZH-25212) by Susan Hunter-Weir.

Recommendation: The Heritage Preservation Commission adopted the staff recommendation and approved a wrecking permit application to allow for demolition of the Olivet Methodist church building at 724 East 26th Street in the OR2, High Density Office Residence District, with the following conditions:

1. The wrecking permit application shall not be pulled until the proposed project replacement receives all other necessary review and approvals by the Minneapolis Planning Commission.
2. A mitigation plan shall be completed prior to HPC approval of a permit for the demolition of the structure. The mitigation plan shall include:
    a. A copy of the original building permits and building permit index cards.
    b. A photographic survey of the building's interior and exterior including all decorative elements of the structure. The photographs shall be in accordance with Minnesota's Historic Property Record Guidelines and recommendation will include a context survey of the work of Kinney and Halden architects.
    c. Copies of the mitigation plan shall be provided to the following groups:
        - Heritage Preservation Commission,
        - The Minnesota Annual Conference of the United Methodist Church,
        - The Minneapolis Public Library,
        - The Hennepin County Historical Society,
        - Minnesota Historical Society.
    d. A salvage plan shall be completed prior to CPED staffs approval of the wrecking permit application. The salvage contractor shall outline how the wrecking contractor will attempt to salvage as many architectural defining and building materials as possible.

Previous Directives: N/A

Prepared or Submitted by: Aaron Hanauer, City Planner, 612-673-2494

Approved by: Jack Byers, Planning Supervisor, 612-673-2634

Presenters in Committee: Aaron Hanauer, City Planner

Financial Impact (Check those that apply)
_x_ No financial impact (If checked, go directly to Background/Supporting Information).
___ Action requires an appropriation increase to the _____ Capital Budget or _____ Operating Budget.
___ Action provides increased revenue for appropriation increase.
___ Action requires use of contingency or reserves.
___ Business Plan: _____ Action is within the plan. _____ Action requires a change to plan.
___ Other financial impact (Explain):
___ Request provided to department's finance contact when provided to the Committee Coordinator.

Community Impact (use any categories that apply)
Ward: 6
Neighborhood Notification: The Phillips West Neighborhood Association was notified of this application by letter, mailed on September 6, 2007.
City Goals: See staff report.
Comprehensive Plan: See staff report.
Zoning Code: See staff report.
Living Wage/Job Linkage: Not applicable.
End of 60/120-day Decision Period: N/A
Other: Not applicable.

Background/Supporting Information Attached: The Heritage Preservation Commission voted 6-2 (with one abstention) on August 21, 2007 to approve the wrecking permit application to allow for the demolition of the former Olivet Methodist church building at 724 East 26th Street. Susan Hunter Weir, of 2731 12th Avenue South, filed an appeal of the decision of the Heritage Preservation Commission on August 31, 2007.

<u>Supporting Material</u>
Board Of Adjustment Hearing Testimony (23 pages)
Staff report (14 pages)
Staff report attachments (72 pages)
Appeal application (2 pages)
Appellant (author: Kari Schirber) August 21 presentation and Block 5 Covenant agreement (9 pages)
Appellant (author: Sue Anderson) report submitted at August 21, 2007 HPC public hearing (6 pages)
Rep. Karen Clark letter submitted at August 21, 2007 HPC public hearing (1 page)
Appellant reasons for appealing the HPC's decision (7 pages)
Appellant: Phillips Alley newsletter article (2 pages)

Minneapolis Heritage Preservation Commission

July 24, 2007

Room 317

Staff: Aaron Hanauer

Planning Supervisor: Jack Byers

Chair Koski: Item #3 on our Public Hearing Agenda: 724 East 26th Street, Childrens Hospitals and Clinics Ward, Staff Report by Aaron Hanauer.

Staff Aaron Hanauer: Chair Koski, members of the Commission, the third item is another demolition of a potential historic resource. You gave the address of 724 East 26th Street, the Olivet Methodist Church, designed as Gothic Revival architectural style built in 1909 by Kinney and Halden, and once again it's not a national or local landmark. Two historic photos: this is from the Minneapolis Public Library from 1936 and this is a photo from 1945. The physical condition of the church from building cards from research and from the historic consultant show that there's been few exterior alterations since being built in 1909. Gothic Revival architectural styles that are present are the recessed pointed arched doors, same with the large pointed arched windows on the main west and east facades, in addition these three windows put together replicate the design and shape of the main windows. And the tower along with the buttresses and crenolations. The uses of this church. It ceased operating as a church in 1967 and since then has been a community center, a settlement house and an artist studio. I'm just going to point out this residential structure at 720-722 East 26th Street was moved to this location in 1924 and has been associated with the church, likely was a parsonage when the congregation was active. Today there's a plaque on the outside of the hall that states it was a Jim Totino house and it states the home being in honor of his work with children in the area. Now as we just had the discussion looking at the potential historic significance and stuff provided in the report, the section about the Heritage Preservation ordinance that discussed the approval of a demolition permit for a historic resource. I'll just go through that, and that's how I've organized this report. I'll just keep this brief. The two options for approval of the demolition of an historic resource is first that the Commission finds that the property is unsafe or that there is a reasonable alternative to the demolition and when looking at the reasonable alternatives there is significance, integrity, economic value and usefulness. Looking at the condition of the property, the applicant did not provide information that the property was in an unsafe condition. The applicant did state that the condition of the church appears to be in fair to good condition. Looking at the reasonable use of this church, once again the applicant didn't provide any additional information; however, they showed plans for the Children's Hospital expansion that I'll show you in just a few minutes. We looked at the historic significance and looking at the historic analysis by the applicant's consultant as well as a little staff research thought that there could potentially be historic significance. The applicant provided their historic profile in the application and states in there that the Olivet Methodist Church will likely not meet local or national designation. I brought to your attention the information that I'll go through here of this church potentially meeting criteria 1, 2, and 4 from the local designation. Criteria 1 is the property's association with significant events or periods that exemplify broad patterns of cultural, political, economic, or social history. The church's congregation started in 1870, the City of Minneapolis was incorporated in 1872. The church ceased operation in 1969 and the (?) report mentioned the association with the population of the City of Minneapolis beginning in 1870 and then the first decline in population was in the 1960s. Also, looking at how far back this church congregation went with the Methodist affiliation. This church is considered a first generation church of Wesley. This is in the addendum packet and wasn't in the staff report. After the first two churches, the mother church, the Wesley Methodist Church and the Olivet Methodist Church. I asked the Minnesota Annual Conference for clarification and an opinion on this church and the historic significance for the Methodists. They stated that they did not deem Olivet Methodist Church to be of unique significance in preserving Methodism in Minnesota. So I wanted to point that out, this was just the addendum portion of the packet. Going on to criteria 2, this could also be considered, the property's association with the lives of significant persons or groups. The applicant in the historic analysis showed that the architect, Kinney and Halden, designed one national register monument in the State of Minnesota. They designed one other monument in Mahonomen County. All the properties with these two and then the three that Kinney was involved with, are in outstate Minnesota. The 4th criteria could potentially also be considered, that being the property embodies the distinctive characteristics of an architectural or engineering type or style or method of construction. In 2001 there was a survey that this property was in and I have the information in the packet that this church was looked at possibly being significant for its integrity. Even though that's not a category, I thought it should be noted that this property was noted in that survey. However, that survey also had that integrity category,

the catchall for many other properties in the south Minneapolis area. The less expensive design of this church, even though it may not be as ornate as other Gothic Revival churches, I thought maybe it was representative of this south Minneapolis area that it is in. the Legacy of Neighborhoods book stated that this area has historically been a poor area of the city. Currently there is one Gothic Revival Church that is locally designated. I'm probably not going to pronounce this right but its Gethsemane Episcopal Church on 4th Avenue South and there's two neighborhood churches that are representative with this, and are also locally designated: the Linden Hills Methodist and Episcopal Church and the Stewart Memorial Presbyterian Church. Quickly touching on the integrity aspects, once again the applicant didn't provide information that this church was in a state of disrepair. Just looking at the church from an eyeball assessment thought that the church was structurally sound and that the architectural integrity is still there for a Gothic Revival Church as I went through in the background. Economic value: Hennepin County tax records show this property valued at $110,000 and for the usefulness portion of the wrecking permit application this church has appeared not to be vacant from the beginning, when it was built in 1909. What is proposed to be here, this is a rendering looking east. This would be the location of the church. This is a four story parking ramp, 51,000 sq.ft. that would provide parking for 700 cars. The church, the Jim Totino house, and the three homes to the northeast of the subject property would be torn down to make way for the parking ramp. With all that, the intention is for the applicant, Children's Hospital, to present their plans at the August 27 planning commission meeting. Staff has recommended the HPC adopt staff findings 1-12 in the staff report and continue the application for demolition of a potential historic resource for the August 21 HPC meeting, with the following condition: that the applicant will provide updated information related to the required findings for chapter 599.480 (B) and (C) of the preservation ordinance to CPED planning staff by August 7. Sufficient time so that staff can review and prepare information to the commission in advance of the HPC hearing on August 21. That concludes my staff report, I'll be happy to answer any questions.

Chair Koski: Thank you, Mr. Hanauer. Commissioners, do you have any questions for staff? Commissioner Ollendorf?

Commissioner Ollendorf: Is staff allowed to recommend a designation study as one of its recommendations?

Staff Aaron Hanauer: Commissioner Ollendorf, the planning director has that option.

Chair Koski: Any other questions for staff? No? Alright, thank you. I'm opening the Public Hearing. How many people wish to speak to this application please raise your hands high. Last time only 4 people raised their hands and 20 people spoke. So, 1, 2, 3, 4, 5, 6, 7, 8, 9 … ok. I'm going to try again to limit the time that each person has to speak, if you could try to limit your comments to no more than 5 minutes each I would really appreciate that.

Dr. Alan Goldboom: Mr. Chairman and members of the Commission, my name is Dr. Alan Goldbloom. I serve as President and CEO of Childrens Hospitals and Clinics of Minnesota and I am here tonight with Dan Kratz who heads all of our real estate facilities planning. I just wanted to introduce a couple of comments very briefly, to put this issue in context and then ask Dan to give you a little bit more detail on it. Childrens as you may know is the largest provider of children's, pediatric hospital care, in our region. We treat more children with cancer, cardiac problems, newborns, etc., than any other facility in the region and have been part of the Phillips neighborhood since 1973. Its become apparent to us over the last few years that with the increasing demand for our services and with the modernization and expectations for modern care, our existing building has become outdated. Not old in building terms, it was only in '73 that it was built, but in hospital years that's old. So we have undertaken a plan to re-do the entire hospital. It's a 200,000 sq.ft. addition to the hospital and in addition will require some additional parking space. What I want to do is simply orient you on this diagram and show you why this is more than simply replacing some parking facilities and what the critical nature of this is. If I show you this diagram, to orientate you, this is 26th Street, this is Chicago Avenue. North is at the top of the page, so the existing Children's is this T-shaped structure right here which is an 8-story tower over a 2-story base. What you see here is Elliott Avenue, which has actually been abandoned by the City to Children's between 25th and 26th, so that will be filled in as part of the Children's expansion. We have plans to build a parking ramp, sorry, an ambulatory care center across Chicago Avenue and a parking ramp for the public, for families who come to us for care and who come from all over the State. In addition, and this is the most significant with relation to the building in question. Currently, Children's has a loading dock on a residential street, on 25th Street where I'm pointing to right now. Part of our plan is to remove the loading dock from the residential street and put it on one of two arterials. There are two arterials, one is 26th and the other is Chicago. Once you see is little narrow entry where the alley would be right now would be the entrance to a ramp that goes underground. So as part of this project, our plan is to allow all the large trucks, the semi's, etc., to only use 26th to go immediately underground. We would build a large underground loading dock so that there would be no turning of trucks, backing up of trucks, etc., on the residential streets of our neighborhood and all of that would take place underground. That was a much more expensive option for us, but we think that enhances the neighborhood. For that to happen, we looked at many options. For

that to happen, requires the demolition of the building in question. One other picture that I want to show you to give you a perspective on how this is going to enhance our neighborhood, this is Chicago Avenue. You'll see in carving a new front to Children's …

Chair Koski: I'm sorry, we can't see the entire image …

Dr. Alan Goldbloom: Can you see this?

Chair Koski: Yes, we can see the center of the image … Aaron, if you could zoom out on that, it would help the presentation. Great, thank you.

Dr. Alan Goldbloom: This is a view of Chicago Avenue. North is up here, south is here. 26th Street would be right down just below my hand. What you see is a two-story glass lobby connecting to a skyway to the ambulatory care center, widened sidewalks, improved lighting, green space, planters. An entire project has been submitted to the City to try to beautify this block of Chicago Avenue with some ground-level retail in would really make this a liveable area and through Chicago Avenue. As part of this, Children's has been acquiring most of the block across the street bordered by Chicago, Columbus, 25th, and 26th, and that's where the building in question sits. I just wanted to put that in context. Our timepath is quite critical. We're moving quickly with the Planning Commission and we see this as an essential starting point. We really can't proceed with the plan as it exists now, because the underground part has to be done first, including this loading dock and parking. I'll ask Dan Kratz if he'd like to comment further on the details of this.

Dan Kratz: Hello, I'm Dan Kratz with Children's Hospitals and Clinics. I would like to just make a couple comments. Staff reported that our application for the demolition permit said the property under consideration was rated as fair to good. I have a copy of the report, or the application. We indicated that it was fair to poor, and we have some photos that will document some of the current condition. The other thing that I would like to say is we have been working closely with the City and with HPC as we've acquired property on the block in which we are going to expand. I think on six occasions asked for permit either to move or demolish property all of which were at the designated level three, potential designation, and we were given administrative review and approval on five of those six, and the sixth one we moved. So, we have a bit of a track record in working with the City and specifically with the HPC and having that level 3 designation considered but then the permit being granted.

Chair Koski: At least that's the HPC staff, you've not come before this body before …

Dan Kratz: Yes, that's correct. Thank you for that. The other thing I would say that's consistent with some of your earlier comments, this is a classic example of deferred maintenance. We have some photos that will demonstrate that, but probably more importantly, we have Charlene Roise who has served as an independent consultant to us who I think has a report that would really address the key issue which is the historic and architectural significance of this project.

Chair Koski: Thank you. Would you like to speak now, Ms. Roise?

Charlene Roise: Hello Chair Koski, Commissioners … I've handed the clerk copies of the report which contain the photographs I am about to show and also include the discussion that I'll be summarizing now. As Dan mentioned, this property was identified in the 2001 survey as a level 3 which means possible significance and integrity. As staff has mentioned, that was basically the default category. As Dan mentioned, on this block a number of level 3 properties have already been demolished recently. As I read through the HPC staff report, and I have to say upfront that what I'm here to do is to argue with the contention that this qualifies under your criteria designation. As I read the context I kept saying, or as I read the staff report I kept saying where's the context? We all know that you can't look at a building or property in a vacuum. You have to look at the broader context of how it fits into the neighborhood, the community, the general trends of history, architectural history, and I just didn't see the context being provided in this report. So I wanted to do some of that tonight. I'll go through the criterion that were mentioned by staff and go through each one. Criterion 1 is association with significant events or periods that exemplify broad patterns of history. The staff report said, and I quote, "in loose association this church and congregation exemplify the broad pattern of the social history of this City." The staff reports cites the book "Legacy of Minneapolis" as its source for basically claiming the neighborhood's legacy is poverty. In Legacy of Minneapolis, this area is part of what's defined as the near south, and I think its instructive to know what the near south includes in the book The Legacy. I quote, "that broad section of Minneapolis that lies between downtown and Lake Street and reaches from Lyndale Avenue to the Mississippi. So what we're talking about is an area that includes Whittier, Phillips, Seward, Steven's Square, etc. It's a very broad brush and frankly I have a hard time believing a lot of people would like to have their neighborhoods in that area called poverty stricken, historically

and currently. The staff report concludes from this finding that therefore a church in this part of the city would not exhibit the high architectural details of other churches in more prosperous areas of the city. I again say, where's the context. When you stand in front of this church you can look to Park Avenue and start seeing some of the mansions that are on Park Avenue. In 1937, Calving Schmid's book "Social Saga of Two Cities" which is quite definitive, labels this areas as one of the Gold Coasts of Minneapolis. So it certainly did have its period of very great prosperity. I also just thought I'd take a drive on Sunday and went around and looked to see what other churches were in this area and if there might be any that could claim high architectural details, and here's what I found. This is St. Stephen's, 2201 Clinton Avenue, Frederick G. Corser the architect. It was built in 1891 and is on the National Register of Historic Places. This is a historic photo from the Minnesota Historical Society. Calvary Baptist Church, 26th and Blaisdell, Warren Hayes the architect, 1889. Park Avenue Congregational Church, now known as Straightgate Church at Franklin and Park, Charles Sedgwick, 1889. A block away we have First Presbyterian which is now St. Paul Evangelical Lutheran at 1901 Portland, another Warren Hayes building, 1887. Getting into the more modern period to the 20th Century, this is on the corner of 24th and Nicollet, a Christian Science Church it's now Minneapolis' first 7th Day Adventist Church. It was designed by Solon Beman a Chicago architect, 1914, and bringing it way into the mid-20th Century, I have one of my personal favorites. First Christ Church, First Christian Church, rather, at 2201 First Avenue. This was designed by Thorshov and Cerny, 1954, and it really bring the legacy of this neighborhood all the way into the 20th Century, the mid 20th Century, so I think that from my perspective the claim that Olivet Methodist Episcopal Church represents the neighborhood is not justified and the property is not significant under Criterion 1 and assess that the United Methodist archivist said it's not significant from the eyes of the Methodists, so, they would know the context and I think know the significance in history of their religious order.

Chair Koski: Ms. Roise, to be fair to other people who are going to speak, and I'm going to keep them to their time, if you could wrap things up in about another minute.

Charlene Roise: I will speak very quickly. Criterion 2 is association with

(Due to equipment failure, the tape of this meeting abruptly ends here and does not start up again until discussion items #4 and #5 on the agenda begin.)

Minneapolis Heritage Preservation Commission

August 21, 2007

Room 317

Staff: Aaron Hanauer

Planning Supervisor: Jack Byers

Chair Koski: Moving to Item #2 on the Public Agenda – 724 East 26th Street, Children's Hospitals and Clinics. This was continued from our meeting on July 24, 2007. Staff Report by Aaron Hanauer.

Staff Aaron Hanauer: …….724 East 26th Street heard July 24 is located in the Phillips West neighborhood and as we've just discussed the staff recommended continuance with the condition that the applicant provide updated information that addresses the Heritage Preservation Section 599.480 (B) and (C). Additional information that would be suffice so staff could review and be prepared to provide to you today so that you can make the final decision on the wrecking permit application. The HPC upheld the staff recommendation at the July 24 meeting and the applicant did provide the additional information by the August 7 deadline that was set. In addition, those that spoke in favor of the church being a landmark also submitted information and that was included in the staff packet. The subject property, 724 East 26th Street, is this Gothic Revival architectural church was known as the Olivet Methodist Church built in 1909 and designed by Kinney and Halden. It ceased operating as a church in 1967 and since that time has been a community center, a settlement house, and cultural arts program and artist studio. Staff analyzed the historic significance from the original information and the new information submitted and staff is recommending approval of the wrecking permit with conditions that I'll get in to. The July 24 staff report staff looked at local designation criterion 1, 2, and 4. Staff was corrected that the second local criteria was actually criteria number 6 which is association with a master architect. The applicant states Hess Roise historic consultants were hired to review the history and in their first and second submittals Hess Roise concluded that this is not a historic resource. Those that spoke in favor of the church being a local landmark cited in their report social and cultural significance and in this my presentation we'll focus on criteria one the social, and political economic history and just touch on criterion 4 and 6. If you have additional questions, I'd be happy to answer them.

So criteria one I'll read now. The properties associated with significant events or with periods that exemplify broad patterns of cultural, political, economic, or social history. In the staff report and here I'll just touch briefly in four areas: first, the subject property's association with the legacy of religion in Minneapolis; second, the significance of Methodism; third, with the arts community; and fourth, with settlement houses and community centers.

With the first, the legacy of religion, Olivet Methodist's congregation was founded in 1870 and the City of Minneapolis incorporated in 1872. Therefore, the church goes back to the beginning of the City. This Olivet Methodist congregation changed locations twice, and in the original staff report staff cited this could potentially be of historic significance going back to the time when Minneapolis was incorporated. In the staff report, Hess Roise consultants cite the 1990 Minneapolis Preservation Plan stating that there were 13 denominations and 59 edifices in 1880, church edifices, and that it was often an occurrence for members to break off of one church to form another church at that time. The Hess Roise report also claims that the Messiah Evangelical Lutheran Church at the other side of this block is of more significance for its association with people or groups, events, associations and with associations with local architects Harry Wild Jones, who also designed seven local landmarks. The Messiah Evangelical Lutheran Church is not a landmark at this time. The second part is the church's association with the early history of Methodism. The Olivet Methodist congregation was a first generation church of Wesley. Staff contacted the United Methodist church organization. They described it as a first generation church where members of the mother church, the Wesley Methodist church, going on to different areas of the city to form new churches. In addition the Minnesota Annual Conference, the regional organization of United Methodist Churches, provided a statement stating that the United Methodist Church has not deemed all Olivet Methodist Church of unique significance in preserving the history of United Methodism in Minnesota and has not officially designated the site as a historic site at their annual conference.

Moving on to the third part, I want to highlight in this criteria 1 the subject property's association with theatres in the City. Both the applicants, historical consultants, and those that spoke in favor talked about the church's association with the Children's Theatre Company's early history. The Hess Roise report concluded that the

Children's Theatre Company may have leased space at the subject property; however, the Children's Theatre Company in the beginning of its history leased space at a number of other sites within the City and did this until 1974 when it found its home near the Minneapolis Institute of Arts. The Hunter-Weir Report lists local artists and theatre companies that used the subject property. I should also note that in your addendum packets there is two additional pieces of information, another report submitted by Sue Anderson and an additional report that looks at the covenant that was signed. I'll leave that covenant aspect to those that may speak in favor of the church.

The fourth part of criteria one was the association with the Pillsbury Settlement House and the Pillsbury-Waite Neighborhood Services Organization. For a piece of background, the Pillsbury Settlement House was founded in Minneapolis in 1897 to provide community services for low income families and the Pillsbury Waite neighborhood services is a derivative established in 1967 and used this property from 1968 through the 1970s. The cultural arts program was an aspect of the Pillsbury-Waite Neighborhood Services Program and was the main service provided at this subject property; however, there were three other locations that the cultural arts program was located throughout the city. That concludes the staff analysis of criteria 1.

From all the information that was gathered, Hess Roise consultant, provided additional information for making the case that the property does not merit local designation based on Criteria 4 with the architectural style and criteria 6 with the association with the architect.

Now we'll get on to the additional portion of Section 599.480 (B) and (C). If the commission finds that Olivet Methodist Church is an historic resource, then the findings need to be in compliance with requirements of 599.480. First, if it is considered that 724 East 26th Street is an historic resource, demolition to correct an unsafe and dangerous condition must be found or that there are no reasonable alternatives. The applicant did not provide information that touched those items. Going with the no reasonable alternatives, we look at the integrity, economic value, usefulness, cost of renovation and feasible alternative uses. The applicant has never stated the building was in an unsafe or dangerous condition. With the reasonable alternative, the applicant did look into potentially moving the Olivet Methodist Church to a different location. It was found that this was not feasible or possible due to the location and condition of the church not being able to handle the move. Integrity of the church and cost of renovation, in the original application the applicant stated that the church was in fair to poor condition and in the new information submitted the structural repair costs estimated at $200-300 per square foot or $1.6-$2.4 million dollars to repair the church. The applicant received estimates from two architectural firms and one general contractor. Economic value and feasible alternative: Hennepin County tax records show a value of $110,500. The applicant also submitted a pro forma converting the church into an office, but showed a net loss of $347,000 a year. Finally, the proposed change as mentioned at the July 24 Public Hearing is to allow for the Children's Hospital expansion, in particular a parking ramp. As I mentioned earlier, staff has recommended approval of the demolition permit with the following conditions. First that the wrecking permit application should not be pulled until the proposed project replacement receives all the necessary reviews and approvals by the Minneapolis Planning Commission, second that a mitigation plan should be completed and submitted to HPC staff. I think in the report it says HPC, but we'd like, in order to not delay things if this permit is approved, for staff to approve of the demolition of the structure. The mitigation plan requirements are called out in your report there and a salvage plan shall be completed prior to, for HPC, for HPC staff to approve of the wrecking permit and that the salvage contractor shall outline what they will attempt to salvage and how they will salvage as much architectural and building materials as possible. That concludes the staff report. I'll be happy to answer any questions you may have.

Chair Koski: Thank you Mr. Hanauer. Are they any questions for staff at this time?

Commissioner Ollendorf: Um, the biographies section that was submitted as part of our packet tonight, was that something that staff put together or the applicant?

Chair Koski: Ms. Ollendorf, that was submitted by the applicant.

Commissioner Ollendorf: Ok. Because just for comparison purposes I was wondering about some background about the alternative historical context report that we received. Somebody's … uh, the where, qualifications, or whatever. Hunter-Weir?

Staff Aaron Hanauer: Sue Hunter-Weir, is that correct?

Commissioner Ollendorf: Yes.

Staff Aaron Hanauer: And, would you repeat …

Commissioner Ollendorf: Just basically, was it a concerned citizen who came up with the report, or a local historian, who is that person?

Staff Aaron Hanauer: yes, thank you. A letter, she's here today and she can provide that background information. I know that she's an activist in this community, for that part of the city.

Chair Koski: Any other questions? Um, Aaron, I had a question related to the mitigation plan. Um, what's the source of our authority to require a mitigation plan if we do not find the property, if we were not to find the property, historically significant?

Staff Aaron Hanauer: Would you repeat … what's the authority?

Chair Koski: If we move ahead and we do not find the property historically significant, what gives us the authority to require a mitigation plan?

Staff Aaron Hanauer: I hope I answer this correctly and then defer to Mr. Byers for any correction. Staff analysis found this 724 East 26th Street to be a historic resource to the community, to the near south community; however, not a resource that could be designated at the local level and would hope that this information from the church with the mitigation plan could be provided in order to have records of this resource to this community.

Chair Koski. Ok. Mr Byers?

Staff Jack Byers. Uh, Mr. Chair and Commissioners, Aaron did state correctly that the property is considered an historic resource. It doesn't have to be "historic and not able to be demolished" or "not historic and able to be demolished." They are not mutually exclusive. Staff has determined, that its an historic resource and the commission would need to make that determination and findings as well, but staff believes that its an historic resource, but based on the information that has been submitted since your last hearing we believe that its an historic resource that does not need to be spared demolition. That recording the property and recording a salvage plan is sufficient mitigation prior to demolition of this historic resource.

Chair Koski: And that authority is granted in the City ordinance somewhere?

Staff Jack Byers: That's correct. The ordinance allows that.

Chair Koski: Ok, alright. Any other questions for staff? Alright, I'm opening the public hearing. Um, it seems like I see some familiar faces from last time. What I would ask is that anybody who wishes to testify today, um, please try not to repeat information that we would have heard at the last meeting but try to address the new information that been provided and put on the public record. Um, so with that, how many people wish to speak this evening? Ok. Um, this is a public hearing, is there anybody who wishes to speak? If you could take turns, line up … Oh, I also need to let the public record show that Commissioners Larsen and Messenger have arrived and they are now with us. Yes ma'am?

Corrine Zala: Thank you, good afternoon, my name is Corrine Zala and I'm a 30 year resident of Phillips neighborhood and I'm hear today to speak on behalf of saving the church and allowing time to do a designation study. I have some general comments today and I'm also here with Sue Hunter-Weir and Sue Anderson and some others who've done some more specific, collected more specific historical data, so I'd like to just start with some general comments.

Thank you again, Chairman Koski, and each of the HPC Commissioners for hearing us today. Um, we have a lot at stake here, we'll do our best to be brief, but we ask for your patience and understanding in this process. We're all volunteers and we're here to preserve the legacy of our local heritage. Thank you for granting us the continuance that we requested last month and for your consideration of our request today for a designation study and a time to fully explore the rich history of Olivet Church. We're here today to speak for many people who've expressed their concerns to us in the last month over the loss, over the potential loss, of Olivet Church. Many of these people couldn't be here today due to work conflicts. Um, its been a really busy month. I personally have learned a lot about the unique history of Olivet and about the many people who worship there, gather there with neighbors, received solace and aid, created art, and who grew to value this local monument as a familiar place in the landscape of their daily lives. In the mid-60s, the Methodist Church council itself designated this building to carry out the social functions and outreach for other churches. The church has historically created a place for people and activities. As a long-term resident of Philllips neighborhood, I've always felt that the church was a

special place. I've passed by it a thousand times on my way to work, to buy groceries, or just out walking the dog. I've passed by this place so many times that I took it for granted. I thought it would always be there. It was just a big, solid part of the landscape. Like so many other things, we take them for granted until they're gone. The threat of losing this landmark or Phillips Community has been a wakeup call for me and for others too. I've learned that history doesn't have to be grand and glorious to be important and worth preserving. Last month as we witnessed the commission's decision to preserve the John Speedy House in Lowry Hill it brought home to me that the idiom of simplicity is elegantly meaningful and historically significant. As we've lost pieces of our community incrementally over the years to various developments including the piecemeal demolition of nearly 300 residential structures the loss of our architectural heritage becomes more tragic as we witness the ongoing destruction. Our architectural legacy become more sacred as the surrounding community disappears. I'm currently serving as a council representative of Philllips neighborhood. We have recently begun our process for a comprehensive land use plan for the West Phillips neighborhood. In this process we interviewed three architectural firms: Hoysington, Haye, Dobbs, and Benestrom. The Hoysington firm, especially cited the massing and integrity of the simple arts and crafts era housing as being important and representative of our history. It is gratifying that all three firms cited the architecture of the neighborhood as one of its strongest assets. Their professional assessment confirms the value that we ourselves place on our architecture. Children's Hospital wants to demolish Olivet Church to make room for a 750 space parking ramp. Children's is a very sophisticated organization and they've hired the best architects and engineers. They can be flexible without harming their mission to help children. They have demonstrated this in the many revisions they've brought to the neighborhood since they first announced their plan to acquire and develop Block 5. The original plan cited the parking ramp itself on the corner of 26th and Chicago on the former site of the gas station. It was to contain 500 parking stalls. Due to problems with EPA compliance, we're told, regarding soil contamination, the engineers got to work on a new plan to cite the ramp on the Columbus side of the block and add 250 parking stalls to the structure. The first plans that the neighborhood saw have changed considerable. Children's is asking for a list of more than a dozen variances and special permits that have yet to be approved. Is it such a stretch to think that they could reasonably ask for one more to accommodate a smaller parking structure. This especially if they've done their homework in the areas of more parking by accessing under-utilized existing parking ramp space, providing shuttles for office personnel, car pooling, hiring locally, generally speaking complying with the Keoto protocols that the City of Minneapolis has ratified. To quote Bonnie McDonald of the Preservation Alliance, the greenest building is the one that's already there. Children's and the surrounding community have had our differences in how we got to this point. Eighty percent of Block 5 is gone. Everything has been removed to make way for the new hospital facility. A longstanding 30 year covenant to limit development into the residential community evaporated as the need for more land overshadowed the good faith agreement. Part of our community is gone, but we're still ready here, we're still here and ready to salvage something in the way of a working relationship with Children's Hospital. We propose to do this by working with Children's representatives to maintain the church as a monument to our history and to honor all participants in the design of our future. We have many ideas about how to best use the church structure, but the common goal is to maintain it as a community gathering center and a familiar place where information and assistance is provided to encourage a better quality of life for the community. Using the building as a center that celebrates our community, historical heritage, is in keeping with the mission of the early Methodist congregation that built the church. Its consistent with the stated missions of Children's Hospital and also with the goals of the residential community. This is our common ground. There's so much more than we can possibly address here today. We can't rewrite what's been done, and we can't deny the depth of history that is embodied in this community icon. We can't deny that this community gathering center holds meaning for members of the early temperance and suffrage movement, memorializes war heroes who dies to preserve our democracy, pays homage to legions of common workers who built our city. These people are significant in their contributions. This solid presence still provides a sense of place and community for many of us who live here today. We're asking for this simple respect of remembrance. If you have any regrets, then don't save the church. Level it or leave it standing. Please don't create a train wreck of parts that will be strewn across the city never to be experienced by future generations of Philipps residents. Its significance as a local monument requires that it can be accessed by local people. The 1990 census provided that 63% of Phillips residents didn't own a car. Many more of us do not have Internet access today. To suggest that these people will somehow magically be able to access this information once its disassembled is unrealistic. If its not to be preserved as sacred space, then tear it down, lock stock and barrel. We'll film it, we'll write about it, and it will become a part of our history. If our culture is marginalized and our memory erased, it will be forgotten. Once its gone it's gone forever. We respectfully request that you deny the request to demolish Olivet Church and that you grant our request for a full designation study. Thank you.

Chair Koski: Thank you. Could you just state your name again? I didn't write it down when you first introduced yourself.

Corrine Zala: My name is Corrine Zala.

Chair Koski: Ok, thank you. Yes?

Kari Schirber: Hi, my name is Kari Schirber. I handed out a packet, um, well its just the covenant with my comments on top. Um, my name is Kari Schirber and I live three blocks away from Olivet Methodist Episcopal Church and I've owned property in the neighborhood for 14 years. I'm hear to ask that Children's Hospitals and Clinics be denied their demolition permit. Children's President Brock Nelson, along with other high level officials from Allina Hospitals, Abbott Northwestern Hospital, and Phillips Eye Institute all signed a Multi-block Land Use Covenant with Phillips neighborhood in 1998. The original covenant was signed 30 years ago and then it was revised in 1998. There is a copy of that covenant attached, or in your packet, if anyone is interested in looking at it. Excerpts from the covenant are as follows: Recognizing that all parties see mutual advantages of having strong sustainable medical facilities located in the Phillips neighborhood and a stable surrounding residential area, we hereby enter into this relationship and goals. Buildings that were originally built as housing will not be purchased/rented for health-related use with the possible exceptions of very large mansions on Park Avenue. All parties to this agreement will use their full resources to discourage location of health facilities that do not conform to this agreement. Many of us in the neighborhood were stunned to see numerous old houses across from Children's get demolished in the last year or two and we feel that the flattening of this block where Olivet Church still stands was a violation of the covenant. Now this old church that we appreciate so much is on the chopping block. As our forefathers and mothers used Olivet Church for community healing, let us now use it to heal the broken covenant between us and Children's. Let Olivet Methodist Episcopal Church be a monument to the covenant between Children's Hospitals and the Phillips neighborhood and especially so amidst the juggernaut of the Life Sciences corridor. If Olivet were restored as a church or chapel for instance instead of office space the cost could be much less than the estimates submitted by Children's, plus parking could be taken care of by the new parking ramp that they are planning to build anyway, instead of adding that cost into the restoration. Land that surrounds the church is now also owned by Children's so they have more room to make ADA accommodations. I can envision the presence on the old chapel of the Children's Hospital campus which could serve the patients and their families just as it served Children's and their families in the past. I am a decendant of Norwegians who immigrated to this country at this time this church started, around 1870. I like the idea that I'm living in a neighborhood that was developed by immigrants like my ancestors and I like the buildings that represent that history. I also like living in Phillips because it is an active neighborhood with much diversity and many challenges. That's how one of the first pastors talked about Olivet in 1911, his name was A.A. Hanscomb, and then he ended his letter by writing, "May God Bless Olivet Church still more abundantly and give her a future worthy of the splendid past."

Chair Koski: Thank you.

Wendy Darst: Hello

Chair Koski: Hello

Wendy Darst: Um, my name's Wendy Darst, I'm a 20 year resident of the Whittier neighborhood and I just want to speak in support of the two women who went before me to support the further study of this structure as an historical place. It's been really important in the Whittier neighborhood, Phillips neighborhood, but they're rather close together. As long as I've lived there as a place for the community to gather and make art, and I want to support that as much as I can and go on record doing that. I'm also a member of the Whittier alliance board of directors, but in this capacity I'm just speaking for myself alone. Thank you.

Chair Koski: Thank you. This is a public hearing, is there anyone else who wishes to speak? Yes sir …

Brian Finstad: Excuse me, my name is Brian Finstad. I don't have a long history in the neighborhood, um. I recently moved to Minneapolis but I just kind of wanted to give a perspective of somebody not from here because I know my own hometown. You know, if I try to take a look at it, it's really hard to see where you're from, from an outsider's perspective because you know it too well. With my work, it takes me through the Abbott Northwestern area campus quite a bit and I wasn't even aware of any of this going on, but I always park my car over there and walk past that church, and it's one of those buildings that just kind of stopped and made me smile, and it really doesn't have anything to do with any type of grandeur but really rather the scale, um, and I guess I'm really just speaking more to just the physical form of the city itself. It reminds me of a couple different places that really seem like special places to me. One of those is once when I was walking around in Toronto just amongst all these great huge modern architectural buildings all of a sudden you just boom came across this little church that was just amongst them. And it just kind of did the same thing, it just kind of made me stop and smile. Um, there's a similar church over here, I think it's built out of limestone, but it kind of has the same effect on me and actually

today I was down at the Mayo with my job and there's a little Episcopal chapel that kind of strikes me in the same way. Um, so I don't know a whole lot about the history of the church, um, I don't know a whole lot about the figures and everything else, but just as far as the physical form of the city goes, you know when there's a great big medical campus with, you know, great big modern streamlined buildings, um, you know, that's all very nice and well, with that's everywhere, but when all of a sudden you just have all these interesting architectural things that make you pause and smile almost because of how it's juxtaposed against, you know, the larger scale modern buildings, it's special. It's just something kind of neat. So, that's what I had to say.

Chair Koski: Thank you. Is there anybody else who wishes to speak to this item? This is a public hearing. I'm going to assume there is only one person left to speak? Oh, then did you want to get up and speak? Ok, I mean I'll leave it up to you guys to figure out who wants to speak first.

Charlene Roise: Chair Koski, since we had the opportunity to speak first the last time, I'll defer to them.

Chair Koski: Ok. I think that's good.

Sue Anderson: I'm Sue Anderson, I'm a new comer in Phillips neighborhood, I've only been there about 20 years, so, I'm on the other side of Children's Hospital, I live on 10th Avenue. It's been my pleasure for the last month to be doing some of the research relating to Olivet Methodist Church, and I'm made some striking discoveries. I've enjoyed the reports that have been generated by people that are supporting the church and people wishing for the demolition of the church. It's all highly educational and I've really enjoyed it. I will ask that the commissioners find and deny the demolition permit for the church for the reason that you've heard from other people, but for the further reason of its unique history. Olivet is as people have said before, it's a third location of a congregation that started out in what's now downtown Minneapolis. The church moved from 13th Avenue where it was located at its second location in the early 1900s as houses were springing up all over south Minneapolis. When the church had been located at 13th Avenue it was a prominent church, it was a huge wood framed building with a huge bell tower. But as it moved through the neighborhood, as it moved south, it became a truly neighborhood church. It was no longer a monument to the success of the early Methodists and the city of Minneapolis, but rather a monument to a neighborhood. A monument to reach out to the neighborhood, and accordingly those who designed it I think were extremely visionary. Pastor J.W. Robinson was a pastor who, this is not J. W. Robinson, I'm just putting that out for visual interest, so you see something besides the same quote forever. But J.W. Robinson was a visionary pastor. As the church was relocating their position was untenable, and he wished for the church to consider how it would be built, where it would be built, so they were able to purchase a lot strategically on East 26th Street. That had been the boundary, the southern boundary, of Minneapolis in 1900. So as you can imagine in the early 1900s it was still very much what we might call the suburbs today. He also challenged, he and the congregation, challenged the church to be a neighborhood church. So what do you want as a neighborhood church? Do you want a church that's going to be big and impressive and stand out so that everyone realizes how fabulous you are, or do you want to live in the spirit of Methodism, which is service, which is not investing in huge structures. So they hired some interesting architects named Kinney and Halden, as Aaron has pointed out in his report. These are architects noted for things like a courthouse or a Carnegie library. A couple of courthouses actually, two of which are designated historically. One in Minnesota designated. But those aren't the people that you'd think of as prominent church architects, and I think there was a very good reason why the people of 13th Avenue Church, as they were considering moving into the neighbor hired them. They wanted someone whose experience with public space to design a church that was going to welcome everyone through their doors. 13th Avenue Church was noted for its incredible musical performances, for its incredible choirs, for its performance venues and as they moved into the neighborhood they realized it would be a wonderful bridge to bring neighbors, new neighbors, into the church. So they built a church that had a sloped floor, so that there were excellent site lines as they looked toward the prominent pulpit. They built a church that in some ways reflected Wesley Methodist Church, which was their home church, because it has a wonderful domed ceiling, it has wonderful accoustics, and they wanted those same things in their church. But they didn't want a church which was huge like Wesley or ornate like Wesley. They wanted a church that was a church, so they used the Gothic Revival style that was common for churches at that time. They didn't want a huge steeple, so they built a small Norman tower, but it was a normal tower that looked like a church. They wanted to have some nice windows like churches have, but they didn't build Bible story Tiffany glass windows. Instead they had an Art Nouveau style window with symbols, not pictures, so that people could enjoy a light and airy auditorium as they were enjoying the performances that occurred in the church. So on July 11, 1909, the congregation proudly celebrated their laying of the cornerstone of this church. The cornerstone is still there, it's a big hunk of rock. Reverend J.W. Robinson wrote, "Olivet Church has the ambition to be a home for strangers. We cordially welcome all." Printed material called Olivet the people's church and a good fellowship church, and the architecture totally reinforced that. And the other thing that's remarkable about the church is its continuity of membership, the congregation. Now, people hop around church to church, but in those days the congregation moved with the church and stayed

intact in the church, and there were some incredible people that were part of the church. And instead of the ethnic church, like many churches were in those days, Norwegian Lutheran church, Olivet welcomed people of every nation. Pastor Hanscomb, who succeeded Reverend Robinson, wrote in September 1911 that having completed 11 months of ministry at Olivet he had a real good understanding of the problems and possibilities, both of which are sufficient to test the mettle of any preacher. He also commented that two features of this society are particularly notable. That is, its cosmopolitan character and its large percentage of young people. You can see already that the church was attracting the neighborhood. Norway, Denmark, Sweden, Germany, England, Scotland, Canada, and every section of the Union are represented in its membership, and they are a good mixture, the pastor concluded. He recorded repairs on the church property amounting to over $200 had been made and outstanding bills of $12,000 or more had been paid due to the generosity of Mrs. T.B. Walker, that's Harriet Walker. Women served prominently in the church. In 1909, July 1, Ms. Molly Hagnestad was president of the Epworth League, which was the premier society within the society of Olivet Methodist. Her job? Well she was a clerk at Young Quinlan Company and she resided at 2902 Elliot Avenue South. She continued to serve as president of the Epworth League through at least 1911 and then later became the steward and a financial secretary to the church. Ms. Viola Peterson became a trustee of Olivet in 1910. Other women are listed in the early years and by 1924 board meetings began to reflect the women leaders of Olivet as the church considered purchasing a duplex for a pastor, a parsonage. The church board members reflect a diverse social and economic base, but primarily a working class background. There's clerks, there's laborers, there's attorneys, there's doctors. They reflect a diverse neighborhood that Phillips was and always has been and still is. When Reverend Charles Fox Davis who had been a former member of the church and was now field secretary to the Asbury Hospital wrote about Olivet. He said, "You have an excellent property. People surrounding your church, a plant not costly to run, and the fact that God never fails to do His part when we as individuals do ours." He further commented, "Possibly, there may be living a few who attended the 7th Street church as Sunday School children, with quite a goodly number of members now living at the, the former, now living of the former 13th Avenue Church who are now identified with the present Olivet." So this was when Olivet had been there 25 years, and he was saying I know there's lot of folks still from that 13th Avenue Church and there's even a few from the 7th Avenue Church.

Chair Koski: I appreciate that Ms. Anderson. You've been speaking for quite some time and I'm wondering if you could wrap up your comments quickly.

Sue Anderson: …picture that occurred in the Minneapolis Tribune in 1951, and it shows members who've been in the, active in the church, for, um, who have been active in 13th Avenue Church as well as Olivet and you see there's a woman there? That's Ida Tirsell, she was a deaconess at Asbury Hospital for 35 years, and the man that, whose had is being shaken, is named William Pollard who was a trustee and treasurer for almost, for most of his 56 years as a member of the church. The other man you see, the one who's looking, like upward, is a 63 year member who was the choir master and orchestra leader on the 13th Avenue Church and was active in the music ministry at Olivet. And the younger guy is, who had been in Boys Brigade at 13th Avenue Church, is now a lay evangelist at Olivet Methodist Church. And what I think strikes me that Olivet is a memorial to a wonderful group of people. This man is named Calvin Fix, he is a Minneap, he is a Minnesota territorial pioneer. He came with his family in the 1855 and they associated with the 7th Avenue Church. He also was involved as the church became 13th Avenue church. As you see, he was wearing a uniform. He was a civil war veteran, he was in the Fourth Minnesota Volunteer Infantry and then re-enlisted in the Eleventh Minnesota Volunteer Infantry. He was proud to be a trustee of Olivet Church. He was also very active in the GAR and he founded the Morgan GAR Drum Corps a renowned group of veterans from the Civil War. He reorganized the Morgan GAR Post #4 in Minneapolis in 1881 and continued to serve for 51 years. His funeral was held at Olivet Church, and let me just read the account of that. He says, um, just a second, I got my pages out of order, "Escorted by the thinning ranks of Civil War Veterans, among whom he had been a leader for more than half a century, surrounded by his drummer corps Major Calvin R. Fix, aged 82, will be paid final homage at 3 p.m. tomorrow when funeral services are conducted at Olivet Methodist Church, 26th Street and Columbus Avenue." That was in 1926 when he died. On it will say he has about six items in Minnesota Historical Society catalog …

Chair Koski: Are you wrapping it up now?

Sue Anderson: I am. And what I will say in wrapping up, in summation, is that I think Olivet Church needs to stay where it is. It shouldn't be torn apart, it doesn't need pieces thrown here and there, it needs to stay together to be a monument to people like Ida, Calvin, Irving, William, the people who built Minneapolis and the people to whom we owe a huge debt for the City that we have inherited because they worked very hard to build the city in difficult circumstances and they were successful. We are the ones who need to give them honor for what they did for us. Thank you.

Chair Koski: Thank you. Is there anybody else who wishes to speak?

Jim Dowds: Hi, my name is Jim Dowds and I own a company called Prima Land and I do a lot of inner city affordable housing in Phillips, Whittier, Lyndale neighborhoods. Um, the young lady earlier made a fairly large mistake. I owned the eight lots on Chicago Avenue I bought in 2003 and 2004 and I demolished those 8 or 7 buildings, 2 of which were residents, the rest were all offices and converted houses that PPL and other non-profits were using. Of the two residents that were on the 40,000 sq.ft. in the middle of that block, and again I repeat I took those houses down because they were no longer residences and they were truly chopped up and were not savable. Two of the houses I tried to move into the Midtown Phillips neighborhood which is directly across Chicago, wouldn't fit because the streets on Midtown Chicago were only 30 feet wide and forestry in the City of Minneapolis won't let you move, I did move one of the two houses that were residents, though, and we saved that onto 25th Street Midtown Phillips. So I want to correct the record that I as a developer, I was going to build condominiums on that spot in 2003-2004. It was OR-2 zoning from the City of Minneapolis, which means that I could go up four stories, office residential, I think you all know what that means, and there were no covenants. It was only after that I'd cleared that space that Children's Hospital, somebody approached me and said would you like to talk to us about something. So, it's a very important thing that Children's … I took those buildings down. For my own, as a developer and I intended to build new housing there.

Chair Koski: Alright, thank you. This is a public hearing, is there anybody else who wishes to speak? I think she's already to speak.

Susan Lynn: Hi, my name is Susan Lynn and I've had my studio at the church since 1991. First of all, I just want to say the state of the building is actually quite different from a lot of the reports that were made by appraisers that were basing their appraisal on demolition. Um, for instance, there's porcelain tiles in the hallway and I do not know of any cracks in any of those porcelain tiles, they really are actually in superb condition. Most of the windows are in mint condition. The windows that do have some broken panes have like maybe one little broken pane that's three inches wide that can be replaced with another new little piece of three inch wide stained glass to fill its place. Um, but anyway, that's not what I'm going to focus on mostly here. Um, I have, I'm a painter and while I was in the church I did a lot of work …

Chair Koski: I think there's a way of zooming out.

Susan Lynn: Um, a number of productions, theatre productions and performance art pieces and musical performances were heard there … backdrop for one of the theatrical productions. I wanted to show you this symbol of the cross surrounded by a crown with jewels is not a particularly Methodist symbol or Episcopalian, so there's just some mystery that we haven't been able to uncover yet. It could possibly be just, we're trying to uncover that, we don't really understand that. I have had so much experimental music performed there, that there's a community as large as, I have a petition with 955 signatures on it that all have comments such as this one, um, just you know comments throughout the whole thing, um, in preserving places like the church, we preserve Minneapolis' reputation as a city that embraces all forms of art and culture. The venue has only enriched surrounding community by providing a place for people like me to get together and enjoy local music and artistic events. Another one is the church has been so valuable to the Minneapolis art and music community and has been a crucial resource for young and emerging artists as a place to exchange new and challenging ideas. I have benefited so much from the church and its very existence partially influenced my decision to continue living and working in Minneapolis as a young musician. I will be very sad to see it destroyed. You know, and just people just go on and on with their comments about how, you know, we really need to preserve what the city has offered to us in its history and, and um, restore it, and pass it on to our, to our youngsters. It's a resource that we have and that we love, so this petition online has 955 signatures and an additional 288 hand-written signatures with comments as well. Um, Glen Martin was the departing minister of all of the Methodist Episcopal church from 1967-1969. His title became the Metropolitan Minister of Formissia. This meant that the United Methodist Church had an objective to keep the property for that period of time to serve the Methodist purposes in the community. During the two years that Glenn Martin was appointed to all that he was to carry out the mission of all neighboring Methodist churches in the area to serve the community, Walker and Simpson were both involved with the programs at Olivet at this time. Glen Martin had an office at Olivet ME, and for two years that he was there he facilitated church and neighborhood meetings and a program center for youth activities. There were seminary students who resided at the parish house which had been named the Jim Tortino youth center. These seminary students ran numerous activities related to the inner city. There were classes and training sessions dealing with administrative and educational issues. Lyndon Johnson had called for a program in inner cities to be formed and the war on poverty was created, and Olivet funded this program with government funding. The Pillsbury-Waite cultural center became affiliated with Olivet and one of only three Pillsbury settlement houses in Minneapolis were housed at Olivet. There were the drop in, I'm sorry, there was a drop in center and there were other emergency

services available. An African American congregation used the sanctuary for their services and a Native American community also held services there. During this time period in the late 60s and early 70s, the church also served as the community's art center. There were drama, plays, musicals of all kinds, there were also summer school programs which held a wide range of art classes including pottery. One time the whole sanctuary was filled with potters' wheels. Large sculptures and floats for parades were created within the walls of Olivet. Children's Theatre had their first theatre space there at Olivet in the 70s. Foot of the Mountain also held performances there for a number of years. Prince had a recording and performance studio there. In the early 80s a local photographer created a 100 foot mural which he created for the Public School systems and he laid out on the floor of the sanctuary. It contained the shadow image of 80 school children who laid down in jumping positions on a canvas soaked in emulsion for three minutes in the sunlight. Starting in 1991, Susan Lynn, a local artist, rented the sanctuary space at Olivet church. I'm sorry … during the last sixteen years, Susan has facilitated many performances, groups, both theatrical and musical, Chay Shy held performances of his theater of the absurd on the grand thrust stage. Joel Fast, Christopher James, Aaron Pajigian are all prominent directors who helped large productions at Olivet. I'm sorry, can I continue like in a moment, like can someone else go on, then can I pick it up, it's almost done?

Chair Koski: Um, sure.

Susan Lynn: I appreciate that.

Sue Hunter Weir: My name is Sue Hunter Weir, and you asked my credentials. I've been doing social history particularly the Phillips neighborhood for about 10-12 years. If you've ever heard of me its probably in connection with Minneapolis Pioneers and Soldiers cemetery. I write a monthly column on the cemetery and give tours for HPC among others. Um, oh and I also have a day job in case you're interested. I work at the University of Minnesota, I am coordinator of advising services for students majoring in the arts. So thank you for giving me the opportunity to talk to you today. I've been thinking about this one a lot. The problem as I see it is we're not all talking about the same thing in the same way. The arguments in favor of demolishing the church are what I think of as brick and mortar arguments with little dose of financial consideration tossed in. Those of us who live in the community think this is really an argument about what it means to be significant. If you live in Phillips, you get the drift. We are very concerned about significant people, what that means, and about significant community gathering places and this church represents that for our neighborhood. As we see it, for marginalized people particularly living in marginalized neighborhoods, heritage has to include more than buildings of high architectural detail. Significance is often associated with wealth, and there are all kinds of good reasons for that. Not the least of which is that the wealthy leave all kinds of stuff behind. No one knows better than I do about their tombstones. If you want to see real wealth, you ain't gonna see it in Pioneers and Soldiers. They leave their houses, they leave their churches. Poor people have less to begin with and what they do have often is not considered esthetically pleasing. But significance is in the eye of the beholder. There are many people who don't have much money who did amazing things. And there are places that are humble where amazing things happened. So today, I'm going to take a different direction and I'm glad that you asked about my credentials because that makes this much easier. I don't usually talk this way. I'm going to start quoting historians at you. According to David Hacket Fisher, Pulitzer prize winning author and historian, a historian is someone, anyone, who asks an open-ended question about past events and answered it with selected facts which are arranged in an explanatory paradigm. In other words, history is not a thing nor is it dispassionate nor is it objective. It is base on material and cultural artifacts, the evidence. There are some generally agreed upon principals that are used to determine whether arguments are valid, and I'm going to use some of those to tell you what's not valid about the argument to tear this church down. The first is called the aesthetic fallacy, or the folksier version for it is the wedding dress phenomenon. It's what happens when you go to a local museum and look at what's around and what they've kept and you have to come to the inevitable conclusion that the average pioneer women lept out of her spindle bed, put on her wedding dress and spent the rest of the day quilting. Grandpa's longjohns are nowhere to be seen. This is what occurs when you look at the happy or the beautiful facts, and there's a prime example of that in Hesray's report, which claims that the neighborhood surrounding East 26th Street was not in fact poverished throughout the city's history and the argument uses the mansions along Park Avenue as proof this is the case. The fact is that in its prime, and we're talking 1890s, the very early 1900s, I have some trouble with my centuries, there were only 30 mansions on Park Avenue and only 12 of those survive. The people who owned them weren't exactly what I considered high minded, high handed maybe, high minded no. They spent their time downtown building clubs, no Jews, no Blacks and no Catholics need apply. They lived on Park Avenue because they wanted to get away from people and as soon as people started moving into the neighborhood they beat a hasty retreat, mostly to Minnetonka. The majority of people who lived in Phillips, those who moved into Phillips, built homes and lived in a working class neighborhood. And, yes, compared to the rest of the city, they were indeed relatively poor. The history of the so-called "Gold Coast" was at its end by 1920, that's when the Crosby family left Park Avenue. (tape flip) thing here is 90 years of Phillips history. In any sense of the others, and here we're

talking many thousands, not thirty families, how they lived. Sometimes when you want to get a sense of a neighborhood's history, you have to turn onto the side streets. But even when you do that, you're going to, there's a lot of history you're not going to see because it's already gone. What you won't see in Phillips is the Union headquarters of the 1934 Teamster's strike where over 10,000 people a day got food and medical care, it was demolished. You won't see the Romanian Jewish synagogue that was up around Franklin Avenue. It was in the path of the 694, or Hwy 94. You won't see the early African American or Latino communities around 2nd, 3rd, and 4th Avenues, they were flattened to build 35W. You won't see Minneapolis Moline, that's now Target. You won't see CPRO, soon to be a green space, I guess it is a green space, it's gone. You also won't see, as others have mentioned, 300 working class homes. Those have all disappeared within less than 20 years. Another fallacy is the fallacy of negative proof, and its just what it sounds like. An attempt to support an argument that's based merely on negative evidence. There are references of the significance of the Church to the Children's Theatre Company and Pillsbury Waite Cultural Center. Those fall into this argument. Not to belabor the point, but the statement that the CTC might have been used in this way but any association appears to have no significance to the history of CTC and that's in the report. Appearances aren't evidence of anything. It's bad history. And we aren't even arguing that the church was essential to the Children's Theatre Company. The church is essential to Phillips. Then we have the fallacy of opposite proof, and what is that? It's what we lovingly call comparing apples to oranges. It's inviting a comparison between two things when the qualities of one are misrepresented or misunderstood, and I think we all agree that values play a huge part in architecture. Sue Anderson did a great job explaining to you why the Methodists chose the church they did, the architects they did and why they built what they did. The packets you received invited you to make a comparison between Olivet Methodist Church and Messiah Lutheran Church. That's not an apt comparison. I know we kind of look alike, but you know there are significant differences. A more apt comparison would have been between Messiah and Our Saviour's, which is one block down the street in the opposite direction, but then you'd have to take ethnicity, which is Norwegians vs. Swedes, which is pretty cranky stuff sometimes, into account. The fact that so many churches were build in the same time period does not diminish the ethnic and denominational differences that existed. If anything, you could make a really good case that the sheer number and variety of churches highlighted that very difference. On page 9 (?) report it says that it would be helpful to have a contextural study of the social and architectural evolution of religious groups and their houses of worship in Minneapolis, and it goes on to says that it seems likely though that such a study would strengthen the case against the property's designation as a local landmark. That's what's called the fallacy of prediction by analogy. We don't have any evidence, but if we do this is what it would say. In my last, it's kind of a semantic, a verbal one, the fallacy of semantic distortion. It occurs when you muddle syntax and use words, the same word differently in a different sentence. I'm going to give you an example, something to think about. Identical words, the stem of the sentence, the poverty center was only one of three. The poverty was one of only three. Same sentence, slight change in word order and world of difference. The first implies that three is plenty. The second acknowledges its not quite enough. When you live in a neighborhood that's 80% rental, where the median income is greatly below the average for the city and where 41% of your children live in poverty, the second sentence makes a whole lot more sense. And now to pull a rabbit out of a hat, I thought there was something very peculiar about this whole thing so I figured it out. Much has been made about the statement that was made by the Reverend David Horner. On page two of the Hess-Roise report the claim in made that, quote, "The potential for significance under this criterion would have more merit if the congregation was considered by the United Methodist Church." Notice that the sentence says congregation, not site. That troubled me deeply. I fretted and then I did the rational thing and I got on the phone and I called the Reverend David Warner. Heck of a nice guy. When I read him that sentence and asked him if that accurately reflected what he said, his answer was very simple and very straightforward, and really kind of nicely Methodist. He said how bizarre. He further told me that the Methodist conference's archives of history of which he is chair had actually met to discuss the contents of the letter that they were going to send to Aaron Hanauer. They had decided they didn't want to take a stand on this issue one way or the other. The reason being they know absolutely nothing about this church or its congregation. I asked him about their designation process, I don't know what it means to be designated, this specific Methodist site, and he said quite simply its quite possible that nobody ever asked. He said the Methodist, this church has been inactive as a Methodist Church since 1967 and so who's going to ask, alright? Makes perfect sense. Congregation was aging, they didn't think of themselves as particularly significant. But if they had asked and the application had been denied, then you might be able to conclude that this church is insignificant to the Methodist Church. That isn't what happened. He said that because the committee cannot speak for the conference, the very most that they could say was exactly what they said to Aaron, the church has not been designated and they decided to withhold further comment. We also talked a little bit about people. If you don't know much about history, it would be pretty easy to dismiss and even chuckle at the various lady's groups with their hats and gloves and their donations of jam and pillow cases and reading material and all this good stuff as kind of a quaint anachronism. But it would be a terrible mistake. In Asbury Methodist's centennial history, the author wrote that, "without their help" referring to these lady's aid societies, "Asbury Hospital would never have survived the financial struggles of its early years." What you have here is ordinary people doing extraordinary things, and according to Pastor Warner, Methodism is all about the people. So you might be asking yourself,

that's great, Sue, but what does any of this have to do with what we're voting on today, and my answer is simply this: because history is based on selected acts, there's a moral choice here. It's a problem, it's a big problem. You've been told that there is no reasonable alternative to this plan. That's funny, there was awhile ago. The parking ramp was on the other side of the alley where the gas station was. What do you suppose happened? The ground is contaminated. What has all this to do with you? The ordinance allows you to split the difference by granting a permit for demolition with mitigation and salvage plan. You've heard other people ask and I'll say the same thing. Please don't do that. Don't place things above people, ask this applicant to go back to the drawing board and come up with a different plan. They did it before, they can do it again. They will not abandon this project, that much we know. It's huge, it's an enormous project. We don't want them to, I don't want them to not add on to Children's Hospital. But this is about a parking ramp, this isn't about a surgery, this isn't even about patient rooms, it's about a parking ramp. And its about a parking ramp that exists only on paper, as opposed to a church that really exists. And above all, if you decide to vote against, or in favor of demolition, and you have regrets, don't tell me about them. When you live in Phillips, you hear that all the time, all the time. You have an opportunity to do something really good, I hope you do it. Thank you.

Chair Koski: Thank you. Ms. Lynn, if you're …

Sue Lynn: Thank you very much for letting me come back …

Chair Koski: Um, if you could just try to keep it within a couple minutes.

Sue Lynn: Um, just the tail end of Luther Benson's letter he said amid congratulations and praise we bring to a close the old order with creative enthusiasm and daring and faith. We enter the new under the guiding hand of God, let our dream of a greater Olivet come true. At the end of this beautiful letter, the Pastor's report by, um, Handscomb, A.H. Handscomb, I just wanted to show you …. Nationalities involved with the church, Norwegian, German, English, Scottish … anyway, at the end of the letter he says may God Bless Olivet Church, still more abundantly and give her a future worthy of the splendid past and I feel that with the number of people who love the building and love the experiences they've had there, I feel that I've helped to facilitate just exactly that. And just let me finish the tail end of what I was talking about here. Davouse LaRue and Milo Fine held experimental music sessions by performers touring from all over the world in this period of time that I've had a studio there. This was just in, um, like the year 2003. Performing with an assortment of large sculptural instruments which the artists built themselves. Sarah Stark, Charles Boe, and John O'Donahue are a few of the filmmakers who've staged films in the church. I, myself, painted dozens of large paintings, um, some of the stretchers as large as 22 feet. I also built sets for nomenclature and, um, which were installed on Navy Pier in Chicago, and large sets right in the church sanctuary for the Mall of America's Underwater World Adventure. Throughout the years I also held a number of salons centering around philosophical, political, and sociological subject matter. I held a regular dinner meeting called the engineer's dinner where numbers of local inventors and scientists and thinkers would share their excitement about an invention. I've founded Leap Day Productions which is my painting and invention company in 1996 in Olivet Church. Since that time have continued to open my doors to the artistic local and international community. Literally hundreds of musical performers from around the world who are not recognized by commercial drinking establishments performed at the church at 724 East 6th Street. It belongs, as always, as it always has, to the community. This is something Melissa Merits, she's the senior editor of Rolling Stone, just, a quote of hers that she just sent to be quoted here today. She said, "Since the late 1990s the church has been the heart of the Twin Cities experimental scene. Many local and national events got their start there when other venues wouldn't offer them gigs. I count the shows I've seen at the church as some of the most creative, inclusive, energetic performances that I've ever seen in my career as a music journalist. If the venue is demolished, it would destroy an essential part of the local music scene." Melissa Merits, senior editor of the Rolling Stone.

Chair Koski: Um, we're past the couple of minutes that I was granting you. Ok, thank you. This is a public hearing, is there anybody else who wishes to speak?

Charlene Roise: Chairman Koski, members of the commission, I'm Charlene Roise, with Hess Roise and Company, and, um, here as resources this evening is Alan Goldblom who is president and CEO of Children's Hospital, Steve Dorgan or Pressive Partners; Bob Parr of Ryan Companies; and Kathleen Lamb was supposed to have been here. Anyway, we're here, they're here as resources, I'm the only one who will be speaking for the applicant. Um, but if you have any questions about any of the things that we've submitted in writing they're here to answer. Um, we did listen to your concerns at the last meeting and did some further research and analysis to try to find out more information. Um, one of the things that you requested was further information on the building's social history and for that we supplied several things. We summarized relevant points from the Minneapolis HPC context on religion 1850-1950, which was commissioned by the HPC and also included the e-mail from the United

Methodist Conference Archivist, and you can wordsmith one way or another but he wrote what he wrote. We included a brief case study on Messiah Evangelical Lutheran Church which is on the same block as Olivet. The study included a chronology and also a survey form that we did with information on Messiah's history. This information documented Messiah's long strong tradition of service to the community which continues to the present and I'm a little bit surprised that members of the community aren't excited about the fact that Messiah church is being saved as part of this project. Um, it continues to be a very important part of the community. It did when it was founded represent the Swedish immigrant experience. It has changed with the neighborhood quite significantly, and the Swedes are not the dominant members anymore and it's a very strong community church with neighborhood gardens and all sorts of programs to tie into the neighborhoods. I could have easily studied Simpson Methodist and 28th and Blaysdale Park Avenue Methodist. There are a number of other churches that I could have used for case studies, but Messiah was right there. We also review Olivet, the Olivet building's association with Children's Theatre Company. I've read two dissertations and since that time I've also read two books were compilations of plays by John Clark Donahue and both of those books have some information about Children's Theatre history and I just didn't find anything that tied it to this specific facility. To a number of other facilities, but not this specific facility. We also review the Olivet building's association with Pillsbury Waite neighborhood services which has been mentioned as the result of the combination of several early 20th century social service organizations. The building at 724 East 26th Street housed some of its cultural arts programs, but the organization has had a lot of different facilities over the course of its life and even when the cultural arts program was there, there were also cultural arts programs for that organization happening at other facilities around the city. In addition to the social history information pieces that we provided, we also provided information on financial and economic issues and if you have any questions about that I'll defer to these folks with me today. But clearly rehabbing the building using very credible architects who've done a lot of work with preservation would be an over two million dollar proposition and the rehab building, regardless of use and even if you did a lower standard of rehab would just not cash flow positively, it would be cash flowing negatively and no one suggested how that would be dealt with. We also did contact a mover and, who's in the business of moving, he wants to say he can move things, he said it was not feasible to move the building. Children's Hospital is willing to do the mitigation recommended by staff including copying the original building permits and permit index cards and doing a photographic survey. I did suggest using the guidelines for the Minnesota Historic Property Record which is housed at the Minnesota Historical Society, it is much like HABS, it's a library of Congress rather, but it's a local program so its more accessible. The documentation consists of 4x5 negatives and contact prints. All of the materials are achiveably stable and I would recommend that the originals be put at the Minnesota Historical Society and that bound copies be given out to the various repositories that were mentioned. People don't need an Internet to go to the Minneapolis Public Library to look at the document. And Children's is also willing to prepare a salvage plan and coordinate the salvage with staff. In conclusion, virtually every property has a story to tell. By their very nature, churches and buildings that have housed social community programs have a lot of very interesting stories. For example, almost every early hospital in Minneapolis was affiliated with a church. The ones that weren't were exceptions. Many churches have memorial stained glass windows. Pretty much every church I've ever known has a lot of very active women, bless their hearts, doing the things that need to be done from alter guild to visiting the sick, and these churches also hold boy scout groups and all sorts of other social programs. Most congregations have members who have some degree of fame in one way or the other, whether the church is the most significant thing associated with them is another questions. If you're significant for your involvement in the Civil War and the GAR maybe there's another property that better represents that. Um, so you do have a very difficult role in determining if the stories that are associated with Olivet are of sufficient significance to meet your specific criteria for designation. To do that you have to look at the property itself, you also have to look at the context and I would suggest you know Messiah Lutheran is a handy, handy contextural example just down the block. Its not a fancy church, it's a very neighborhood church, and one thing that I will also note is that the research that I did, I may have been criticized a bit for my history, the way I do history, but I do annotate everything. So there are footnotes and you can trace that and that was not something that I saw in any of the other reports that have been submitted. Without that it is hard to understand whether the history is really valid. You have before you tonight a very tough choice emotionally. But I think it's a relatively easy choice based on the HPC criteria. If Olivet is designated as a landmark, then virtually every church in Minneapolis will also qualify. And I have to say that if everything is significant then nothing's significant. I've kept my remarks brief because you've already had a chance to look at the information that was sent out in the packets. As I said, I and others who are here representing the project would be happy to speak to anything and I really appreciate your time and consideration. Thank you.

Chair Koski: Thank you. This is a public hearing, last call for any final speakers. Yes. Aaron.

Staff Aaron Hanauer: I just want to mention that Mr. Byers, I believe, provided you a letter from Minnesota Representative Karen Clark.

Chair Koski: yes, delivered or sent at 4:58 earlier today.

Staff Aaron Hanauer: That's correct.

Chair Koski: That was delivered to us as the hearing was in progress.

Staff Aaron Hanauer: Right.

Chair Koski: Thank you. Um, I'm closing the public hearing. Commissioners?

Commissioner Anderson: I'm going to make a motion that the commission adopt the staff findings and approve the demolition permit with the following numbered one, two, three, four conditions.

Chair Koski: Is there a second … I'll second the motion. Did you …

Commissioner Anderson: Do a friendly amendment?

Chair Koski: Certainly.

Commissioner Anderson: Are you doing a friendly amendment?

Chair Koski: I'm open to hearing it.

Commissioner Anderson: somewhere in here we should insert the Minnesota Historic Property record standard phrase that Ms. Roise just mentioned.

Chair Koski: Where would that fit in?

Commissioner Anderson: Yeah, I'm looking.

Chair Koski: Condition 2?

Commissioner Anderson: Photographic survey number 2, yes. Maybe instead of SHPO's guidelines it would be more appropriate to say Minnesota Historic Property Record standards or something. This one's a little more specific to this type of a property.

Chair Koski: We should pick one standard or another, but not both.

Commissioner Anderson: Documentation type standards, and I …

Chair Koski: So, photographs shall be in accordance with …

Commissioner Anderson: Minnesota Historic Property records standards.

Chair Koski: Minnesota Historic Property Records standards … documentation standards.

Commissioner Anderson: the phrase is Minnesota Historic Property Record, that's the beast that we're after.

Chair Koski: Ok

Commissioner Anderson: Ok, and then I have something else to add.

Chair Koski: So, Commissioner Anderson are you, will you accept that … as a friendly amendment?

Commissioner Anderson: I do.

Chair Koski: Ok, I do too. Commissioner Ollendorf did you have another …

Commissioner Ollendorf: Then I had another suggestion. Um, it was mentioned in the staff report on page 6, does not provide, this Hess Roise report did not provide assessment of how this building relates to the portfolio of work by the firm associated with Frank W. Kinney. It may be redundant to ask to put in number 5 as the condition

“provide assessment of how this building relates to the portfolio of the firm of Frank W. Kinney if we’re going to be documenting to the Minnesota Historic Property Record standards, but just basically to just, um, because its not just photographic documentation that this record is after but its also context and descriptive which would include social history and so forth.

Chair Koski: So, can you …

Commissioner Ollendorf: So I would suggest we put in a number 5 of, well, we probably have to renumber but it could go in as a number three, or, actually it could just be a phrase, so that now that we have that last sentence in number two, the photographs shall be in accordance with the Minnesota Historical Record Documentation Standards to include an assessment of how the building relates to the portfolio of the firm, blah, blah, blah ….

Chair Koski: To include a context survey of what would we say … of the work of Kenney and Holden?

Commissioner Ollendorf: Sure, provide an assessment of how the building, you can say including but not limited to, this assessment because I think the aspects of the religious context and certainly the social and community contexts that have been submitted already. I’m confusing you.

Chair Koski: Yeah, because I want to keep it very simple.

Commissioner Ollendorf: I would suggest the wording to be “The photographs shall be in accordance with the Minnesota Historic Property Record Documentation Standards. This documentation would include but not be limited to how this building relates to the portfolio of the firm.

Chair Koski: Kinney and Halden?

Commissioner Ollendorf: Frank W. Kinney, yeah, or Kinney and whoever.

Chair Koski: Ok, I accept that also.

Commissioner Ollendorf: Ok

Chair Koski: Is there any other discussion or comments? Um, Commissioner Lee?

Commissioner Lee: Um, I guess I’m frustrated with the … I’d like to comment that I don’t think we have found definitely that its not, we’re not correcting an unsafe condition or dangerous condition. Um, I have not seen any reasonable alternative submitted and apparently it sounds like in the past there have been other alternatives and I find it frustrating that given some of the other additional information that’s been submitted there is a fair amount of history and heritage and um character associated in the past with this edifice. I just can’t justify it, but that’s my comment.

Chair Koski: Well my understanding of, of, our role in this process currently is simply to determine or first primarily to determine whether or not this property is, not significant because that word has been bandied about, but whether it deserves to be a landmark for the city of Minneapolis as a whole. And if we do not find that it bears that significance to become a landmark, then we don’t have the burden of, or the applicant doesn’t have the burden of proving that it is unsafe or that there aren’t other economically feasible alternatives. The property owner has free reign to do whatever they want to, um, excepting those things that the city does not allow them to, um, according to zoning and other building code regulations. But historically we wouldn’t have the authority to tell them what to do with their property after that. They can demolish the building, they can move it around, they can build a new building, because,

Commissioner Lee: Well, maybe I’m not clear then, do we have to determine it a landmark in order to …

Chair Koski: We would have to find it significant first, and then typically, and unfortunately, the experience that we’ve had in the past is churches that are historically significant, that we have found significant, and then we have to find the rationalization to allow the demolition despite the fact that they are landmarks in the city. Here we are talking about a structure which we’re deciding if this motion succeeds, is not historically significant. Is not worthy of landmark, and you may disagree with that. Any other discussion? Commissioner Anderson, I mean Larsen?

Commissioner Larsen: Thank you, Chair. I think to Commissioner Lee’s point, that while I think it’s short sided of the hospital to desire to tear it down, the benefits that it can bring to the community, um, there seems to, there do

seem to be alternatives as they mentioned there were alternatives whether or not it was seen in their best interest to keep it or not, you know, it seems they want to tear it down. But I would agree with the Chair that it, and with others, that if we, if we look at this particular property and deem that it is historically significant, that it does open up Pandora's Box and I'm not sure that, if that box needs to be opened. That there are significant aspects and, and wonderful experiences of, of these church members and furthing uses of the property, however that alone does not make it historically significant. So, I will vote with the Chair.

Chair Koski: Any other comments? Um, all in favor of the motion before us say Aye. (aye) Opposed? (two) Abstentions? (abstention) And one abstention. The motion carries and the demolition permit is approved.

CITY OF MINNEAPOLIS
HERITAGE PRESERVATION COMMISSION STAFF REPORT

FILE NAME: 724 East 26th Street
DATE OF APPLICATION: August 7, 2007
APPLICANT: Children's Hospitals and Clinics
DATE OF HEARING: August 21, 2007
APPEAL PERIOD EXPIRATION: August 31, 2007
HPC SITE/DISTRICT: Potential individual landmark
CATEGORY: Potentially contributing
CLASSIFICATION: Demolition of a potential Historic Resource
STAFF INVESTIGATION AND REPORT: Aaron Hanauer
DATE: August 21, 2007

A. BACKGROUND:

On July 24, 2007, the HPC heard an application for a demolition of an potential historic resource for the building located at 724 East 26th Street. At that meeting, the HPC upheld staff recommendation and continued the item to the August 21 HPC meeting with the following condition:

- The applicant provides updated information related to the required findings for Chapter 599. 480 (b) and (c) of the Preservation Ordinance to CPED-Planning staff by August 7, 2007 sufficient so that staff can review and prepare information for Commission in advance of the HPC hearing on August 21st.

Staff received additional information from the applicant related to the required findings for Chapter 599.480 (b) and (c) of the Preservation Ordinance on August 7 (see Hess Roise, August 7 attachment).

In addition to the applicant's submitted information, those that spoke in favor of designating 724 East 26th Street at the public hearing, submitted a report that provides additional historic information about the property at 724 East 26th Street. These individuals make a case that the church is a local historic landmark (see Hunter-Weir report attachment). Section C analyzes the potential historical significance of 724 East 26th Street based on the information in the original staff report and the additional information submitted.

B. SITE DESCRIPTION:

The building located at 724 East 26th Street, is a Gothic Revival style church constructed in 1909 by Kinney and Halden[1][2]. The building ceased functioning as a church building for the

[1] Kinney and Halden also designed the Coleraine Carnegie Library in Itasca County, Minnesota in 1912 (HessRoise Historic Analysis). In addition, Kinney and Halden designed the Mahnomen County Courthouse in Mahnomen, MN in 1909 http://nrhp.mnhs.org/NRRESULTS.CFM?Referer=Adv.

Olivet Methodist congregation in 1967. At 3,886 sq. ft (7,764 sq. ft. total), the church building's main floor and basement are modest in size compared to other local churches. City records do not indicate any exterior alterations have been made to the church building.

The Gothic Revival architectural characteristics the building demonstrates include the recessed, pointed-arch door openings and large pointed-arch windows on the main, west, and east facades (these windows are stained glass). On the main façade there are three smaller windows grouped together that replicate the shape of the main window opening. Additional Gothic Revival characteristics include the tower, crenellations, and buttresses. Gothic Revival ecclesiastical structures typically have fieldstone (roughly hewn blocks of irregular sizes) or brownstone masonry. The Olivet Methodist church has a lighter brick. This masonry choice is likely less expensive than the more typical masonry choices for Gothic Revival structures, which may be indicative of the economic constraints of the congregation at the time of construction.

The building's use has changed a few times since it ceased operating as a church in 1967. The Hess Roise Historic Analysis report (Hess Roise, May 8, 1) states "the Citizen Community Center was listed at this address [in 1967]. The building was occupied by the Renewal Church Education Center the following year, and by the Pillsbury Waite Cultural Arts Center Settlement House in 1969." The building was most recently used as an artist studio.

The residential structure located at 720-722 East 26th Street has been associated with the Olivet Methodist Church and other uses of 724 East 26th Street. It is believed the applicant has a purchase agreement for this house, but the applicant has not submitted a wrecking permit application for this structure. When the Olivet Methodist congregation was active, the house at 720 East 26th Street likely served as the parsonage. This Queen Anne architectural style house with Neoclassical elements was built in 1902 and originally located at 2548-2550 Chicago Avenue South. The residential structure was moved to its current location in 1924. The building index card also indicates the residential structure served as the Pillsbury Waite office building when the church (724 East 26th Street) was the Pillsbury Waite Cultural Arts Center Settlement House. Today, 720 East 26th Street contains an exterior plaque that identifies the house as the "Jim Totino House". The plaque honors Jim Totino for his work with children in the area.

C. POTENTIAL HISTORIC SIGNIFICANCE:

Section 599.480 of the Heritage Preservation ordinance provides the requirements for approving a demolition permit of a historic resource. If the commission determines that the property is *not* an historic resource, the commission shall approve the demolition permit. Alternatively, if the commission determines that the property *is* an historic resource, there are two options: The commission can approve the demolition permit subject to mitigation measures deemed appropriate, or the Commission can deny the demolition permit and direct the planning director to commence a designation study of the property. Responsibility for undertaking and completing the designation study is generally the responsibility of the property applicant.

The commission may require a mitigation plan as a condition of any approval for demolition of an historic resource. Such plan may include the documentation of the property by measured

[2] Frank W. Kinney also designed three other properties noted in the Minnesota Historical Society database of National Register properties: Beltrami County Courthouse (Bemidji, MN 1902), Coleraine City Hall (Coleraine, MN 1912), Renville County Courthouse and Jail (Olivia, MN 1902).

drawings, photographic recording, historical research or other means appropriate to the significance of the property. Such plan also may include the salvage and preservation of specified building materials, architectural details, ornaments, fixtures and similar items for use in restoration elsewhere.

In addition, the commission may delay a final decision for a reasonable period of time to allow parties interested in preserving the historic resource a reasonable opportunity to act to protect it.

Before approving the demolition of a property determined to be an historic resource, the commission shall make several findings about the proposed demolition relative to the ordinance.

Demolition is necessary to correct an unsafe or dangerous condition on the property:

The applicant did not state that the demolition of the building at 724 East 26th Street is necessary to correct an "unsafe or dangerous" condition per the requirement of section 599.480(b) in their original application (received July 2, 2007) nor in the additional information submitted on August 7, 2007.

There are no reasonable alternatives to the demolition:

The applicant did not provide reasonable alternatives to demolition in their original application (received July 2, 2007). However, in the additional information submitted on August 7, 2007, the applicant contacted Swift HouseMoving company to get a professional opinion on whether the structure could potentially be moved (Hess Roise, August 7, 17). Swift HouseMoving company stated, "due to the size of this building, the location, and the condition, it would not be cost efficient nor feasible to move it." This memo states as a primary concern the condition of the brick exterior not holding up against the stresses associated with a structure move.

Potential significance of the property:

The applicant's original historic analysis stated the church building "does not appear to be of sufficient significance to merit designation under National Register or local landmark criteria (Hess Roise, May 8, 1)." The July 24 staff report requested more information from the applicant in order to make this determination. The July 24 staff report also stated the building possibly could meet local designation criteria #1, #4, and #6[3]. The applicant provided additional information that reinforces their original conclusion that the property does not merit HPC designation (Hess Roise, August 7, 1, 21-34).

In addition to the applicant's information, Sue Hunter-Weir, who spoke in favor of designating the church at the July 24 public hearing, submitted a historic analysis. She makes a case that the church building should be considered historically significant based on social and cultural significance (Hunter Weir report).

The following analyzes the historic significance of the church building using the four criteria as a framework. The information from the original staff is presented first and then a summary of new information follows.

[3] In the July 24 staff report, staff incorrectly stated criteria 2 as a potential designation criteria, when mentioning the significance of the building based on its association with a renowned Minnesota architect.

Criteria 1: "The property is associated with significant events or with periods that exemplify broad patterns of cultural, political, economic or social history."

Original staff report (dated July 24, 2007):

"The Olivet Methodist Church was founded in 1870, Olivet Methodist Episcopal Church was originally known as Seventh Street Methodist Episcopal Church. The name, taken from the church's location on Seventh Street between Eleventh and Twelfth Avenues South, became obsolete in 1882 when the congregation sold the original building to a Swedish Methodist congregation and built a new church at 1002 Thirteenth Avenue South. Rechristened the Thirteenth Avenue Methodist Episcopal Church, the congregation was again compelled to change its name after moving to East Twenty-sixth Street (in 1909)—hence Olivet Methodist Episcopal Church." While the Olivet congregation dates to 1870, the current edifice is a product of its later development (HessRoise Historic Analysis: May 8, 2007).

The Olivet congregation and Olivet Methodist Church together parallel the population trend of the City of Minneapolis. The congregation was founded in 1870 at the time when Minneapolis was incorporated as a city (1872) and when the city experienced its largest percentage growth. The Olivet congregation and Olivet Methodist Church ceased operation in the late 1960's due to falling membership. The 1960's was the first decade of Minneapolis history that population decreased (*Legacy of Minneapolis, 64)*. In a loose association, this church and congregation exemplify the broad pattern of the social history of this city.

The Olivet Methodist Church and congregation are also representative of the Near-South residential district of where it is located. The church was built for $15,000 in 1909, which is likely a modest construction cost by standards of that time. The use of less expensive brick material and less ornate architectural details of Gothic Revival architectural style churches are perhaps examples of budget constraints. The book *Legacy of Minneapolis* describes the Near-South residential population as being impoverished throughout the city's history. "What they all have in common [residents of Near-South], whether young or old (and there are few who are in between), is their relative poverty (*Legacy of Minneapolis, 96)*." Therefore, a church in this part of the city would not exhibit the high architectural details of other churches in more prosperous areas of the city.

Review based on new information:

The applicant provided information that speaks against the Olivet Methodist congregation and church building at 724 East 26th Street having an important part in the legacy of religion in Minneapolis (Hess Roise, August 7, 22). The Hess Roise report quotes the *1990 Minneapolis Preservation Plan Religion and Social Organization, 1830 to Present* report to make the case that the Olivet Methodist congregation and church building are not unique. The following are two quotes from the Minneapolis Preservation Plan called out in the Hess Roise report:

- "By 1880, thirteen denominations including Advent, Baptist, Catholic, Congregational, Episcopal, Friends, Evangelical Association, Lutheran, Methodist, Presbyterian, and Universalist were represented in fifty-nine edifices (Hess Roise, August 7, 22)."

- “In the 1880s and 1890s, members of many established churches often broke off and formed new congregations, often starting with a mission or Sunday School (Hess Roise, August 7, 22).”

These quotes show that churches often being built in Minneapolis in response to the city’s growing population in the 1870s, and that similarly to the Olivet Methodist church congregation, members of established churches often built new churches.

The Hess Roise report also compares the former Olivet Methodist church building with the Messiah Evangelical Lutheran Church located on the same block. The Hess Roise report states that Messiah Lutheran church can claim more significance with Minneapolis’ legacy of religion due to its association with prominent people or groups, events, and association with local architect Harry Wild Jones, who designed this church and seven local landmarks (Hess Roise, August 7, 24-25).

The Olivet Methodist’s congregation and subject property’s association with the early history of Methodism was also analyzed to see if it merits local designation based on Criteria 1. At the July 24 public hearing, staff presented information it received after the staff report was written (Methodist Historic Summary). One of things mentioned was that the Olivet Methodist is a first generation church from John Wesley. Staff contacted the Minnesota Annual Conference United Methodist Church (MACUMC), which is the regional organization of United Methodist congregations in Minnesota, to inquire about this significance. The MACUMC provided staff a letter stating that “The United Methodist Church has not deemed Olivet Methodist Church of unique significance in preserving the history of United Methodism in Minnesota and has not officially designated this site as a Historic Site on the Annual Conference. (The Minnesota Annual Conference letter).”

The Sue Hunter-Weir report makes a case that the Olivet Methodist Church does provide a unique glimpse of early Methodism in Minneapolis (Sue Hunter Weir, 1-4).

The subject building’s cultural and social significance was also analyzed with its association with the history of the Children’s Theatre Company (CTC) and other theatres. The CTC website states that the theatre, which dates back to 1961, was originally known as the Moppet Players. This was a small theatre company, which produced creative dramatics, dance and theatre for children. The CTC website also claims that today, “the CTC is recognized as North America's flagship theatre for young people and families as well as a major cultural and artistic resource in Minnesota.”

The Hess Roise report and Sue Hunter-Weir report discuss the role that the subject property played in the early history of the CTC. The Hess Roise report states that the CTC may have leased space at 724 East 26th Street, however, “any association with the building appears to have no significance to the history of CTC (Hess Roise, August 7, 31).” This is because “CTC leased space in a number of off-site locations for its schools and other needs before its new facility was completed in 1974 (Hess Roise, August 7, 31).” The Hunter Weir-report states that the subject building has a significant association with the Minneapolis arts community, including the CTC, since it has provided rehearsal and performance space to a number and variety of local artists (Sue Hunter-Weir, 10-13).

Finally, the subject building’s cultural and social significance was analyzed with its indirect connection with the Pillsbury Settlement House and direct connection with the Pillsbury-Waite Neighborhood Services organization (PWNS). The Pillsbury Settlement House was founded in 1897 when the Plymouth Congregational Church was established to provide

community services for low-income families (Hess Roise, August 7, 32). The PWNS, an organization that is a derivative of the Pillsbury Settlement House, was established in 1967.

The PWNS used the subject building from 1968 through the 1970s, and the Cultural Arts Program was one service that the PWNS provided (Hess Roise, August 7, 34). The Cultural Arts Program was carried out in three Minneapolis locations (Hess Roise, August 7, 34). The Hess Roise report states that the subject property was viewed as a short-term solution for the Cultural Arts Program (Hess Roise, August 7, 34).

***Criteria 4*:** "The property embodies the distinctive characteristics of an architectural or engineering type or style, or method of construction."

Original staff report (dated July 24, 2007):

Criteria 4 should also be considered when analyzing the structure for historic significance. In 2001, the City of Minneapolis had a historic survey conducted of properties in Ventura Village, Whittier, and Phillips neighborhoods. The survey listed 724 (and 720-722) East 26th Street as a potential historic resource for its integrity[4].

In staff analysis, the Olivet Methodist Church could potentially serve as a good example of a Gothic Revival ecclesiastical structure. It exhibits the following characteristics that are found in the Gothic Revival architectural style: pointed-arch door and window openings, tower, crenellations, buttresses and potentially a belfry. The church's exterior has had few external alterations. This building, though modest in architectural detail, may serve as a quality example of an unaltered Gothic Revival church in Minneapolis. Currently, the City of Minneapolis has one Gothic Revival church that is locally designated, the Gethsemane Episcopal Church at 901 4th Avenue South. The City of Minneapolis also has two neighborhood churches locally designated, which is the scale of the Olivet Methodist Church, the Linden Hills Methodist & Episcopal Church located at 3118 West 49th Street and the Stewart Memorial Presbyterian Church at 116 East 32nd Street.

Review based on new information:

Hess Roise state that a reconnaissance survey of churches in the vicinity of 724 East 26th Street suggests that other properties might better represent the Gothic Revival architectural style (Hess Roise, July 24, 5-8) This report lists the following examples of churches in the area that are not local landmarks, but would serve as better examples of the Gothic Revival architectural style churches from the late 19th and early 20th centuries:

- Holy Rosary Catholic Church, 2424 18th Avenue South,
- Saint Paul's Evangelical Lutheran Church, 2742 15th Avenue South,
- Den Norske Lutherske Mindekirke, 924 21 Street East

***Criteria 6*:** "The property exemplifies works of master builders, engineers, designers, artists, craftsmen or architects."

Original staff report (dated July 24, 2007):

[4] The 2001 historic survey did not call out the property for architectural significance. This survey also labeled many properties in the survey area as possibly significant for to their integrity.

Criteria 6 could potentially be considered when analyzing the Olivet Methodist Church for historic significance. The architects of this church, Kinney and Halden, also designed two Minnesota National Register landmarks, the Coleraine Carnegie Library in Itasca County (1912) and the Mahnomen County Courthouse in Mahnomen County (1909). In addition, the Kinney of Kinney and Halden may also be the architect that designed three other Minnesota National Register properties. Frank W. Kinney designed the Beltrami County Courthouse in Beltrami County (1902), Coleraine City Hall in Itasca County (1912), and the Renville County Courthouse and Jail in Renville, County (1902).

Review based on new information:

The July 24 Hess Roise report states that staff's claim for criteria 6 is not valid because, "The report does not provide assessment of how this building relates to the portfolio of work by the firm (associated with Frank W. Kinney), which is the only way that this criterion has any validity. The fact that several other properties by this firm are on the National Register could suggest that the listed buildings are the best representation of that firm's work (Hess Roise, July 24, 4)."

Integrity of the property:

The applicant in the original wrecking permit application stated that the building is in fair to poor condition. In the information submitted on August 7, the applicant provided additional information that analyzes the structure (Hess Roise, August 7, 3-20). The applicant received structural repair cost estimate repairs from two architectural firms, Meyer Scherer and Rockcastle and Ellerbe Becket as well as a general contractor Steiner Construction Services. The range of cost for renovating the building (not including parking) is $200-300 a square foot or $1.6 to $2.4 million. The Meyer Scherer and & Rockcastle memo also provides specific details of the physical assessment of the subject property (Hess, Roise, August 7, 7-14)

Economic value or usefulness of the existing structure, including its current use, costs of renovation and feasible alternative uses:

Original staff report (dated July 24, 2007):

Staff analyzed the economic value and usefulness of the Olivet Methodist Church. According to Hennepin County Tax Records the land and building has an estimated taxable value of $110,500. The building has served as a useful structure for the community as a community center, settlement house, residential dwelling, and artist studio. According to city records the building does not appear to have been vacated for any long period of time. As for feasible alternative uses, the applicant did not provide any plans. However, the applicant provided a site plan, elevations, and renderings of a proposed parking ramp for the Children's Hospital that would require demolition of the structure (see Section C below for more details of proposed changes).

New information:

The applicant in their August 7 report provided an economic feasibility proforma of turning the building into an office (Hess Roise, August 7, 4). The proforma assumes a conversion to office space as the highest and best use. The proforma also estimates that an office use would provide a net loss of $347,000 a year.

D. MITIGATION AND SALVAGE PLAN

Mitigation Plan

The applicant did not provide a specific mitigation plan in the information submitted on August 7. The August 7 Hess Roise cover letter states, "Since the property does not meet local designation criteria, no mitigation plan should be required per Chapter 599.480 (c). The property owner is committed to salvaging materials when possible as it has done with other properties on the block. At the HPC's request, the property owner would agree to photodocument the building for the Minnesota Historic Property Record prior to demolition (Hess Roise, August 7, 2)."

If the wrecking permit application is approved, staff believes a mitigation plan that includes a photographic survey of the interior and exterior will sufficiently document the structure. Staff believes that architectural drawings of the structure are not necessary. Staff is recommending a photographic survey if the wrecking permit application is approved for three reasons. First, the Olivet Methodist congregation, which used the subject building, is one of the earliest Minneapolis Methodist congregations. Second, the subject property has served the Phillips community as an important community asset for 98 years. The subject building has been used as a church building, community center, settlement house, and artist studio. Third, the architect of the Olivet Methodist church, Frank W. Kinney, potentially built 5 National Register landmarks in Minnesota.

Copies of the approved photographic survey shall be submitted to the Heritage Preservation Commission, the Minnesota Annual Conference of the United Methodist Church, the Minneapolis History Collection at the Minneapolis Public Library, the Hennepin County Historical Society, and the Minnesota Historical Society.

Salvage Plan

In addition to photo documentation of the building, staff is recommending a salvage plan if the wrecking permit application is approved. The salvage contractor shall outline how the wrecking contractor will attempt to salvage as many architectural defining and building materials as possible.

E. PROPOSED CHANGES:

The applicant, Children's Hospital and Clinics, is proposing a major expansion of their campus located east of the subject property. The applicant has a purchase agreement for the subject property as part of the expansion. The applicant is proposing to demolish the church to allow for a four-story parking ramp (approximately 54 ft. high) that will accommodate 700 vehicles (see Children's Hospital site plan, elevation, and rendering attachments). The applicant is scheduled to present their campus expansion plans at the August 27 Planning Commission meeting.

D. GUIDELINE CITATIONS:

Chapter 599: HERITAGE PRESERVATION REGULATIONS state:

599.460. Review of demolition permits. The planning director shall review all applications for a demolition permit to determine whether the affected property is an historic

resource. If the planning director determines that the property is not an historic resource, the demolition permit shall be approved. If the planning director determines that the property is an historic resource, the demolition permit shall not be issued without review and approval by the commission following a public hearing as provided in section 599.170.

599.470. Application for demolition of historic resource. An application for demolition of an historic resource shall be filed on a form approved by the planning director and shall be accompanied by all required supporting information, as specified in section 599.160.

599.480. Commission decision. (a) *In general*. If the commission determines that the property is not an historic resource, the commission shall approve the demolition permit. If the commission determines that the property is an historic resource, the commission shall deny the demolition permit and direct the planning director to commence a designation study of the property, as provided in section 599.230, or shall approve the demolition permit as provided in this section.

(b) *Destruction of historic resource.* Before approving the demolition of a property determined to be an historic resource, the commission shall make findings that the demolition is necessary to correct an unsafe or dangerous condition on the property, or that there are no reasonable alternatives to the demolition. In determining whether reasonable alternatives exist, the commission shall consider, but not be limited to, the significance of the property, the integrity of the property and the economic value or usefulness of the existing structure, including its current use, costs of renovation and feasible alternative uses. The commission may delay a final decision for a reasonable period of time to allow parties interested in preserving the historic resource a reasonable opportunity to act to protect it.

(c) *Mitigation plan.* The commission may require a mitigation plan as a condition of any approval for demolition of an historic resource. Such plan may include the documentation of the property by measured drawings, photographic recording, historical research or other means appropriate to the significance of the property. Such plan also may include the salvage and preservation of specified building materials, architectural details, ornaments, fixtures and similar items for use in restoration elsewhere.

The Secretary of the Interior's Standards for Rehabilitation (1991) recommends:

Building Site

Recommended:

-Identifying, retaining, and preserving buildings and their features as well as features of the site that are important in defining its overall historic character. Site features can include driveways, walkways, lighting, fencing, signs, benches, fountains, wells, terraces, canal systems, plants and trees, berms, and drainage or irrigation ditches; and archeological features that are important in defining the history of the site.

-Retaining the historic relationship between buildings, landscape features, and open space.

-Protecting and maintaining buildings and the site by providing proper drainage to assure that water does not erode foundation wall; drain toward the building; nor erode the historic landscape.

-Minimizing disturbance of terrain around buildings or elsewhere on the site, thus reducing the possibility of destroying unknown archeological materials.

-Surveying areas where major terrain alteration is likely to impact important archeological sites.

-Protecting, e.g. preserving in place known archeological material whenever possible.

-Planning and carrying out any necessary investigation using professional archeologists and modern archeological methods when preservation in place is not feasible.

-Protecting the building and other features of the site against arson and vandalism before rehabilitation work begins, i.e., erecting protective fencing and installing alarm systems that are keyed into local protection agencies.

-Providing continued protection of masonry, wood, and architectural metals which comprise building and site features through appropriate surface treatments such as cleaning, rust removal, limited paint removal, and re-application of protective coating systems; and continued protection and maintenance of landscape features, including plant material.

-Evaluating the overall condition of materials to determine whether more than protection and maintenance are required, that is, if repairs to building and site features will be necessary.

-Repairing features of buildings and the site by reinforcing the historic materials. Repair will also generally include replacement in kind - with a compatible substitute material - of those extensively deteriorated or missing parts of features where there are surviving prototypes such as fencing and paving.

-Replacing in kind an entire feature of the building or site that is too deteriorated to repair-if the overall form and detailing are still evident-using the physical evidence to guide the new work. This could include an entrance or porch, walkway, or fountain. If using the same kind of material is not technically or economically feasible, then a compatible substitute material may be considered.

Design for Missing Historic Features

-Designing and constructing a new feature of a building or site when the historic feature is completely missing, such as an outbuilding, terrace, or driveway. It may be based on historical, pictorial, and physical documentation; or be a new design that is compatible with the historic character of the building and site.

Alterations/Additions for the New Use

-Designing new onsite parking, loading docks, or ramps when required by the new use so that they are as unobtrusive as possible and assure the preservation of character-defining features of the site.

-Designing new exterior additions to historic buildings or adjacent new construction which is compatible with the historic character of the site and which preserve the historic relationship between a building or buildings, landscape features, and open space.

-Removing nonsignificant buildings, additions, or site features which detract from the historic character of the site.

Not Recommended:

-Removing or radically changing buildings and their features or site features which are important in defining the overall historic character of the building site so that , as a result, the character is diminished.

-Removing or relocating historic buildings or landscape features, thus destroying the historic relationship between buildings, landscape features, and open space.

-Removing or relocating historic buildings on a site or in a complex of related historic structures - such as a mill complex or farm - thus diminishing the historic character of the site or complex.

-Moving buildings onto the site, thus creating a false historical appearance.

-Lowering the grade level adjacent to a building to permit development of a formerly below-grade area such as a basement in a manner that would drastically change the historic relationship of the building to its site.

-Failing to maintain site drainage so that buildings and site features are damaged or destroyed; or, alternatively, changing the site grading so that water no longer drains properly.

-Introducing heavy machinery or equipment into areas where their presence may disturb archeological materials.

-Failing to survey the building site prior to the beginning of rehabilitation project work so that, as a result, important archeological material is destroyed.

-Leaving known archeological material unprotected and subject to vandalism, looting, and destruction by natural elements such as erosion.

-Permitting unqualified project personnel to perform data recovery so that improper methodology results in the loss of important archeological material.

-Permitting buildings and site features to remain unprotected so that plant materials, fencing, walkways, archeological features, etc. are damaged or destroyed.

-Stripping features from buildings and the site such as wood siding, iron fencing, masonry balustrades; or removing or destroying landscape features, including plant material.

-Failing to provide adequate protection of materials on a cyclical basis so that deterioration of building and site features results.

-Failing to undertake adequate measures to assure the preservation of building and site features.

-Replacing an entire feature of the building or site such as a fence, walkway, or driveway when repair of materials and limited replacement of deteriorated or missing parts are appropriate.

-Using a substitute material for the replacement part that does not convey the visual appearance of the surviving parts of the building or site feature or that is physically or chemically incompatible.

-Removing a feature of the building or site that is unrepairable and not replacing it; or replacing it with a new feature that does not convey the same visual appearance.

Design for Missing Historic Features
-Creating a false historical appearance because the replaced feature is based on insufficient historical, pictorial, and physical documentation.

-Introducing a new building or site feature that is out of scale or otherwise inappropriate.

-Introducing a new landscape feature or plant material that is visually incompatible with the site or that destroys site patterns or vistas.

Alterations/Additions for the New Use
-Placing parking facilities directly adjacent to historic buildings where automobiles may cause damage to the buildings or landscape features or be intrusive to the building site.

-Introducing new construction onto the building site which is visually incompatible in terms of size, scale, design, materials, color and texture or which destroys historic relationships on the site.

-Removing a historic building in a complex, a building feature, or a site feature which is important in defining the historic character of the site.

E. FINDINGS:

1. The 2001 Certified Local Government (CLG) historic survey of the Phillips neighborhood states the Olivet Methodist structure has possible historic significance or integrity.

2. Hess Roise states that “the church’s history does not appear to be of sufficient significance to merit designation under National Register or local landmark criteria.”

3. The Olivet Methodist congregation was founded in 1870 and is a first generation church from Wesley. The Minnesota Annual Conference United Methodist Church, which is the regional organization of United Methodist congregations in Minnesota, provided a letter stating that “The United Methodist Church has not deemed Olivet Methodist Church of unique significance in preserving the history of United Methodism in Minnesota and has not officially designated this site as a Historic Site on the Annual Conference.”

4. After the building at 724 East 26th Street ceased operating as a church , the building was used by performing and visual artists. The building’s association with local artists, including the history of the Children’s Theatre, does not merit local designation.

5. The Pillsbury-Waite Cultural Arts Center Settlement House used the subject building from 1968 through the 1970s. The Pillsbury Settlement House dates back to 1897 and used many buildings throughout the city to serve their mission. The building’s association with the Pillsbury Settlement House does not merit local designation.

6. The Olivet Methodist Church was designed by Kinney and Halden. Kinney and Halden also designed two properties noted in the Minnesota Historical Society database of National Register properties: The Coleraine Carnegie Library in Itasca County (1912) and the Mahnomen County Courthouse in Mahnomen County (1909). In addition, Frank Kinney is associated with three other Minnesota properties: The Beltrami County Courthouse in Beltrami County (1902), Coleraine City Hall in Itasca County (1912), and the Renville County Courthouse and Jail in Renville, County (1902).

7. The subject property, even though does not meet the criteria for local designation, is a historic resource that has served the Phillips community as an important community asset for 98 years. The subject building has been used as a church building, community center, settlement house, and artist studio.

8. The exterior of the church building has not been substantially altered since its construction.

9. The applicant on the wrecking permit application stated that the building is in fair to poor condition, but did not provide a structural analysis. The applicant did provide a structural analysis on August 7. The range of cost for structural repair was $200-300 a square foot or $1.6 to $2.4 million.

10. According to Hennepin County Tax Records the land and building has an estimated taxable value of $110,500. The applicant in their August 7 report provided an economic feasibility proforma of turning the building into an office. The proforma assumes a conversion to office space as the highest and best use. The proforma also estimates that an office use would provide a net loss of $347,000 a year.

11. The applicant did not provide a specific mitigation plan in the information submitted on August 7. However, the applicant states that at the HPC's request, the property owner would agree to photodocument the building for the Minnesota Historic Property Record prior to demolition.

12. The applicant has provided site plans and architectural drawings to indicate what would replace the historic resource, if demolished.

F. STAFF RECOMMENDATION:

Staff recommends that the HPC **adopt** staff findings and **approve** the demolition permit with the following conditions:

1. The wrecking permit application shall not be pulled until the proposed project replacement receives all other necessary review and approvals by the Minneapolis Planning Commission.
2. A mitigation plan shall be completed prior to HPC approval of a permit for the demolition of the structure. The mitigation plan shall include:
   - A copy of the original building permits and building permit index cards.
   - A photographic survey of the building's interior and exterior including all decorative elements of the structure. The photographs shall be in accordance with SHPO's Guidelines for History/Architecture Projects in Minnesota.
3. Copies of the mitigation plan shall be provided to the following groups:
   - Heritage Preservation Commission,

- The Minnesota Annual Conference of the United Methodist Church,
- The Minneapolis Public Library,
- The Hennepin County Historical Society,
- Minnesota Historical Society.

4. A salvage plan shall be completed prior to CPED staff prior to approval of the wrecking permit application. The salvage contractor shall outline how the wrecking contractor will attempt to salvage as many architectural defining and building materials as possible.

G ATTACHMENTS:

Applicant

- Application for demolition of historic resource (2 pages)
- Photographs (5 pages)
- Hess Roise historical analysis, May 8, 2007 (2 pages)
- Hess Roise response to Minneapolis HPC staff report, July 24, 2007 (10 pages)
- Hess Roise continuance of HPC public hearing: August 7, 2007 (34 pages)
    - Cover letter (pp 1-2)
    - Additional financial and economic information cover letter (pp 3-20)
    - Additional historical and architectural information (pp 21-34)

Staff

- The Minnesota Annual Conference letter (1 page)
- Methodist Historic Summary (1 page)

Sue Hunter-Weir

- Hunter-Weir historical analysis, August 7, 2007 (14 pages)

Applicant

- Children's Hospital site plan, elevation, and renderings (4 pages)