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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

RECEIVED 2280

JUN 12 2015

Nat. Register of Historic Places
National Park Service

1. Name of Property

Historic name: First Baptist Church of Scituate

Other names/site number: First Baptist Church and Parsonage

Name of related multiple property listing: _____

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

2. Location

Street & number: 656 and 660 Country Way

City or town: Scituate State: MA County: Plymouth

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<u>Brona Simon</u>	<u>May 19, 2015</u>
Signature of certifying official/Title: <u>Brona Simon, SHPO</u> Date	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <input type="checkbox"/> meets <input type="checkbox"/> does not meet the National Register criteria.	
Signature of commenting official: _____ Date	
Title : _____	State or Federal agency/bureau or Tribal Government

Name of Property

County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)

Don Edson H. Brall
Signature of the Keeper

7-27-15
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Name of Property _____

County and State _____

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u>1</u>	buildings
_____	_____	sites
<u>1</u>	<u>1</u>	structures
_____	<u>1</u>	objects
<u>3</u>	<u>3</u>	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE VICTORIAN: Gothic/Italianate

Materials: (enter categories from instructions.)

Principal exterior materials of the property: stone (granite foundation), wood (clapboard), asphalt shingle roof

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The First Baptist Church is located on the north side of Country Way, a major thoroughfare in the town of Scituate, MA, that extends between the town of Cohasset to the north and Marshfield to the south. The church is set back approximately 40 feet from Country Way and sits on just over one-half acre of land. This prominent building is a large, wood-frame structure characterized by a tall end-gable roof, a dominant corner tower, and lively detailing throughout. The nominated property also contains an unassuming parsonage (not originally affiliated with the church), which occupies an adjacent parcel of 2.24 acres immediately to the east; it was acquired in the mid 20th century.

The First Baptist Church is located in an area of North Scituate that was developed from the 18th through the 20th centuries. Its immediate neighborhood consists chiefly of modest residential buildings constructed in the 19th century, which are one to 2½ stories in height, and represent an eclectic variety of Federal, Greek Revival, Queen Anne, and Colonial Revival styles. Lined by mature street trees, this section of Country Way is characterized by properties with large lots, generous street frontages, and deep building setbacks. Side streets in the area typically have smaller lots and houses sited closer to the street. Gannett’s Corner, a small-scale, mixed-use commercial district, is located one-half mile to the north of the church building.

Narrative Description

Constructed in 1869-1870, the First Baptist Church is a substantial, Victorian-style building that incorporates elements of the Gothic and Italianate styles. It stands on a predominantly flat site at 656 Country Way, which runs northwest/southeast through Scituate, opposite a prominent intersection with Mann Lot Road. The latter roadway extends due south, and, after several name changes, terminates near the town center of the neighboring town of Norwell.

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Exterior

The church building is a simple rectangular block, oriented north/south. The present building footprint measures approximately 44 feet wide by 89 feet long. The main ridge is approximately 50 feet above ground, while the steeple is about 100 feet high. The structure consists of two parts: a large, end-gabled main block containing the sanctuary rises 2 ½ stories and is anchored by a three-story tower on the southwest corner; it was built in 1869-1870. A small, one-story vestry addition with a low-pitched shed roof across the back (north) side of the building was constructed in 1925. Clapboard walls with wood trim are typical throughout. Foundations are constructed of granite rubble at the main block and parged concrete block atop granite rubble on the rear addition. Roofs are covered with asphalt-composition shingles on the sanctuary volume, and a rubber membrane on the vestry addition. (Photos 1 and 2)

On the main building volume and tower, flushboard wood siding clads the exterior of the foundation, surmounted by clapboard on the second story. Quoins at the ground floor and paneled pilasters at the second floor frame the corners of the building. A richly carved stringcourse separates the first and second floors, while a wide fascia with a round band molding lines the tops of the walls. Aluminum gutters and downspouts drain the main roof slopes. Pitched ridge caps on the north and south end gables each terminate in a small gablet antefix atop a modillion at the corners of the building. A slim brick chimney rises on each side of the roof at the back of the main volume.

Fenestration on the long east and west elevations consists of casement windows in the basement, surmounted by slightly asymmetrical bays with rectangular, 8/8, double-hung windows on the ground floor, and tall, round-arched, stained-glass windows on the second floor. Window openings are framed by bold round molding; the archivolt of the upper windows are ornamented with spherical beads and small modillions at the spring points.

Spanning the full width of the sanctuary volume, the one-story vestry addition features flat, relatively narrow cornerboards at its back corners. A robust entablature extends the stringcourse trim of the east and west elevations on the main volume, surmounted by a clapboarded parapet with smaller cornice molding.

Oriented towards Country Way, the primary, south façade of the First Baptist Church building contains its main entrance and an elaborate corner tower. The symmetrical, end-gable façade includes the main entrance to the building, with double-leaf paneled doors and a columned porch flanked by an arched window on each side. Surmounting the entrance is a triplet of tall, round-arched windows illuminating the choir loft within, a circular window in the peak of the gable, and a carved wooden cross atop the end of the roof ridge. The entrance porch, a later addition, features concrete steps, two Doric columns, side balustrades, and a low hipped roof. The stringcourse steps up over the entrance, through a pair of convex curves. The entry porch is flanked on each side by a small, round-arched window with four vertical lights below a half-round transom, all framed by flat casing with a small plain keystone. The second-story windows feature multipane double-hung sash; the center opening contains coupled windows and an archivolt ornamented with spherical beads and modillions, like those on the church's side elevations. The circular window in the peak is framed by a similarly decorated archivolt, surmounted by a scrolled wood plaque at the top on which the date "1869" is painted. This oculus is joined to the raking fascia by a decoratively curved panel of flushboarding.

The southwest corner tower is articulated similarly to the main block on its first two floors: a flushboarded base, clapboard walls, quoins at the corners of the ground floor, and paneled pilasters supporting a molded cornice above the second story. A double stringcourse denotes the first and second floors, separated by a paneled block at the tower corners. Windows at the two lower floors are narrow, rectangular, and deeply recessed, with splayed jambs, simple round molding, and geometrically patterned, translucent window panes. A grand entrance on the south face of the tower features an arched opening with paneled double-leaf doors; a round pediment protruding from the lower stringcourse, with decoratively carved brackets at the spring points; and simple, poured concrete steps.

The third story of the tower is distinguished by: wood shingle siding; chamfered corners; a single, tall arched window opening on each face; and a prominent cornice molding supported by a course of small and large modillions. The window openings contain wood louvers in the upper half, and a plain low balustrade (no sash) at the sill; they are trimmed by flat casings and a beaded archivolt. Capping the tower is a two-stage, tapered spire clad with wood shingles.

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The long east and west elevations of the main volume of the church contain slightly irregular bays (four on the west elevation, five on the east) of round-arched windows with stained-glass sash. The east elevation is distinguished by a secondary entrance in the penultimate bay to the north, with a single-leaf, modern glass-and-wood paneled door; a steep and broad shed-roofed hood supported on curved wood panels pierced by a quatrefoil motif; and a concrete stairway and balustraded landing. Just north of the doorway is a bay of paired rectangular windows on the ground floor.

The north elevation of the sanctuary volume is largely blank. A rectangular, 6/6 window and a solid wood door are set on the outer edges of the second story, while two small, rectangular windows light the attic in the gable peak. All window openings are trimmed with a round band molding, while the second-floor doorway has plain flat casing.

The vestry addition contains three asymmetrically set, rectangular windows with 8/8 sash on its north face, two similar windows on its west elevation, and, on its east elevation, an entrance identical to that on the east wall of the main block, flanked by a narrow 4/4 window. All window and door openings are trimmed with a simple round molding. A pair of metal bulkhead doors to the basement is centered on the north elevation.

Interior

On the ground floor, the interior plan of the main volume of the building consists principally of a main entrance hall spanning the front (south end) of the building (Photo 3); a large vestry (now known as the Fellowship Hall) in the middle of the main volume; and a ladies parlor (now used as a classroom) and modern kitchen beyond. Two staircases at the front of the building access the second floor: a three-run straight stair in the southeast corner, and a spiral stairway in the tower on the southwest. An elevator and mechanical closet occupy former storage areas across the back of the main entrance hall. The southern doorway on the long, east elevation accesses a small entry hall that opens to both the large vestry and the kitchen.

The vestry addition at the back of the main block contains one large room (now a classroom) across most of its width, with an east/west hallway leading to a doorway on the east elevation, flanked by a large restroom (originally coatrooms) on each side. A utilitarian stairway rises from the southeast corner of the classroom to the podium area in the sanctuary above.

The second floor of the building is occupied largely by the sanctuary (Photo 4), which extends to a small, raised choir loft that is centered on the south façade. A vestibule is located at the top of each main stairway at the front corners of the building. The eastern doorway into the sanctuary is reached through a glazed and wood-paneled enclosure at the top landing of the southeast staircase, while a traditionally configured anteroom joins the southwest staircase, choir loft, and sanctuary.

Typical finishes in the sanctuary, main entrance hall, main staircases, and second-floor vestibules include wood floors (covered by carpeting in the sanctuary and main entrance hall); four-panel wood doors; dark wood wainscot and trim; and plaster walls and ceilings. The tower stairway is distinguished by a vertical board railing on the inside of the spiral and a substantial, carved newel on the ground floor. Door and window trim typically consists of flat casings with a modest round cornice molding; the wainscoting, composed of narrow vertical boards, features a simple, flat chair rail.

The sanctuary space is illuminated by four tall, stained-glass windows on each of the long (east and west) sides. Their richly colored, three-part design includes a rectangular memorial panel with solid coloring at the base, a tall center section of translucent leaded panes in lozenge and diamond shapes, and an arched top with a circular center motif surrounded by foliate designs. Wainscoting lines all four walls. An otherwise flat plaster ceiling curves down on the sides to meet the long east/west walls. Four bronze pendant light fixtures are symmetrically arranged on the ceiling, consisting of a long center rod from which project four short arms, with a glass globe attached below each outer end. A decorative, circular metal ventilation grille occupies the center of the ceiling. Wood pews with decoratively carved ends, which appear original, are arranged around a wide center aisle and narrower side aisles. The benches along the side aisles are angled forward slightly, while the center benches are orthogonal to the walls of the room.

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At the north end of the sanctuary, a two-level pulpit platform is raised three and six steps, respectively, above the main sanctuary floor, with a segmentally arched proscenium framing the recessed section of the upper level. An 1882 baptismal tub is located under the floor of the upper platform. A storage closet occupies the wing space to the west of the proscenium, and to the east is a utilitarian stairway down to ground level.

The choir loft is raised five steps above the second floor and is accessed from the west vestibule on this floor. It is set off from the sanctuary by a segmentally arched opening in the south wall of the sanctuary, which is spanned at its base by a low wall with vertical board wainscoting topped by a raised-panel parapet. A memorial clock is mounted in the center of this low wall, facing the sanctuary. Flanking each side of the choir loft is a pair of segmentally arched flush doors, leading to the vestibule and stairway in each front corner of the building. The three tall, arched window openings of the main façade dominate the choir loft, which also features a molded chair rail on three walls, vertical board paneling on the low north wall, and a flat plaster ceiling.

The large vestry that occupies most of the space below the sanctuary is accessed by double-leaf doors on an axis with the main exterior entry doors. Four Doric columns on simple wood bases rise to an acoustical tile ceiling that conceals a pressed-metal ceiling above. Typical finishes in this space include a narrow-board wood floor, plaster walls with a reeded chair rail and plain flat baseboard, and acoustical-tile ceiling panels. The northwest corner of this room contains a mechanical closet that retains decorative, pressed-metal sheathing on its walls and ceiling; a small panel of this wall covering also survives over the door to the ladies parlor in the north wall. Modern floor-to-ceiling storage closets, sheathed in vertical beadboard, span the south wall of the large vestry.

The ladies parlor and vestry addition, along with the present kitchen, feature modern finishes on the floors, walls, and ceilings—typically thin plywood paneling and carpeting.

A full basement with a concrete floor and mechanical equipment is located under the vestry addition, while the main block of the building has only a crawl space with cedar tree-trunk posts along the north/south centerline of the building, brick piers, and exposed boulders. The basement is illuminated by four three-light awning windows: two on the east side, one on the north, and one on the west. The attic above the sanctuary features heavy-timber floor framing with diagonal bracing, wood trusses with vertical metal tie rods supporting the roof, and remnants of the original clockwork mechanism in the tower.

Alterations

The original design of the First Baptist Church survives largely intact, both on the interior and exterior. The most prominent exterior design changes have occurred at the main front entrance. Historic photographs show that this entry originally featured a large arched opening (comparable to the tower doorway) with prominent molding and paneled doors; the flanking windows were simple lunettes. The present Colonial Revival-style front porch and the rectangular sash beneath the lunette windows were probably added in 1925, along with the two secondary entrances on the east side of the building and the one-story vestry addition at the rear of the building. Other notable exterior alterations include the removal of four original or early clocks on the tower (thought to have occurred in the 1920s or early 1930s); replacement of the original wood shingle roofs with asphalt shingles (ca. 1940); and the handicapped ramp on the vestry addition (late 20th century). Carriage sheds to the back (north) of the church are mentioned in church records as early as 1871 and are partly visible in historic photographs, but are no longer extant. They were likely removed with the construction of the vestry addition.

On the interior, the most important changes have been the replacement of the original sanctuary windows with the present stained-glass sash (1901), the addition of an acoustical-tile ceiling, and the removal of pressed-metal wall coverings in the large vestry (20th century). Other notable alterations include the addition of an elevator in the narthex (main entrance foyer) (1992); the present kitchen renovation (late 20th century); and new wall, ceiling, and floor surfaces in the ladies parlor and vestry addition (the present classrooms, back hall, and bathrooms) to accommodate a preschool (2012). The kitchen and bathrooms have existed in their present locations since at least World War II.

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Parsonage

An existing residential building to the northeast of the First Baptist Church, at 560 Country Way, was acquired in 1961 for use as a parsonage. Dating to the late 19th century, this simple, vernacular building consists of a 2½-story, side-gabled main block, oriented east/west, with a three-bay façade. (Photos 5 and 6) Its center entrance is surmounted by a polygonal bay with a hip roof. Several vernacular ells/additions on the back (north) and west side of the main volume include a small one-story, gabled ell to the west; a perpendicular, two-story gabled wing on the northwest (probably original); and a one-bay, two-story shed-roofed addition on the northeast, which extends northward to a one-story gabled ell and finally to a small one-story, pitch-roofed shed. Roofs are typically clad with asphalt shingles.

The main block rises from a brick foundation to a side-gabled roof with a boxed eave and small center chimney. (Larger chimneys are located on the exterior of the west wall of the west ell and at the back [north] of the gabled northwest wing.) Other character-defining features include plain flat cornerboards, 6/6 replacement windows, plain flat casings with a simple cornice molding at doors and windows, and a band-molded fascia at the roof edge. The façade of the main block and the west ell are sheathed in clapboards, while all side and rear elevations are clad with wood shingles. The northernmost, shed addition rises from a rubble foundation, and is clad in board and batten and T 111-style wood siding from the foundation to the lower roof edge. Wood shingles and clapboards fill its triangular tympanums.

The main (south) façade features a projecting entrance bay with a single-leaf, Victorian-style door flanked by narrow sidelights and framed by paneled pilasters and a moulded entablature. The doorway is sheltered by a cantilevered roof on a thick entablature, and is surmounted by a three-sided window bay with a polygonal, hipped roof. Broad concrete steps lead to the doorway.

The west elevation of the main block contains two window bays on the second floor, and a window in the attic; the east elevation features a single window centered on the wall on each floor and in the attic, along with a simple side entrance with a utilitarian wood railing and steps. The one-story west ell has a three-bay façade with a center door and brick stairway, flanked by a 6/6 window on each side, and two windows on the back (north) elevation. The two-story, gabled back ell on the northwest is one bay long and two bays wide, with regular but asymmetrical fenestration. The two-story, shed-roofed addition on the northeast also contains one window bay, and its one-story addition features one window bay and an offset doorway. The utilitarian shed at the end of this sequence contains a plain solid door on its south elevation and has no windows.

The parsonage building is set more than 200 feet back from Country Way, reached by a long paved driveway. On the opposite side of the driveway from the house is a pair of later outbuildings. A modest, end-gabled garage building (1973) rises from a concrete foundation to vertical board walls and an asphalt-clad roof. Its long, west façade contains an offset doorway and two single-bay, rolling, overhead garage doors. A modern, gambrel-roof shed (possibly pre-fabricated) stands close to the southern end of the garage, and also rises from a concrete base.

Site Features

A semicircular driveway occupies the front setback of the church building (it appears in historic photographs, as well), and a paved driveway encircles the sides and back of the building. Strips of lawn, scattered shrubbery, young trees, and rocky outcroppings occupy the setbacks of the parcel on which the church stands. A modern wood sign in a Colonial Revival style stands in the lawn area in front of the church.

The parsonage parcel is largely open, occupied mainly by lawn, with informal foundation plantings (largely shrubbery) around the house. A paved driveway extends straight north from Country Way, swinging slightly to the east of the house before it ends at the garage. The middle section of the driveway is bordered by an allée of medium-size, deciduous trees. An informal rubble wall lines the Country Way frontage of this parcel.

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Archaeological Description

While no ancient Native American sites are known on the church property, sites may be present. Three sites are recorded in the general area (within one mile). Environmental characteristics of the property indicate locational criteria (slope, soil drainage, distance to wetlands) that are favorable for the presence of ancient Native sites. The church is located on a well-drained, level to moderately sloping land surface formed in glacial till near wetlands. Each of these characteristics is favorable for the presence of Native sites. Wetlands in the area are located approximately 1,000 feet to the north and east of the church, and are represented by tidal tributary stream of Musquashcut Brook that drains easterly to Musquashcut Pond, a tidal pond separated from Massachusetts Bay by North Scituate Beach, a barrier beach. Given the above information, the size of the parcel (2.75 acres), and construction impacts related to the church, additions, paving, and horse stables that are no longer extant, a low potential exists for locating ancient Native American resources on the nominated property.

A moderate to high potential exists for locating historic archaeological resources on the church property. Structural evidence of carriage sheds, reported to the back (or north) of the church and probably removed during construction of the vestry addition ca. 1925, may survive. Archaeological evidence of additional outbuildings and occupational-related features (trash areas, privies, wells) may also exist.

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DATA SHEET

First Baptist Church (SCI.65) 656 Country Way	1869-1870	Gothic/Italianate Shephard Woodcock, arch.	clapboard Granite rubblestone foundation	B/C
Front driveway	late 19 th c.	Semicircular		St/C
Parsonage (SCI.396) 660 Country Way	late 19 th c.	Vernacular	clapboard	B/C
Garage 660 Country Way	1973			B/NC
Sign	late 20 th /early 21 st century		Wood	O/NC
Shed	21 st century	Pre-fabricated		St/NC

Totals: Contributing 3 (2 buildings) (1 structure); Noncontributing 3 (building, object, structure)

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Architecture
Community Planning & Development
Religion

Period of Significance

1869-1965

Significant Dates

1869-1870 (construction)

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Shephard S. Woodcock (architect)
Henry Turner Bailey (stained glass)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The First Baptist Church is an excellent example of late 19th-century institutional architecture in Scituate, standing at a prominent intersection near one of the town's village centers. A civic landmark due to its location and design, the First Baptist Church occupies a large, handsome building that was the work of a prolific Boston architect, Shepherd S. Woodcock. Notable stylistic features include three tall, arched windows filling the main façade gable, an elaborate corner tower, and confident, lively detailing throughout. The Baptist church has been closely identified with the town's development since 1818, and this building, the church's second permanent home, has served the congregation continuously for nearly 150 years. The First Baptist Church of Scituate retains integrity of location, design, setting, materials, workmanship, feeling, and association, and meets criteria A and C of the National Register at the local level.

Under Criteria Consideration A, the property is owned by a religious organization and has been used for religious purposes. Its history is illustrative of the larger-scale cultural development of Scituate, however, exemplifying the growing diversity of society in the 19th century, as Congregationalism lost its tenacious hold on civil life. Civic-minded congregation members have been prominent figures in the business and social life of the community, and the building has hosted a wealth of public, cultural, and social events throughout its history.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Introduction and Town Context

Scituate is a small town in the northeast corner of Plymouth County, with a population of 17,000, occupying approximately 17 square miles. It is situated on coastal lowlands adjacent to Massachusetts Bay, approximately 25 miles south of Boston. The first European settlers arrived from Kent, England, and from the Plymouth colony to the south before 1633, and the town was incorporated in 1636.

The town's economic base was dominated by maritime activities for its first two and a half centuries. Early settlement focused on a rough grid of streets to the south of Scituate Harbor, and slowly spread to interior regions of the town. During the 17th and 18th centuries, Scituate was a relatively populous and prosperous settlement. As the only deep harbor between Boston and Cape Cod, its shipbuilding and fishing industries were prominent, while mills were also active in inland areas.

Shipbuilding, fishing, and coastal trade were Scituate's leading industries from the 17th through the mid 19th century. Forests of white oak, ash, pine, and black walnut provided excellent resources for shipbuilders. Fishing was based on the locally abundant schools of mackerel. Country Road, on which the First Baptist Church is located, was established in the 17th century as part of the old Plymouth Coast Road between Boston and Plymouth, and became the primary north/south route through Scituate by the late 18th century.

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The Federal period was Scituate's most prosperous era, still dominated by fishing and shipbuilding. Many of the whaling ships used in New Bedford and Nantucket were built in Scituate during this period. By the mid 19th century, however, the shipyards and fishing industry were in decline. Local supplies of fish became depleted, the North River (at Scituate's southern border) was not able to accommodate the larger vessels being required of shipbuilders, and locally available timber for ship construction was disappearing. The town's second parish, or South Scituate (now known as Norwell), became a separate town in 1849, taking the town hall building with it.

These losses were offset by the emergence of a summer resort colony in Scituate in the late 19th century, made possible by the extension of the railroad from Boston into Scituate in 1871. The town's early focus on shipbuilding and fishing had resulted in a lack of economic diversification, and the poor quality of local soils encouraged only small-scale agriculture. Saltmarsh haying, cranberry harvesting, and the gathering of sea moss were the town's leading agricultural pursuits in the late 19th and early 20th centuries, while boot- and shoemaking formed a small but important manufacturing industry in the mid 19th century, peaking around the end of the Civil War. Residential development in the late 19th and early 20th centuries was dominated by commuter-related housing, largely in the form of summer houses along the coast and suburban construction in the northern parts of town. Beginning in the second quarter of the 20th century, and intensifying after World War II, Scituate experienced a dramatic population increase. The new residents were largely suburban commuters attracted by convenient transportation to Boston.

Country Way was established as a regional highway in the 17th century, and was gradually developed over several centuries. The First Baptist Church was constructed near an important village center at Gannett's Corner. The North Scituate railroad depot was located there, and inspired much of the present development in the village. The neighborhood closer to the First Baptist Church is characterized by vernacular residential buildings dating chiefly from the 19th century. Sophisticated exceptions include the First Baptist Church itself, the English Revival-style Pierce Memorial Library at 701 Country Way (1893-1894, SCI.66), and the high-style Bailey-Ellis House (ca. 1874, SCI.136) at 709 Country Way.

Historical Significance

The Rev. John Lothrop and 30 followers left England in 1634, stopping first in Boston, but arriving shortly thereafter at "an early settlement in the wilderness, called Scituate." (quoted in Waite, *Congregationalism in Scituate*, p. 2) Dissenters from the established Church of England, Lothrop's group established the fourth church in the Plymouth colony, and the thirteenth in Massachusetts. Their first meetinghouse was built in 1636, the same year that the town was incorporated. A Second Parish was officially separated as a religious entity in 1644, and in 1849 became the town of South Scituate, now known as Norwell.

New England town government was closely identified with the Congregationalist church for more than two centuries. The earliest towns had the same boundaries as the church parishes, town meetings were held in the church meetinghouse, town officers were required to be church members, and town taxes supported church operation. The parish, or civic government, was responsible for material and financial matters—building the meetinghouse, paying the minister, and providing other physical necessities. In addition, the parish legally owned the church building. Church members selected and ordained their own ministers, and were responsible for spiritual matters. As they had to meet strict tests of faith, many parish members did not formally belong to the church.

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Scituate's first, second, and third meetinghouses were built (1636, ca. 1682, and 1709, respectively) on the same site near the harbor, on what is known as Meeting House Hill. In recognition of changing settlement patterns, in 1737 the fourth meetinghouse was finally located inland, in what is now called Scituate Center, near the intersection of Country Way, First Parish Road, and Branch Street. Although population growth was relatively slow, development began to move westward from the coast, and a concentration of houses began to emerge around First Parish Road in the new town center during the 18th and early 19th centuries, in the vicinity of the intersection with Country Way. In the first third of the 19th century, the growing population witnessed the construction of three churches, at least nine schools, and several taverns, as well as a summer hotel at the harbor.

A serious religious schism between liberal and orthodox religious views emerged in the late 18th century, and resulted in a burst of theological splinters in the early 19th century. Disagreement on fundamental doctrines (such as the divinity of Christ and the Trinitarian concept of God) led to a split between the Unitarians and the Congregationalists in Scituate in 1825. New religious denominations also formed in Scituate at this time. The 1831 map of the town shows the Trinitarian Congregational, Baptist, and First Parish (Unitarian) churches all located in Scituate Center; their Methodist contemporary (ca. 1825; not extant) was located near the harbor.

The Baptist movement in Scituate began with an evangelical religious movement in the early 19th century, which attracted a young Baptist minister from nearby Marshfield to preach in the Scituate home of Abiel Cudworth (at 594 Country Way) in 1811. In 1815, six local residents were baptized at the Baptist church in nearby Hanover. In 1818, a small group formally organized as the First Baptist Society of Scituate, with an official constitution; they refrained from calling themselves a "church" because of their limited membership and finances. Financial support came from voluntary contributions of the members (unlike the Congregational Church, which received funding from public taxes). Both men and women signed up as subscribers to the society, and a committee was formed to secure a place of worship, income, and religious leaders. After meeting in a variety of private homes, in 1821 the Society began meeting in rooms at a house owned by James Cudworth in what is now Scituate Center. In 1825, with the congregation numbering 32 members, the Baptists built themselves a modest chapel at 353 Country Way, now known as the GAR Hall (SCI.143). (This building stands a little more than 1½ miles south of the present church, near the intersection with First Parish Road.)

Many of the early ministers were itinerant, traveling to Scituate on weekends to preach. The Rev. Thomas Conant, who served from 1843 to 1853, was one of the longest-serving early pastors. In the congregation's first 40 years, it organized a committee to support the Northern Baptist Education Society, and formed a combined missionary and sewing circle, officially known as the Scituate Baptist Female Mutual Religious Improvement Association, which raised money and supplies for ministers in training at the Newton Theological Institution in Newton, Mass. (est. 1825), and for missionary work in Burma. In addition to Sunday services, evening prayer meetings were held on Thursdays in various parts of town.

During the Great Revival of 1842, approximately 70 new members were converted and baptized, and the small chapel was enlarged and updated with a new vestibule, choir gallery, and cupola. In the 1830s, membership expanded to 56 members, and rose to 128 in 1869. By the early 1860s, however, the church building required major repairs, and the congregation's growing membership was shifting to the northern part of town. Nineteenth-century church records show that the decision to construct a new building was made in 1866, when the congregation declared that "a new edifice in another locality" was preferable to making the extensive repairs needed at the original chapel. George C. Lee, known as a prominent Scituate resident, offered a parcel of land 1½ miles to the north on Country Way, near Gannett's Corner.

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Gannett's Corner, the village center of North Scituate, was named after Matthew Gannett, who settled in the area in 1651. A train stop on the rail line to Boston opened here in 1871, encouraging the movement of many members of the town's oldest and largest families to this newly desirable area. During the late 19th and early 20th centuries, Gannett's Corner prospered with the growth of summer homes and resorts.

George Lee (1813 -1900), who lived two houses to the north of the parcel he donated, is listed in the censuses as a housewright and master carpenter (as were his father and one of his sons); he also served the community as justice of the peace and selectman in the 1850s and 1860s. The land given by Lee was described in 1866 church records as "a nice lot neatly graded, [with] a suitable foundation already laid." More than half of the funds estimated to be required for the new church building had been raised in 1866, but were not considered sufficient to proceed with construction. By the fall of 1868, however, it was reported in church records that more than \$5,000 had been raised, and construction of the church building was underway, along with "a neat and convenient parsonage" across the street, at the southwest corner of Country Way and Mann Lot Road. Rev. William H. Kelton began his ministry here in 1868, with the condition of a new church edifice being built. The parsonage (at 667 Country Way) was also requested by the new minister, who had been unable to find lodging for his family— some were boarding with him in Scituate, while others were living out of state. (First Baptist Church records, October 1868)

The handsome and substantial new church building, executed in an eclectic, Italianate/Gothic Revival style, began in 1868; the building was dedicated in 1870. The design is attributed to Shephard S. Woodcock, a Boston architect who was well known for his ecclesiastical work. Construction on the church proceeded slowly, as funds were raised in order to minimize debt. In describing the delayed progress of the project, the October 1869 church records proudly offer no apologies: "what matter whether we meet in a Temple of Cedar overlaid with gold, an Upper Room, or a Tabernacle in the Wilderness." As related by an early 20th-century church historian:

A committee visited churches in different places, consulted architects, and having decided on a plan, the work was commenced; but funds were soon exhausted, and some will remember how long it seemed that we waited while the blank walls stood with the one timber forlornly suggesting a spire... The brothers T.T. and C.E. Bailey sawed shingles, turned rosettes, carved the finials and brackets for the church, and contributed work on the parsonage. Those who owned teams helped with the grading. The parsonage was built, and work on the church carried on to the point where the vestries were finished. (Sarah T. Bailey: pp. 12-13)

A 1950 church history also noted of the budget-minded congregation, "Whenever they could, they built with their own hands. There are still those who can remember their fathers telling of the work they did on the meeting house." (125th Anniversary pamphlet, p. 9)

The last service in the original chapel was held in May 1869. Services began in the new building when the vestries on the first floor were completed that spring. The sanctuary on the second floor was finished in 1870, with money raised by Thomas T. Bailey from businessmen throughout the town, and "A unanimous vote of thanks was tendered to the building committee for their perseverance" at the annual meeting in February 1870 (First Baptist Church records 1870). When the entire building was completed— free of debt— a formal dedication ceremony was held in October 1870. The railroad from Boston was not yet finished in Scituate "but so many were interested in this service, that a train backed from Cohasset to the church, and people walked up the cartway through the pasture to the church." (Sarah T. Bailey, *The First Baptist Church*, p. 14) Concurrently, the original and somewhat informal

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Baptist Society voted to dissolve itself and transfer its functions and authority to a new organization, the First Baptist Church of Scituate.

Reflecting on its accomplishment, the congregation observed that,

As we look back to the time when we first entered upon this work and think of our weakness and poverty, and humanly speaking, how impossible it appeared to raise the amount then thought requisite (an amount so much below what was actually needed) and then look upon the house as it now stands, ample, tasteful, neat, and convenient, we cannot but exclaim 'What hath God wrought!' (First Baptist Church records, 1870)

An outside account in 1884 (Hurd, *History of Plymouth County*, p. 430) reported that "a commodious church, with vestries and anterooms, was dedicated free of debt. A parsonage was also built, the total expenditure being about seventeen thousand dollars. The present membership of the church is one hundred and eighty-seven. Membership of the Sunday-school is one hundred and fifty-six."

Prominent names in the early history of this location of the First Baptist Church are dominated by members of the Bailey family, as well as Gannett, Vinal, and Seaverns; many of these are memorialized in the stained-glass windows that were installed in the sanctuary in 1901. Construction, as noted above, has been attributed to brothers Thomas Tilden and Charles Edward Bailey. Thomas T. Bailey (b.1830), described as a trader and canvasser for a bookstore, also owned five acres of agricultural land. He served in the Civil War, and as a fundraiser, clerk, and deacon of the church from the 1850s through 1871, when he moved away from Scituate. His brother and fellow builder, Charles E. Bailey (1838-1889), helped raise money for the church and "turned the finial of the spire on his lathe" (First Baptist Church website: Memorial Windows). Described as a trader and machinist by profession, Charles E. Bailey was a deacon and clerk of the church for decades.

A third brother, Jotham Wade Bailey (1832-1888), was a partner in a well-known shoe-manufacturing firm with his cousin George W. Bailey. Jotham and his wife, Helen Seaverns, were active in the church and Sunday School, along with their children, grandchildren, and great-grandchildren; he was a prominent donor to the church both individually and with the firm of G. W. and J. W. Bailey. Thomas, Charles, and Jotham's mother, Hannah Wade Bailey (1801-1872), was one of the original members of the Baptist Society when it organized in 1825.

George W. Bailey, a successful shoe manufacturer (1830-1891), was closely involved in the church for many years as clerk, "senior deacon and church treasurer, a liberal giver and faithful worker" (*Old Scituate*, p. 199). He was a son of Lydia Wade (Mrs. Job) Bailey, the first president (in 1832) of the Scituate Baptist Female Mutual Religious Improvement Association, and was a brother of Joseph Tilden Bailey. George's wife, Hannah Briggs Bailey, was the daughter of one of the founders of the church, James S. Briggs. (The Briggs family were local shipbuilders and had their own shipyard on the North River.) George Bailey was fundamental to supporting and managing the lengthy construction project for the new church building

Joseph Tilden Bailey (1816-1894) gave the bell for the new church tower in 1869, and its replacement in 1880, despite being a Congregationalist. Bailey was a summer resident of Scituate (occupying the Bailey-Ellis estate nearby, at 709 Country Way), his brothers and mother were members of Scituate's First Baptist Church. Joseph T. Bailey, like many of his brothers and cousins, began his career as a housewright and then dealer in building materials. He went on to become president of the Boylston

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the town's school committee and as selectman and county commissioner, in addition to running a local plumbing business.

As reported in church records, upkeep on and changes to the building were regular and typical for this type of property: The spire was originally desired to be slated, but for financial reasons was shingled and painted instead, in 1872; a fence was built across the street edge of the church property in 1876; the original, 1,200-pound bell cracked and was replaced in 1880; a baptistery was installed in the sanctuary in 1882; a new pipe organ was installed in 1888; rooms were carpeted and re-carpeted in the 1880s and 1900s; a chandelier was purchased in 1891; a "cook-stove" was installed in a "work-room" in 1894; telephones were installed in 1909; and electric lights were installed in 1912. The clocks originally set at the top of the tower were removed by 1925, in which year the church received "a thorough refinishing and redecorating," including the new vestry addition and most likely both the new portico on the main gable façade and the hoods over the entrances on the east side. (The front portico appears in a photo in 1936.) These renovations were likely timed to help mark the Centennial Celebration of the congregation. Around 1940, the early cedar-shingle roofing was removed and replaced with asphalt shingles.

In 1961, the original parsonage across the street (at 667 Country Way) was sold, and the church acquired the present parsonage, immediately to the east of the church building at 660 Country Way. The then-owner of 660 Country Way, Jackson Bailey, was a parishioner of the First Baptist Church, and gave the church first refusal when he decided to sell his adjacent residential property. As membership was growing vigorously at this time, the congregation decided to sell the original parsonage and buy the large adjacent parcel for potential future expansion of the church building.

The present parsonage building (SCI.396) appears in the historic atlases between 1879 and 1903. In the former year, the property featured a house located near the street and a store. Both buildings were owned by Benjamin Wilder, who worked for a time as a salesman in a stove store and as a tinsmith; he was married to a descendant of the Bailey family, Maria Foster Clapp. By 1903, the house appears in its present location and configuration, it was owned by an M.L. Merritt. Members of the Merritt family had owned land south of the present church property as early as the 1850s; they worked mainly as farmers, but also included a shoemaker, mason, housewright, and laborer.

The most dramatic visual change to the present church building has been the replacement of the windows in the sanctuary and southeast stairwell. The original sash consisted of a field of rust-colored diamond shapes etched in a fleur-de-lis pattern, bordered by a narrow band of frosted clear glass, etched with a foliate design. (One of these windows has survived [see Supplementary image 1]; it is stored in the home of a present congregant.) The nine replacement sash were installed in 1901, commemorating prominent early members of the First Baptist Church. They were designed by Henry Turner Bailey (1865-1931), a son of Deacon Charles E. Bailey, who was an artist and nationally known educator and writer. Henry T. Bailey graduated from the Massachusetts Normal Art School, was head of drawing in the Lowell public schools, served as state Supervisor of Drawing and agent for the Massachusetts State Board of Education for the promotion of industrial arts; he spent 15 years as director of the Cleveland School of Art, and taught at the Chatauqua colony in New York. A resident of Gannett's Corner when he was home in Scituate, Bailey was a member of the Baptist church, served as town moderator for 16 years, and co-founded the Peirce Memorial Library and Scituate Historical Society.

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Architectural Significance

Architecturally, the First Baptist Church is a well-preserved, ambitious, and prominently sited example of the eclectic High Victorian period. It is the only surviving church building of Scituate's early industrial period (1830-1870), and one of only a small handful of extant civic structures from the 19th century in the town.

Traditionally attributed to S.S. Woodcock, the design of the First Baptist Church is an interesting hybrid of sophisticated and vernacular features, perhaps a consequence of a collaborative process between the architect who designed it and the congregation that built it.

Architect Shephard S. Woodcock (1824-1910) was born in Maine and died in Somerville, MA. He moved to Massachusetts at age 17, apprenticed in the building trades, operated a construction business in Boston for ten years, and apparently was self-taught in architecture and landscape architecture. Establishing a design practice in 1854, Woodcock was prominent in Boston by the end of the 1850s, and for a short time was in partnership with George Meacham (1831-1917). Boston's 1862 city directory advertises "Woodcock & Meacham, Architects... Prepared to furnish designs for Churches, Chapels, Houses, Stores, Cemetery Enclosures, Monuments, and the improvement of estates. And to superintend the construction of all kinds of buildings." Together, Woodcock and Meacham won a competition to design Boston's Public Garden (NHL).

During his career, Woodcock designed (and occasionally constructed) more than 150 churches, 50 school buildings, hotels and other institutions, industrial buildings, and private residences. Among his projects were the Howard Seminary and Sanborn Seminary in New Hampshire; Masonic halls in Boston, Haverhill, Hudson, Natick, Chelsea, Abington, and Attleborough, MA.; the Pacific Mills (one of the world's largest manufacturers of cotton goods) and woolen mills in Lawrence, MA., and the Reversible Collar Company Building in Cambridge, MA (NR); soldiers monuments in Lowell, Natick, and Danvers, MA.; libraries in Kittery, ME, and Washington, NH; churches in Winchendon, Lowell, Martha's Vineyard, and Cambridge, MA., in Keene and Lebanon, NH, and in North Bennington, VT; schools in Keene NH, and in Franklin and Somerville, MA.; and the Frederick Ayer Mansion in Lowell (NR), one of the most ornate buildings in that industrial city. In 1860, Woodcock was one of six architects invited to present proposals for enlarging Boston's first city hall, in the company of Edward Clark Cabot, Nathaniel J. Bradlee, James R. Richards, William Ralph Emerson, and Gridley J.F. Bryant. Bryant won the competition and eventually designed the Second Empire building (1865) that survives today.

Woodcock was a member of the Boston Society of Architects from 1867 to 1877, and a member of the AIA from 1870 to 1877. He was also a life member of the Massachusetts Charitable Mechanic Association, a professional organization that was established in 1795 (Paul Revere was one of the founders, and its first president) for the promotion of the mechanical arts and charitable assistance to artisans. Better known during his lifetime than in posterity, a late 19th-century account noted that "among the leading architects of Boston there is no one better known or sustains a higher reputation than Mr. S.S. Woodcock. He has been for a number of years in the front rank in his profession and has a record few in his line can boast... Few architects in this country have had the success and patronage from our best citizens" as Mr. Woodcock (*Boston and Bostonians*, p. 195). Contemporary historians also noted Woodcock's skill in producing some of northern New England's best examples of the Victorian Gothic style.

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MACRIS contains 21 buildings by Woodcock in Massachusetts, encompassing churches, fire stations, town halls, and residences across the state. Two churches contemporary with Scituate's First Baptist Church—the Westford Methodist Church of 1871 (northwest of Boston, NR 2002) and Wrentham's Trinity Episcopal Church of 1872 (southwest of Boston, NR 2002)—are notable for their similar design concept: wood-frame construction, a large end-gable structure with a substantial corner tower, and a monumental arched window element on the façade. Many Woodcock projects are presently listed in the National Register, including Grace United Methodist Church in Keene, NH (NR 1985), the Rice Public Library in Kittery, ME (NR 1979), and eight in Massachusetts: the Reversible Collar Company (NR 1985) and Lodge Tomb at Mt. Auburn Cemetery (NR 1975) in Cambridge, the Town Hall and Fire Station #2 in Holbrook (NR 2006), the Ayer Mansion (NR 1978) and Presbyterian Church (NR 1982) in Lowell, Westford Methodist Church (NR 2002) in Westford, and the Jefferson School (NR 1981) and Washington School (NR 1986) in Weymouth.

The First Baptist Church of Scituate shares significant architectural features with a contemporary church that Woodcock designed for another Baptist congregation in Central Square, Cambridge, Mass. The second building of the First Baptist Church (1866; destroyed by fire in 1881) has been called “the most ambitious church building in Cambridgeport” at the time of its construction (*Survey of Architectural History in Cambridge, Vol. 3*: 82); it was designed only a few years before the Scituate project. Both buildings break with the simple rectangular massing and classical details of the previously fashionable Greek Revival and Neoclassical periods, adapting medieval styles (particularly the English Gothic Revival) to new scales and forms. Typical of ecclesiastical buildings of the middle of the 19th century is the interior arrangement of spaces: a ground-floor vestry with a large main audience room above, and connecting stairs in the entrance vestibule. On the exterior, both the Cambridge and Scituate Baptist churches present a prominent corner entrance tower with louvered window openings on the top floor, and clocks at the base of the spire; a symmetrical main block with a center entrance, tripartite window, and circular window above in the main façade gable; and prominent horizontal stringcourses unifying the facades. Unlike the wood-frame Scituate building, the Cambridge church was constructed of brick with stone trim, and was more ornately decorated with corner buttresses, pinnacles on the main tower, secondary towers and turrets, and a rose window on the façade.

The more vernacular quality of Scituate's church building might be the result of Woodcock's being hired to provide only a schematic design, which was subsequently fleshed out by the carpenters in the congregation. This scenario is suggested by the disparity among sophisticated and vernacular architectural features, as well as by sparse and rather vague surviving historic references to the architect: The 1913 church history does not specify the hiring of an architect to produce plans—only that “A committee visited churches in different places, consulted architects, and ... decided on a plan” (Sarah T. Bailey, pp. 12-13)—and no references to this specific commission have yet been found in the church records or in documentation of Woodcock's career. Unfortunately, church records that might have illuminated the design and construction process were lost in 1955, in a flood in the bank building where the church archives were stored.

Still in its original use, the church has hosted not only an active, civic-minded religious congregation, but also a wide range of public meetings and gatherings. Its well-preserved architectural design boldly reflects the cultural and social development of the town over the last 150 years. Although the First Baptist Church boasted more than 250 members as recently as 1950, its current membership has dwindled considerably, to only about twenty families. A preschool began renting space at the back of the first floor of the building in 2012, and provides valuable income for operations and maintenance. Grants have recently been used to preserve, restore, and electronically reproduce original meeting minutes of the

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congregation, dating back to 1818. It is hoped that listing in the National Register will increase appreciation for this important historic and architectural resource, and make new sources of income available for the building's maintenance and preservation.

Archaeological Significance

Since patterns of ancient Native American settlement in Scituate are poorly understood, any surviving sites could be significant. Ancient sites found on the church property have the potential to contribute information related to the variability of site types and functions, and how this variability was influenced by sea-level rise in the church locale. The location of the church in close proximity to both upland and coastal ecosystems would have provided its North American occupants with a wide variety of both marine and upland species of floral, faunal, and mineral resources for their subsistence. The systematic testing and excavation of sites in the church locale would also provide a controlled sample from which many of the artifacts found at the undocumented sites in the general area can be interpreted.

Historic archaeological resources described above have the potential to contribute further documentation on early 19th-century institutional architecture and related outbuildings in Scituate and southeastern Massachusetts. Structural evidence from the horse sheds may contribute information on 19th-century transportation and how these facilities conformed to the "modest aspirations" reported for Federal-period domestic and institutional architecture in Scituate. Detailed analysis of the contents from occupational-related features, if they exist, may contribute important social, cultural, and economic information on the 19th- and 20th-century parishioners of the church and members of the Scituate community.

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Previous documentation on file (NPS):

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

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Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Plymouth County Registry of Deeds, First Baptist Church, Scituate Historical Society

Historic Resources Survey Number (if assigned): SCI. 65, 396, Area R

10. Geographical Data

Acreage of Property 2.75 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|-----------------------|----------------------|
| 1. Latitude: 42.21574 | Longitude: -70.77662 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

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Or
UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|-------------|-----------------|-------------------|
| 1. Zone: 19 | Easting: 353360 | Northing: 4675258 |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

Town of Scituate Assessors Map 19 (Parcel 20-4-16), consisting of two conjoined pieces of land. The total lot area is 2.75 acres.

Boundary Justification (Explain why the boundaries were selected.)

The nominated property includes the entire parcel historically associated with the First Baptist Church, 656 Country Way, Scituate, and the adjacent parsonage property, 660 Country Way, Scituate, which was acquired in 1961. Legally recorded property lines define the edges of the property.

11. Form Prepared By

name/title: Wendy Fronteiro, with Betsy Friedberg, NR Director, MHC
organization: Massachusetts Historical Commission
street & number: 220 Morrissey Boulevard
city or town: Boston state: MA zip code: 02125
e-mail betsy.friedberg@sec.state.ma.us
telephone: 617-727-8470
date: May 2015

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: First Baptist Church of Scituate

City or Vicinity: Scituate

County: Plymouth

State: MA

Photographer: Wendy Frontiero

Date Photographed: October – December 2012, unless otherwise noted

Description of Photograph(s) and number, include description of view indicating direction of camera:

1. Church building: south façade and east elevation, camera facing northwest.
2. Church building: west elevation and south façade, camera facing northeast.
3. Church building: main entrance hall, looking toward west stairway, camera facing west.
4. Church building: sanctuary, camera facing north.
5. Church building: stained-glass window in east stairway, camera facing northeast.
6. Parsonage: west elevation and south façade, camera facing northeast.

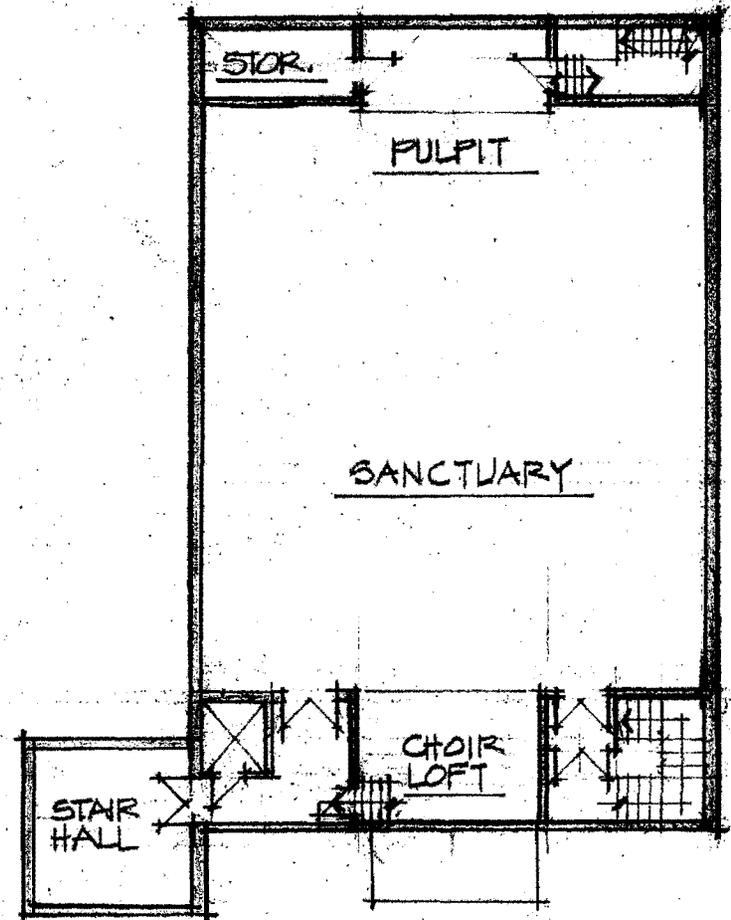
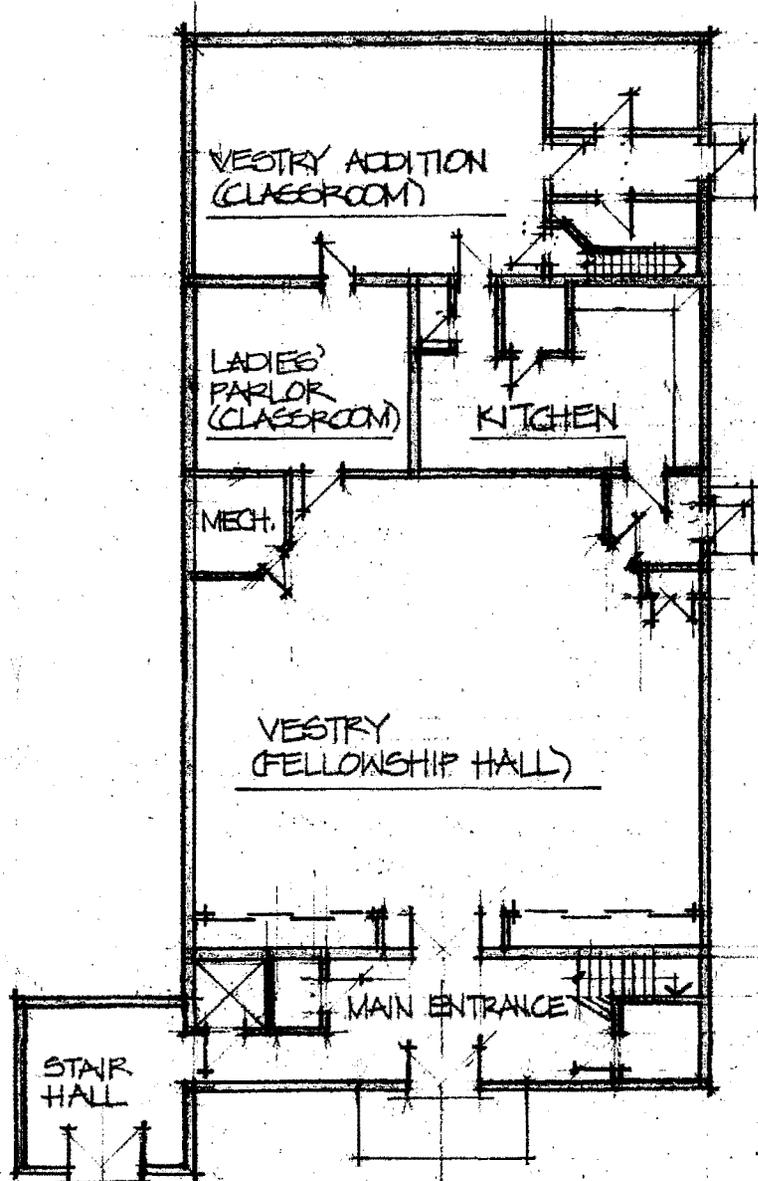
First Baptist Church of Scituate
Name of Property

Plymouth Co., Mass.
County and State

7. Parsonage: north and west elevations, camera facing southeast.
8. Church building and vestry addition: north and west elevations, camera facing southeast.
(July 2014)
9. Church building: detail of window trim on south façade, camera facing north. (September 2014)
10. Church building: vestry hall, camera facing southwest.
11. Church building: choir loft, camera facing southwest.
12. Garage: north elevation and west façade, camera facing southeast.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



FIRST BAPTIST CHURCH · 656 AND 660 COUNTRY WAY (PLYMOUTH CO.), MASS.
 GROUND FLOOR UPPER FLOOR

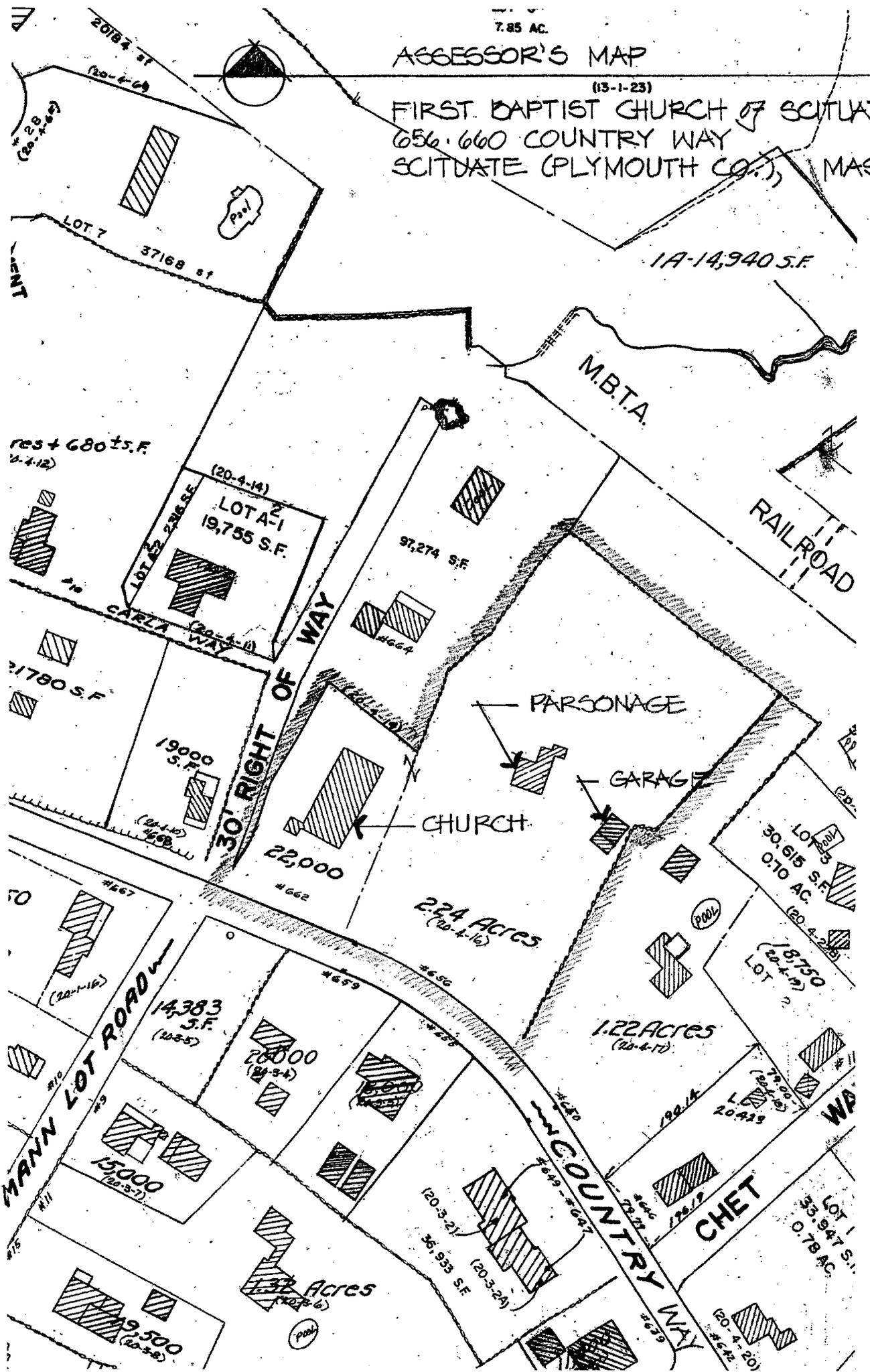


7.85 AC.

ASSESSOR'S MAP

(13-1-23)

FIRST BAPTIST CHURCH OF SCITUATE 656-660 COUNTRY WAY SCITUATE (PLYMOUTH CO.), MASS.

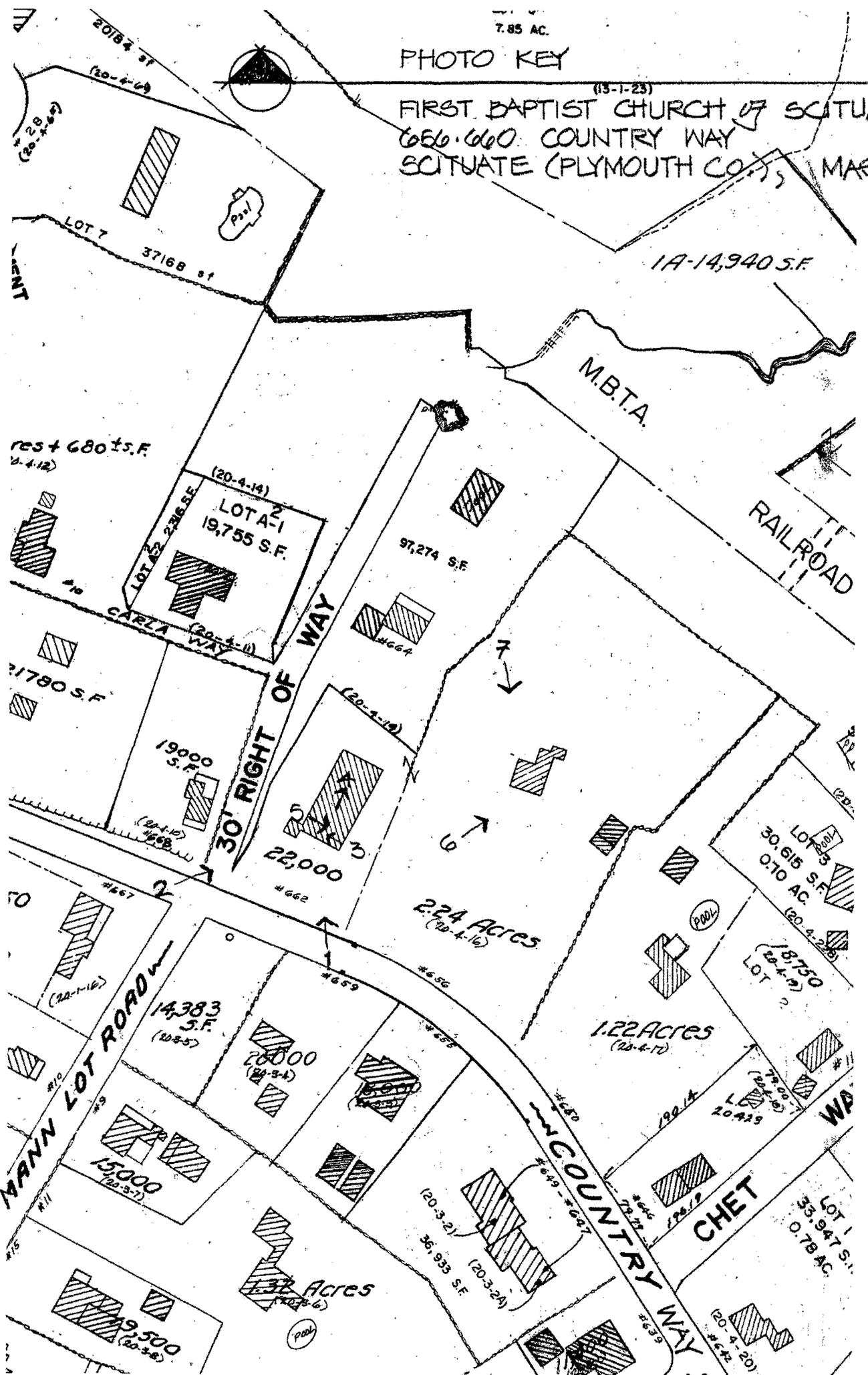


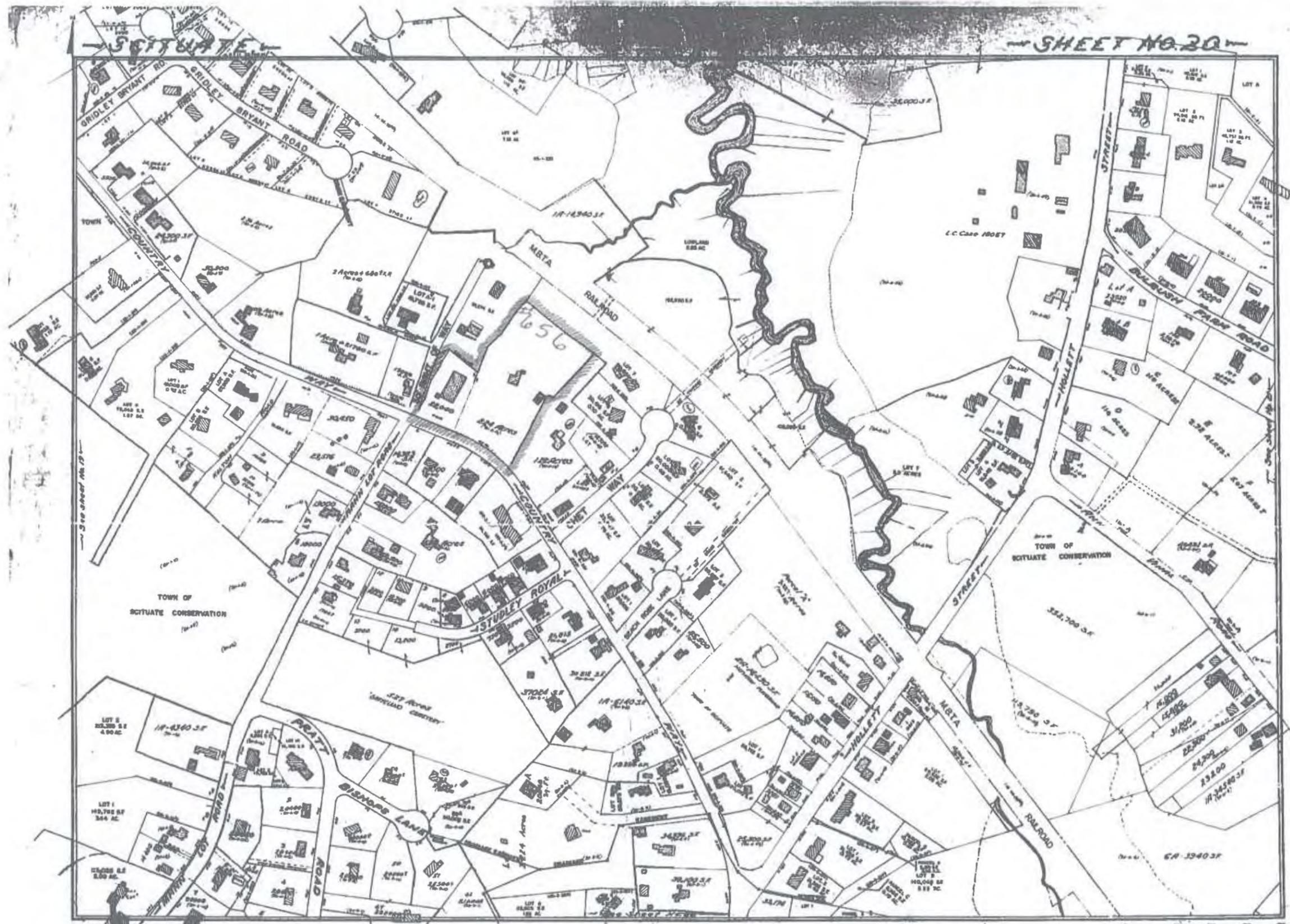
7.85 AC.

PHOTO KEY

(15-1-23)

FIRST BAPTIST CHURCH OF SCITUATE 666-660 COUNTRY WAY SCITUATE (PLYMOUTH CO.), MASS.





ASSESSORS MAP

FIRST BAPTIST CHURCH OF SCITUATE
 656-660 COUNTRY WAY, SCITUATE (PLYMOUTH CO.), MASS.







CLERICAL MACHINE ROOM
Authorized Personnel
No Storage Permitted

FRAMED DOCUMENT

OPEN BOOK



FOR GOD so
loved the world
that He gave His
only begotten son
that whosoever
believeth in Him
should not perish
but have everlasting
life.
John III 16



GEORGE BAILEY VINAL
ELLEN MARIA VINAL















UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY First Baptist Church of Scituate
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Plymouth

DATE RECEIVED: 6/12/15 DATE OF PENDING LIST: 7/07/15
DATE OF 16TH DAY: 7/22/15 DATE OF 45TH DAY: 7/28/15
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000469

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 7.27.15 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



RECEIVED 2280

JUN 12 2015

Nat. Register of Historic Places
National Park Service

The Commonwealth of Massachusetts
William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

May 18, 2015

Mr. J. Paul Loether, Chief
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW 8th floor
Washington, DC 20005

Dear Mr. Loether:

Enclosed please find the following nomination form:

First Baptist Church of Scituate, 656 and 660 Country Way, Scituate (Plymouth), MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the property were notified of pending State Review Board consideration 30 to 45 days before the meeting and were afforded the opportunity to comment.

Sincerely,

A handwritten signature in blue ink that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

Enclosure

cc: Rev. Leo Christian, First Baptist Church
John Danehy, Chair, Scituate Board of Selectmen
Douglas Smith, Scituate Historical Commission
Wendy Frontiero, Consultant
William Limbacher, Scituate Planning Board