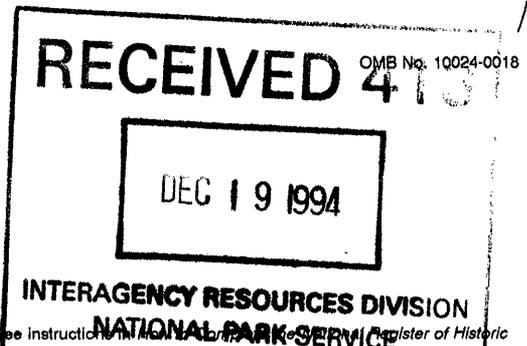


United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



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

1. Name of Property

historic name First Methodist Episcopal Church

other names/site number First United Methodist Church

2. Location

street & number 203 South 200 East N/A not for publication

city or town Salt Lake City N/A vicinity

state Utah code UT county Salt Lake code 035 zip code 84111

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X 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 X meets does not meet the National Register criteria. I recommend that this property be considered significant nationally x statewide locally. (See continuation sheet for additional comments.)

[Signature] 12-12-94
Signature of certifying official/Title Date

Utah Division of State History, Office of Historic Preservation
State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register.
____ See continuation sheet.
- determined eligible for the National Register.
____ See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain:)

[Signature] 1-24-95
Signature of the Keeper Date of Action
Edson H. Beall

Entered in the
National Register

First Methodist Episcopal Church
Name of Property

Salt Lake City, Salt Lake County, Utah
City, County, and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

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

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
<u>1</u>		buildings
		sites
		structures
		objects
<u>1</u>	<u>0</u>	Total

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

N/A

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)

Victorian Eclectic

Materials
(Enter categories from instructions)

foundation Sandstone
walls BRICK
roof METAL; ASPHALT
other _____

Narrative Description

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

X See continuation sheet(s) for Section No. 7

First Methodist Episcopal Church
Name of Property

Salt Lake City, Salt Lake County, Utah
City, County, and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" on one or more lines 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" on all that apply.)

Property is:

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

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

RELIGION

SOCIAL HISTORY

Period of Significance

1905-1944

Significant Dates

1905

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Frederic A. Hale

Narrative Statement of Significance

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

See continuation sheet(s) for Section No. 8

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Primary location of additional data:

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

Name of repository: _____

See continuation sheet(s) for Section No. 9

First Methodist Episcopal Church
Name of Property

Salt Lake City, Salt Lake County, Utah
City, County, and State

10. Geographical Data

Acreage of property .27 acre

UTM References

(Place additional UTM references on a continuation sheet.)

A 1/2 4/2/3/3/6/0 4/5/1/3/7/9/0
Zone Easting Northing

B / / / / / / / / / /
Zone Easting Northing

C / / / / / / / / / /

D / / / / / / / / / /

Verbal Boundary Description

(Describe the boundaries of the property.)

COM AT NW COR LOT 5 BLK 55 PLAT A SLC SUR E 5 RDS S 8 RDS W 5 RDS N 8 RDS TO BEG TOGETHER WITH 5 FT STRIP VACATED STREET ABUTTING SD PROPERTY ON W

Property Tax No. VTDI 16-06-178-001-0000

 See continuation sheet(s) for Section No. 10

Boundary Justification

(Explain why the boundaries were selected.)

The boundaries are those that have been historically and currently associated with the building.

 See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Jana Money, Researcher; Julie Osborne, USHP0; Elizabeth Egleston, SLC Preservation Planner
organization First Methodist Church of Salt Lake City date November 1994
street & number 203 S. 200 E. telephone (801)272-9170
city or town Salt Lake City state UT zip code 84111

Additional Documentation

Submit the following items with the completed form:

- Continuation Sheets
- Maps: A USGS map (7.5 or 15 minute series) indicating the property's location.
A Sketch map for historic districts and/or properties having large acreage or numerous resources.
- Photographs: Representative black and white photographs of the property.
- Additional items (Check with the SHPO or FPO for any additional items.)

Property Owner

name First Methodist Church of Salt Lake City - Rev. Robert Sewell, representative
street & number 203 S. 200 E. telephone (801) 328-8726
city or town Salt Lake City state UT zip code 84111

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

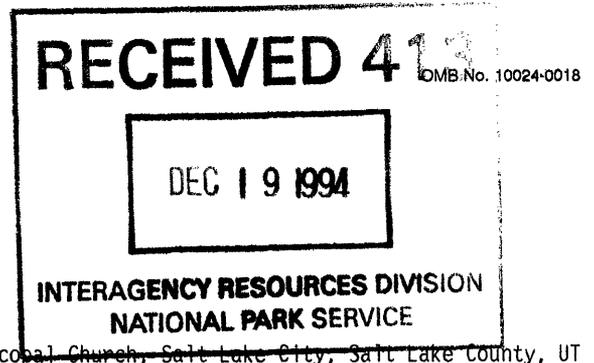
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section No. 7 Page 1

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, UT



Narrative Description

This building was constructed in 1905-06 to house the First Methodist Episcopal Church of Salt Lake City. Its Victorian Eclectic quality is derived from a combination of features from other popular styles, such as its Flemish gables, corner towers with domed roofs, and asymmetrical facade and roof silhouette. The building is situated on the corner of 200 South and 200 East. Its exterior appearance has essentially remained the same since its completion in 1906 and with its distinctive visual presence due to its architectural features it continues to be a prominent building in the area.

The brick church includes an octagonal plan flanked on three sides by towers, a bell tower and a two-story tower with four-sided domical vault roofs and crucifix finials, and a third smaller tower incorporated into the west facade. The towers include dentiled cornices and tall, narrow rounded arch windows with ogee corbelled decorative arches above. There is a truncated hip roof with asphalt shingles over the main block of the two story building. The entrance bays feature curvilinear gables, pointed arched windows with stained glass, and polychromatic voussoirs. The south section of the building incorporates a rectangular plan with the southwest corner angled at 45 degrees to mimic the internal southwest side of the octagonal plan. The rock-faced ashlar sandstone foundation wraps around the north and west sides of the building and is capped with a concrete band.

The exterior has retained its original appearance and the addition of a concrete stairway with wheelchair ramp and metal railing on the northeast side has not impacted the building's architectural integrity. In 1956 the building immediately to the east of the church was acquired and used as a classroom and meeting space, but it is not physically attached to the church structure.

The sanctuary is octagonal in plan providing for easy circulation with entrances on three different sides of the octagon. Each of these entrances are within the towers and include stairways that lead to the balcony level that curves from the northeast to the southwest, covering five sides of the octagon. The curvilinear balcony overlooks semi-circular pews that surround the chancel. The ceiling underneath the balcony over the rear pews is curved to continue the rounded and dynamic qualities of the balcony edge. The chancel area and organ pipes are contained in the southeast side of the octagonal plan and included the oak-paneled sliding doors that once opened to the back wing to the offices and Sunday school rooms.

The ceiling is pierced on three sides by dormers that square off the octagon and provide a flat wall and gable for the stained glass windows. An octagonal hipped roof over the area contains an eight webbed umbrella dome of stained glass that is artificially illuminated.

The altar and choir loft were remodeled in 1960 and the changes included the removal of the organ pipes and construction of a new altar, seats, planters, lecterns, and

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section No. 7 Page 2

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, UT

bench seating. In 1987, the organ pipes were reintroduced over the altar. Some modifications to office areas and the basement meeting room have occurred, such as lowered ceilings and wall coverings over the original fabric. The changes did not significantly alter the building's character and do not detract from its historic qualities.

The southwest entry and stairway to the balcony remain in original condition as do the interiors of the entry towers with their leaded glass windows and wooden balcony stairways. The gracefully curved balcony has not been altered nor have the wood and iron auditorium seats or the curved wooden pews on the main floor. The interior of the building retains the majority of its spatial characteristics and circulation patterns throughout the church remain intact.

___ See continuation sheet

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section No. 8 Page 3

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, UT

Narrative Statement of Significance

The First Methodist Episcopal Church of Salt Lake City, built in 1905, is both historically and architecturally significant as an important early example of Protestant church activity in predominantly Mormon Utah, as the oldest surviving Methodist church in Utah, and as an excellent example of early Protestant church architecture. The First Methodist Episcopal Church is significant for the role it played in the widespread Protestant missionary movement that occurred throughout the United States after the Civil War. This movement was directed toward many groups, including Negroes in the South, Mexicans and Native American Indians in the Southwest, Chinese immigrant laborers in California, the booming mining towns of the Rockies, and the Mormons in Utah. During the period of c.1865-1910, the Protestant missionary work in Utah exploded. Members of the Protestant churches believed that the Mormons (members of the Church of Jesus Christ of Latter-day Saints) were not true Christians and that they needed to be converted. Furthermore, the Gentile (non-Mormon) population of Utah was increasing at a rapid rate and had no organized meeting houses of their own. During the first half of this period missionaries arrived in Utah from the Congregational, Episcopal, Presbyterian, Methodist, Roman Catholic, and Baptist churches. These groups all established missions and churches, predominantly in Salt Lake City, but spreading throughout the state. In their attempt to proselytize the Mormon children, they organized a number of free schools that were superior in quality and resources to the already existing Mormon schools which charged tuition. The First Methodist Episcopal Church is the only remaining Methodist church in Utah dating from this early period of missionary work that continues as a Methodist church. The building is architecturally significant because it is an example of an ecclesiastical type that was adopted by most Protestant religions from 1880 to 1930 and proliferated throughout the nation. It is also significant as the only Utah church designed by Frederic Albert Hale, a prominent Salt Lake City architect.

The Utah territory was settled in 1847 by members of the Mormon church led by Brigham Young. The Protestant churches that were established in other parts of the nation felt that the Mormons were not true Christians and that they needed to be converted. The Mormon's lack of patriotism because of their rebellion against federal government control and their practice of polygamy were considered convincing reasons for actively pursuing their conversion to Protestant religions. The first small group of Gentiles, store owners who sold supplies to people travelling west for the "Gold Rush", settled in Utah in 1849. Another small group arrived in 1850 when Congress established a territorial government for Utah, stipulating that half its members be non-Mormon. In 1862, an Army post was established at Fort Douglas and for the first time the Gentile population substantially increased in Utah. More non-Mormons were lured to the area by the military's discovery of precious minerals. In 1869 the Transcontinental Railroad was completed, further increasing the settlement of Utah. The establishment of the Gentile population coupled with their

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section No. 8 Page 4

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, Utah

belief that the Mormons needed to be converted to "true Christianity", made Utah the perfect target for widespread missionary work. When the Mormon church outlawed polygamy in 1890, Protestant missionary work declined but continued at a steady pace into the first decade of the twentieth century due in part to the rapid increase in the state's population. The establishment of a non-Mormon population required the building of Protestant religious facilities.

The Congregational church was the first non-Mormon denomination introduced to Utah with the establishment of the First Congregational Church in Salt Lake City in February, 1865. The Episcopal church was the second Protestant group to formally organize in Utah when they founded a missionary bishopric in Salt Lake City in 1855 and their first congregation in 1867. The Presbyterians were the next to institute themselves, beginning their missionary work in 1869 and the establishment of their first organized church in Corinne in 1870. The first Methodist church was also dedicated in Corinne in 1870. Other non-Mormon churches established during the last half of the nineteenth century include the first Roman Catholic chapel, built in Salt Lake City in November 1871, and the first Baptist church built in 1881 in Ogden, ten years after they had begun their missionary work in Salt Lake City.

The Protestants proselytized in a number of ways, concentrating their efforts on the children. There was no free public school system when the missionaries arrived and the Mormon schools that charged tuition were taught by untrained teachers and offered little formal education. The Protestant churches, therefore, established their own schools and opened them to Mormon children, bringing in trained teachers and offering a better quality education. They conducted prayers in the schools and offered Sunday school classes to the children.

Methodism in Utah began in 1868 when the first Methodist sermon was delivered by Reverend A.N. Fisher, D.D. Brigham Young invited Reverend Fisher to preach in the Mormon Tabernacle in Salt Lake City, giving him the distinction of being the first non-Mormon minister to do so. In 1869 Utah became a mission area of the Methodist church and Reverend Leslie Harsough became Superintendent of the Utah Mission.

Introducing the Methodist religion in predominantly Mormon Utah was a challenging prospect that was rewarded with definite growth over time and by 1893 it was well organized in Utah. Between 1876-1900 the Methodist Church worked in more communities than at any other time. In 1872 there were four churches, 106 members, seven schools, 488 pupils and teachers; in 1882, six churches, five preachers, seven school, 388 pupils and teachers; and in 1897 Methodism had 24 preachers, 41 churches, 32 schools, 2,440 pupils and teachers, and 1,434 members. During the last decade of the nineteenth century and the first decade of the twentieth century, Utah was giving more attention to public education and mission work took on a more

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section No. 8 Page 5

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, Utah

permanent character so that more substantial churches were to take the place of the small chapels.¹

By 1948, membership of nine non-Mormon denominations totalled 14,832, with 3,331 Methodists.

A brief statement of the results of ... eighty years of Protestant work in Utah would include the winning of converts, the shepherding of Protestant Christians and the establishment of permanent churches and schools. It would also record the strong Protestant influence in developing a public school system, the attainment of statehood without polygamy, the development of loyalty to the United States Government and the generating of a tolerance for the Protestant Christian faith.²

The first Methodist churches established in 1870 in Utah were in Salt Lake City, Corinne, and Ogden. In 1870 Reverend Gustavus Marshall Pierce was assigned to be pastor of the Salt Lake City church. Services were held in the unfinished hay loft over a livery stable at 38 East Second South known as Faust's Hall between May 22, 1870 and August 6, 1871. The significance of the beginnings of the First Methodist Episcopal Church cannot be overstated. This church has long been considered to have played a vital role of Protestantism in Utah as evidenced by the statement, "[t]he history of this church is the history of Methodism in Salt Lake City."³

On August 13, 1871, the congregation secured the use of the Liberal Institute known as the Godbe Building located on the southeast corner of the intersection of First South and Main Streets. The church purchased the site at 33 East Third South in 1871 and construction of a church building began in October. The building was dedicated on August 15, 1875 at a cost of \$72,000. This building served the congregation until April 1905 when it was sold for \$47,500.

The present church site at 203 South Second East was purchased for \$13,500. The cornerstone of the building was laid and included contents of the old church cornerstone history, photos, and newspaper articles. Construction began on August 13, 1905 and on April 1, 1906, the first service was held in the basement of the new church. It was dedicated on May 27, 1906 by Bishop David H. Moore of Portland, Oregon.

¹ Reherd, Herbert Ware, D.D.; LL.D. An Outline History of the Protestant Churches in Utah. Reprinted from Utah--A Centennial History. Wain Sutton, Editor; Lewis Historical Publishing Company, Inc., 1949, p. 675.

² Ibid, p. 650.

³ Merkel, Henry Martin, BID. History of Methodism in Utah. Colorado Springs, Colorado: The Dentan Printing Co., 1938, p. 261.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section No. 8 Page 6

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, Utah

The church building, grounds, organ, furniture, and fixtures cost \$80,000. The congregation and other members of the community donated a substantial portion of the funds needed to cover those costs, but a debt of \$20,000 remained at the time of the dedication. Dr. F.B. Short, D.D. became pastor in 1907 and after six years of diligent work the debt was paid. Dr. Short secured the final \$5,000 from J.C. Penney, a trustee, who gave in memory of his wife, Mrs. Berta Penney. In 1919 the trustees of the church purchased a lot that adjoined the property to the south, providing an additional 33 feet of frontage.

In May 1939 the First Methodist Episcopal Church became known as the First Methodist Church when the word Episcopal was dropped. In 1969 the First Methodist Church became known as the First United Methodist Church with the union of the Methodist Church and the Evangelical United Brethren Church.

The design of the First Methodist Episcopal Church is attributed to Frederic Albert Hale, a prominent architect in Utah between 1890 to 1934. Hale moved to Utah in 1890 from Denver and obtained 107 building permits in Salt Lake City between 1891 and 1916. His commission, which included mansions along South Temple Street and downtown commercial structures, reflect his association with the city's non-Mormon citizens who were influential in mining and business ventures. He used styles that were popular nationally, such as the Shingle and Queen Anne styles for residential properties and Beaux Arts classicism for institutional structures, thus contributing to the increasing urbanization that Salt Lake City and the rest of the state experienced at the turn of the century.

Despite the fact that he built 8 churches during his time in Denver and designed and built 30 commercial/institutional buildings between 1892 and 1914, the First Methodist Episcopal Church was his only church commission in Utah. For this structure he employed the auditorium plan, an ecclesiastical style favored by the Methodists, Presbyterians, and Baptists throughout American from the 1880s through the 1920s. This architectural type developed after 1860 in response to the tremendous growth of Protestant congregations in large metropolitan areas. Clergymen sought an interior space that could contain hundreds of churchgoers yet fostered a rapport with the speaker and his congregation. Theaters provided an efficient prototype, and their sloping floors and curved rows of seats became the most typical characteristics of the auditorium plan church.

The boxy interiors of this plan not only had a practical appeal but also had a symbolic significance for Protestants. It left behind the Gothic tradition of a church with a long, narrow nave and a distant altar, a type associated not only with the Catholic religion but also with the waves of immigrants who arrived from predominantly Catholic countries. By the late 1880s the Gothic plan had been dispensed with by all Protestant denominations except the Episcopalians. The Gothic aesthetic was still viable, however, for exterior details; thus, lancet windows, asymmetrical massing and a prominent tower (in many cases placed at the corner entrance) remained popular.

X See continuation sheet

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section No. 8 Page 7

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, Utah

The First Methodist Episcopal Church is an example of an urban version of this plan and is similar to ecclesiastical structures that quickly became a distant and recognizable religious building type. The proliferation of such structures can be attributed to some extent to church plan books, widely used from the 1880s to 1920. The guide books featured designs for churches in both urban areas and rural communities, and influenced builders, architects and congregations throughout the United States. Unfortunately, at this writing Hale's exposure to and reliance on such sources is unknown.

The high architectural integrity of the church continues to convey its significance as a fine example of Hale's work, as his only ecclesiastical commission in Utah, and an one of the few examples of the auditorium-plan church in the state. The building continues to serve the congregation and is significant as an enduring symbol of Methodism in Utah. Although the church has acted solely as a religious structure, its significance is derived from its distinctive architecture and early representation of the historical theme of Protestant churches. The use of a style and plan seen nationally contributed to the transformation of Salt Lake City from a Mormon agricultural village to a secular city with regional importance. Furthermore, it is associated with the history of the Protestant population in Salt Lake City, a small, but active and influential group that arrived in the area soon after Mormon settlement. Its significance ultimately lies in its role for its contribution to the diversity and urbanization of a young, Western city.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section No. 9 Page 8

First Methodist Episcopal Church, Salt Lake City, Salt Lake County, UT

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United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section No. PHOTOS Page 9 First Methodist Episcopal Church, Salt Lake City, Salt Lake County, UT

Common Label Information:

1. First Methodist Episcopal Church
2. Salt Lake City, Salt Lake County, Utah
3. Photographer: Jana Money
4. Date: July 1994
5. Negative on file at Utah SHPO.

Photo No. 1:

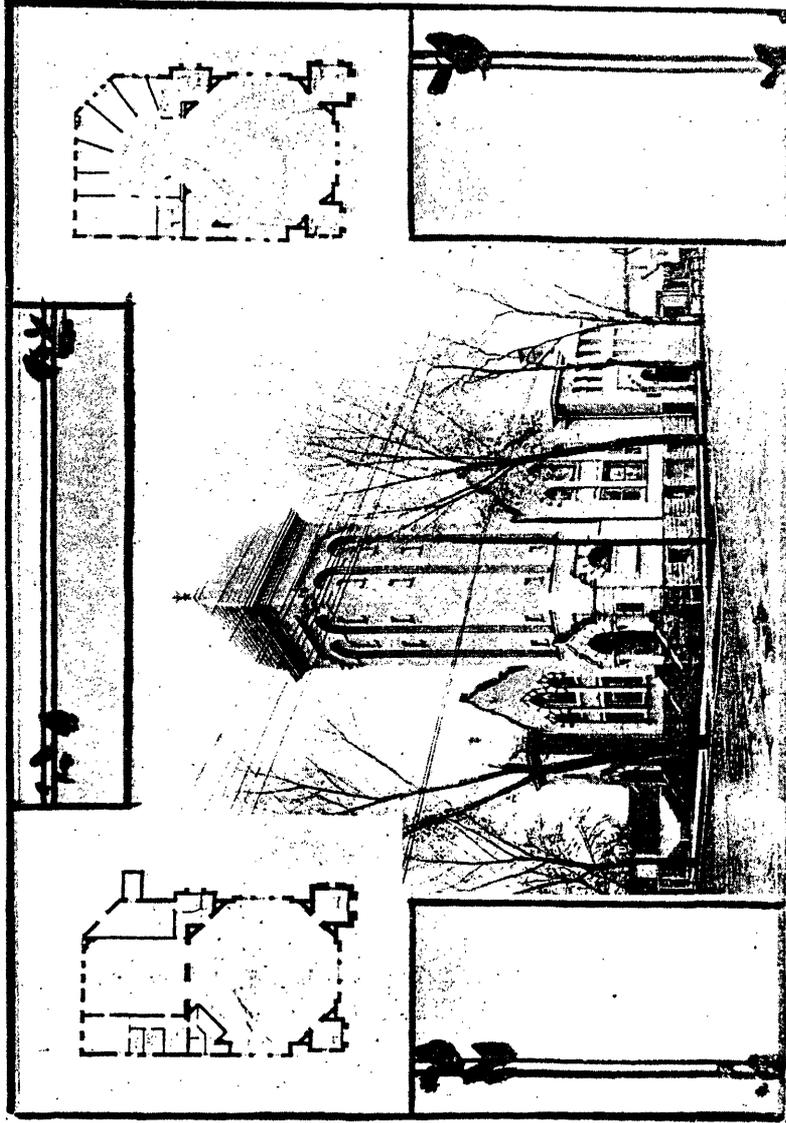
6. West elevation of building. Camera facing east.

Photo No. 2:

6. North elevation of building. Camera facing south.

Photo No. 3:

6. Southwest elevation of building. Camera facing northeast.



FIRST METHODIST EPISCOPAL CHURCH, CORNER SECOND SOUTH AND SECOND EAST STS.