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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. Place additional certification comments, entries, and narrative items on continuation sheets (NPS Form 10-900a).

### 1. Name of Property

Historic name Second Church in Boston

Other names/site number Ruggles Baptist Church

### 2. Location

street & number 874, 876, 880 Beacon Street  not for publication

city of town Boston  vicinity

State Massachusetts code MA county Suffolk code 025 zip code 02215

### 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

Brona Simon \_\_\_\_\_  
Signature of certifying official Date May 5, 2010

Brona Simon, Executive Director, MHC, SHPO \_\_\_\_\_  
Title State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria.

\_\_\_\_\_  
Signature of commenting official Date \_\_\_\_\_

\_\_\_\_\_  
Title State or Federal agency and bureau

### 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:)

[Signature] \_\_\_\_\_  
Signature of the Keeper  
Wilson H. Beall \_\_\_\_\_  
Date of Action 6-24-10

**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply)

- private
- public - Local
- public - State
- public - Federal
- private

**Category of Property**  
(Check only **one** box)

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

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

Contributing	Noncontributing	
1		buildings
		sites
		structures
1		objects
		buildings
2		<b>Total</b>

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

NA

**Number of contributing resources previously listed in the National Register**

0

**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)

Colonial Revival: Georgian Revival  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Materials**  
(Enter categories from instructions)

foundation: Concrete with limestone face  
walls: Brick and limestone  
\_\_\_\_\_  
Slate, standing seam metal and  
roof: membrane  
other: \_\_\_\_\_  
\_\_\_\_\_

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### **Narrative Description**

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

#### **Summary Paragraph**

The Second Church of Boston (now known as Ruggles Baptist Church) is the architectural centerpiece of Audubon Circle, an extension of the Back Bay residential area, laid out in 1886. The church's prominent location at the northeast corner of Beacon Street and Park Drive allows for distinct entries to the sanctuary and attached parish house, which form an L-shaped plan and partially enclose a tower topped by an octagonal spire. The building is executed in the Georgian Revival style and is constructed of red Harvard brick with rich limestone ornamentation on the sanctuary's temple facade and tower, and more restrained elaboration at the parish house. The building remains remarkably unchanged since its dedication nearly a century ago.

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### **Narrative Description**

The Second Church of Boston is a red brick structure with limestone trim resting on a concrete foundation. Located at the corner of Park Drive and Beacon Street, it retains an L-shaped plan with the sanctuary facing west (on Park Drive) and the parish house facing south (on Beacon Street). The gable-roofed sanctuary at one leg and the gambrel-roofed, three-story parish house at the other leg comprise two distinct architectural entities, effectively married by a square, four-level brick and limestone tower built near the corner of the L-plan. The tower, surmounted by an octagonal spire and capped with a gilded weathervane, rises 130 feet above street level. A small triangular lawn occupies the angle between the sanctuary and parish house and the sidewalk bordering the intersection. The east wall of the parish house is a party wall with the neighboring four-story town house, while the north wall of the sanctuary faces a narrow public alley leading to an open "courtyard" area that provides limited parking to the buildings in the city block defined by Beacon, Arundel, and Buswell Streets and Park Drive.

The intersection of Beacon Street and Park Drive marks the crossing of two large boulevards at the heart of the Audubon Circle neighborhood in the Fenway area of the city. A black metal marker on a pole standard, installed on the church lawn in the 1930s, is embossed with a star and "Elmer E. Bushnell Square."\* Heavily trafficked, the crossroads has five pedestrian crossing islands; the MBTA Green Line trolley line emerges from underground just west of the intersection, bisecting Beacon Street as it travels west. A densely built collection of distinguished, late 19<sup>th</sup>-century rowhouse buildings surrounds the intersection and defines the original residential character of the neighborhood.

\* The name is misspelled on the marker, which commemorates Elmer N. Buswell, who died in a World War I prison camp in 1918 at the age of 23. Buswell's parents lived on West Newton Street in 1920; he and his family had no known association with the Second Church of Boston. The marker is one of a series of memorial signs throughout Boston that commemorate a war veteran.

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## Building Exterior

The sanctuary block at the main west façade is a gable-roofed rectangle flanked by flat-roofed side units. It is a classic basilica form with a standing metal seam roof above a clerestory that illuminates the center aisle of the sanctuary. A four-foot band of rusticated limestone forms the base for the church. A first-level beltcourse encircles the sanctuary, tower, and parish house at ten feet above grade. (photo #2) A second-level beltcourse runs above the tops of the sanctuary windows at the parish house sill line. Flanking the gabled mass at the center of the sanctuary are two smaller blocks, set back from the façade and ending at the height of the second level belt course; these contain the sanctuary's side aisles. Slightly articulated blocks at the street ends of the side aisles are faced in brick above the limestone water table with quoining below the first level belt course and alternating brick/limestone quoins above it. The street end blocks are surmounted by limestone parapets with simple square piers separating carved balustrade sections; these conceal the flat membrane roofs. The cornerstone inscription reads "THE SECOND CHURCH IN BOSTON, 1649 – 1914."

The façade at the west elevation is a tall, pedimented, richly embellished form divided into three bays by four limestone pilasters with Corinthian capitals that reach from the limestone base to the frieze. Three double-entry doors above shallow granite steps punctuate the rusticated limestone base. The center door has an ornate pedimented hood supported by scroll corbels; the flanking entrances have simple rectangular surrounds. Three arched multilight double-hung windows (38/30) above the doors allow light into the rear balcony. Inscriptions under the north and south windows read, respectively, "EXCEPT THE LORD BUILD THE HOUSE THEY LABOUR IN VAIN THAT BUILD IT – EXCEPT THE LORD KEEP THE CITY THE WATCHMAN WAKETH BUT IN VAIN" and "WHAT DOTHT THE LORD REQUIRE OF THEE BUT TO DO JUSTLY AND TO LOVE MERCY AND TO WALK HUMBLY WITH THY GOD." Three limestone plaques with carved Adamesque swags are centered between the window tops, the pilasters, and the frieze. The words "GOD IS OUR REFUGE AND STRENGTH" are inscribed into the frieze. (photo #8) The dentilated pediment with block modillions is pierced by an oculus with elaborate trim.

The north and south elevations of the sanctuary block each contain five arched, multilight, triple-hung windows (38/24/24) resting on the first level beltcourse, and five double-hung, segmental-arched windows (15/15) at the clerestory level. Limestone trim on the street end blocks of the side aisle units mirrors that of the main façade, with the added embellishment of cartouches applied near the parapet. There are two small double-hung window openings (4/4) on the north side, and one small double-hung window (4/4) on the south side of the side aisle blocks. Five basement-level windows with stone lintels and sills on the north elevation have been bricked in. Basement windows on the south elevation are contained in the granite water table.

A gabled apse projection from the rear wall of the sanctuary at the east elevation contains a semicircular window at the east wall and tall paired pointed arched windows separated by mullions within arched openings at the north and south walls. (photo # 5) The apse projection intersects with flanking one-story, flat-roofed blocks containing offices. Two basement-level and three (tri-part) first-floor level windows with sidelights pierce the office block on the east wall; a door and double-hung window (6/6), both with stone keystones, appear on the north wall. (photo #6) A large brick chimney for ventilating boiler gases rises at the intersection of the sanctuary and apse on the north side.

The three-story, slate-roofed parish house is simpler than the sanctuary in detail but more complex in form. The visual effect from Beacon Street is of two intersecting gambrel-roofed rectangles. (photos #3, 4) Not visible to passersby are the nearly flat roofs behind the gambrels covering upper-floor support space. A shallow, one-story, pedimented entry containing a six-panel door, engaged column surround, and circular fanlight projects from the east side of the Beacon Street (south) façade and serves as the second entry to the church; it is approached by concrete stairs and a wood handicap access ramp with a metal railing. A single double-hung window (6/6) on the second floor, and a slate-cheeked dormer with an arched double-hung window set on the steep gambrel slope are seen on the east block behind the entry. The three-bay gambrel gable end has brick quoined corners and contains three double-hung brick arched windows (18/12) with stone keystones and sills on the first level. Double-hung rectangular windows (12/12) with stone keystones and sills flank a tall multilight door with sidelights that lets out onto a wrought-iron balcony on the second level. At the third floor a centered Palladian window faces Beacon Street. Windows and dormers on the two-bay west elevation of the parish house mirror those on the gable end. There is wood trim at the windows and the dentilated cornice.

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The 130-foot tower and spire rises from the common limestone watertable in a field of banded brick broken by the limestone surround at the south-facing tower door. (photos # 1, 3) The banded brick terminates at the common beltcourse wrapping the entire church and continues above in a simple running bond pierced twice on each of three elevations to the south, west, and north by a narrow 6/9 window and a circular clock face with round limestone trim. A band of limestone molding caps the brick above the clocks. The next level is punctuated by tall, copper-clad, arched-top louvers and four squared pilasters on each face supporting a pedimented entablature. A shallow, stylized, carved stone urn rests at the top of each of the four corners.

The next tier of the tower is octagonal, completely limestone-clad, and pierced through with archways at each face. Above each archway is a blank, recessed panel. Separating the arches at the apex of each facet of the octagon is a three-quarter engaged column with an ionic capital supporting an articulated frieze and cornice. Aligned with each column and above the cornice are projecting limestone piers, linked by carved balustrades and topped with stone urns festooned with swags and topped with flames. Behind the balustrade is a shallow-pitched roof divided into eight sections by carved brackets around the base of the final rise of the spire. The topmost length of spire is a tapered shaft of limestone divided into horizontal bands by six raised stone profiles. A blackened metal ball cap and gilded rooster weather vane top out the spire.

### **Building Interior**

Clerestory windows generously admit light to the two-story, basilica-plan sanctuary, whose interior is embellished with elegant Classical detail executed in white-painted plaster and gilt. The coffered ceilings and paneled walls anchor original Cram-designed brass chandeliers and sconces. (photo # 12) Barrel-vaulted side aisles flanking the nave are supported by ionic-capped, entablatured columns; floral bosses decorate the vault ribs. (photo #11) The side aisle colonnades end in merged column pairs at the chancel end of the nave. The soaring, elegantly styled side aisles provide contrast with the nave's simple, meetinghouse-form, painted mahogany pew boxes. The marble-tiled entry vestibule opens into the nave through three double French doors clad in leather.

Engaged column pairs and pilasters with Ionic capitals frame the the chancel arch and ornament its back wall. (photo #10) Reconfiguration of the chancel from its original form included removal of the choir stalls, wine glass pulpit, stained-glass side windows, and "Truth," the 1898 Tiffany glass tesserae mosaic panel that originally occupied the back wall. The original altar remains, with slender columns and pilasters supporting a segmental-arched pediment with finials. A balustrade now defines asymmetrical spaces to the left and right of the altar. (photo #9) The main organ pipe assembly, housed in a columned, pedimented casing with finials and flanked by floral cascades, is located at the rear loft. A smaller organ pipe unit with a curved broken pediment is installed at the north side aisle adjacent to the chancel, where the organ console resides.

The three floors of the parish house share a uniform interior layout with a large community space and adjoining small work and office spaces. Originally named after prominent Unitarians, the spacious first-floor John Lathrop Room (now Rider Room) and second-floor Mather Room (now Ford Room) have box-beam ceilings with pilasters supporting the beam ends. (photo #13) Windows overlook the sanctuary from the Mather Room. The third-floor Paul Revere Room (now Parish Hall) has vaulted ceilings, floral bosses, and original brass chandeliers. (photo #14) Floors are connected by a marble staircase with a sinuous mahogany handrail and spirally turned, wrought-iron balusters. (photo #15) Restrooms are marble walled and retain original sink fixtures. Walls and trim details are plaster throughout. The basement contains a vault with a fireproofed door, where sheet metal mimicking other panelled doors is set into a metal jamb and frame assembly concealed behind wood casing that matches other building trim. The parish house is served by one of the first elevators to be installed in a Boston church.

(end)

**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)

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 old or achieving significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions)

Architecture

Religion

**Period of Significance**

1912-1960

**Significant Dates**

1914 – building dedication

**Significant Person**

(Complete only if Criterion B is marked above)

**Cultural Affiliation**

**Architect/Builder**

Cram, Ralph Adams – Cram, Goodhue &

Ferguson, Arch.

Norcross Brothers Company, builder

**Period of Significance (justification)**

The period of significance extends from the design and construction of the church by important American architect Ralph Adams Cram (between 1912 and 1914) through fifty years from the present (1960) to reflect the ongoing associations of the property as the Second Church of Boston.

**Statement of Significance Summary Paragraph** (provide a summary paragraph that includes level of significance and applicable criteria)

The Second Church of Boston is a handsome Georgian Revival building designed 1912 by one of the nation's most noted architects, Ralph Adams Cram, for Boston's leading Unitarian Universalist congregation, one that had numerous homes since it was founded in 1649. Ralph Adams Cram, then associated with the firm of Cram and Ferguson, was architect for the Cathedral of Saint John the Divine in New York City and supervising architect of Princeton University. The Second Church is strikingly executed in the Georgian Revival style and represents a unique departure from the familiar Gothic Revival church forms for which Cram is best known.

The Second Church is prominently sited on Audubon Circle, an architecturally distinguished residential neighborhood established at the Boston/Brookline boundary at the end of the 19<sup>th</sup> century by Frederick Law Olmsted, America's most influential landscape architect and city planner. The church retains integrity of location, design, setting, materials, workmanship, feeling, and association. It meets criterion A of the National Register, with significance at the local level, for its associations with the changing face of Unitarianism in the early 20<sup>th</sup> century and the movement's influence in Boston. As a significant and well-preserved example of the work of Ralph Adams Cram, and one that was conceived and executed in a style not normally associated with the architect, it also meets National Register criterion C at the local level.

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

The Second Church in Boston is architecturally significant as an unusual Georgian Revival-style design by noted architect Ralph Adams Cram who is principally associated with the revival of the Gothic style in American church design. Although Cram and his partners worked in a variety of styles, his most notable projects, including All Saints' Episcopal Church in Boston and the Cathedral of St. John the Divine in New York City, are a mixture of Gothic and Romanesque Revival styles, and he was universally credited with a new 20<sup>th</sup>-century approach to ecclesiastic design, albeit one which relied heavily on long-ago influences. The Second Church is an outstanding reminder that Cram's skill in religious design was not limited to a particular style.

The church is significant under the area of religion as the current location of one of Boston's most notable and historic parishes. The Second Church was founded in 1649, and was served by several important American theologians, including the Mather family (Samuel, Increase, Cotton, and his son Samuel), John Lathrop, and Ralph Waldo Emerson, whose three-year career at the Second Church was his only pulpit assignment. During the church's history, its primary religious doctrine changed from Puritanism to Calvinism to Unitarianism, a new American denomination established by the Second Church's John Lathrop. Becoming gradually more liberal, the Second Church introduced features such as a church organ and Sunday School to Boston congregations. Mid 19<sup>th</sup>-century doctrine became conservative in nature, as the Second Church attracted a wealthier clientele, and the parish itself experienced several physical moves, mirroring the westward movement of many Boston institutions from downtown to the rapidly emerging Back Bay district, to its current location in the early 20<sup>th</sup> century. Today's Second Church is the only extant church building for this historic parish and it is the longest-lived location in its more-than-three-century history.

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**Developmental history/additional historic context information (if appropriate)**

**Unitarianism in America and Boston**

Unitarianism, a liberal religious theology and church denomination with deep roots in New England, was flourishing in Boston when construction of the Second Church building began in 1912. Espousing a form of Christianity that affirmed God's existence but rejected the doctrine of the Trinity (Father, Son, and Holy Ghost), the earliest Unitarian churches were established in Eastern Europe in the mid 16<sup>th</sup> century and in England in the 17<sup>th</sup> century. As the movement evolved, the belief became institutionalized that Jesus was not the son of God, but a man with a unique relationship to God. Unitarianism stressed the importance of rational thinking, the individual's direct relationship with God, and the humanity of Jesus.

The movement was brought to America in the 18<sup>th</sup> century and thrived in the early nation's embrace of religious freedom, emerging primarily in Congregational churches that chose to remove the concept of the Trinity from their liturgies. Conflicts between Unitarian and Trinitarian factions of Congregational parishes in the late 18<sup>th</sup> century led to an eventual break from Congregationalism and the establishment of a single Unitarian denomination, the American Unitarian Association, in 1825. In the 19<sup>th</sup> century, under the influence of Transcendentalism and actively engaged in national debates about war and pacifism, Unitarians acquired their present focus on religious pluralism. In 1961, the Unitarian denomination merged with the Universalists, a group believing in universal salvation, to form the new denomination of Unitarian Universalism.

**The First and Second Churches in Boston prior to 1912**

In Boston, the seeds of Unitarianism took root in Christian churches that were founded by Puritans and grounded in Calvinistic theology. Such was the case at the Second Church, a successor congregation to the First Church, Boston's oldest church established by covenant in 1630 as the first act of John Winthrop, first governor of the Massachusetts Bay Company. The Second Church was founded in 1649 by seven Puritan laymen when the First Church could no longer meet the needs of its growing, geographically dispersed, congregation. Established at North Square in Boston's North End, the meetinghouse was referred to as the "Old North Meeting House." The Second Church became one of the largest and most influential churches in the New World and one of the first to shake off the harsh Calvinist theology of its founders.

Reverend Samuel Mather (1626-1671) preached the dedicatory sermon and was made minister in 1650, foreshadowing the "Mather Dynasty" that would lead the church through four generations of Mather ministers. The church prospered under Samuel's brother Increase (1639-1723), a staunch Puritan who took the pulpit in 1664 and supervised construction of a new church on the same site when the edifice was destroyed by fire in 1676. He served as president of Harvard College while holding the pulpit at Second Church and was an active participant in colony politics and governance, helping to negotiate a new colony charter with King James II. Increase was involved in the Salem witch hysteria, defending the judges and trials but denouncing the spectral evidence they relied upon.

Increase was succeeded by his son Cotton (1663-1728), a man of keen intelligence who spoke Latin at age eleven and earned two Harvard degrees before he was 19. A scholar and scientist, he published prolifically and promoted education and public health, including early experiments with smallpox inoculation. His *Magnalia Christi Americana*, a collection of writings on the ecclesiastical history of New England, had great influence in its time. Like his father, Cotton believed in witchcraft and contributed to the witch fever that gripped the region. Despite his erudition and notable achievements, Cotton is best remembered for his stern Puritanism and his role in the witch hunts.

Cotton's son Samuel (1706-1785) ascended to the pulpit and a congregation of 350 members in 1732 and began to effect a gradual liberalization of the Mather family and the Second Church. Samuel strayed so far from his father's theology, in fact, that he was forced to resign in 1741 for "looseness of doctrine."<sup>1</sup> He took a splinter congregation with him to form the Tenth Congregational Church in Boston, which eventually rejoined Second Church in 1785.

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John Lathrop (1740-1816), who became minister in 1768 at the age of 28, was responsible for the church's role as the "patriot church" during the Revolution. Challenging Britain's political and economic tyranny in inflammatory sermons, Lathrop, along with church member and "midnight rider" Paul Revere, promoted the cause of liberty. On January 16, 1776, the church building at North Square, known to Tories as home to "a nest of traitors," was destroyed by order of British General Howe, ostensibly to obtain firewood. (The destroyed building is not to be confused with the legendary Old North Church on Salem Street in Boston's North End.) Reverend Lathrop and his congregation were invited to hold joint services with the New Brick Church on Hanover Street (not extant), a 1721 spinoff congregation of Second Church. The two congregations merged in 1779. A replica of the gold cockerel weathervane that graced the steeple at the New Brick Church for more than two centuries sits today atop the steeple at Second Church/Ruggles Baptist Church at Audubon Circle.

Over the course of his 48-year ministry at Second Church, John Lathrop revised his Calvinist views and moved his congregation towards Unitarianism. By 1802, the transformation was complete, and in 1815 Lathrop helped establish the American Unitarian Association and the new denomination. Another founder of the American Unitarian Association, the progressive Reverend Henry Ware, age 23, was ordained to succeed Lathrop in 1817. Ware oversaw the installation of an organ at the church, a daring innovation that contradicted church edicts that pipe organs were pretentious and not appropriate for religious music. The Second Church also broke new ground with the establishment of one of Boston's first Sunday Schools for children.

Ralph Waldo Emerson was named associate minister in 1829 at age 26 for what would be his only pulpit assignment. Although Emerson would later make enormous contributions to liberal thought in America, his ministry at Second Church was uneventful until his departure in 1832 over the issue of communion. He came to believe that communion should be a spiritual, not material, observance, and proposed to the congregation that it be conducted as a simple commemorative gathering without bread and wine. The church rejected Emerson's proposal but asked him to stay on as minister. Unable to continue in good conscience, he explained his position in a sermon and graciously resigned.

Emerson feared that religion would "strangle itself in formality, creeds, ritual and ceremony."<sup>2</sup> His 1840 address to the Harvard Divinity School (Unitarian from its formation in 1816), in which he challenged the traditional purpose and views of the church, caused great upheaval in the Unitarian community. Most New England Unitarian congregations, uncomfortable with Emerson's extremism, chose a more cautious course. Ironically, despite Harvard Divinity School's role as the epicenter of religious liberalism in America, New England Unitarianism became markedly conservative while the rest of the country embraced the more progressive views expressed by Emerson and the Harvard-trained Unitarian ministers. These included recognition of the 1) errors of the Trinity, 2) the humanity of Jesus, 3) the moral enormity of atonement, 4) the discovery of truth through experience, not revelation, and 5) the theological misuse of alleged miracles.

Chandler Robbins, Emerson's successor at Second Church, led his church down the conservative branch path of Unitarianism. During his ministry from 1833 to 1874, the congregation became settled and staid, courting orthodoxy and no longer attracting the city's liberal elite. Robbins distanced himself from the social issues of the time and the activism of his predecessors; church historian John Booth said that the "Second Church pulpit became strangely silent" during the slavery debates leading to the Civil War.<sup>3</sup> In Robbins' 320-page history of the Second Church, published in 1852, he barely made reference to Unitarianism.

During Robbins' tenure, the Second Church occupied five different church buildings and four temporary worship spaces. The New Brick Church building was condemned and demolished in 1844, and replaced by an ornate brownstone Gothic church that overran the budget and had to be sold in 1848. In 1850, the congregation purchased the Freeman Place Chapel on Beacon Hill (not extant), and four years later merged with the Church of the Savior and moved into the Savior church building on Bedford Street (not extant). Another budget disaster, the Church of the Savior was a Gothic style confection by artist and architect Hammat Billings that was described at the time as one of Boston's most beautiful churches. Billings designed the Tremont Street Methodist Church, the Temple Club on West Street, and the Pilgrim monument in Plymouth, Massachusetts.

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In 1872, amid a general exodus of affluent society to the Back Bay, and with businesses crowding the North End neighborhood and parishioners moving away, the Second Church purchased property on Boylston Street at Copley Square. The Bedford Street church was disassembled and reassembled into a new building that was dedicated in 1874 (not extant). The Second Church now sat near two flourishing Unitarian churches, First Church and Arlington Street Church, both more theologically liberal than the Second Church.

Reverend Thomas Van Ness was made minister in 1893 and continued the congregation's movement towards a conservative, Episcopalian-style liturgy. He led preparations for Second Church's 250<sup>th</sup> anniversary in 1899, for which the church commissioned four works of art. These included "Truth," a tesserae mosaic by Tiffany Studios installed behind the altar. The mosaic showed a figure in a Byzantine cowl holding the sword of truth in his right hand, the torch of enlightenment in his left hand, and the key of knowledge around his neck. Two glass windows were installed on either side of the chancel – one illustrating the protest of Increase Mather against the surrender of the Massachusetts Bay Colony charter, and the other the courage of charity. A marble bust of Ralph Waldo Emerson commemorated his only settled ministry at Second Church. (The memorials were all moved to the new church building in 1914.)

As the end of the 19<sup>th</sup> century approached, failure to thrive in its Copley Square location (blamed on competition from nearby liberal churches and the influx of business interests) led the church to explore a series of alternatives, including church mergers and relocation. Ultimately, it accepted an offer of \$475,000 from private investors for the Copley Square building and in 1912 purchased undeveloped property in a fashionable residential area at the boundary between Boston's Back Bay and Brookline. Named Audubon Circle, the Frederick Law Olmsted-designed neighborhood attracted prosperous Bostonians to its handsome rowhouses. Bromley maps show Audubon Circle nearly devoid of buildings in 1890 but crowded with rowhouses by 1902. Its streets today are lined with fine examples of the Queen Anne, Romanesque Revival, Renaissance Revival, Classical Revival, Jacobean, and Beaux Arts architectural styles. Two Beacon Street rowhouses constructed in 1892 were demolished to accommodate the construction of Second Church.

### **Ralph Adams Cram and the Second Church**

In 1912, the church's standing committee announced its intent to commission an architect to design "a new building surpassed in beauty by no other church."<sup>4</sup> Only further research would reveal the committee's rationale for choosing Ralph Adams Cram, but one might speculate that a well-heeled congregation with orthodox inclinations (despite its Unitarian affiliation) might feel affinity for the famous church builder.

Ralph Adams Cram (1863-1942), one of the most influential architects, scholars, and public figures of his time, is credited with inspiring a 20<sup>th</sup>-century revival of Gothic architecture in America and transforming church design. Son of a Unitarian minister and named in honor of Transcendentalist/Unitarian minister Ralph Waldo Emerson, Cram was born in Hampton Falls, New Hampshire. At age 18 he moved to Boston, where he apprenticed as an architect in the office of Rotch & Tilden and proved himself a gifted draftsman. While visiting Rome (perhaps on the requisite European tour for aspiring American architects), Cram underwent a dramatic religious conversion to Anglo-Catholicism, an event that would inform his intellectual existence and his architecture for the rest of his life. At the start of his career, he determined that ecclesiastical design would be the focus of his practice.

From the earliest days of his practice, Cram and his partners (Cram & Wentworth 1889-1895; Cram, Wentworth & Goodhue 1895-99; Cram, Goodhue & Ferguson 1899-1913; Cram & Ferguson 1913-57) proved themselves versatile designers with broad stylistic range, often submitting several designs in different styles for each commission. Designs for the Seaside Club in Bridgeport, Connecticut, for example, were given eclectic, classical/medieval, and Colonial Revival treatments. The firm's entries in an 1889 competition for St. John the Divine church in New York City were Gothic and Romanesque Revival. Despite his skill in executing perfectly scaled and proportioned buildings in a variety of styles, over time Cram came to believe that the English Gothic style was "peculiarly indigenous to the western church, rather like Gregorian chant..."<sup>5</sup>

(continued)

Cram discounted the Renaissance and its embrace of Classicism in favor of Gothic sources of inspiration. He was strongly influenced by English-born Henry Vaughan, a prolific proponent of the English Gothic style who in the 1880s was fast becoming the leading church architect in New England. With Charles Goodhue, Cram designed his first church, the Episcopal Church of All Saints in Dorchester, Massachusetts, in 1892. The Gothic church design brought fame to the firm and is considered a significant landmark in American architectural history, serving as the "model for American parish church architecture for the first half of the 20<sup>th</sup> century."<sup>6</sup>

According to biographer Douglass Shand-Tucci, Cram believed that the Gothic style was uniquely appropriate for Anglo-Catholic Christian churches, but was unsuitable for post-Reformation churches. For these, he recommended classical forms as embodied in the Colonial Revival style.<sup>7</sup> The Colonial Revival movement was an expression of American patriotism that embraced the values of the nation's founders and returned to the Classical architectural forms of the Colonial period. The Colonial Revival in art and architecture began in the last quarter of the 19<sup>th</sup> century, spurred in part by the Centennial Exhibition of 1876, and extended well into the 20<sup>th</sup> century. For Second Church, a congregation with deep American roots, Cram and the building committee may have agreed that a Classical design was a suitable fit. A building permit was obtained in September 1913, and construction of the church by the Norcross Brothers Company was completed the following year. The church was dedicated on November 8, 1914.

The choice of the Colonial Revival-style for the Unitarian Second Church may have had a basis in earlier interactions between Cram and Unitarian congregations. An article in the *Boston Daily Globe* on May 7, 1900, describes a controversy over church design at the First Parish Unitarian Church in Cambridge, who had contracted with Cram, Goodhue, and Ferguson. The congregation was divided, with a majority favoring a Gothic design and the minority promoting a Colonial design. Spokesmen for the minority, which included President Charles Eliot of Harvard, wanted a building resembling the Colonial Revival structures on the adjacent campus and claimed that "the gothic style cannot be consistently adopted by a Unitarian church."<sup>8</sup> The majority prevailed and the church was constructed in the Gothic style, although stripped of much of the ornament seen in the design pictured in the *Globe* article.

The Colonial Revival style, also referred to as Georgian Revival, was based on Classical forms and featured distinguishing features of Georgian and Federal architecture, including columns, pediments, entablatures, sidelights, fanlights, modillioned cornices, quoining, and Palladian windows. The Second Church incorporates many of these elements in an elegant, unified whole described by an architecture critic at the time of its dedication as "a building of intellectual type, yet designed for a rich art of worship."<sup>9</sup> Its stone steeple was patterned after one by English Classicist Sir Christopher Wren. The unusual height of the sanctuary and the clear windows flooding the space with natural light contribute to the feeling that one is in a meetinghouse, albeit a meetinghouse with unusually ornate trim. The installation of a chancel choir, characterized by Shand-Tucci as the introduction of an Anglo-Catholic element into an American Protestant church, was said to have "scandalized President Eliot of Harvard at the dedication service."<sup>10</sup> Eliot represented the liberal Unitarian movement based at Harvard Divinity School.

### **The Second Church in the 20<sup>th</sup> Century**

Anglo-Catholic/Episcopal elements were featured in the liturgy as well as the surroundings at Second Church. Under Reverend Samuel Raymond Maxwell, who presided over construction of the new church, kneeling benches were installed, the Bible rested on the altar, and an orthodox prayer book was introduced. Choir processions and recessions were led by a crucifer and acolyte carrying a cross and an American flag. Maxwell and Cram collaborated on the design of a large Maltese cross, emulating the great cross at the Cathedral of Milan, which was suspended from the chancel. Reverend Maxwell attracted well-heeled, proper Bostonians from the neighborhood to the church, which acquired a reputation for exclusivity and aloofness. Worshipers were guided to their seats by gray-gloved ushers in morning suits carrying silk top hats. Inactive on social issues and conservative in theology, the church lost the liberal intellectuals, social voice, and leadership associated with it in the previous century. Under Maxwell's successor, the church enjoyed a reputation for elaborate religious pageants and festivals commemorating May Day and the Nativity.

(continued)

During the Depression period of the 1930s, the neighborhood demographic changed as residents moved to the suburbs and the population became more transient. Second Church grew more democratic and responsive to the needs of its neighbors, marking a return to the precepts of progressive Unitarianism. In the 1940s declining membership prompted the church to risk \$15,000 on a powerful orator with a radio ministry capable of restoring the church's influence. The experiment with Reverend Walton Cole was successful, but the church's notoriety lasted only as long as Cole's tenure. The church gained national publicity in 1956 when a black assistant minister was proposed, and a small but vocal conservative segment of the congregation threatened to withdraw. By 1960, the return to liberal Unitarianism was complete and the Second Church had no crucifer, cross, or Bible at the altar. In 1961, the American Unitarian and Universalist churches merged to form the Unitarian Universalist Association.

The congregation and financial resources of the Second Church dwindled through the 1960s and area demographics changed again as neighboring Brookline became home to more Jewish synagogues and the Audubon Circle neighborhood became a satellite to nearby Boston University. In 1970, the Second Church, which had broken off from the First Church almost 300 years earlier, reunited with its larger "parent" to become the First and Second Church in Boston. The congregation sold the church building to the Ruggles Street Baptist Church and moved to a new building in the Back Bay that replaced the First Church, which was destroyed by fire in 1968. The church at Berkley and Marlborough Streets incorporated the surviving Berkley Street façade of the original building in the new structure. In 2005, at the celebration of the 375<sup>th</sup> anniversary of First Church, the merged First and Second Church came full circle and returned to the name First Church.

### **Stewardship by the Ruggles Baptist Church**

The Ruggles Baptist Church celebrates 40 years of ministry in the Ralph Adams Cram-designed building in 2010. The church owners have maintained complete integrity of the church exterior, but made interior modifications appropriate to conduction of the Baptist liturgy. The chancel choirs were removed, creating a more open and welcoming altar area, and the wineglass pulpit was dismantled. The three stained-glass windows at the chancel were removed. Two panes of the "Minister's Window" picturing Reverend Increase Mather were installed at the First Church along with the Emerson bust (extant at 66 Marlborough Street in Boston); one of the other windows was sold to a commercial firm in New York City. Leonard Collins, archivist at the First Church in Boston, has stated that a wooden cross was moved to a Roxbury church but could not confirm that it was the Maltese cross designed by Cram and Reverend Maxwell.<sup>11</sup>

The Tiffany mosaic at the apse wall was panelled over in 1970 and sold at auction in 1983. The three large rooms in the parish hall, originally named for well-known Unitarians John Lathrop, the Mather dynasty, and Paul Revere, were renamed the Rider Room (for church pastor Dr. James T. Rider), the Ford Room (for Boston Baptist Social Union founder Daniel Sharp Ford), and Parish Hall, respectively. The original beauty of the light-filled sanctuary with its elegant Classical details has been retained, however, and inspires the same feelings of awe and appreciation that were elicited at the church's dedication in 1914.

The Ruggles Street Baptist Church was organized from two mission Sunday Schools in Roxbury in 1870 and formally incorporated into the American Baptist Church in 1878. It drew its name from its address at 159 Ruggles Street, named after a Revolutionary War hero. The church has a history of evangelism and a strong sense of civic purpose and responsibility. A 1915 announcement in the *Boston Globe* reported that, in addition to Sunday services, the church offered an employment bureau, a free lunch room for the unemployed, a free dispensary with three doctors in attendance, grocery and clothing departments, and free distribution of milk for babies in needy homes.<sup>12</sup> The church's commitment to public health and welfare led it to found the Boston Baptist Hospital in 1893, later to become New England Baptist Hospital.

Daniel Sharp Ford (1822 – 1899), wealthy publisher of the Baptist weekly newspaper, *The Christian Watchman and Reflector*, and *The Youth's Companion* magazine, was a Ruggles Church member and benefactor, and founder of the Boston Baptist Social Union. He contributed generously to the union, leaving a \$1.25 million bequest with a large earmark for his childhood church. Ford underwrote a European concert tour for the Ruggles Street Church male quartet, increasing their fame nationally and abroad.

(continued)

The church thrived in Roxbury through the 1930s, serving a heavily populated area of low- and middle-income families and welcoming more than 1,200 children a week to its Sunday School. The church building, an old meetinghouse remodelled twice to accommodate the growing congregation, was destroyed by fire in 1925. The congregation moved into the Old Swedish Baptist Church, eventually constructing a new building in 1934. Membership exceeded 1,100 in 1940 at the church's 70<sup>th</sup> anniversary, but slowly declined thereafter. The 1940s saw dramatic change in the neighborhood that Ruggles Street Baptist Church served, with families moving to the suburbs in the wake of an ethnic and economic shift. Buildings were abandoned and demolished, crime increased, and by the late 1950s areas around the church were slated for urban renewal. Making matters worse, the government laid plans for a new highway, the proposed southeast expressway, that would run directly through the church office building. Most of the congregation was commuting into church from the suburbs by the early 1960s.

Plans were made to move the church to a site that met the three requirements of the Boston Baptist convention – one that was in Boston proper, served a congregation made up of “working people,” and was not near another Baptist church. With the assistance of the Boston Baptist Social Union, and the church owner-trustees, land was acquired in the Heath Street-Mission Hill area of Jamaica Plain, where New England Baptist Hospital and the Lahey Clinic planned to build a hospital. When plans for constructing a church in Jamaica Plain stalled, and as arrangements were being made for a temporary church location, it was discovered that the Second Church was available for sale. The Ruggles Street building was sold to the St. Francis de Sales Catholic Church and the Ruggles congregation moved to Audubon Circle in 1970.

For the next 40 years, the Ruggles Baptist Church congregation adapted and grew in its new surroundings. According to its current minister, Reverend Larry Showalter, the church transitioned from a “neighborhood/family” church in Roxbury to a “network” church in Boston. Today the church serves a diverse urban community that includes longstanding members who live in the suburbs, young singles and couples from nearby apartments and condominiums, and more transient university and foreign exchange students from nearby Boston University. A significant outreach ministry fostered formation of a new branch church in 1991 on Mission Hill in Jamaica Plain, where the Ruggles Baptist Church planned to establish itself in the late 1960s before the decision was made to acquire the Audubon Circle building. To maintain sound fiscal footing and strengthen community ties, the church enlisted “tenant” congregations of various denominations to share the sanctuary and invited numerous secular organizations to make use of rented meeting and classroom space.

The stewards of the church are committed to the preservation of this distinguished building and have worked hard to assure its future. Faced with deferred maintenance issues when the building was acquired, the congregation remedied urgent conditions and conducted an exterior survey that led to a three-phased restoration carried out between 1988 and 1992. With planning assistance from the Steeples Project through Historic Boston Incorporated, in 2008 the owners of the church commissioned a conditions assessment and master plan to guide repair and maintenance activities and address space needs. The stewards of the Ruggles Baptist Church face the future equipped with a good understanding of the building's physical needs and the tools needed to achieve their preservation goals.

#### Endnotes

- 1, 2, 3, 4, 9. Booth, John Nicholls. *The Story of the Second Church in Boston (The Original Old North)*. Boston: Second Church, 1960.
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8. *Boston Daily Globe*. “Favor Different Styles – Members of First Parish Church are divided in Opinion.” May 7, 1900.
11. Collins, Leonard. Archivist, First Church of Boston. Email communication. June 24, 2009.
12. *Boston Globe*. Sunday Services Notices. March 27, 1915.

(end)

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## 9. Major Bibliographical References

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(continued)

Second Church in Boston  
Name of Property

Suffolk, MA  
County and State

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(end)

**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

**First Church of Boston archives; Ruggles Baptist Church archives**

Name of repository:

Historic Resources Survey Number (if assigned): BOS.7303

Second Church in Boston  
Name of Property

Suffolk, MA  
County and State

**10. Geographical Data**

**Acreage of Property** Less than one acre  
(do not include previously listed resource acreage)

**UTM References**

(Place additional UTM references on a continuation sheet)

1 19 326568 4690220  
Zone Easting Northing

3 \_\_\_\_\_  
Zone Easting Northing

2 \_\_\_\_\_  
Zone Easting Northing

4 \_\_\_\_\_  
Zone Easting Northing

**Verbal Boundary Description** (describe the boundaries of the property)

Bounded by Beacon Street to the south, Park Drive to the west, the public alley opening to Park Drive on the north, and on the east by a demarcation of the rear yard common to Beacon Street properties along a line twenty feet east of the rear wall of the church terminating at the line of Beacon Street rowhouses and shifting to become common with the center line of the party wall dividing the parish house and the adjacent row house to the east. The property is seen on the attached assessor's map, Parcel ID # 2100196000.

**Boundary Justification** (explain why the boundaries were selected)

The nominated property includes the entire parcel historically associated with the Second Church of Boston in its Back Bay location.

**11. Form Prepared By**

name/title Lynn Smiledge, Menders Torrey & Spencer, with Betsy Friedberg, NR Director, MHC  
organization Massachusetts Historical Commission date May 2010  
street & number 220 Morrissey Boulevard telephone 617-727-8470  
city or town Boston State MA zip code 02125  
e-mail betsy.friedberg@sec.state.ma.us

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**Additional Documentation**

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Submit the following items with the completed form:

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

---

**Photographs:**

---

Submit clear and descriptive black and white photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

**Name of Property:** Second Church of Boston

**City or Vicinity:** Boston

**County:** Suffolk

**State:** MA

**Photographer:** Lynn Smiledge/Patrick Guthrie, Menders, Torrey & Spencer

**Date Photographed:** January 2009

**Description of Photograph(s) and number:**

- 1 of 15. View NE of sanctuary, tower, parish hall from traffic island, Beacon St./Park Dr.
- 2 of 15. View E of sanctuary.
- 3 of 15. View N of sanctuary, tower, parish house.
- 4 of 15. View NR of parish house and adjoining row house.
- 5 of 15. View SE of chancel and adjoining parish house.
- 6 of 15. View W along public alley, N elevation of sanctuary.
- 7 of 15. View E along public alley, N elevation of sanctuary.
- 8 of 15. View E, detail of sanctuary cornice at N corner.
- 9 of 15. View E of sanctuary and chapel.
- 10 of 15. View SE of sanctuary and chancel, showing chandelier detail.
- 11 of 15. View E of sanctuary arcade and clerestory windows.
- 12 of 15. View up from sanctuary, coffered ceiling and chandelier.
- 13 of 15. View N of John Lathrop Room, first floor
- 14 of 15. View S of Paul Revere Room, third floor
- 15 of 15. View of parish house staircase.

**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 18 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, PO Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

**Massachusetts Historical Commission Digital Image Submission Form**

*Please submit one form for each group of digital images*

---

**About your digital files:**

Camera Used (make, model): **Canon Powershot SD870 IS, 8.0 megapixels**

Resolution of original image capture (camera setting including resolution and file format):

**Recording pixels – 8M, Large, 3264 pixels x 2488 pixels, superfine compression**

File name(s) (attach additional sheets if necessary) check here  to refer to attached photo log:


---

**About your prints:**

Printer make and model: **Epson R 1800**

Paper: brand & type (i.e., Epson Premium Glossy Photo): **Epson Premium Glossy**

Ink: **Epson Premium Ultrachrome**

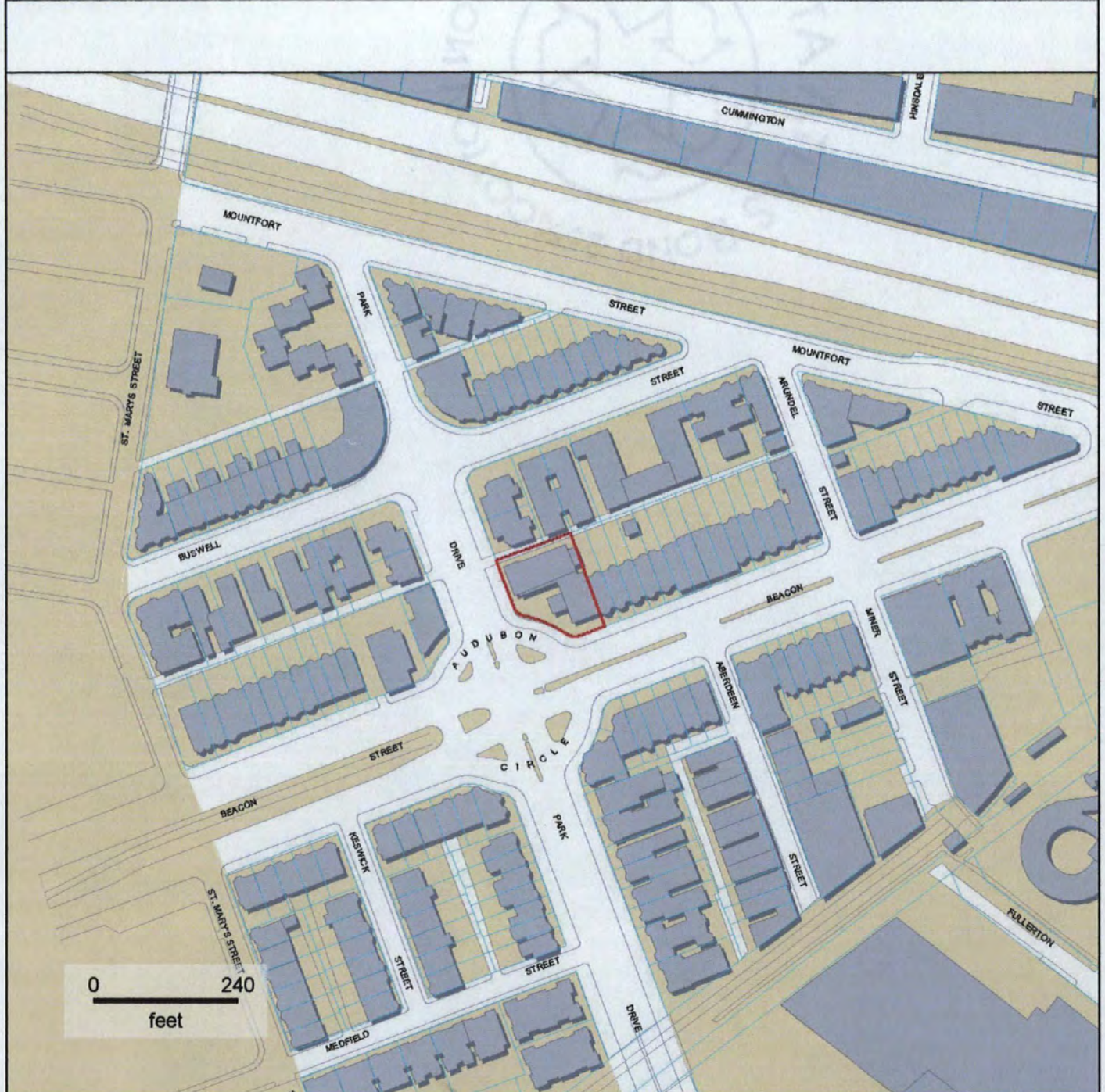
**Printed by Northeast Document Conservation Center; see attached statement on longevity.**

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**Signature:** (By signing below you agree that the information provided here is true and accurate.)

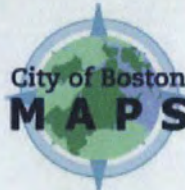
Signature: *Hymn Smiledge*

Date: 7/17/09



**Property Information**

Parcel ID	2100196000
Owner	RUGGLES ST BAPTIST CHURCH
Address	874 BEACON ST
Property Type	0985
Building Value	\$1,879,800.00
Land Value	\$1,480,700.00
Total Value	\$3,360,500.00
Lot Size	12579 sq ft
Land Use	Exempt



**MAP FOR REFERENCE ONLY  
NOT A LEGAL DOCUMENT**

The City of Boston makes no claims, no representations, and no warranties, expressed or implied, concerning the validity (expressed or implied), the reliability, or the accuracy of the GIS data and GIS data products furnished by the City, including the implied validity of any uses of such data. The use of this data, in any such manner, shall not supercede any federal, state or local laws or regulations.



UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Second Church in Boston  
NAME:

MULTIPLE  
NAME:

STATE & COUNTY: MASSACHUSETTS, Suffolk

DATE RECEIVED: 5/11/10 DATE OF PENDING LIST: 6/08/10  
DATE OF 16TH DAY: 6/23/10 DATE OF 45TH DAY: 6/25/10  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 10000391

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 6-24-10 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.



MA - Boston (Suffolk County) -  
Second Church 1. tif

VIEW NE of SANCTUARY, TOWER &  
PARISH HOUSE FROM TRAFFIC ISLAND  
@ AUDUBON CIRCLE.

JAN 2009

SMILEDGE & GUTHRIE PHOTOS

PHOTO # 1



MA - Boston (Suffolk County) -  
Second Church I

VIEW E of SANCTUARY  
SMILEDEE & GUTHRIE PHOTO  
JAN 2009

PHOTO #2



MA - Boston (Suffolk County) - Second  
Church 3

VIEW N of SANCTUARY, TOWER, PARISH HOUSE

JAN 2009 SMILEEDGE, GUTHRIE PHOTO

PHOTO #3



MA - Boston (Suffolk County) - Second Church 4

VIEW NE of PARISH HOUSE, ADJOINING ROW HOUSE

JAN 2009 SMILEIDGE, GUTHRIE PHOTO

PHOTO # 4



MA - Boston (Suffolk County) - Second church 5

VIEW SW of CHANCEL, ADJOINING PARISH HOUSE

JAN 2009 SMILEGE - GUTHRIE PHOTO

PHOTO # 5



MA - Boston (Suffolk County) -  
Second Church W

W. VIEW ALONG PUBLIC ALLEY  
of N ELEVATION of SANCTUARY

SMILEIDGE - GUTHRIE PHOTO  
JAN 2009

PHOTO # 6



MA - Boston (Suffolk County) -  
Second Church 7

VIEW E ALONG PUBLIC ALLEY  
N OF SANCTUARY

JAN 2009

SMILED66 - GUTHRIE PHOTO

PHOTO # 7

GOD IS OVR REFVOC



MA. Boston (Suffolk County) - Second  
Church 8

VIEW E of DETAIL of SANCTUARY CORNICE @  
N CORNER

JAN 2009 SMILEDBE-GUTHRIE PHOTO

PHOTO # 8



MA\_Boston (Suffolk County) - Second  
Church 9

INTERIOR... VIEW E of SANCTUARY & CHANCEL  
SMILEDGE - GUTHRIE photo JAN 2009

PHOTO # 9



MA - Boston (Suffolk County) - Second  
Church 10

INTERIOR: VIEW SE OF SANCTUARY AND CHANCEL  
SHOWING DETAIL OF CHANDELIER

JAN 2009 SMILEEDGE - GUTHRIE PHOTO

PHOTO # 10



MA - Boston (Suffolk County) -  
Second Church II

INTERIOR: VIEW E of SANCTUARY  
ARCADE, CLERESTORY WINDOWS

SMILEDGE - GUTHRIE PHOTO

JAN 2009

PHOTO # 11



MA - Boston (Suffolk County) - Second Church 12

INTERIOR: VIEW UP FROM SANCTUARY SHOWING  
COFFERED CEILING & CHANDELIER

JAN 2009 SMILEEDGE - GUTHRIE PHOTO

PHOTO #12



MA - Boston (Suffolk County) - Second Church 13

INTERIOR: JOHN LATHROP ROOM FIRST FLOOR

VIEW TO N

JAN 2009

SMILEEDGE - GUTHRIE PHOTO

PHOTO # 13



MA, Boston (Suffolk County) - Second Church 14

INTERIOR: PAUL REVERE ROOM, THIRD FLOOR,  
FACING S

JAN 2009

SMILEDBE - GUTHRIE PHOTO

PHOTO # 14



MA - Boston (Suffolk County) -  
Second Church 15

INTERIOR: PARISH HOUSE STAIRCASE

JAN 2009

SMILEEDGE - GUTHRIE PHOTO

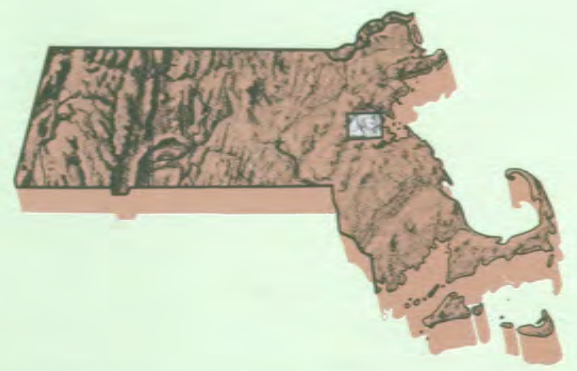
PHOTO # 15

19 E 326560  
N 4690220

Second (Chicago) Boston  
Beaules (Boston)  
Boston (Suffolk) MA


# Boston South MASSACHUSETTS

1:25 000-scale metric  
topographic map



7.5 X 15 MINUTE QUADRANGLE  
SHOWING

- Contours and elevations in meters
- Highways, roads and other manmade structures
- Water features
- Woodland areas
- Geographic names



1987



Produced by the United States Geological Survey in cooperation with Massachusetts Department of Public Works. Control by USGS, NOS/NOAA, and Commonwealth of Massachusetts agencies. Compiled by photogrammetric methods from aerial photographs taken 1978. Field checked 1979. Map edited 1987. Supersedes Newton and Boston South 1:25,000-scale maps dated 1970.

Selected hydrographic data compiled from NOS charts 13270 (1982) and 13272 (1982). This information is not intended for navigational purposes. Projection and 1000-meter grid: Universal Transverse Mercator, zone 19. 18,000-foot grid ticks based on Massachusetts coordinate system, modified zone 1927 North American Datum. To place on the projected North American Datum 1983, move the projection lines 6 meters south and 42 meters west as shown by dashed corner ticks. There may be private inholdings within the boundaries of the National or State reservations shown on this map.

CONTOUR INTERVAL: 5 METERS  
NATIONAL GEODETIC VERTICAL DATUM OF 1929  
CONTROL ELEVATIONS SHOWN TO THE NEAREST 0.1 METER  
OTHER ELEVATIONS SHOWN TO THE NEAREST 0.3 METER  
DEPTH CURVES AND SOUNDINGS IN METERS  
DATUM IS MEAN LOW WATER  
THE RELATIONSHIP BETWEEN THE TWO DATUMS IS VARIABLE  
MEANSEA LEVEL REPRESENTS THE APPROXIMATE LINE  
OF MEAN HIGH WATER  
THE MEAN RANGE OF TIDE IS APPROXIMATELY 2.9 METERS

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS

Meters	Feet
1	3.2808
2	6.5617
3	9.8425
4	13.1234
5	16.4043
6	19.6852
7	22.9660
8	26.2469
9	29.5278
10	32.8084

To convert meters to feet multiply by 3.2808  
To convert feet to meters multiply by 0.3048

UTM grid convergence (1983)  
declination (M)  
at center of map  
Diagram is approximate

ADJOINING MAPS	1	2	3
1	1	2	3
2	4	5	6
3	7	8	

1 Needham  
2 Boston North  
3 Lynn  
4 Framingham  
5 Hatt  
6 Framingham  
7 Norwood  
8 Weymouth



### Topographic Map Symbols

Primary highway, hard surface	—
Secondary highway, hard surface	—
Light-duty road, hard or improved surface	—
Unimproved road, trail	—
Route marker, Interstate, U.S. State	—
Railroad: standard gage, narrow gage	—
Bridge: drawbridge	—
Footbridge; overpass; underpass	—
Buildup area: only selected landmark buildings shown	—
House; barn; church; school; large structure	—
Boundary:	
National, with monument	—
State	—
County, parish	—
Civil township, precinct, district	—
Incorporated city, village, town	—
National or State reservation, small park	—
Land grant with monument; found section corner	—
U.S. public lands survey: range, township; section	—
Range, township; section line; location approximate	—
Face or field line	—
Power transmission line, located tower	—
Dam; dam with lock	—
Cemetery; grave	—
Campground; picnic area; U.S. location management	—
Windmill; water well; spring	—
Mine shaft; prospect; adit or cave	—
Control: horizontal station; vertical station; spot elevation	—
Contours: index; intermediate; supplementary; depression	—
Distorted surface: steep slope, low sand	—
Soundings; depth curve	—
Perennial lake and stream; intermittent lake and stream	—
Basin; large and small; salt; large and small	—
Submerged marsh; marsh; swamp	—
Land subject to controlled inundation; woodland	—
Scrub; mangrove	—
Orchard; vineyard	—



**RECEIVED**

MAR 09 2010

MASS. HIST. COMM

**BOSTON BAPTIST SOCIAL UNION**  
**179 Green Street**  
**Melrose, Massachusetts 02176**  
**(781) 662-6262**

March 9, 2010

**BY TELECOPIER (617) 727-5128**

Brone Simon, SHPO and Executive Director  
Massachusetts Historical Commission  
220 Morrissey Boulevard  
Boston, MA 02125

**Re: Ruggles Baptist Church – Nomination to National Register of Historic Places**

Dear Ms Simon:

I am writing to you as Chair of the Board of Trustees of the Boston Baptist Social Union ("BBSU") with respect to your consideration on March 10, 2010 of the nomination of the Second Church in Boston, aka Ruggles Baptist Church, Boston, Massachusetts ("Ruggles Baptist Church") for nomination to the National Register of Historic Places.

BBSU is the holder of three (3) mortgages on the property owned by Ruggles Baptist Church located at 874-880 Beacon Street, Boston, Massachusetts, which mortgages have a combined principal balance of approximately \$2,500,000, and accrued interest in the amount of approximately \$1,245,000.

As BBSU is the mortgage holder on the premises, we consider ourselves to possess an ownership interest in the property, and are concerned that the inclusion of Ruggles Baptist Church in the National Register of Historic Places may in some way impair, diminish or adversely impact our rights and/or responsibilities as Mortgagee. Please be assured that BBSU has absolutely no desire to unduly hinder Ruggles in its effort to achieve this recognition, but as the BBSU Board of Trustees, we are responsible for overseeing the investment interests of BBSU, and have a fiduciary obligation to make this determination.

Unfortunately, at this time, we are unable to determine the impact of the listing of Ruggles Baptist Church on the National Register of Historic Places and respectfully request that your consideration of the nomination of Ruggles Baptist Church be deferred to your next meeting (which I understand is in June, 2010) to give BBSU the time to

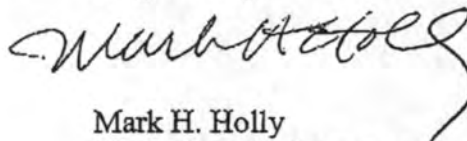
## BOSTON BAPTIST SOCIAL UNION

Brone Simon, SHPO and Executive Director  
Massachusetts Historical Commission  
March 9, 2010  
Page Two

determine the potential impact to our interests. If your consideration can not be deferred, kindly consider this letter to be our objection to the nomination of Ruggles Baptist Church to the National Register of Historic Places.

Please call me if you have any questions or if I can be of any further assistance regarding this matter.

Respectfully,



Mark H. Holly  
Chair, Board of Trustees  
Boston Baptist Social Union

MHH/alk

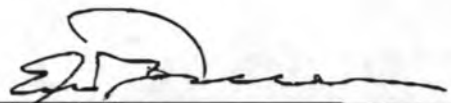
cc: James R. Peluso, Esquire  
Larry Showalter, Pastor

### COMMONWEALTH OF MASSACHUSETTS

Suffolk, ss:

March 9, 2010

Then personally appeared the above-named Mark H. Holly, Chair, as aforesaid, proved to me through satisfactory evidence of identification, which was my personal knowledge of the identity of the signer, to be the person whose name is signed on the foregoing instrument, and acknowledged to me that he signed the foregoing instrument voluntarily for its stated purpose and as his free act and deed as said Chair.

  
\_\_\_\_\_  
Notary Public,  
My Commission expires: 07-20-2012



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MAR 20 2009

MASS. HIST. COMM

Ruggles Baptist Church, 874 Beacon Street, Boston MA 02215 (617) 266-3633 *Larry Showalter, Pastor*

Betsy Friedberg  
National Register Director  
Massachusetts Historical Commission  
220 Morrissey Boulevard  
Boston, MA 02125

March 18, 2009

Dear Ms. Friedberg:

I write on behalf of the Ruggles Baptist Church and its leadership in enthusiastic support of individual National Register designation for our building, formerly known as the Second Church of Boston. We are pleased that the property has been deemed eligible for the National Register and look forward to its eventual listing.

We appreciate and are inspired by the artistry of our remarkable church building and honor its distinguished past and its ties with significant historic figures and religious movements in Boston. National Register designation will strengthen our congregation's pride in our church home and respect for its bricks and mortar. Listing will also allow a broader audience in the community and beyond to appreciate the physical virtues, historic significance and preservation worthiness of Ruggles Baptist Church/The Second Church of Boston.

Yours truly,

Rev. Larry Showalter  
Minister



## The Commonwealth of Massachusetts

William Francis Galvin, Secretary of the Commonwealth  
Massachusetts Historical Commission

May 5, 2010

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

Dear Mr. Loether:

Enclosed please find the following nomination form:

Second Church in Boston, 874-880 Beacon Street, Boston (Suffolk), 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 in the Certified Local Government community of Boston were notified of pending State Review Board consideration 60 to 90 days before the meeting and were afforded the opportunity to comment. While we have received a letter of objection from the Boston Baptist Social Union, it is our understanding that they are a mortgage holder, not the owner, and thus do not have a standing to object. One letter of support, from the present minister of the church, has been received.

Copies of both letters are enclosed.

Sincerely,

A handwritten signature in cursive script that reads "Betsy Friedberg".

Betsy Friedberg  
National Register Director  
Massachusetts Historical Commission

enclosure

cc: Lynn Smiledge, Menders, Torrey & Spencer, consultant  
Emily Wolf, Boston CLG coordinator  
Thomas Menino, Mayor, City of Boston  
Susan Pranger, Boston Landmarks Commission  
Rev. Larry Showalter, Second Church in Boston



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Menders, Torrey & Spencer, Inc  
123 North Washington Street  
Boston, MA 02110

Prints for this project were printed on an Epson R1800 printer using Epson Premium glossy stock. According to Wilhelm Imaging Research, this combination of printer and paper produces prints that are rated to last at least 300 years when stored in an album. Conditions that may alter the estimated time include high temperature and humidity of storage area.

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