

United States Department of the Interior  
National Park Service

For NPS use only

National Register of Historic Places  
Inventory—Nomination Form

received NOV 13 1987  
date entered

See instructions in *How to Complete National Register Forms*  
Type all entries—complete applicable sections

1. Name

historic N.A.

and or common Downtown Stamford Ecclesiastical Complexes (Thematic Resource)

2. Location

street & number See continuation sheet. N.A. not for publication

city, town Stamford N.A. vicinity of

state Connecticut code 09 county Fairfield code 001

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input checked="" type="checkbox"/> educational
<input type="checkbox"/> site	<b>Public Acquisition</b>	<b>Accessible</b>	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
<input checked="" type="checkbox"/> thematic	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
	N.A.	<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input checked="" type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name Multiple Owners. See continuation sheet.

street & number

city, town vicinity of state

5. Location of Legal Description

courthouse, registry of deeds, etc. Tax Assessor's Office, Government Center

street & number 388 Washington Boulevard

city, town Stamford state Connecticut

6. Representation in Existing Surveys

title State Register of Historic Places has this property been determined eligible?  yes  no

date 1987  federal  state  county  local

depository for survey records Connecticut Historical Commission, 59 South Prospect Street

city, town Hartford state Connecticut

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<u>Addresses of Properties and Property Owners*</u>	<u>Map/Lot/Block #s</u>
✓ St. John's Roman Catholic Church & Rectory 279 Atlantic Street	105:195-15
✓ St. Basil's Preparatory School Ukranian Catholic Seminary 161 Glenbrook Road	184:194-23&24 184:195-15
St. Mary's Roman Catholic Church 540-566 Elm Street	182:110-B
Unitarian-Universalist Church Unitarian-Universalist Society 20 Forest Street	146:204-1
✓ Zion Lutheran Church 132 Glenbrook Road	184:197-A
✓ St. John's Protestant Espiscopal Church 628 East Main Street	146:178-2
✓ Church of the Holy Name of Jesus 325 Washington Boulevard	63:22-21 63:21-21 63:25-16
✓ St. Luke's Protestant Espiscopal Church 714 South Pacific Street	103:88-48
✓ St. Benedict's Church St. Benedict's Church Corp. St. Benedict's Circle & Soundview Avenue	180:129-2
✓ First Congregational Church United Church of Christ Walton Place and Prospect Street	146:222-13
✓ St. Andrew's Protestant Espiscopal Church 1231 Washington Street	107:238-A

All addresses are Stamford, Connecticut. Where name of owner differs from the name of the property, it is given below, followed by the address.

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Representation in Existing Surveys

The Architectural and Historical Survey of Stamford, Connecticut, 1977-1979,  
Renee Kahn Associates.

Depository for Survey Records: Connecticut Historical Commission  
59 South Prospect Street  
Hartford, Connecticut

National Register of Historic Places

St. Andrew's Protestant Episcopal Church, 12/6/83 (Inventory # 24,25,26).

Determined eligible for listing by the National Park Service

St. John's Protestant Episcopal Church, 7/28/78.

# 7. Description

<b>Condition</b>		<b>Check one</b>	<b>Check one</b>	
X excellent	___ deteriorated	___ unaltered	___ original site	
X good	___ ruins	X altered	X moved	date Inventory #6; 1928
___ fair	___ unexposed			

## Describe the present and original (if known) physical appearance

This thematic group of 11 ecclesiastical complexes contains 26 buildings. Twenty-five are contributing resources: ten churches, and their associated rectories, parish halls, or educational buildings, and one religious educational complex composed of three buildings. The only non-contributor is a free-standing, modern masonry social hall built in 1960 (Inventory #20). All of the nominated complexes were constructed between 1850 and 1936 and are located within a one-mile radius in downtown Stamford, an area geographically defined on the east by the border with the Town of Darien and on the west by the Rippowam River and its West Branch. Four of the complexes are located a few blocks to the south of Interstate 95, the Connecticut Turnpike, and the remaining seven to the north.

The nomination includes all the surviving ecclesiastical complexes within the defined boundaries of downtown Stamford. For the purpose of this nomination an ecclesiastical complex is defined as containing two or more interconnected or detached religious institutional buildings. Each contributing building, whether attached or free standing, is significant in its own right. Only three of the churches and one rectory have post-1936 additions (not included in the building count). The additions are compatible in scale and materials and do not compromise the architectural integrity of nominated resources.

Representing the work of several prominent Connecticut, Boston, and New York architects, including William Potter, Richard Michell Upjohn, H. Hudson Holly, James Murphy, Francis L. S. Mayers, H. Edwards Ficken, Gage Inslee, and George Newton, the churches and their associated buildings generally are constructed in the masonry tradition in a variety of styles. Stylistically, all of the churches are revivals of the Gothic or Romanesque. The Gothic tradition predominates, with seven churches and four parish houses or rectories built in this style, ranging from the Gothic Revival and the Victorian Gothic of the nineteenth century to the Late (or Second) Gothic Revival of the twentieth century. The Romanesque influence is present in two churches, one built in 1891, the other in the twentieth century. Neo-Tudor buildings include a church and detached rectory (1930), parts of the same complex, and one educational building (1936). All but one of the churches are built of brick or stone. The exception is an 1891 Romanesque Revival chapel constructed of wood which is heavily influenced by the Shingle style. While most of the churches are enriched by stained glass windows, several are distinguished by exceptional antique glass work from Europe, and one displays a Tiffany window.

A variety of domestic architectural styles can be found in the rest of the associated buildings, with two each in the French Second Empire and Italianate, and one each in the Queen Anne and Shingle. Five of the rectories were designed for this purpose; the others were originally private residences. The Chancery, a unique building of this type originally constructed in the Second Empire style, was drastically redesigned in the Chateausque style in 1902 and derives its significance from this later alteration. The remaining buildings are an eclectic mix, including stables converted to classrooms and a 1929 brick school building.

## Methodology

The buildings in these ecclesiastical complexes were identified during the historical and architectural survey of downtown Stamford in 1977-1979 and were proposed for inclusion in a thematic nomination at that time. A review of the original survey and a new field survey were carried out by the consultant in 1987 to evaluate the present condition of the

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nominated complexes and also to determine if any other buildings met the criteria for inclusion in this nomination. During the field survey any alterations to the existing buildings or their sites were noted and recorded on the attached inventory forms under "Subsequent Field Evaluations." It was determined that ten additional buildings were identified as churches on the USGS maps (revised 1971, 1984). Of these, two were included in this nomination; three are no longer standing; five others did not meet the National Register criteria for individual significance.

Recent alterations (after 1977) to the churches in the complexes generally are limited to reversible surface treatment. For example, cement stucco has been applied to portions of St. Andrew's Protestant Episcopal Church and some of the stonework of St. John's Roman Catholic Church has been painted. With the exception of one church complex, St. John's Protestant Episcopal, the sites have been relatively unchanged over time. The exception, however, is notable. At St. John's, a five-to-twelve-story office complex has been built on the site (Inventory # 11, 12, 13; Photograph #1). Because of the location and scale of the complex, the original orientation of the church has been changed. Its main facade is only partially visible from the street and now faces an internal courtyard (in the process of construction) (Photograph #2). The design of the office building incorporates roof lines which reflect those of the predominately Gothic complex and the color scheme apparently has been deliberately muted to form a background to the historic buildings.

A list of inventoried buildings follows, along with individual inventory forms for each building:

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NATIONAL  
REGISTERINVENTORY OF CONTRIBUTING BUILDINGS \*

Inventory #	Address	Name, Date, Style, Architect	Photograph #
1.	279 Atlantic Street	ST. JOHN'S ROMAN CATHOLIC CHURCH, 1875 Gothic Revival, James Murphy	4
2.	"	ST. JOHN'S RECTORY, 1850 French Second Empire	4
3.	39 Clovelly Road	ST. BASIL'S PREPARATORY SCHOOL GYMNASIUM/ LIBRARY, C, 1860, (former stable)	14
4.	"	ST. BASIL'S CLASSROOM BUILDING, 1936 Neo-Tudor	15
5.	540-566 Elm Street	ST. MARY'S ROMAN CATHOLIC CHURCH, 1928 Late Gothic Revival. Francis L. S. Mayers	9
6.	"	ST. MARY'S RECTORY, c. 1860 Italianate	19
7.	20 Forest Street	UNITARIAN-UNIVERSALIST CHURCH, 1870 Victorian Gothic, Gage Inslee	7
8.	"	UNITARIAN - UNIVERSALIST RECTORY, 1880 Victorian Gothic with Queen Anne elements with a modern stone addition on north and east	7
9.	132 Glenbrook Road	ZION LUTHERAN CHURCH, 1925 Late Gothic Revival with 1955 brick addition to south and west	8
10.	161 Glenbrook Road	ST. BASIL'S: THE CHANCERY, 1861, 1902 Chateausque (See also #3,4 for associated buildings in complex.)	13
11.	628 Main Street	ST. JOHN'S PROTESTANT ESPICOPAL CHURCH, 1892 Late Gothic Revival, William Potter	1, 2
12.	"	ST. JOHN'S PARISH HOUSE, 1869-1872 Victorian Gothic, Richard Michell Upjohn (Attached to # 11)	1, 2
13.	"	ST. JOHN'S RECTORY, 1882 Queen Anne, Richard Michell Upjohn	3

\* Unless otherwise noted, all buildings are contributing.

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14.	714 Pacific Street	ST. LUKE'S CHAPEL, 1891 Romanesque Revival with Shingle influence	18
15.	"	ST. LUKE'S PARISH HOUSE, 1898 Late Gothic Revival, with Shingle influence H. Edward Ficken (attached to #14,16)	18
16.	"	ST. LUKE'S RECTORY, 1898 Shingle with Elizabethan influence	18
17.	4 Pulaski Street	CHURCH OF THE HOLY NAME OF JESUS RECTORY Italianate Villa, 1852 (Former home of Duncan Phyfe)	20
18.	1 St. Benedict's Circle	ST. BENEDICT'S CHURCH, 1930 Neo-Tudor	16
19.	"	ST. BENEDICT'S RECTORY, 1930 Neo-Tudor	17
20.	"	ST. BENEDICT'S SOCIAL HALL, 1960 Modern	
21.	- Walton Place	FIRST CONGREGATIONAL UNITED CHURCH OF CHRIST 1912, Late Gothic Revival, George Newton 1961 brick & stone addition to north.	6
22.	305 Washington Street	CHURCH OF THE HOLY NAME OF JESUS, 1925 Neo-Romanesque	5
23.	"	CHURCH OF THE HOLY NAME SCHOOL, 1929 Vernacular with Romanesque main entrance	5
24.	1231 Washington Blvd.	ST. ANDREW'S PROTESTANT ESPISCOPAL CHURCH, 1861 Gothic Revival, Browne & Rogers, H. Hudson Holly 1881-1888; bell tower 1930	10
25.	"	ST. ANDREW'S PARISH HOUSE, 1881 Victorian Gothic with Queen Anne elements, H. Hudson Holly; 1965 addition to north	11
26.	"	ST. ANDREW'S RECTORY, 1873 Victorian Gothic, H. Hudson Holly	12

## 8. Significance

Period	Areas of Significance—Check and justify below					
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion		
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science		
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture		
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" type="checkbox"/> social/		
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian		
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater		
<input checked="" type="checkbox"/> 1900-1936	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation		
		<input type="checkbox"/> invention		<input type="checkbox"/> other (specify)		

**Specific dates** 1852 - 1936

**Builder/Architect** See #7.

### Statement of Significance (in one paragraph)

A historically and architecturally significant component of the urban scene of the late nineteenth and early twentieth centuries, the ecclesiastical complexes in downtown Stamford represent a wide spectrum of religious and ethnic diversity. As such they were an integral part of the broad pattern of urbanization and immigration of the period. (Criterion A). These complexes contain the best-preserved building types in Stamford and constitute a highly significant body of religious institutional architecture. Their architectural significance derives from the exceptional quality of their design, materials, and craftsmanship, in the best tradition of the urban ecclesiastical architecture of the late nineteenth and early twentieth centuries (Criterion C). Eight major architects of state and national renown have been identified as the designers of the churches in these complexes in the Gothic Revival, Victorian Gothic, Late Gothic Revival, Romanesque, and Neo-Tudor styles, along with several of the equally well-preserved associated rectories and parish halls.

### Historical Significance

Religious institutions made a major contribution to American urban architecture in the nineteenth century. Such was the case in Stamford. In 1830 the Borough of Stamford was created, the downtown of today, and had a population of 633. Only four churches were standing in the borough, predominantly wood-frame buildings of the Roman or Greek classical style, built by major Protestant sects. By the end of the century at least five more churches dominated Stamford's skyline and by 1930, an additional five spires rose above the city. Today even the largest of Stamford's historic church complexes is overshadowed by the mass and scale of new construction, much of which has taken place in the last ten years. With few exceptions, however, the religious institutions have resisted development pressures and remain as vital reminders of the cultural and ethnic diversity of Stamford's heritage...powerful symbols that add grace and diversity to the modern urban streetscape.

Five religious groups are represented: Roman Catholic, Protestant Episcopal, Unitarian-Universalist, Lutheran, and Congregational. The ethnic diversity of Roman Catholicism in Stamford ranges from the first church built by Irish immigrants, St. John's, to the more recent St. Benedict's, the Slovak Catholic Church, and St. Basil's, a Ukrainian Catholic seminary.

The churches' pivotal social and political role in the struggle for cultural identity or assimilation in the New World by the immigrants of the nineteenth and twentieth centuries is recognized by urban historians.<sup>2</sup> In Stamford, as elsewhere, the strength and unity of each immigrant group were embodied in the physical church; often it was a monumental building constructed by the parishioners at great financial sacrifice.<sup>3</sup> A case in point is Stamford's first Roman Catholic parish, established by the Irish immigrants in 1851. The Irish in "Dublin," one of three Irish enclaves in the city, established a school by 1851, and their church by 1860. With their ever-increasing numbers a new church was



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needed by 1875, the present St. John's on Atlantic Street (Inventory #1; Photograph #4). The first services were held in the basement of the partially completed building. It was not until 1886, however, that the building itself was finished; the steeple had to wait until 1928.

A similar sense of solidarity and cultural identity was achieved by the twentieth-century ethnic groups in Stamford, the Italians, Slovaks, and Ukrainians. At first they worshipped in churches established by earlier immigrants, but as soon as possible they established their own churches recreating in new urban neighborhoods the Old World seasonal church calendar with the feast and festival days of villages left behind. The experience of the parish of the Holy Name of Jesus is typical. Polish immigrants began arriving in Stamford shortly after the turn of the century. They founded a parish in the South End in 1906, the year they purchased an existing house at the corner of Washington and Pulaski streets for a rectory, a building once owned by Duncan Phyfe (1852-54; Inventory #17; Photograph #20). The church was built in 1925, followed by a large school in 1929 (Inventory #22, 23; Photograph #5). Although the South End has become more integrated in recent years, this church complex with its most recent addition, a 1956 convent, is still the religious<sup>4</sup> and institutional center for one of Stamford's few remaining ethnic neighborhoods.

The proud history of the old urban elite in Stamford is also embodied in the churches. St. John's Protestant Episcopal Church is the last of a series of churches built on or near this site by the Anglican community established in Stamford in the eighteenth century (Inventory #11, 12, 13; Photographs #1, 2, 3). It is a large complex with a church, a parish house, and a detached rectory. The present church replaced an earlier 1843 church which burned in 1891. When St. John's was rebuilt in 1892, the Lloyd Memorial Library was established in the Parish House, the first public library in Stamford. While the location was unusual, the building of public libraries was a fairly common philanthropic tradition among the late nineteenth-century elite. It is interesting to note that both of St. John's nineteenth-century churches as well as the Parish House were built in the Gothic tradition.

Four other church complexes reflect the increasingly schismatic nature of the Protestant religion in the nineteenth century, as well as the new alignments of the twentieth century. The enduring strength of Congregationalism, the established religion of the first settlers, is embodied in their most recent building at the had of Latham Park, today the First Congregational United Church of Christ (Inventory #21; Photograph #6). The bell in the traceried stone tower came from the original 1735 church in Stamford. The 1870 Universalist Church nearby on Forest Street, to the west of the park, is now the Unitarian-Universalist (Inventory #8; Photograph #7). The most recently constructed, the Zion Lutheran Church on Glenbrook Road, represents the only Protestant sect founded by nineteenth-century European immigrants. It is the second church built by the German Lutherans in Stamford; the first was built in 1897 (Inventory #9; Photograph #8).

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Stamford, ConnecticutSection number 8 Page 3Architectural Significance

The dominant medievalism of ecclesiastical architecture in the second half of the nineteenth century was first and most fully expressed in the revival of the Gothic style. Considered the embodiment of "true Christian feeling," the Gothic Revival was almost exclusively favored for ecclesiastical design in urban centers such as Stamford, and eventually translated into domestic architecture. The universal appeal of the Gothic tradition is demonstrated by the fact that regardless of national origin or religious persuasion, most of the churches and religious halls built in the period favored this style of inspirational architecture. In the hands of master architects this stylistic tradition became a liberation rather than a limitation. In Stamford, they explored the full range of the style well into the twentieth century, before turning to revivals of the Romanesque or Tudor styles, producing a body of ecclesiastical architecture of great diversity.

Each church in Stamford is an individual statement, richly detailed, and distinguished by the creative use of materials and often exceptional leaded and stained glass. Their massing, scale, and siting range from the more conventional cathedral-like churches in the Continental tradition to the modest "English country" churches of the Gothic Revival. Two of the more imposing buildings, the Roman Catholic St. John's, designed by James Murphy, and Francis L. S. Mayers' St. Mary's, dominate their neighborhoods (Inventory #1, 5; Photographs #4, 9). By contrast, the complexes of Unitarian-Universalist's and St. Andrew's have a rural, almost isolated appearance, despite their urban setting. In the Universalist Church, originally designed for a then more rural site, Gage Inslee created an unusual massing of forms, particularly in his off-center placement of the tower (Inventory #7; Photograph #7). St. Andrew's Church, with its attached parish hall and free-standing rectory, is primarily the work of H. Hudson Holly (Inventory #24, 25, 26; Photographs #10, 12). Although the original sanctuary was designed by Browne and Rogers in 1860, Holly was responsible for the design of the attached parish house in 1880, a larger chancel in 1881, and the south chapel in 1888, in addition to the Victorian Gothic rectory built in 1873 to the south of the church. This urban oasis is set well back from the street, evoking the feeling of an English churchyard with mature trees and ancient burial ground to the rear of the site (Photograph #11).

Collaboration between two architects was more important in another complex over a period of years. The buildings at St. John's Protestant Episcopal Church (Inventory #11, 12, 13) have been identified as the work of Richard Michell Upjohn and William Potter. Upjohn, the architect of the State Capitol Building in Hartford, designed the Parish Hall as a low, brooding massive pile crowned by complex rooflines in the Victorian Gothic tradition. At the time it was constructed, the building anchored the soaring spire of an earlier Gothic church on the site. The Upjohn rectory is a tour de force of stone and wood created ten years later in the Queen Anne style, enriched by a variety of surface treatments. The present church, designed by Potter a decade later, is so well integrated with the attached earlier parish hall that together they appear as one extended building. His design deliberately appears to eliminate any vertical thrust with its broader angles and incomplete tower. It is most unfortunate that the significance of

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this centrally located complex has been somewhat diminished by the impact of modern construction on its site.

By contrast, one of the most eclectic of the complexes is found at St. Luke's (Inventory #14, 15, 16; Photograph #18), where a range of style, material, and scale is melded together on a restricted site. The stone and half-timbered Parish House, designed by H. Edward Ficken in 1898, dominates the corner site and almost overwhelms the 1891 wooden Romanesque Revival-style chapel to the north. The Rectory attached to the east end of the Parish House is a very vertical interpretation of an English Gothic house, nominally in the Shingle style, but quite Elizabethan in feeling. It may also be the work of Ficken, as it also dates from 1898.

The wider range of style of the rectories in these complexes is not surprising, given that some were originally private houses built in a period of considerable domestic architectural diversity, while others were designed as an integral part of a complex. Although all these houses are distinguished in their own right, an enhancement to any residential neighborhood, they attain a greater significance as part of a religious complex. Rather than being overshadowed by the massiveness of the neighboring churches and parish halls, they transcend their residential scale and function, in some cases achieving an almost monumental quality, an exceptional feat of architectural legerdemain performed most notably by Upjohn and Holly. (See Inventory #13, 26; Photographs #3, 12.) One of the most significant of the originally private residences is now the Chancery, an imposing granite mansion built in the Second Empire style and remodelled in the early twentieth century in a remarkable fashion to a French chateau, with multiple wings and a tall facade tower (Inventory #10; Photograph #13). The other two buildings in this religious educational complex are unique adaptations of stables, one in stone, the other Neo-Tudor in style with half timbering (Inventory #3, 4; Photographs #14, 15).

### Notes:

1. Throughout the text and inventory listing of the nomination, standard stylistic terms are used. See Marcus Whiffen, American Architecture Since 1780: A Guide to the Styles (Cambridge, Massachusetts, M.I.T. Press, 1979). Where the stylistic terms used on the original survey forms (herein attached) vary from the cited standard usage, the change has been noted on the form by the author of the nomination.
2. Several historians have addressed this issue in some detail. See Oscar Handlin, The Uprooted (Boston: Little, Brown and Company, 1973), 2nd ed., pp. 105-128. Also see Stephan Ternstrom, Poverty and Progress (New York: Atheneum, 1975), pp. 172-178.
3. Handlin, pp. 112 ff.

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4. The parish history was provided by Stella Babula, the church secretary, a third generation Polish-American. Her grandmother came to Stamford in 1904. Personal communication April 21, 1987.
5. St. John's was the mother church for all the Protestant Episcopal churches in Stamford, Greenwich, Darien, and New Canaan, including the "mission" parishes of St. Andrew's and St. Luke's in this nomination.
6. Although John Ruskin's influence on the Gothic Revival, particularly in America, is generally acknowledged, it was A. W. Pugin who espoused the view that "the pointed architecture" revival must be a part of a truly universal religious revival, hence the emphasis on "true Christian feeling." See Raymond Williams, Culture and Society: 1780-1950 (New York: Harper & Row, 1966), pp. 130-133.

# 9. Major Bibliographical References

See inventory forms and continuation sheet.

# 10. Geographical Data

Acreeage of nominated property Each ecclesiastical complex contains less than one acre.

Quadrangle name Stamford

Quadrangle scale 1:24,000

UTM References See inventory forms.

A	<input type="text"/>	<input type="text"/>	<input type="text"/>
	Zone	Easting	Northing

B	<input type="text"/>	<input type="text"/>	<input type="text"/>
	Zone	Easting	Northing

C	<input type="text"/>	<input type="text"/>	<input type="text"/>
---	----------------------	----------------------	----------------------

D	<input type="text"/>	<input type="text"/>	<input type="text"/>
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E	<input type="text"/>	<input type="text"/>	<input type="text"/>
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F	<input type="text"/>	<input type="text"/>	<input type="text"/>
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G	<input type="text"/>	<input type="text"/>	<input type="text"/>
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H	<input type="text"/>	<input type="text"/>	<input type="text"/>
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## Verbal boundary description and justification

See continuation sheet.

List all states and counties for properties overlapping state or county boundaries N.A.

state	code	county	code
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state	code	county	code
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# 11. Form Prepared By

name/title Jan Cunningham, National Register Consultant, National Register Coordinator edited by John Herzan,

organization Cunningham Associates Ltd. date 4/15/87

street & number 98 Washington Street telephone (203) 347 4072

city or town Middletown state Connecticut

# 12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national  state  local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature 

title Director, Connecticut Historical Commission date November 4, 1987

For NPS use only

I hereby certify that this property is included in the National Register

See Continuation sheet for listing date \_\_\_\_\_  
Keeper of the National Register

Attest: \_\_\_\_\_ date \_\_\_\_\_

Chief of Registration

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Major Bibliographical References (See also individual inventory forms.)

Handlin, Oscar. The Uprooted. Boston: Little Brown & Co. 1973.

Thernstrom, Stephan. Poverty and Progress: Social Mobility in a Nineteenth Century City. New York: Atheneum, 1975.

Whiffen, Marcus. American Architecture Since 1780: A Guide to the Styles. Cambridge, Massachusetts: M.I.T. Press, 1979.

Williams, Raymond. Culture and Society: 1780-1950. New York: Harper & Row, 1966.

Verbal Boundary Description and Justification

The thematic nomination includes 11 ecclesiastical complexes in downtown Stamford that meet the criteria of the National Register and the criteria for selection as defined in Item 7:1, paragraph 2. Specifically included are the properties identified on the Tax Assessor's Maps of Stamford by Map, Lot, and Block numbers as follows: 105:195-15; 184:194-23,24; 184:195-15; 182:100-B; 146:204-1; 184:197-A; 146:178-2; 63:22-21; 63:21-21; 63: 25-16; 103:88-48; 180:129-2; 146:122-13; and 107:238-A. These map, lot, and block numbers are cross referenced to the addresses of the properties on Continuation Sheet 2,4:1. All buildings located on the above referenced lots are listed on the inventory of buildings 7:3,4.

11/13/87

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National Park Service

National Register of Historic Places  
Continuation Sheet

Section number \_\_\_\_\_ Page \_\_\_\_\_

Multiple Resource Area  
Thematic Group

Name Downtown Stamford Ecclesiastical Complexes TR  
State Fairfield County, CT

Nomination/Type of Review

Date/Signature

Cover

Keeper Amy Schlazel 12/24/87

1. Church of the Holy Name

Keeper Amy Schlazel 12/24/87

Attest Beth L. Savage 12/24/87  
~~Deferred Eligible~~

2. First Congregational Church

Keeper Patrick Andrus 4/4/88

Attest Beth L. Savage 4-4-88  
~~Deferred Eligible~~

3. St. Basil's Preparatory School and  
Bishop's Residence

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~~DOE/OWNER OBJECTION~~

4. St. Benedict's Church

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5. St. John's Protestant Episcopal  
Church

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6. St. John's Roman Catholic Church

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~~DOE/OWNER OBJECTION~~

7. St. Luke's Chapel

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8. St. Mary's Church

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9. Unitarian-Universalist Church

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10. Zion Lutheran Church

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Attest Beth L. Savage 12/24/87