

56 Magazine Street, Cambridge, Massachusetts Final Landmark Designation Report

Prepared by Sarah Burks, Preservation Planner
Cambridge Historical Commission
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Fig. 1 Grace Vision United Methodist Church. 56 Magazine Street. CHC photo, 2012

Executive Summary

The church at 56 Magazine Street in Cambridge was dedicated on June 18, 1887 by the Grace Methodist Episcopal Church, a congregation that was founded in 1871 as the Cottage Street Methodist Episcopal Church. The property has most recently been used by the Pentecostal Tabernacle, another local Cambridge church congregation.

Landmark designation is recommended, by vote of the Historical Commission on July 11, 2013, because of the significant associations of the church property with the broad architectural history of the City as an exuberant ecclesiastical example of the Queen Anne style with Gothic details; for the church's associations with the broad cultural and social history of the city based on its history of inclusiveness, community engagement, and leadership through its pastors and church officers; for its association with a nationally significant figure, the Rev. Martin Luther King, Jr. who visited the church and its clergy in 1960; and because of the architectural significance of the church property in terms of its relationship to a famous architect, Frank Eugene Kidder, who practiced in Cambridge in the 1880s before relocating to Colorado and who was an elected Fellow of the American Institute of Architects.

I. Location and Economic Status

A. Address, Parcel Number and Zoning

The property with the commonly-used address of 56 Magazine Street, is located at the corner of Magazine and Perry streets in Cambridgeport. It is situated on a single parcel, Lot #30 of Cambridge Assessor's Map #103. The lot measures 7,750 square feet. As a religious property used as a house of worship, the lot is not taxed.

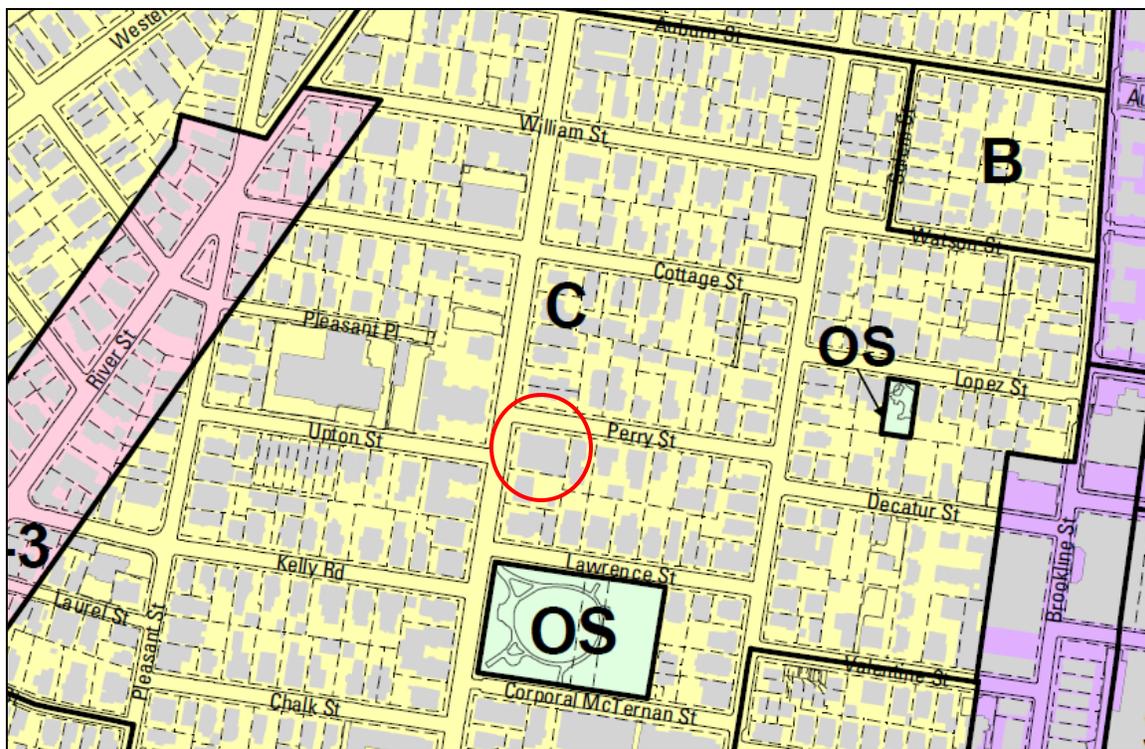


Fig. 2 Cambridge Zoning Map, May 16, 2013. Church parcel located in a Residence C district.

The current assessed value for the building is \$1,147,800 and for the land, \$596,800. The total assessed value of the property is \$1,744,600. The parcel is located in a Residence C zoning district, which allows a 35' height limit, a 0.6 FAR, and requires 1,800 square feet per dwelling unit, meaning that four residential units could be constructed on the parcel as-of-right per zoning.

The existing building is substantially larger than would be allowed for new construction under current zoning. The highest and best use, if not for religious purposes, is probably residential conversion.

B. Ownership and Occupancy

The property is currently owned by the Grace Vision United Methodist Church, a congregation of the New England Conference of the United Methodist Church denomination. The Grace Vision congregation relocated in 2012 to the former St. John's United Methodist Church building on Mount Auburn Street in Watertown. The St. John's

congregation merged with the Belmont United Methodist Church. The Pentecostal Tabernacle, a member of the United Pentecostal Council of the Assemblies of God denomination, began meeting at 56 Magazine Street in February 2013 and is planning to purchase the building. It will be the second location for the Pentecostal Tabernacle which also owns a church building at 77 Columbia Street, Cambridge.

A purchase and sale agreement was signed between Grace Vision United Methodist Church and Pentecostal Tabernacle and the sale is expected to close in early August.

C. Area Description

The church building is located on Magazine Street, an important arterial road in Cambridgeport connecting Central Square to the Charles River. Once colloquially called “church street,” Magazine Street is home to many religious institutions and stately residential properties. The church is a contributing building in the Upper Magazine Street National Register District, which was listed in 1982. The building is sited at the corner of Perry Street, a one-block long residential street named for Commodore Oliver Hazard Perry, a naval commander in the War of 1812.

D. Planning Issues

The immediate issue confronting the property is the condition of the building itself. Costly repairs to stabilize the corner tower and stained glass windows, as well as roof and cornice repairs, were not within the means of the small Grace Methodist Episcopal Church congregation. After merging in 2008 with the Vision United Methodist Church, a Korean-American congregation, the church received an Institutional Preservation Grant to repair flashing around the tower at the roof level and replace a lower level roof. Electrical upgrades and wiring were also performed in 2009. The frame of the stained glass windows along Perry Street is in ruinous condition, but the church did not apply for a second Preservation Grant to address the situation. Other exterior repairs were also deferred and momentum began to shift toward relocating the church and selling the property.

In August 2012 when the landmark designation study was initiated, the property was attracting proposals from many developers interested in converting the building to residential use. Advocacy from Cambridgeport neighbors and the organization of the 56 Magazine Street Preservation Trust, which opposed a residential conversion, helped to discourage developers from purchasing the property. At about this same time, the Pentecostal Tabernacle came forward with its interest in acquiring the building for its growing congregation.

Pending successful closure of the property transfer between the two churches, the Pentecostal Tabernacle is making plans to apply to the Historical Commission for an Institutional Preservation Grant to help with the costs of exterior stabilization repairs. The staff of the Historical Commission has been consulted about the grant application process and is available to review project proposals at any time.

E. Location Map

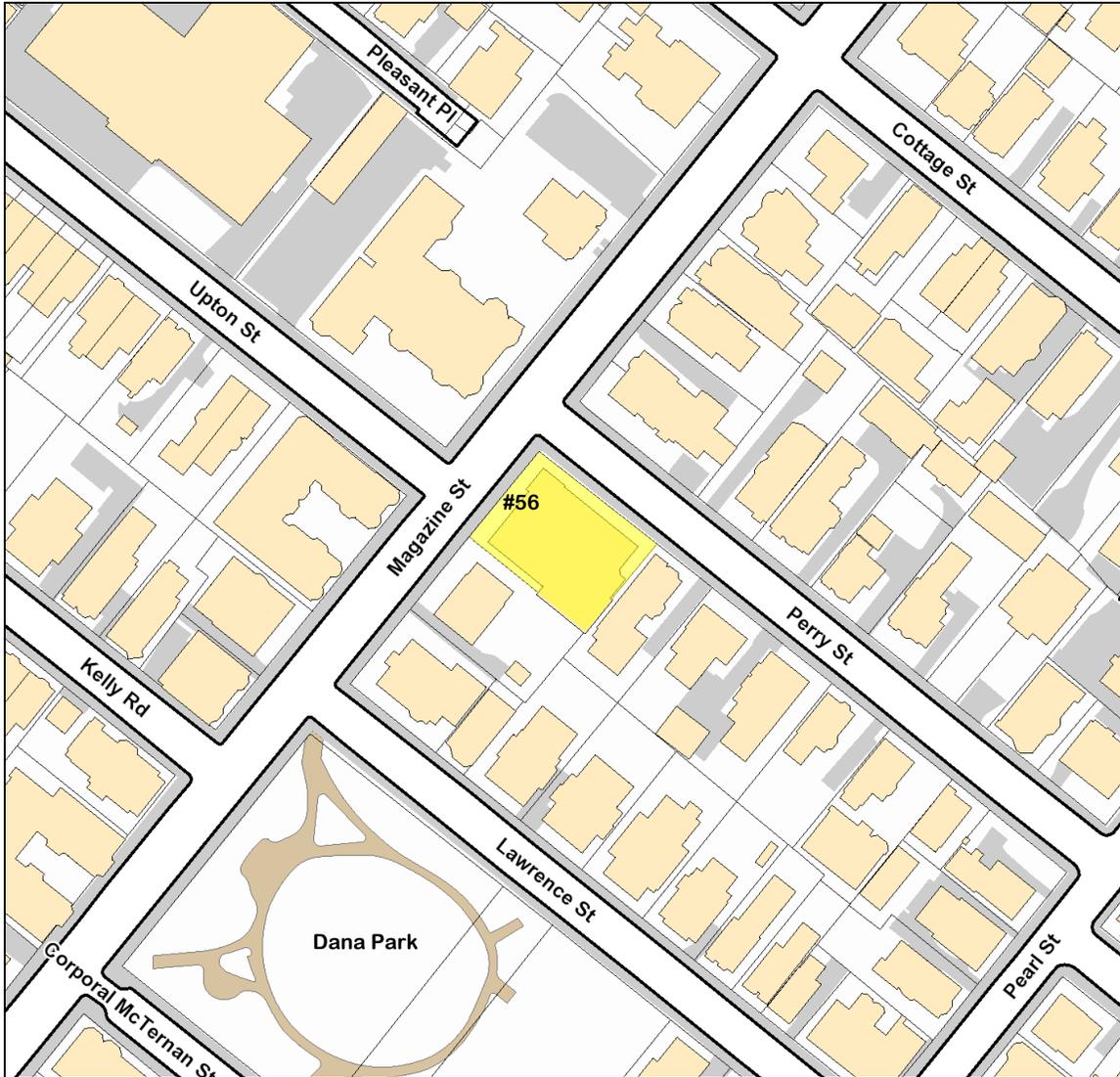


Fig. 3. 56 Magazine St., Cambridge, Mass. Map 103/Lot 30, Cambridge GIS, 2013

II. Description

A. Type and Use

The building at 56 Magazine Street was constructed as a house of worship in 1886-1887 and has been used in that capacity since that time.

B. Physical Description

The church building is an exuberant example of the Queen Anne style with decorative multi-story gables, Gothic pointed arches and windows, and a soaring 117 foot corner tower and belfry marking its prominent corner location. The main body of the church is 77 feet long and 58 feet wide. It is rectangular in plan, except for the corner tower and a 4' x 15' center bay on the rear wall behind the pipe organ. A one story kitchen addition is located at the southeast corner of the building. The church was designed with a ground floor vestry and second floor sanctuary accessed by three stairways, two at the back and one at the front left of the sanctuary. A small third floor balcony is located at the back. The basement level was finished in the 1940s for classrooms.

On the exterior, the first story is covered with clapboards, and the upper stories are clad with shingles in several shapes and patterns. At the second floor level, the shingles flare out over the first floor walls and are supported by curved brackets, creating hoods over the doors and banks of first floor windows. As in Queen Anne houses, the different surface textures flow subtly into each other. The wall surfaces are punctuated by a variety of asymmetrically placed windows, mostly glazed with stained glass. Large pointed arch memorial stained glass rose windows dominate the gables on both facades.

The church's main entrance is under a stone arch in the base of the tower facing Magazine Street. A second pair of entry doors flanks the Magazine Street façade, and a third door is located on Perry Street. Another door accesses the kitchen from the rear porch.

The base of the tower is laid in Brighton puddingstone which provides a solid visual anchor for the corner and matches the foundation. Above the base, the tower is of frame construction and is clad with patterned wood shingles and an asphalt shingle roof (originally was slate).

Inside, the auditorium was originally finished with varnished wood trusses and beams, which have since been painted. The hemispherical ceiling of the chancel was decoratively painted blue with gilt stars to resemble a starry sky. The stained glass windows, which feature a mixture of figurative, floral and geometric designs, are exceptionally beautiful but many need major intervention to prevent collapse.

C. Contemporary Photographs



Fig. 4 Grace Vision United Methodist Church. Magazine Street elevation. CHC photo, 2012



Fig. 5 Perry Street elevation, 2nd floor, showing deteriorated wood framing of stained glass window. CHC photo, 2012.

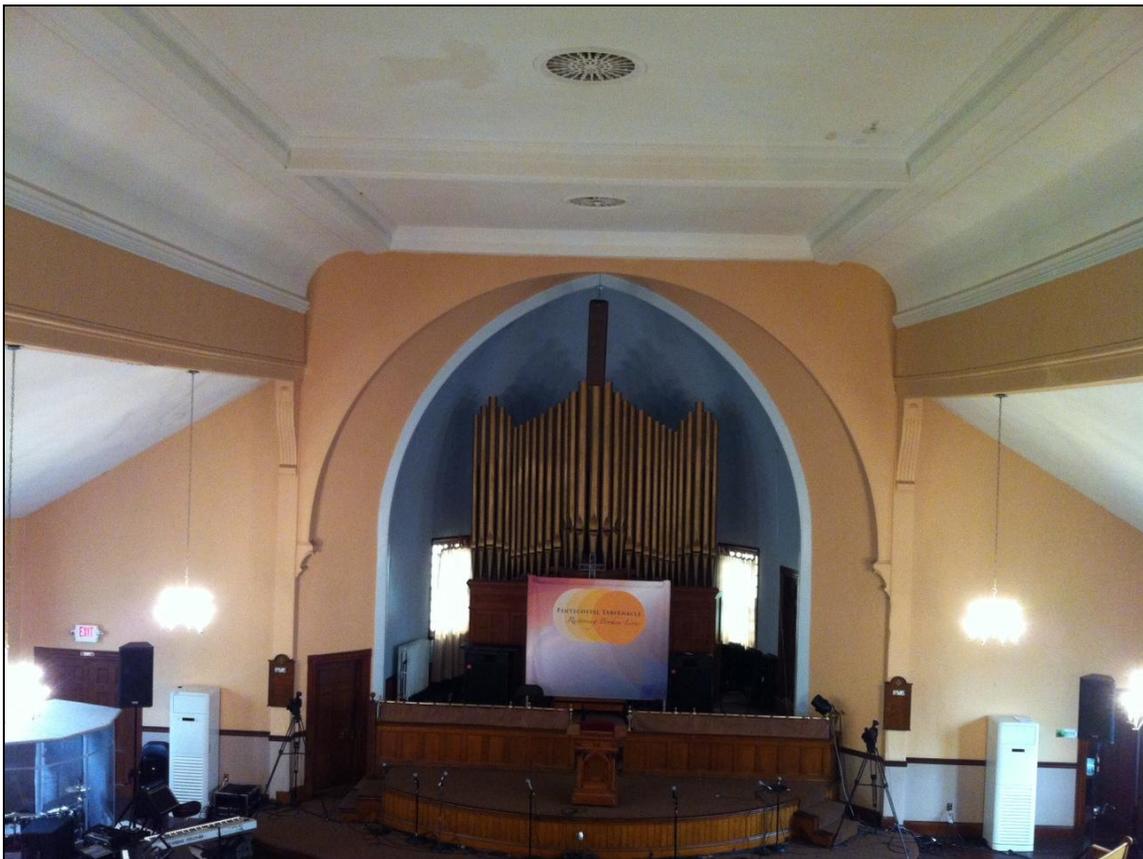


Fig. 6 Sanctuary looking from balcony toward the chancel with hemispherical ceiling and pipe organ. CHC photo, 2013.



Fig. 7 Sanctuary looking from chancel toward Magazine St. and balcony. CHC photo, 2013.

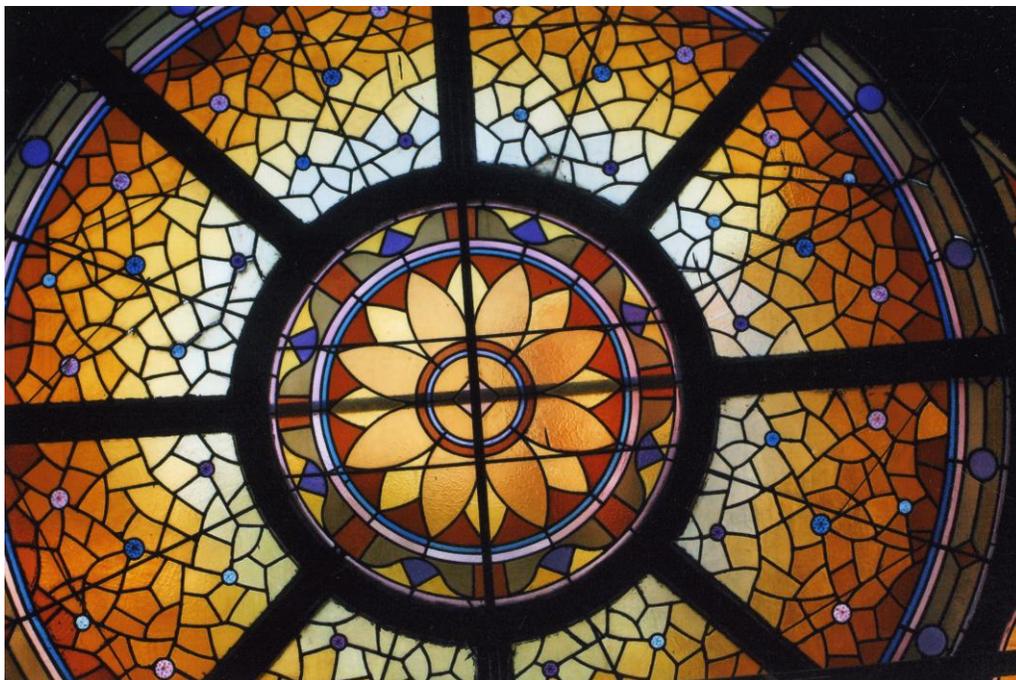


Fig. 8 Rose window on Magazine St. wall, 2009. Phyllis Bretholtz photo. Courtesy of Xonnabel Clark.



Fig. 9 Haley Memorial window on Magazine St. wall, 2009.
Phyllis Bretholtz photo. Courtesy of Xonnabel Clark.

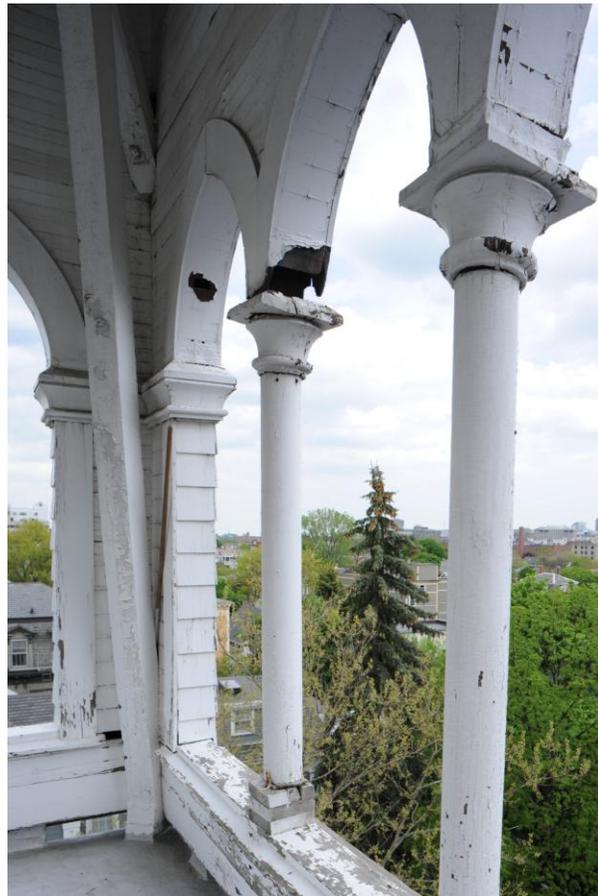


Fig. 10, Interior of belfry, showing wood deterioration. CHC photo, 2009.

C. Historic Photographs

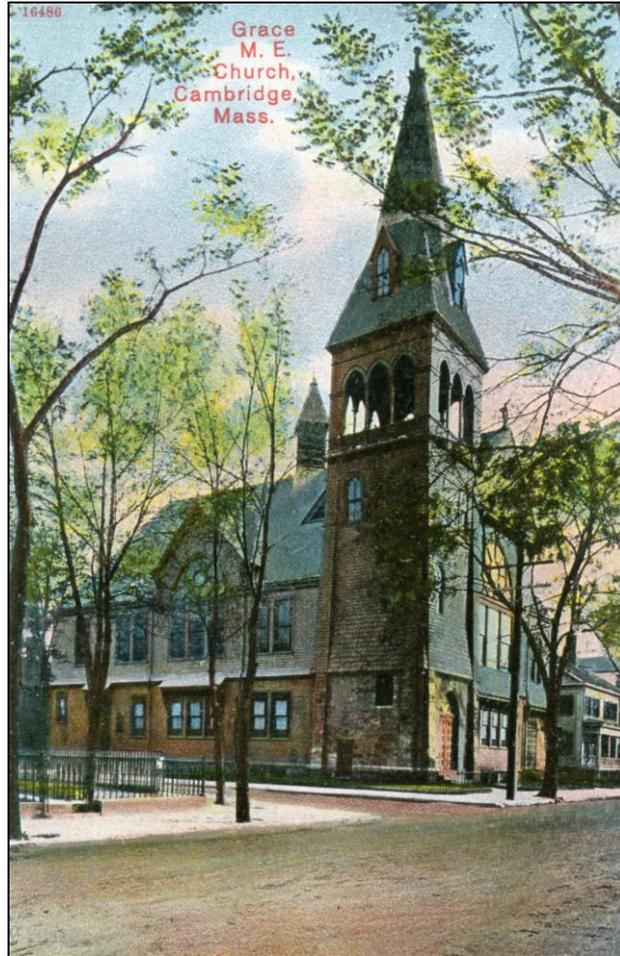


Fig. 11, Postcard of Grace Methodist Episcopal Church, undated. Postcard Collection, CHC.

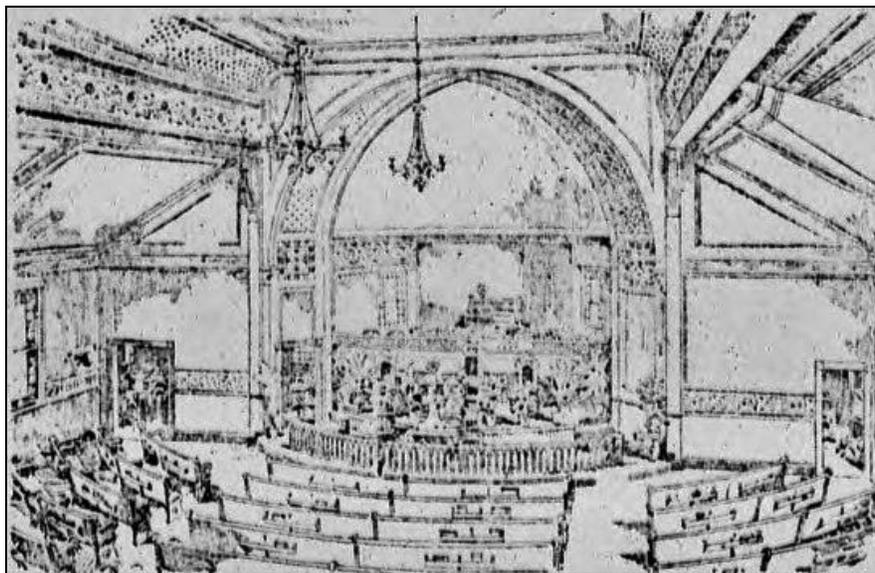


Fig. 12, Sketch of church interior, Cambridge Tribune July 2, 1887.

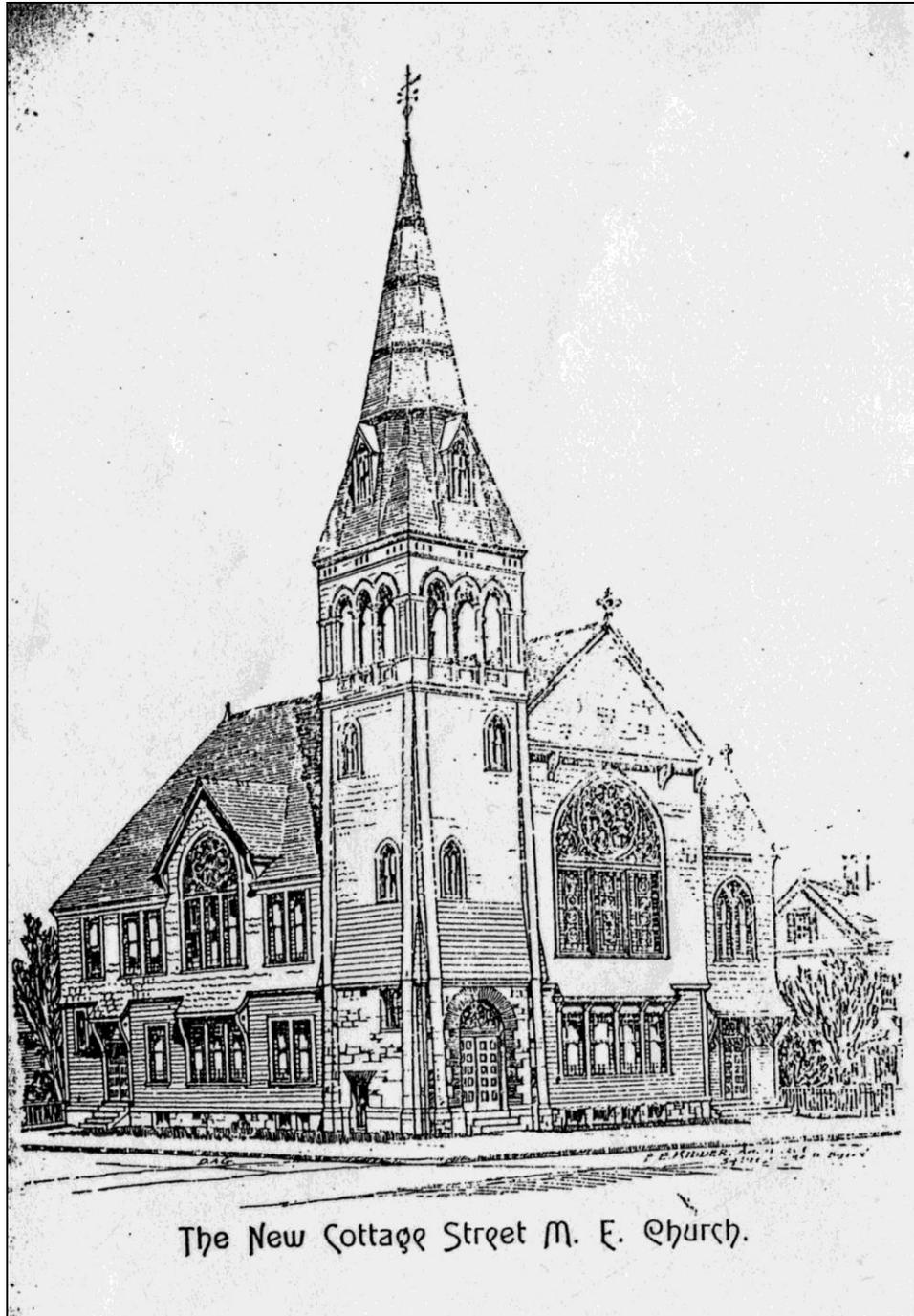


Fig. 13 Rendering of 56 Magazine Street, Cambridge, Mass. *The Cambridge Annual for 1887*, edited by George F. Crook. Original in the New York Public Library.

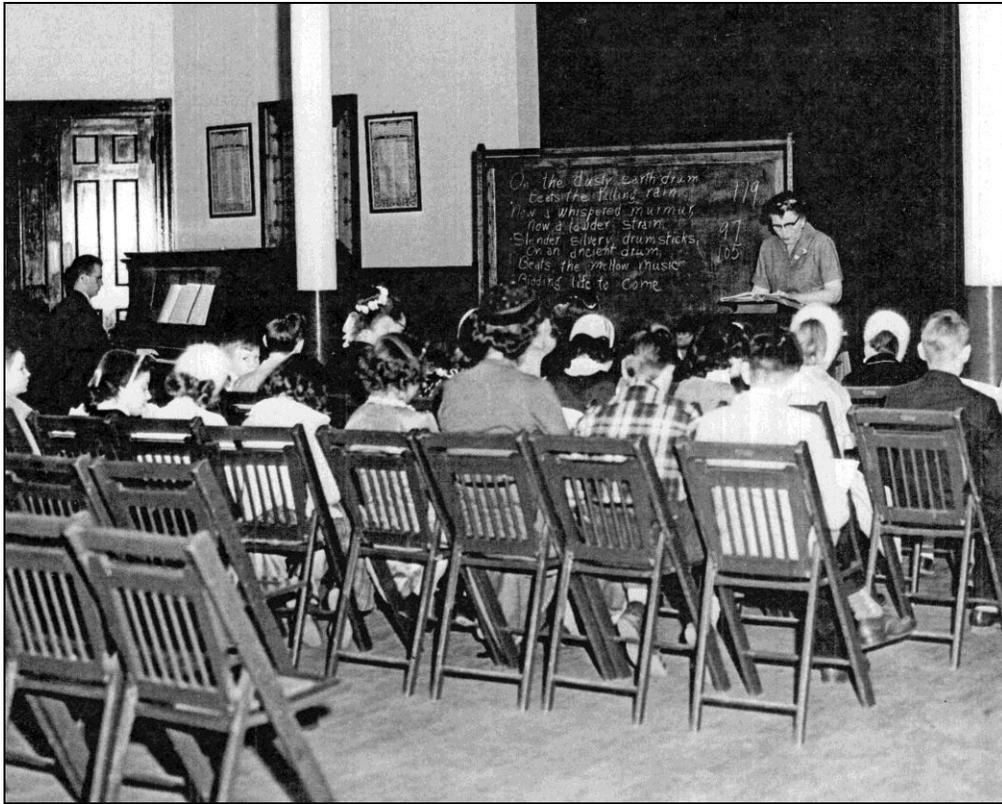


Fig. 14, Sunday School class in 1956. Courtesy of Xonnabel Clark.



Fig. 15, Boy Scout Troop 17 in 1930 in front of the church. Courtesy of Xonnabel Clark.



Fig. 16, 56 Magazine Street survey photo. August 1969. R. Cheek photo. CHC.



Fig. 17 Grace Vision United Methodist Church Congregation, Easter Sunday, 2008.
Courtesy of Xonnabel Clark.

III. History of the Property

A. Historic Development Patterns

1. Deed History

The lot at the southeast corner of Magazine and Perry streets (Assessor's Map 103/Lot 30) was acquired by the Cottage Street Methodist Episcopal Church in 1882 from the heirs of Frederick R. Woodward for \$5,500.00 (Deed Book 1611, Page 121). The lot measured 72.5' along Magazine Street by 100' deep for a total of 7,250 square feet. A narrow strip (5' x 100') for an additional 500 square was purchased in 1887 from the abutter to the south, Leroy S. Burditt (Deed Book 1781, Page 350).

2. Development History of Parcel and Surroundings

Before constructing the present church at 56 Magazine Street, the congregation had worshiped one block to the north in a small wooden chapel built in 1872 at 16-18 Cottage Street and was known as the Cottage Street Methodist Episcopal Church. A double house of 1845 with the address of 58-60 Magazine Street was located at the center of the Woodward and Pinkham-Burditt lots, with a party wall running down the center of the house on the lot line. The north half of the double house was used as a parsonage between 1882 and 1886 while the church members were raising money and making preparations for the construction of their new building. The house was moved or demolished prior to the start of construction on in the fall of 1886. The church was completed in eight months and dedicated on June 18, 1887.

B. Historic Maps

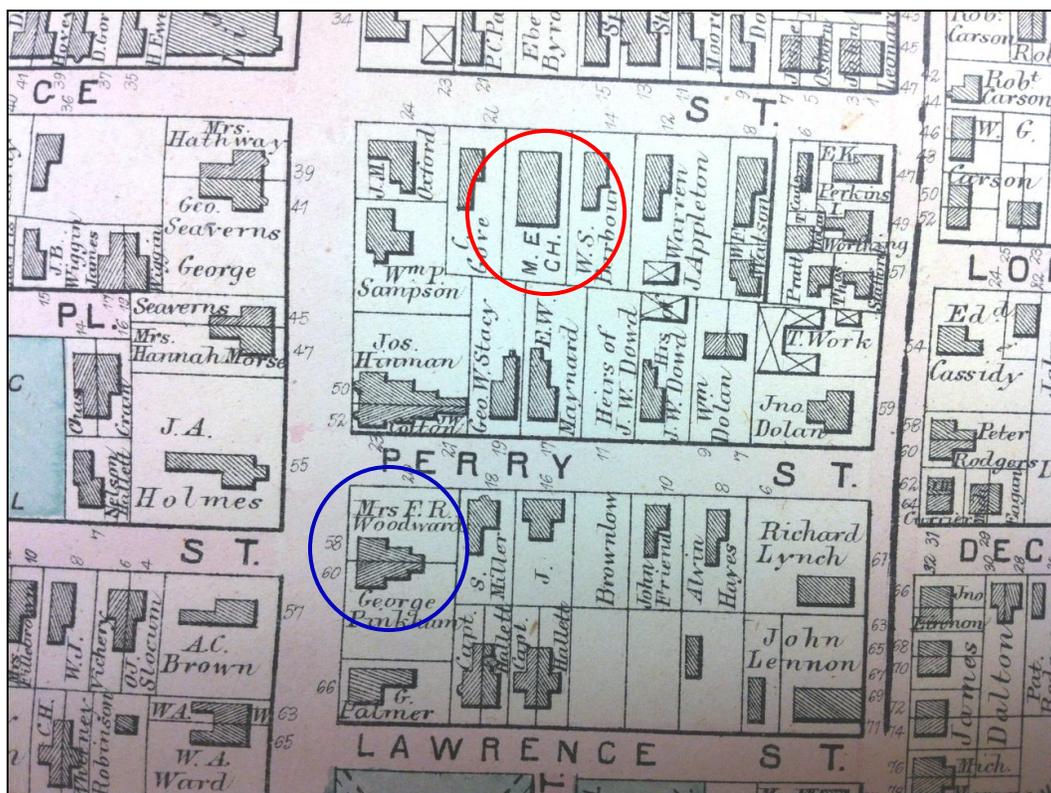


Fig. 18, 1873 Hopkins Atlas of Cambridge showing the Cottage Street Methodist Episcopal Church circled in red and the double house at 58-60 Magazine Street circled in blue.

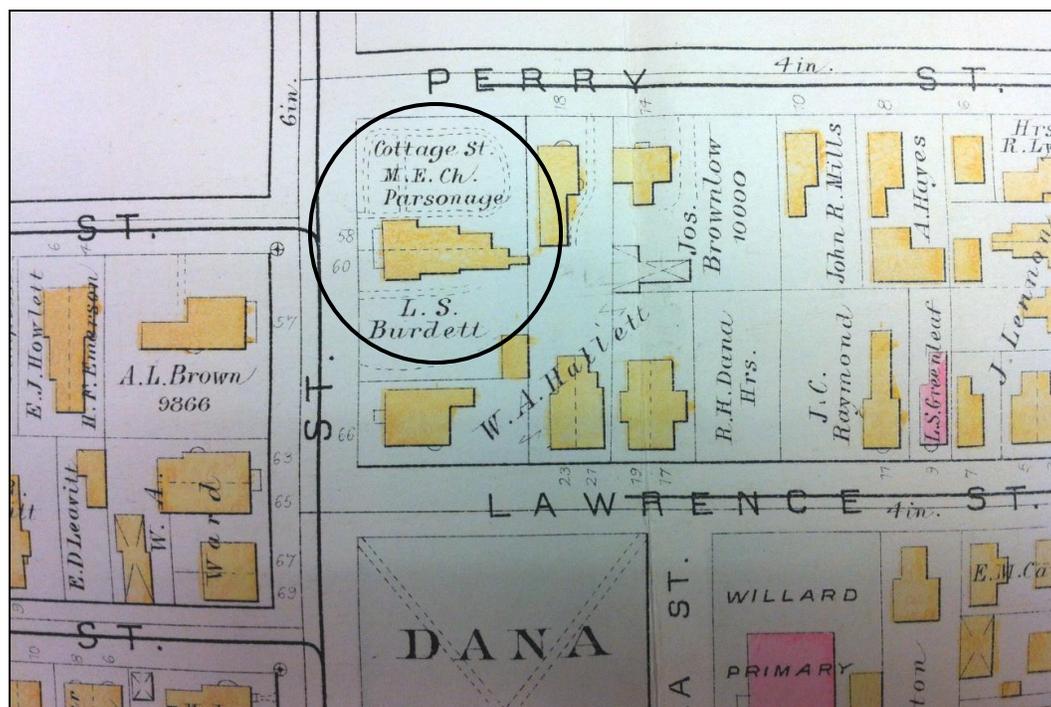


Fig. 19, 1886 Hopkins Atlas of Cambridge, showing the double house at 58-60 Magazine Street, when used as the parsonage, but prior to construction of the present church building.

IV. Significance of the Property

A. Historical Significance

The settlement of Cambridgeport was made possible by the construction of the West Boston Bridge in 1793. Prior to that time, there were only three houses in Cambridge east of Quincy Street, and the area south of present Massachusetts Avenue was completely unpopulated. Most of Cambridgeport was controlled by two landowners, William Jarvis and Francis Dana, while the rest - and all of East Cambridge - fell to Andrew Craigie.

Justice Francis Dana, a descendant of an old Cambridge family, controlled not only land along Dana Hill but also most of Cambridgeport south of Massachusetts Avenue. Jarvis and Dana worked with the Proprietors of the West Boston Bridge to lay out Massachusetts Avenue and Main Street, but did not otherwise develop a master plan for the area. After Justice Dana's death, his heirs divided his Cambridge landholdings and carefully controlled their development. Pleasant, Magazine, Pearl and Brookline streets were laid out about 400 feet apart leading from Massachusetts Avenue toward the river. The cross streets, beginning with Green and Franklin, were laid out and subdivided as the demand required. Justice Dana's son, Edmund Trowbridge Dana (1799-1859), laid out six cross streets between Perry and Erie streets and named them for heroes and battles of the War of 1812; he gave Dana Square Park to the city before his death.

An excerpt from *Volume 3: Cambridgeport* of the Historical Commission's architectural survey provides the context for the 1886 Grace Methodist Episcopal Church,

With the significant growth of Cambridgeport population in the first years of the 19th century, and with the expectation of further growth, local developers faced the problem of providing for the public as well as for the private needs of Port residents. Both schools and churches were needed to draw the people together into a workable community. In 1802, therefore, Andrew Bordman gave the town a plot of land for the first schoolhouse, and in 1805, a few months after the port declaration, Bordman and four other prominent landholders organized themselves into the Cambridgeport Meetinghouse Corporation and provided land and funds "for the purpose of the building of a meetinghouse and supporting public worship." (Paige, p. 182).

This first meetinghouse, built by the Corporation in 1807, was intentionally placed in the center of the community in order to serve the entire eastern part of Cambridge, including at that time both Cambridgeport and East Cambridge. It was not long, however, before separate sects gathered their own congregations and built denominational churches, diminishing the original community purpose of the central meetinghouse. The subsequent history of Cambridgeport churches is one of diversity.¹

¹ Cambridge Historical Commission, *Survey of Architectural History in Cambridge, Vol. 3: Cambridgeport*, M.I.T. Press, 1971, p. 77.

In the early 1870s, a small group of people, most of whom were Cambridgeport residents and members of the Harvard Street Methodist Episcopal Church, became interested in founding a Methodist church on the south side of Massachusetts. First, a Sunday school was organized in Central Square on April 17, 1870 in association with the Cambridge Reform Association (a temperance society). Baptists and Congregationalists worked together with Methodists to run the Sunday School, but it was the Methodists who kept it going beyond the first summer. The Cambridge Reform Association provided guidance, some financial assistance, and a meeting space in Williams Hall during the first year. Williams Hall occupied the second floor of a building on the west side of Western Avenue between Massachusetts Avenue and Green Street, with a current address of 17-24 Central Square. It was a popular meeting place for temperance and veterans organizations. In December of 1870, the Williams Hall Mission Sewing Circle was founded and soon set to work “to have a fair in the spring to help build a church for the use of the school and other meetings.”

The Cottage Street Methodist Episcopal Church was organized on April 5, 1871, with 17 members.² The church purchased a lot of land for a chapel at 16-18 Cottage Street from William F. Watson. The congregation met in Williams Hall and Odd Fellows Hall until it completed construction and moved into the new chapel on June 19, 1872. The church membership grew rapidly after opening the chapel and plans were soon underway for a larger church building.³

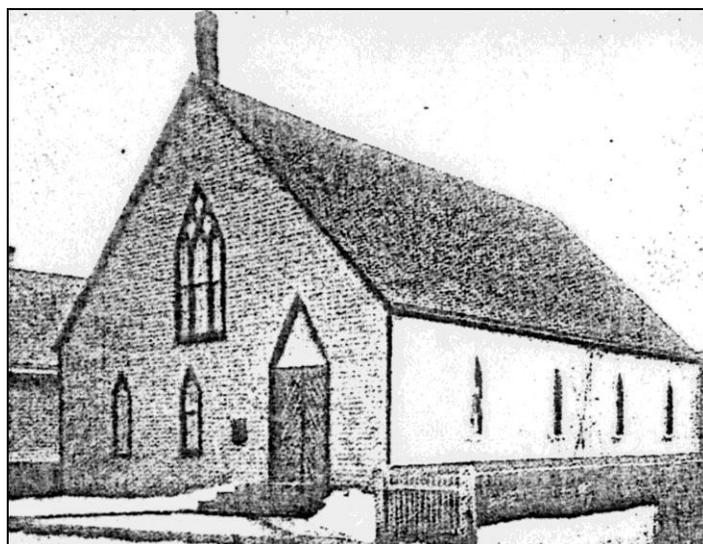


Fig. 20, Cottage Street Chapel, 16-18 Cottage St., Cambridge, undated.

Copied from Grace Methodist Church files in the United Methodist Church, Northeast Conference Archives, Boston University School of Theology. Courtesy of Xonnabel Clark.

² The 17 founding members were John A. Smith, Amos P. Rollins, Robert R. Lewin, Mrs. Martha Lewin, E. R. Timson, S. Elizabeth Timson, Mrs. E. J. Ham, Nathaniel Ham, Frederick R. Richardson, H. M. Severance, Ruby Y. Severance, D. B. Harvey, Cynthia M. Harvey, William Smith, Sarah A. Smith, A. H. Taylor, Laura B. Taylor. Xonnabel Clark, *Grace Vision United Methodist Church 1871-2009: 138 Years of Christian Service*. Self Published October 2009, p. 8.

³ Three hundred forty-three people were received into membership during the church’s first ten years. Clark, p. 7.

In 1882 the congregation purchased the lot on the corner of Magazine and Perry streets as the intended home for the new and larger building. After several years of fundraising, ground was broken for the present church on Sept 6, 1886. The church was designed by the architect Frank E. Kidder and built by Cambridge contractors Alex McCarty and Wellington Fillmore. The new building with capacity of more than 500 people was dedicated on June 18, 1887, and the name of the church was changed to Grace Methodist Episcopal Church.

According to the church history authored in 2009 by longtime member Xonnabel Clark, a large number of the parishioners were of Canadian heritage, having immigrated to Cambridge from Newfoundland.⁴ Grace Methodist Episcopal Church was also welcoming to African Americans. Nathaniel Fisk, pastor from 1886-1888, had worked for the Freedman's Bureau before arriving in Cambridge.⁵ In 1891, the Fisk Jubilee Singers, an African American choir from Fisk University in Nashville, performed a concert at Grace Methodist Episcopal Church for the purpose of fundraising for the college. The choir was a very popular touring group that performed Negro spirituals to audiences worldwide starting in the mid-nineteenth century and is still an active organization today.

Church membership reached its high point in 1933 with 600 active members. During World War II, the church conserved energy by meeting in the vestry on the ground floor, volunteered with the Red Cross, and supported its own members that were serving in the military. Flight to the suburbs affected the church membership following the war in as it did in other cities. During this time, 65 members moved out of the community.⁶

The church was very active in its local community. It sponsored Boy Scout Troop 56 from 1925-2012. Rev. John Montgomery (pastor 1953-1956) participated in the Central Square Ministers' Alliance detailed survey of the community in 1954. Rev. Francis Mezzeo (pastor 1963-1978) served as the Chaplain of the Cambridge Fire Department. The church started the Grace Academy in the 1990s under the leadership of Rev. Willard Williams and his wife Annie Laurie Williams. The Academy offered free English language and piano lessons to neighborhood children and adults, many of whom were recent Haitian immigrants. Church members volunteered at the Morse School and made the building available for meetings of the Cambridge Peace Commission for many years. In 2001 a GLBT congregation was welcomed to worship at Grace and received pastoral leadership from Rev. David Kim and Rev. Tiffany Steinwert. And in 2003, there were six congregations of multiple denominations, cultures, and ethnicities that shared the church building with Grace.⁷

⁴ Clark, p. 24.

⁵ Nathaniel Fisk raised \$42,000 for the Freedman's Bureau, which provided services, helped find employment, and set up schools for newly freed black persons. Rev. Fisk's fundraising experience helped to finance the church's construction, leaving only a \$10,000 mortgage out of a total property and construction cost of \$28, 065. The mortgage debt was eliminated by 1896. Clark, pp. 8-9.

⁶ Grace Methodist Church, *The Diamond Anniversary 1887-1962*, self published in 1962, p. 10.

⁷ Xonnabel Clark, handwritten notes outlining the church's involvement in the community, 2013.

In 2008 the church merged with the Vision United Methodist Church, a Korean speaking congregation, to become the Grace Vision United Methodist Church. The Rev. Han Sung Kim continues as pastor of Grace Vision at its new home in Watertown.

The church hosted a figure of national significance in 1960, the Rev. Martin Luther King, Jr. King met with local clergy at Grace before giving a speech at First Baptist Church for the Cambridge Council of Churches, then returned to Grace after the speech for a meal and fellowship. King was acquainted with one of Grace's subsequent pastors, Rev. Willard A. Williams (pastor 1984-1995), because they had attended Boston University at the same time.

B. Architectural Significance

After the Civil War, the style of church construction shifted from the traditional meetinghouse to the Gothic Revival. The first such church in Cambridgeport was the second building (1866) of the First Baptist Church. Though a high style Gothic design built of brick, the asymmetrical massing, pointed arch windows, and corner entrance tower are similar to the Queen Anne church that was built twenty years later for the Grace Methodist Episcopal Church.

“Although only one church was built in Cambridgeport in the 1870s, the 1880s brought a considerable flurry of church construction reflecting a general citywide building boom. These new churches were generally large and imposing, with asymmetrical corner towers emphasizing the use of corner lots. Some were built of brick, but most were of wood, relying on an abundance of wooden ornament to establish their styles. In plan, these later churches were usually organized with the sanctuary over a ground-floor parish hall or Sunday School room.”
(Cambridgeport, p. 84)

Cambridgeport churches that fit this pattern include the Pilgrim Congregational Church (1871), the third building of the First Baptist Church (1881), Wood Memorial Church (1883), Grace Methodist Episcopal Church (1886), Immanuel Baptist Church (1889), and Broadway Baptist Church (1889).

The plan of Grace Methodist Episcopal Church proved so effective, that architect Frank Eugene Kidder repeated it in 1890 in his design for the larger Christ Methodist Episcopal Church in Denver. He printed illustrations of both churches in his 1895 publication on ecclesiastic architecture.⁸ Kidder was born in Bangor, Maine in 1859, attended Cornell School of Architecture and graduated with an Engineering degree in 1880 from M. I.T. He began his career in Boston but relocated to Colorado about 1888 due to his poor health where he continued to practice until 1891. He was elected a Fellow of the American Institute of Architects, and died in 1905.⁹ He completed six projects in

⁸ F. E. Kidder, *Churches and Chapels: Designs and Suggestions for Church-Building Committees, Architects and Builders*, New York: William T. Comstock, 1895, pp. 50-51.

⁹ Henry F. Withey and Elsie Rathburn Withey, *Biographical Dictionary of American Architects (Deceased)*, Los Angeles: Hennessey & Ingalls, Inc., 1970, pp. 341-342.

Cambridge between 1886 and 1888 including Queen Anne homes at 112 Henry Street, 17 Hurlbut Street, and 42 Huron Avenue, a Colonial Revival home at 27-29 Hammond Street, and a commercial building at 827-833 Main Street (demolished in 1967).

The stained glass windows in the sanctuary were designed by Samuel West of Boston. West was an early and proficient practitioner of the art. He was born in England about 1827 and died in Boston, Mass. in 1891. He designed windows in the Channing Memorial Church in Newport, Rhode Island, the website of which states, “Among his better known windows was one in St. Paul's Cathedral in Worcester which was 52 feet high, the largest in the USA at the time. His work was exhibited at the 1876 Philadelphia International Exposition.”¹⁰

The rose window on the Magazine Street elevation is the most elaborate. The stylized floral design in the upper round panel is embellished with faceted, jewel glass. In the three-part rectangular panels below, the scene is of Young Samuel in the Temple which is completed in painted and stained glass. This window was given as a memorial by the Edwin and Sarah Haley family in 1887, in memory of their son George R. Haley, who died in 1884. The window was removed, restored, and reinstalled in 1983 by Emory and Xonnabel Clark in memory of their daughter, Donatilda Debra Clark, who died in 1980. A dedication plaque remains in the sanctuary, near the window.

V. Relationship to Criteria

A. Article III, Chapter 2.78.180 a.

The enabling ordinance for landmarks states:

The Historical Commission by majority vote may recommend for designation as a landmark any property within the City being or containing a place, structure, feature or object which it determines to be either (1) importantly associated with one or more historic persons or events, or with the broad architectural, aesthetic, cultural, political, economic or social history of the City or the Commonwealth or (2) historically or architecturally significant (in terms of its period, style, method of construction or association with a famous architect or builder) either by itself or in the context of a group of structures . . .

B. Relationship of Property to Criteria

Fifty six Magazine Street meets criterion (1) of the enabling ordinance for its important associations with the broad architectural history of the City as an exuberant ecclesiastical example of the Queen Anne style with Gothic details. It is also significant for its associations with the broad cultural and social history of the city based on its history of inclusiveness, community engagement, and leadership through its pastors and church officers. The property and building are further significant for the associations with the

¹⁰ Channing Memorial Church, Unitarian Universalist, Newport, RI website, <http://www.channingchurch.org/Frontpage/windows.html>, referenced July 3, 2013.

nationally significant figure, the Rev. Martin Luther King, Jr. who visited the church and its clergy in 1960.

Fifty six Magazine Street meets criterion (2) for its architectural significance in terms of its relationship to a famous architect, Frank Eugene Kidder, who practiced locally in the 1880s and was an elected Fellow of the American Institute of Architects.

VI. Recommendations

A. Article III, Chapter 2.78.140

The purpose of landmark designation is contained in the enabling ordinance, which is to:

preserve, conserve and protect the beauty and heritage of the City and to improve the quality of its environment through identification, conservation and maintenance of . . . site and structures which constitute or reflect distinctive features of the architectural, cultural, political, economic or social history of the City; to resist and restrain environmental influences adverse to this purpose; [and] to foster appropriate use and wider public knowledge and appreciation of such . . . structures . . .

B. Preservation Options

There are two options available to accomplish the long-term preservation of 56 Magazine Street. The first is through a City Council vote to designate the property a landmark, the second through the owner's voluntary donation of a preservation restriction or easement to the Historical Commission or some other qualified body. According to Article III, Chapter 2.78.190, designation as a landmark would establish a process wherein "the Historical Commission . . . shall review all construction, demolition or alteration that affects the exterior architectural features, other than color," of the landmark. Chapter 2.78.210 states, "No building permit for alteration of an exterior architectural feature of a landmark . . . and no demolition permit for demolition or removal of a landmark . . . shall be issued by the City or any department thereof until the certificate required by this article has been issued by the Historical Commission . . ."

A certificate of appropriateness, hardship or non-applicability is issued by the Historical Commission depending on the nature of the alteration or construction proposed for the landmark. Applications for certificates of appropriateness or hardship are reviewed by the Commission at a public hearing, with 14 days notice provided to affected parties by legal notice and first class mail. The staff issues certificates of non-applicability administratively. The intent of the review process is to prevent "developments incongruous to the historic aspects, architectural significance or the distinctive character of the landmark" (2.78.220) The designation report may be drafted to allow specific alterations to take place.

Preservation easements may be donated to the Historical Commission or another qualified historic preservation organization under Chapter 184 of the Massachusetts General Laws. An easement is a “non-possessory right to control what happens to buildings or land owned by others.” It is voluntarily conveyed by the property owner to an entity, such as the Historical Commission, which holds the right and enforces the terms. To be effective, the easement must protect the publicly visible features of the property from alteration without the Commission’s prior approval. It may also be drafted to allow specific development opportunities to take place or to protect significant interior features.

Donation of an easement encourages private investment in significant buildings with no corresponding expenditure of public funds. Under Internal Revenue Service regulations, the value of an easement on a property listed on the National Register of Historic Places may be taken as a charitable deduction on personal income taxes. The value of an easement is calculated by taking the difference between “before” and “after” appraisals of the property. However, the rules for charitable contribution deductions for preservation easements are very technical. Any property owner considering the donation of an easement should consult a qualified tax consultant relative to the specific circumstances.

Preservation easements protect significant property in a similar manner to landmarking, that is, through review and approval of the Historical Commission and issuance of a certificate of appropriateness or hardship for any proposed repairs or alterations that affect protected portions of the property. Unlike landmarking, a preservation easement may have certain financial benefits for a commercial property owner and can address the protection of significant interior features. The donation of an easement would have no such benefit to the Grace Vision United Methodist Church or the anticipated buyer, the Pentecostal Tabernacle, because as churches, the property would remain tax exempt. So, this option seems unlikely unless the property were sold to a commercial owner.

C. Staff Recommendation

It is the staff recommendation that the Historical Commission recommend 56 Magazine Street, Cambridge for landmark designation by the City Council.

VII. Standards and Criteria

A. Introduction

Under Article III, the Historical Commission is charged with reviewing any construction, demolition or alteration that affects the exterior architectural features (other than paint color) of a landmark. This report describes exterior architectural features that are among the characteristics that led to consideration of the property as a landmark. Except as the order designating or amending the landmark may otherwise provide, the exterior architectural features described in this report should be preserved and/or enhanced in any proposed alteration or construction that affects those features of the landmark. The

standards following in paragraphs B and C of this section provide specific guidelines for the treatment of the landmark described in this report.

B. General Standards and Criteria

Subject to review and approval of exterior architectural features under the terms of this report, the following standards shall apply:

1. Significant historic and architectural features of the landmark shall be preserved.
2. Changes and additions to the landmark, which have taken place over time, are evidence of the history of the property and the neighborhood. These changes to the property may have acquired significance in their own right and, if so, that significance should be recognized and respected.
3. Deteriorated architectural features should be repaired rather than replaced.
4. When replacement of architectural features is necessary, it should be based on physical or documentary evidence.
5. New materials should, whenever possible, match the material being replaced in physical properties, design, color, texture, and appearance. The use of imitation replacement materials is discouraged.
6. The surface cleaning of a landmark shall be done by the gentlest possible means. Sandblasting and other cleaning methods that damage exterior architectural features shall not be used.
7. New additions shall not destroy significant exterior architectural features and shall not be incongruous to the historic aspects, architectural significance, or distinct character of the landmark, neighborhood, and environment.
8. New additions should be done in a way that if they were to be removed in the future, the essential form and integrity of the landmark should be unimpaired.

C. Suggested Review Guidelines

1. Site Development.

There appears to be no further as-of-right potential for development on the site. Partial demolition seems unlikely because the space lost could not be replaced. Full demolition is also unlikely because the building appears to exceed the present allowable FAR and that volume would be difficult to recapture through the special permit process.

2. Alterations

a. Exterior surfaces

Stabilization of the belfry and tower roof is of immediate priority. Sound material should be saved and replicated where replacement of other like elements is required.

Exterior materials should be preserved insofar as practicable. Special care should be taken to protect and restore the stained glass windows, one of which has already been damaged by a storm within the last year.

Replacement of wood shingles should be carried out where material has rotted or split, but care should be taken to match the original dimensions, shape, and pattern.

Repointing of the stone foundation and base of the tower, when necessary, should be done with attention to matching the mortar color, consistency, and joint profile.

b. Fenestration

Introduction of new window openings should be discouraged. Wood sash and stained glass panels should be restored. Storm windows may be installed or upgraded without review in conformance with current Commission guidelines.

Introduction of new door openings should be discouraged. There are sufficient original door openings to meet anticipated needs of either religious or secular uses of the buildings in the future. The existing entry doors are not original and could be replaced with replicas of the original paneled wood doors, modified as necessary to meet fire and building codes, subject to the review of door details by the Commission.

c. Interior features

Although interior features are not subject to the jurisdiction of the Cambridge Historical Commission, the owner should be encouraged to preserve original spaces and their materials and detailing such as the trusses, beams, columns, cornices, wainscoting, staircases and window trim.

VIII. Proposed Order

ORDERED:

That 56 Magazine Street, Cambridge, Mass. 02139 be designated as a protected landmark pursuant to Chapter 2.78, Article III, Section 2.78.180 of the Code of the City of Cambridge, as recommended by vote of the Cambridge Historical Commission on July 11, 2013. The premises so designated are defined as lot 30 on assessor's map 103 and recorded in Book 1611, Page 121 and Book 1781, Page 350 of the South Middlesex Registry of Deeds, Cambridge, Mass.

This designation is justified by the significant associations of the church property with the broad architectural history of the City as an exuberant ecclesiastical example of the Queen Anne style with Gothic details; for the church's associations with the broad cultural and social history of the city based on its history of inclusiveness, community engagement, and leadership through its pastors and church officers; and for its association with a nationally significant figure, the Rev. Martin Luther King, Jr. who visited the church and its clergy in 1960.

This designation is further justified by the significance of the church property for its architectural significance in terms of its relationship to a famous architect, Frank Eugene Kidder, who practiced in Cambridge in the 1880s before relocating to Colorado and who was an elected Fellow of the American Institute of Architects.

The effect of this designation shall be that no construction activity can take place within the designated area, and no action can be taken affecting the appearance of 56 Magazine Street, that would in either case be visible from a public way, without prior review and approval by the Cambridge Historical Commission and the issuance of a Certificate of Appropriateness, Hardship or Non-Applicability, as the case may be. In making determinations, the Commission shall be guided by the terms of the Final Landmark Designation Report, dated July 16, 2013, and by Section VII, Standards and Criteria, of the landmark designation report, and by the applicable sections of Article 2.78.

IX. Bibliography

A. General Sources

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Withey, Henry F. and Elsie Rathburn Withey, *Biographical Dictionary of American Architects (Deceased)*, Los Angeles: Hennessey & Ingalls, Inc., 1970.

B. Government Records

Cambridge Historical Commission, Cambridgeport, Survey of Architectural History in Cambridge, Cambridge, M.I.T. Press, 1971.

Cambridge Historical Commission, survey files for Cottage and Magazine streets

Cambridge Historical Commission, biographical file for Frank Eugene Kidder.

South Middlesex Registry of Deeds, records for 56 Magazine Street

C. Other Records

Cambridge newspaper articles 1870-1901. Contained in the Cambridge Historical Commission survey file for 56 Magazine Street.

Channing Memorial Church, Unitarian Universalist, Newport, RI website, <http://www.channingchurch.org/Frontpage/windows.html>, referenced July 3, 2013.

Clark, Xonnabel, handwritten notes outlining the church's involvement in the community, 2013.

Hopkins, G. M. Atlases of the City of Cambridge, Massachusetts. G. M. Hopkins & Co., 1873 and 1886.

X. Appendix A

Pastoral Record 1871-2008, as printed in Grace Vision United Methodist Church 1871-2009: 138 Years of Christian Service, by Xonnabel Clark, October 2009, p. 59.

GRACE VISION UNITED METHODIST CHURCH

PASTORAL RECORD

Rev. David Potter D.D., interim pastor	1871
Rev. L. Boyden, interim pastor	1871
Rev. Isaac F. Row (installed 1872 as regular pastor)	1871-1874
Rev. W.L. Lockwood	1874-1875
Rev. J.A. Ames	1875-1876
Rev. Marshall Barker	1877-1878
Rev. Duncan McGregor	1878-1880
Rev. Alfred Noon	1880-1882
Rev. James W. Higgins	1883-1885
Rev. Nathaniel Benjamin Fisk	1886-1888
Rev. Albert Gould	1889
Rev. Solomon E. Breen	1890
Rev. Jesse Wagner	1891-1895
Rev. George A. Phinney	1896-1898
Rev. Oliver W. Hutchinson	1899-1903
Rev. George Francis Durgin	1904-1906
Rev. Dr. Levi W. Staples	1907-1911
Rev. Hiram W. "William" Hook	1912-1915
Rev. Charles W. Blackett	1916
Rev. Robert W. Pierce	1917
Rev. Henry I. Bailey	1918-1920
Rev. James Ainslie	1921-1923
Rev. Wilbur G. Chaffee	1924-1929
Rev. William Hook	1930-1933
Rev. Frank G. Potter	1934-1947
Rev. William J. Ogle	1948-1952
Rev. John T. Montgomery	1953-1956
Rev. Glenn D. Glazier	1957-1962
Rev. Francis J. Mazzeo	1963-1978
Rev. Dr. Benjamin P. Merling	1978-1979
Rev. Dr. Alan D. Smith	1979-1982
Rev. Wesley Williams	1982-1984
Rev. Willard A Williams	1984-1995
Rev. Dr. Catherine Kelsey	1996-1998
Pastor David Dae-Soo Kim	1999-2003
Rev. Tiffany Steinwert (¼)	2003
Rev. Dr. Edward F. Grant (1/2 Community UMC)	2004
Rev. Dr. Young Bok Rha	2005-2007
Rev. Han Sung Kim	2008

Dates are according to Conference year, not calendar year.

XI. Appendix B

List of alterations to building 1899-2009, as printed in Grace Vision United Methodist Church 1871-2009: 138 Years of Christian Service, by Xonnabel Clark, October 2009, pp. 18-19.

Other changes that have occurred:

- 1899 Installation of the pipe organ.
- 1917 Water meter installed in the church and in the parsonage.
- 1927 Toilet installed in the basement for a men's room.
- 1937 50th Anniversary - Complete cleaning, painting of exterior and interior.
- 1940s * Renovation of basement.
 - * Entrance to basement from Perry Street side of building constructed.
 - * Basement space made into Sunday School rooms. Ceiling tiles and electrical work completed.
 - * Social hall for men created.
 - * Commercial size gas range installed in kitchen.
 - * Ladies' Parlor made into a stage.
 - * New curtains across choir rail.
 - * Recovering of pulpit furniture.
 - * Shrubbery planted outside.
- 1950s * Wooden frames constructed and installed by men of the church to protect stained glass windows.
 - * Wooden cabinets constructed and installed by men of the church to modernize the kitchen.
- 1961 Roof repair - roof accidentally set afire by workmen doing repairs. Sunday services held in Pilgrim Congregational Church during repairs.
- 1972 Original slate roof removed and replaced with tile roof.
- 1973 Sanctuary painted and new light fixtures hung.
- 1980s * Radiators replaced with baseboard heat in the sanctuary.
 - * Original wooden double doors of main entrance replaced with a metal door with "crash bars" on inside. The second set of double doors removed at the request of the Cambridge Fire Department.
 - * Replacement of heating system.
 - * Major repairs to tower and steeple.
 - * Exterior painted.
- 2005 * Access ramp designed and constructed by Northeastern University Student Chapter of the American Society of Civil Engineers. This project was part of their community outreach program.
 - * Boy Scout, Miles Thomas Moore, as part of the requirement for his Eagle Scout Award, submitted plans and built a brick walkway across the back of the building from the kitchen to the Perry Street sidewalk. I am proud to report that Grace Church has sponsored a Boy Scout Troop and provided space for their use since the 1920s.
- 2006 Replaced burner for furnace. Replaced oil lines from oil tank to furnace.
- 2008 Beautification of Trinity Hall, front vestry, nursery/classrooms
- 2009 * Major repairs of roof where tower joins main building and flat roof over kitchen extension and ladies' room.
 - * Major upgrade of electrical wiring.

- * Major upgrade of sound system.
- * Replacement of carpet on altar and removal of altar communion rail.
- * Replacement of lighted cross on organ.
- * Removal of two pews, front left side of sanctuary. Those pews placed in rear of sanctuary.
- * Renovation of men's restroom.
- * Air condition system for sanctuary.
- * Removal of communion/altar rail.

An extensive inspection of the building was conducted by members of the Combined Board of Church Location and Building, Metropolitan Hope District, to review the exterior envelope condition of the church building. Major repairs are needed. A complete copy of that report is included in the Appendix.