



National Register of Historic Places

Weekly List 2023 03 03

WEEKLY LIST OF ACTIONS TAKEN ON PROPERTIES: 2/24/2023 THROUGH 3/3/2023

REMINDER: The TCP Bulletin consultation and outreach schedule is available here <https://parkplanning.nps.gov/TCPBulletin>

Key to Prefix Codes:

- AD - Additional documentation
- BC - Boundary change (increase, decrease, or both)
- FD - Federal DOE property under the Federal DOE project
- FP - Federal DOE Project
- MC - Multiple cover sheet
- MP - Multiple nomination (a nomination under a multiple cover sheet)
- MPS - Multiple Property Submission
- MV - Move request
- NL - NHL
- OT - All other requests (appeal, removal, delisting, direct submission)
- RS - Resubmission
- SG - Single nomination

KEY: State, County, Property Name, Address/Boundary, City, Vicinity, Reference Number, NHL, Action, Date, Multiple Name

CALIFORNIA, LOS ANGELES COUNTY,

Fudger, Eva K., House,
211 South Muirfield Rd.,
Los Angeles, SG100008690,
LISTED, 2/24/2023

ILLINOIS, COOK COUNTY,

State of Illinois Center,
100 West Randolph St.,
Chicago, RS100007140,
OWNER OBJECTION DETERMINED ELIGIBLE, 3/1/2023

INDIANA, ALLEN COUNTY,

General Electric Fort Wayne Electric Works Historic District,
1635 Broadway and 1030 Stanley Ave.,

Fort Wayne, SG100008658,
LISTED, 2/27/2023

INDIANA, MARION COUNTY,
Forebears,
4849 Buttonwood Crescent,
Indianapolis, MP100008662,
LISTED, 2/27/2023

(Residential Planning and Development in Indiana, 1940-1973 MPS)

IOWA, LINN COUNTY,
Bever Woods Historic District,
Grande Ave. SE, 21st St. SE, Bever Ave. SE,
Cedar Rapids, SG100008668,
LISTED, 3/2/2023

MARYLAND, BALTIMORE INDEPENDENT CITY,
Ambassador Theater,
4604 Liberty Heights Ave.,
Baltimore, SG100008654,
LISTED, 2/27/2023

NEBRASKA, BUFFALO COUNTY,
Bohning Memorial Auditorium,
112 West Genoa St.,
Ravenna, MP100008672,
LISTED, 3/3/2023
(New Deal-era Resources in Nebraska MPS)

NEBRASKA, DOUGLAS COUNTY,
Reagan, John E., House,
2102 Pinkney St.,
Omaha, OT14000201,
REMOVED, 3/3/2023

NEBRASKA, SAUNDERS COUNTY,
Beetison, Israel, House,
SE of Ashland,
Ashland vicinity, OT77000839,
REMOVED, 3/3/2023

NEBRASKA, SAUNDERS COUNTY,
Ashland Bridge,
Silver St. over Salt Cr.,
Ashland, OT92000721,
REMOVED, 3/3/2023

(Highway Bridges in Nebraska MPS)

NEW YORK, RENSSELAER COUNTY,

Central Lansingburgh Historic District,

1st Ave., 110th and 111th Sts., east alleys of 5th and 6th Aves., 117th and 120th Sts., east and west alleys of 2nd Ave.,

Troy, SG100008651,

LISTED, 2/27/2023

OREGON, WASHINGTON COUNTY,

Portland Golf Club Clubhouse and Golf Course,

5900 SW Scholls Ferry Rd.,

Portland, RS100007088,

LISTED, 2/24/2023

PENNSYLVANIA, BUCKS COUNTY,

Lehigh Valley Transit Station,

513 West Walnut St.,

Perkasie, SG100008645,

LISTED, 2/27/2023

PENNSYLVANIA, PHILADELPHIA COUNTY,

Blumenthal Brothers Chocolate Factory,

2201-21 Margaret St.,

Philadelphia, SG100008646,

LISTED, 2/27/2023

PENNSYLVANIA, PHILADELPHIA COUNTY,

Zion Baptist Church and Educational Annex,

3600 and 3601-07 North Broad St.,

Philadelphia, SG100008647,

LISTED, 2/27/2023

TENNESSEE, BEDFORD COUNTY,

Shofners' Lutheran Church and Cemetery (Additional Documentation),

Alt US 41, 2 mi. west of jct. of Alt. US 41 and TN 130,

Shelbyville vicinity, AD97001232,

ADDITIONAL DOCUMENTATION APPROVED, 3/1/2023

TENNESSEE, BLOUNT COUNTY,

McConnell, John, House (Additional Documentation),

1435 McConnell Rd.,

Greenback vicinity, AD89000898,

ADDITIONAL DOCUMENTATION APPROVED, 3/1/2023

(Blount County MPS)

TENNESSEE, HOUSTON COUNTY,

Erin Limekilns (Additional Documentation),
78 McMillan St.,
Erin, AD04001230,
ADDITIONAL DOCUMENTATION APPROVED, 3/1/2023
(Lime Industry of Houston County, Tennessee)

TENNESSEE, SHELBY COUNTY,
Magevney House (Additional Documentation),
198 Adams Ave.,
Memphis, AD73001831,
ADDITIONAL DOCUMENTATION APPROVED, 3/1/2023

VERMONT, ADDISON COUNTY,
East Monkton Church,
405 Church Rd.,
Monkton, MP100008689,
LISTED, 3/1/2023
(Religious Buildings, Sites and Structures in Vermont MPS)


VIRGINIA, CRAIG COUNTY,
Gravel Hill Christian Church,
197 Gravel Hill Rd.,
New Castle vicinity, SG100008670,
LISTED, 3/2/2023

Last updated: March 3, 2023

Was this page helpful?

Yes

No

 An official form of the United States government. Provided by [Touchpoints](#)



State of Vermont
Division for Historic Preservation

[phone] 802-828-3540

*Agency of Commerce and
Community Development*

Deane C. Davis Building, 6th Floor
One National Life Drive, Montpelier, VT 05620-0501
<http://acd.vermont.gov/historic-preservation>

January 25, 2023

Joy Beasley
Keeper of the National Register
National Park Service
National Register Program
1849 C Street, NW (Mail Stop 7228)
Washington, DC 20240

Re: Nomination to the National Register of Historic Places for Property in Vermont

Dear Ms. Beasley:

This submittal contains a true and correct copy of the nomination for the East Monkton Church located at 405 Church Road in Monkton, VT, to the National Register of Historic Places.

Notification

The property owner(s), Chief Elected Official and Regional Planning Commission were notified of the proposed nomination on December 19, 2022.

- No objections to the nomination were submitted to the Division during the public comment period.
- An objection to the nomination was submitted to the Division during the public comment period. A copy of the objection is attached.
- A letter of support for the nomination was submitted to the Division during the public comment period. A copy of the letter is attached.

Certified Local Government

- The property being nominated is not located in a CLG community.
- The property being nominated is located in a CLG community, and a copy of the local commission's review is attached.

Rehabilitation Investment Tax Credits

- This property is not utilizing the Rehabilitation Investment Tax Credits.
- This property is being rehabilitated using the Rehabilitation Investment Tax Credits. A copy of the *Part I – Evaluation of Significance* form is attached.

NPS Grant-Funded Submissions

- Not funded with a NPS grant
- Underrepresented Communities Grant
- African American Civil Rights Grant
- History of Equal Rights Grant
- Tribal Heritage Grant
- Paul Bruhn Historic Revitalization Grant
- Disaster Recovery Grant

State Review Board

The Vermont Advisory Council on Historic Preservation reviewed the draft nomination materials at its meeting on January 19, 2023. The Council voted that the property meets the National Register Criteria for Evaluation under Criteria A and C and recommends that the State Historic Preservation Officer approve the nomination.

If you have any questions concerning this nomination, please do not hesitate to contact me at (802) 585-8246 or devin.colman@vermont.gov.

Sincerely,

VERMONT DIVISION FOR HISTORIC PRESERVATION



Devin A. Colman

State Architectural Historian

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.

1. Name of Property

Historic name: East Monkton Church

Other names/site number: n/a

Name of related multiple property listing: Religious Buildings, Sites, and Structures of Vermont

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

2. Location

Street & number: 405 Church Road

City or town: Monkton State: VT County: Addison County

Not For Publication: n/a Vicinity: n/a

3. State/Federal Agency Certification

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

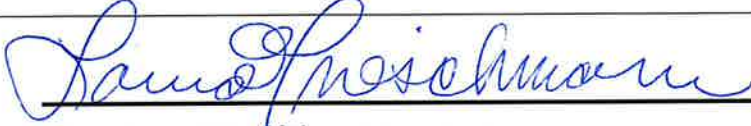
I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

national statewide local

Applicable National Register Criteria:

A B C D

	<u>1/24/2023</u>
Signature of certifying official/Title:	Date
<u>Vermont Division for Historic Preservation</u>	
State or Federal agency/bureau or Tribal Government	

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

Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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 of the Keeper	Date of Action
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5. Classification

Ownership of Property

(Check as many boxes as apply.)

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

Category of Property

(Check only **one** box.)

- Building(s)
- District

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Site	<input type="checkbox"/>
Structure	<input type="checkbox"/>
Object	<input type="checkbox"/>

Number of Resources within Property

(Do not include previously listed resources in the count)

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

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.)

SOCIAL/meeting hall

RELIGION/religious facility

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7. Description

Architectural Classification

(Enter categories from instructions.)

MID-19th CENTURY/Greek Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Foundation: stone
Walls: wood
Roof: asphalt

Narrative Description

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

Summary Paragraph

The East Monkton Church stands at the crest of a hill in the rural hamlet of East Monkton, part of the town of Monkton, Vermont, in the Champlain Valley. The simple, two-story, gable-front, Greek Revival church was constructed from March 1866 to February 1867 on the south side of Church Road, as a Methodist Episcopal church. Its 46.5-foot-by-35-foot timber frame is sheathed in white wood clapboards, with an asphalt shingle roof and a fieldstone foundation. A two-stage belfry surmounts the front gable and is vertically aligned with the double-leaf entrance doors centered on the façade. The building is surrounded by a mowed lawn, with no driveway or parking area, and is the only building on the property. While the property is flanked by 20th century residences, the church remains the dominant architectural feature of the neighborhood, given its placement on the hill. Since the church opened more than a century and a half ago, it has almost always been in use for part of the year or more. It continues to be the setting for worship services and community events. The church is in very good condition. Minor alterations

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consistent with more than 150 years of use have been made to the interior, but overall, the East Monkton Church retains historic integrity in its location, design, setting, materials, feeling, workmanship, and association.

Narrative Description

Setting

The East Monkton Church is set back about 50 feet from Church Road, a half-mile long, gravel crossroad that connects Bristol Road to the west and Mountain Road to the east. The building stands on a .23-acre lot, at an elevation of about 500 feet. From this knoll is a 360-degree view of the church's rural surroundings, which include farmland, a few residences, and the edge of the Green Mountains.

The church did not have its own parsonage. The pastor served all the Methodist churches in Monkton and lived in the Methodist parsonage in the Monkton Boro hamlet until that housing arrangement ended sometime in the early 20th century.

The church never had its own cemetery, although the East Monkton Cemetery is one-third of a mile to the east on Church Road, and community members and parishioners have often been buried there.¹ An outhouse was directly behind the church to the south, and was removed c. 1950. Horse sheds stood parallel to the building on the west side, close to the property line, and the last one was gone by July 1945.² Beyond this property line, a modest, late-20th century residence flanks the church lot. To the east is another small house. Both are about 83 feet from the church. A field, part of the adjoining property on the west, is south of the building.

¹ The cemetery is owned by the East Monkton Cemetery Association.

² No photos of the outhouse or horse sheds exist. Information comes from oral history interviews and newspapers; "Monkton," *Enterprise and Vermonter* of Vergennes, November 18, 1881, 3; "Monkton," *Addison County Journal* of Middlebury, December 23, 1881, 3.

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Exterior

The church is supported by a rubble masonry fieldstone foundation, with one small opening in the east and west sides to ventilate the two-foot-high crawl space. The lime mortar has been repointed with Portland cement mortar, and the church floor framing is supported by interior stacked-stone piers.³

The one-by-three bay church is completely symmetrical. The church is clad with wood clapboards painted white, and adorned with recessed, arched-panel pilasters at each of its four corners that support a full entablature on all four sides and pediments with deep entablatures on the north and south gable ends. Architecturally it is of the Tuscan Order, with unfluted pilasters and a simple, unadorned entablature.

The East Monkton Church's only entrance is centered in the north-facing facade. A concrete landing in front of the doors is accessed by short flights of concrete steps on the left and right side of the landing. The double-leaf entry doors are framed by flat pilasters supporting a full entablature with a projecting cornice. Each door has four glass panes above and two wood panels below, and the doors swing inward. The entry doors are topped by a wood transom with four raised panels.

Centered on the gable peak directly above the main entrance and slightly stepped back is a two-stage tower. This may be a circa 1880s addition, based on the circular sawn, hemlock timbers and the 8-inch-by-8-inch sleepers that the framing rests on.⁴ The tower contains “no provision for a bell,”⁵ and the openings in its second stage are covered. The flat wall surfaces of the tower are covered with vinyl siding, but that does not conceal the wood corner pilasters or trim work.

³ Janet Kane and Jan Lewandoski, *The East Monkton Methodist Church, Monkton, Vermont: A Preservation Trust of Vermont Technical Assistance Survey* (unpublished manuscript, 2017), 4, 9.

⁴ Eliot Lothrop, *East Monkton Church Conditions Assessment* (unpublished manuscript, 2005), 7.

⁵ Janet Kane and Jan Lewandoski, 3.

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Historic photographs from 1976 show the tower with a gable-front roof, which was replaced by the existing hipped roof, probably in July 1977.⁶

The interior of the church is lighted by six 9-over-9, double-hung, sash windows, three on the east elevation and three on the west, with shallow-pitched, pedimented lintels. The south elevation is a solid wall with no openings.

The original roof was cedar shingles, and those shingles are visible in the attic.⁷ Photos from 1959 through 1977 show a metal roof, which was replaced with asphalt shingles. The existing, second asphalt shingle roof was installed in 2005. A brick chimney was centered over the peak of the roof toward the rear of the building and was removed above the roofline after August 1976 and before July 1977, as shown by historic photos.

Interior

The church's entrance leads into a vestibule that spans the width of the building and is about 15 feet deep. In the northwest and northeast corners of the vestibule are staircases leading to the "chair loft" (choir loft) above. Both staircases begin with a short flight of steps leading from the vestibule floor to a small landing, at which point the stairs turn 90 degrees and continue upward to the chair loft. Under the stairs are storage closets. Centered with the vestibule are two encased posts that support a beam underneath the chair loft. The wall between the vestibule and the sanctuary has two doors in it, aligned with the sanctuary aisles. The present configuration of the vestibule dates from 1920, when changes were made to both the vestibule and the chair loft. Based on physical evidence that is visible in the floorboards and on walls of the existing vestibule, it appears that the entry doors originally opened into a smaller vestibule measuring approximately 14.5 feet wide and nine feet deep. Single doors in the left and right walls of the vestibule provided access into the sanctuary. The chair loft was directly above the vestibule, and

⁶ A July 1977 photo of the church in its state register listing shows carpentry work in progress in the tower. East Monkton Church, Vermont State Register of Historic Places listing September 10, 1980, Division for Historic Preservation, Montpelier, Vermont,
http://accdservices.vermont.gov/ORCDocs/Monkton_StateRegister__NominationForm_00000003.pdf

⁷ Eliot Lothrop, 4.

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physical evidence in the floorboards indicates that the chair loft measured approximately 13 feet wide and eight feet deep. In this configuration, the corner staircases accessing the chair loft were in the rear of the sanctuary. Outlines of pew ends (ghost marks) are still visible on the east and west walls of the existing vestibule, facing the front of the church, indicating that some of this space was originally part of the sanctuary. In 1920, both the vestibule and the chair loft were enlarged by removing the old vestibule walls, expanding the chair loft to the width of the building, and extending it forward approximately six feet. Doing so required the construction of a partition wall between the enlarged vestibule and the sanctuary, and this wall was built directly below the leading edge of the expanded chair loft to provide structural support. To create as much floorspace as possible in the chair loft, the opening for the northwest staircase was boarded over. It was reopened in 2015. The expanded chair loft became a 33-foot-by-14-foot dining room for church suppers, and part of the enlarged first floor vestibule became a kitchen.⁸ The encased wooden posts, two in the vestibule and two in the chair loft, demarcate the original corners of these spaces within the building.

Flat, vertical board wainscoting of varying widths, likely original,⁹ is in good condition on the east and west walls of the vestibule. Above this is light-green painted wood fiberboard, installed in 1953.¹⁰ The fiberboard panels are 12 inches wide, with embossed vertical lines inset one inch from each panel edge. Beadboard covers the original lathe and plaster of the vestibule ceiling. The wainscoting and fiberboard paneling continue into the sanctuary. The vestibule's and sanctuary's wide-board floors are painted gray. Three cast iron heating stoves and stove pipes remain, one in the vestibule and two in the back of the sanctuary, though they are no longer used. They were manufactured by the Hardwick Stove Company (stamped with "Hardwick H 28") and by G. H. Phillips & Company (stamped with "G H Phillips No. 23").

⁸ "Extensive Repairs on Methodist Church Completed - Oyster Supper Jan. 5," *Burlington Free Press*, December 30, 1920, 5; Oral history interviews, East Monkton Church Association.

⁹ Eliot Lothrop, 9.

¹⁰ Oral history interviews, East Monkton Church Association. The panels were described in an interview as Beaver Board.

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Two doorways in the 1920 vestibule wall lead into the sanctuary, which retains its simple design and historic fabric. Seating is still in its original configuration, with two aisles separating three blocks of pews. The wood pews are painted white, except for their varnished cap rails, scrolled armrests, and rosettes on the end of the scrolled armrests. They are adorned with raised, paired arches on their end panels, and raised horizontal arches on their seatbacks. The east, south, and west walls of the sanctuary have flat, vertical-board wainscoting of varying widths, above which fiberboard panels continue vertically approximately three-quarters of the way up the wall surface. Above that, three rows of fiberboard panels are placed horizontally, creating a frieze band around the east, south, and west walls of the sanctuary. This treatment stops at the chair loft, where the fiberboard panels continue vertically to the ceiling. The ceiling of the sanctuary is covered with beadboard, which conceals the original lath and plaster surface.

At the front of the sanctuary, aligned with the two aisles, are steps leading up to the raised chancel. The chancel is 1 foot 1.5 inches above the sanctuary floor, spans the south wall, and is 9.5 feet deep. The chancel's original size, 5.5 feet deep, and 8.5 feet wide, is apparent in the varying sizes of the floorboards. The traces of three pew ends near the southwest and southeast corners of the church are visible, facing toward the center of the chancel. These pews were moved when the chancel was expanded.

Along the edge of the chancel to the right and left of the steps are 17-inch-long curtains hanging from a steel rod between the east and west exterior walls and a turned wood newel post on each side. Between the steps is a 17-inch-high balustrade supported by 23 turned wood balusters, with newel posts on both ends.

An Estey reed organ, built between 1892 and 1894, sits off to the side in the southwest corner of the chancel. It was refurbished in 2005. An upright piano in the southeast corner was made by Ivers & Pond of Boston between 1910 and 1912.

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The unused stove pipes are a prominent visual feature in the sanctuary. They run from the vestibule and the back of the sanctuary to an empty encasement that held the stub of the chimney below the roofline, until the stub was removed in 2016.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

(Enter categories from instructions.)

Architecture

Social History

Period of Significance

1866-c. 1960

Significant Dates

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

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

The East Monkton Church is being nominated under Criterion A: Event and Criterion C: Design/Construction. Under Criterion A, it is significant within the area of “Social History” for its important role as a community gathering place for both religious and secular activities. Under Criterion C, it is significant within the area of “Architecture” as a representative example of a Greek Revival church building. It meets Criteria Consideration A: Religious Properties because it is being nominated for its social history and architecture. This nomination is made under the “Religious Buildings, Sites, and Structures in Vermont” Multiple Property Listing. Within the historic context of “Religious Trends 1615-1950,” the church building meets the registration requirements for the “Church” property type as an example of the Greek Revival style. The church’s level of significance is local, and its period of significance begins in 1866 with the construction of the building. The period of significance ends c. 1960 when use of the building for religious and secular purposes largely stopped. Active use began again in the mid-1970s and continues today.

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

Monkton Town History

The town of Monkton was chartered by Governor Benning Wentworth of New Hampshire in 1762, and the first few British settlers arrived in 1774.¹¹ During the Revolution, some settlers were captured by British allies and imprisoned in Canada, and others left the area. After their return, Monkton’s town government was organized, with the election of a town clerk and other officers in 1786. As the community grew, four hamlets developed: East Monkton in the southeast; Monkton Boro, or “the Boro,” three miles to the north-northwest of East Monkton;

¹¹ Abby Maria Hemenway, ed., *Vermont Historical Gazetteer, Vol. I* (Burlington, Vermont: Miss A. M. Hemenway, 1867), 65.

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Monkton Ridge, often called “the Ridge,” three-and-one-half miles to the north; and Barnumtown, three miles to the west.

Monkton had soil and terrain well suited for farming and became largely agricultural.¹²

According to an 1882 history, Monkton’s three principal waterways, Little Otter Creek, Pond Brook, and Lewis Creek, provided few industrial mill sites, so its mineral resources, mostly in the southern part of town near the East Monkton hamlet, were usually shipped away for manufacturing.¹³

East Monkton residents discovered iron ore in the 1780s, kaolin clay in 1792, and immediately began mining both. The ore, hauled about 8 miles west to Monkton Iron Works in Vergennes, was used to manufacture cannon balls during the War of 1812.¹⁴ Ore was mined at the site until 1835.¹⁵ Near the ore bed kaolin turned up, and was sold to a pottery in Burlington and markets in New York state. Later the clay was shipped to both New York state and Boston as a filler for paper. The kaolin works, sometimes called the putty bed property, changed hands several times, and quarrying continued sporadically until 1966.¹⁶ In the same area, yellow ochre was mined and sold locally to produce paint in the town’s early years.¹⁷ East Monkton neighbors discovered a dolomite marble deposit on their farms in 1890, and it was quarried for several years by a Rutland, Vermont, company.¹⁸

¹² Abby Maria Hemenway, 67; Henry Perry Smith, *History of Addison County, Vermont* (Syracuse, New York: D. Mason & Co., 1886), 519.

¹³ Hamilton Child, *Gazetteer and Business Directory of Addison County, Vt., for 1881-82* (Syracuse, New York: the Journal Office, 1882), 156.

¹⁴ Leon V. Bushey, Jessie Thomas, and Howard M. French, *History of Monkton, Vermont, 1734-1961* (Place of publication unknown: Publisher unknown, 1961), 7; Adella Ingham, “In the Days of the Monkton Iron Company of Vergennes, Vermont 1807-1830,” compiled 1932, 14-15. Vermont Manuscript Files, mss-169. University of Vermont Libraries, Silver Special Collections.

¹⁵ “Monkton Ore Bed,” Mineral Resources Online Spatial Data, U.S. Geological Survey, U.S. Department of the Interior, <https://mrdata.usgs.gov/mrds/show.php?labno=10081558>

¹⁶ “Vermont Kaolin Corp.,” Mineral Resources Online Spatial Data, U.S. Geological Survey, U.S. Department of the Interior, <https://mrdata.usgs.gov/mrds/show.php?labno=10106291>; “Vermont Kaolin Corp. Sold,” *Burlington Free Press*, January 6, 1967, 17.

¹⁷ Leon Bushey, et al., 6.

¹⁸ “Marble in Monkton,” *Burlington Free Press*, November 21, 1890, 5.

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Monkton grew quickly in the late-18th and early-19th centuries, reaching a population of 1,384 in 1830, according to the U.S. Census.¹⁹ Then migration from southern New England slowed and Monkton's population declined as residents began moving west to New York, Ohio, and trans-Mississippi frontiers.

Monkton Religious History

The town's religious history is complex and intertwined; five Protestant denominations established congregations and at least four later built churches. Most of the churches eventually closed, and some formally united with other congregations, or held union services and other religious and social events together. A dozen Calvinistic Baptists organized the town's first religious congregation in 1794 and met in a private home. The Baptist church was constructed in 1811 in Monkton Boro. The first Methodist congregation formed in 1797, and built a church in Barnumtown, also in 1811.²⁰ Congregationalists organized a church in about 1804 but disbanded in 1807 to unite with the Congregational church in Vergennes. In 1824, the Vermont Domestic Missionary Society founded and aided a second Congregational church in northern Monkton Boro, which apparently lasted until about 1861.²¹ A Society of Friends was founded in 1798, and in the early 19th century erected its first building in northwest Monkton. This was replaced when the Friends built their second meeting house in 1878 at Monkton Ridge.²² Monkton's Universalist Society was formed in April 1834 with 37 members, including a moderator, clerk, committee, treasurer, and collector. It was "received into fellowship by the La Moile Association" that year, perhaps met in Monkton Boro, and seems to have lasted at least until 1846.²³

¹⁹ U. S. Census Bureau (1830).

²⁰ H. P. Smith, *History of Addison County, Vermont* (Syracuse, New York: D. Mason & Co., 1886), 522.

²¹ John M. Comstock, *The Congregational Churches Of Vermont And Their Ministry, 1762-1914: Historical And Statistical* (St. Johnsbury, Vt.: The Caledonian Co., 1915), 76; "Vermont Domestic Missionary Society," *Vermont Chronicle* of Bellows Falls, October 19, 1827, 1.

²² H. P. Smith.

²³ "New Society," *Universalist Watchman, Repository and Chronicle* of Woodstock, October 25, 1834, 2; "Original Minutes," *Universalist Watchman* of Montpelier, July 16, 1836, 3; "Appointments," *Universalist Watchman* of Montpelier, January 24, 1846, 7.

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Methodism became the predominant denomination in Monkton during the 19th century, with Methodist congregations in the north and west sections of town. Looking back in 1898, a Methodist pastor from Monkton, Benjamin Cox, recalled the revivals of religion in the early 19th century, and wrote that Methodists had “increased rapidly in Barnumtown and East Monkton” in the 1830s.²⁴ In addition to the 1811 church in Barnumtown, worship services were held in the former "town house" (town hall) in northern Monkton Boro, after a larger town hall was built in Monkton Ridge in 1859.²⁵ They were both “Methodist Episcopal” churches, meaning that they belonged to the branch of Methodism that was governed by bishops.

The East Monkton Church, also Methodist Episcopal, opened in 1867 to serve that growing hamlet and its vicinity. Soon after the Civil War ended, the first business meeting was held to plan the new church. A building committee was appointed in March 1866, and local support was so strong that construction began that summer. Local farmer John Beers sold the congregation a small lot - described in the deed as a 'sandy knoll' - from his farm for \$1.²⁶ He was also one of the largest contributors to the building fund. The church cost \$2,000 to construct and could hold 250 people. The carpenters boarded at an East Monkton home for \$1 a day as they worked. In February 1867, the church was dedicated in a worship service that included a double wedding.²⁷

Even after the addition of a third Methodist church, one pastor served all three congregations, while living in a parsonage across the road from the Monkton Boro church, the former “town house.” The location of worship services could alternate from week to week, but sometimes the pastor conducted services in all three churches on Sundays. Monkton community members

²⁴ “Methodism in Monkton,” *Enterprise and Vermonter*, February 4, 1898, 7.

²⁵ Leon Bushey, et al., 18; probably the congregation was already meeting in the old town house while it was still the town office.

²⁶ “Dedication at East Monkton,” *Enterprise and Vermonter* of Vergennes, March 1, 1867, 2; Deed to East Monkton Church property, 1867.

²⁷ H. P. Smith; Oral history interviews, East Monkton Church Association. The church's records have disappeared. Much of the information about its contributions to religious life in Monkton for the past century and a half comes from newspapers, also from history books, oral history interviews, and other sources.

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collected supplementary income for pastors at "donation visits," "donation parties," or "donations," get-togethers that were usually held in private homes, sometimes in churches.

The East Monkton Church's founding coincided with a dramatic upturn in post-Civil War evangelistic revivalism in some American Protestant denominations, including Methodism. In Vermont, traveling preachers held revival services that awakened "deep religious feeling,"²⁸ and inspired new people, "hopeful" converts, to become church members. In addition, sometimes "backsliders" were "reclaimed."²⁹ These itinerant preachers - circuit riders - traveled by horseback from town to town within their regions, sometimes preaching once or more per day. Multi-day revival meetings held in tents at campgrounds were attracting increasingly large crowds in Vermont every year, in late summer and early fall. An early example in Monkton was a five-day camp meeting in September 1854, two miles northeast of Monkton Ridge.³⁰

Local newspapers noted revival meetings or services had been held at the East Monkton Church beginning in 1877, and then almost every year from 1884 to the end of the century. In 1902 and 1903, the church hosted a week of revivals in the evenings at the church during the fall, and again in December 1910. East Monkton prayer meetings were also mentioned. Often they took place in private homes, but sometimes were held in the church.

Sabbath schools, later known as Sunday schools, were offered at the church, with the schedule announced in the newspapers. Other routine church functions were not as frequent in the late 19th and early 20th centuries as they became later. Weddings and funerals were often at home or occasionally in the parsonage. In the 1910s the growing trend was for funerals to be held at the church. Children were baptized there from time to time.

²⁸ "A Revival," *Enterprise and Vermonter* of Vergennes, November 22, 1867, 3.

²⁹ "Report on the Condition of the Churches," *Vermont Chronicle* of Bellows Falls, June 29, 1867, 1.

³⁰ "Religious Intelligence," *Burlington Free Press*, September 2, 1854, 2; in the early 20th century, sometimes worship services were canceled because Monkton parishioners and pastors were attending a large camp meeting in the adjacent town of New Haven.

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The church was sometimes the location for Methodist Episcopal Church business: quarterly conferences. These were meetings with the presiding elder of the district, who supervised the church or churches, the “charge,” that had been assigned to each local pastor. The pastors and presiding elder were appointed by a bishop. During the 20th century, the quarterly conferences eventually became annual, and the presiding elder became a district superintendent.³¹

Criterion A: Social History

In the late 19th century, Vermonters were enjoying cultural gatherings in public buildings like town halls and opera houses.³² In smaller communities, however, religious buildings also functioned as places for other public events such as concerts, festivals, suppers, and social service activities.³³ Residents of East Monkton were happy to finally have their own space for secular community activities at the new East Monkton Church. In the late 1860s and the 1870s, for example, professional musicians instructed local children in vocal music performance, in preparation for well-attended community concerts at the church. In winter 1877, a series of lyceums “proved to be an excellent recreation and improvement for young and old.” The church was “filled to overflowing” for the music, debate, recitations, and orations.³⁴ More lyceums followed in 1879 and 1880.

The church continued to be a community center during the 1880s and early 1890s. “Some of the ablest singers in town” presented a concert, and East Monkton children gave a “harvest home” festival concert to benefit the church. Another concert was combined with a “basket sociable,” an informal gathering at which baskets of home-cooked food were auctioned off, and an ice cream and “box sociable” auction raised money to repair the church. The community was even treated

³¹ "Glossary: Quarterly Conference," May 22, 2015, The People of the United Methodist Church, <https://www.umc.org/en/content/glossary-quarterly-conference>; "Glossary: Presiding Elder," May 21, 2015, The People of the United Methodist Church, <https://www.umc.org/en/content/glossary-presiding-elder>

³² Michael Sherman, Gene Sessions, P. Jeffrey Potash, *Freedom and Unity: A History of Vermont* (Vermont Historical Society: Barre, Vermont, 2004), 331-335.

³³ Elsa Gilbertson, *Religious Buildings, Sites, and Structures in Vermont MPDF* (Montpelier, VT: Vermont Division for Historic Preservation, 2001), Section F.

³⁴ “East Monkton,” *Enterprise and Vermonter* of Vergennes, March 16, 1877, 3.

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to a stereopticon show.³⁵ During the last several years of the century, cultural events like concerts tapered off sharply at the church.

Methodist worship services in the old town house in the Boro moved to the newer, larger town hall in Monkton Ridge during the 1880s. The Methodist Society of Monkton, comprising all three congregations, was “in a prosperous state, with many members.”³⁶

East Monkton consisted of a schoolhouse, a blacksmith shop, the kaolin works, the church, and “a dozen or so scattered dwellings.”³⁷ Development did not grow up around a central street as it had in the other hamlets. Citizens petitioned for a post office, which would conveniently serve the kaolin works and the new marble quarry and would save everyone from having to travel miles for their mail.³⁸ In January 1892 the 6-mile Bristol Railroad opened, connecting nearby Bristol to the Rutland Railroad line at New Haven Junction. The kaolin company was then able to haul its commodity south to the Bristol station, avoiding the longer trip west to Vergennes. A few months later, telephone poles and line were installed between the quarry and Vergennes where the office was.³⁹ In October, the *Bristol Herald* announced that East Monkton was busy and flourishing. With the new post office, a grocery and provision store, feed store, blacksmith shop, the church, a schoolhouse, the kaolin works, a wheelwright shop, and a creamery, “East Monkton is having a boom.”⁴⁰

³⁵ “Monkton,” *Addison County Journal*, October 28, 1881, 3; “Monkton,” *Enterprise and Vermonter* of Vergennes, September 25, 1885, 4; “Monkton,” *Burlington Free Press*, March 21, 1888, 5; “Monkton,” *Burlington Clipper*, June 11, 1891, 8; “Monkton,” *Middlebury Register*, September 22, 1893, 4.

³⁶ H. P. Smith, *History of Addison County, Vermont* (Syracuse, New York: D. Mason & Co., 1886), 522.

³⁷ Hamilton Child, *Gazetteer and Business Directory of Addison County, Vt., for 1881-82* (Syracuse, New York: the Journal Office, 1882), 157; *The 1871 Atlas of Addison County, Vermont* by F. W. Beers included business center maps (“village plans”) for the hamlets of the Boro, the Ridge, and Barnumtown, but East Monkton was not prominent enough at that time to be mapped in detail.

³⁸ “Vermont New Items,” *Argus and Patriot* of Montpelier, April 29, 1891, 2.

³⁹ “Bristol Bricks,” *Argus and Patriot of Montpelier*, January 27, 1892, 4; “Monkton,” *Burlington Clipper*, June 23, 1892, 8.

⁴⁰ “East Monkton,” *Bristol Herald*, October 13, 1892, 5.

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By 1830, a temperance society was thriving in Monkton, as an auxiliary to the Addison County Temperance Society.⁴¹ Temperance and prohibition activism later reached the East Monkton Church. The state president of the Woman's Christian Temperance Union spoke there and organized a local group in May 1902, seven months before the state legislature passed a local option law, ending statewide prohibition and allowing each town to choose every year whether to permit liquor sales locally. Three years later, a concert was presented at the East Monkton Church to benefit the W.C.T.U. The secretary of the Burlington Chamber of Commerce spoke in support of the Vermont Anti-Saloon League at all the town's Sunday services in November 1926, and the superintendent of the league spoke at the church (and two other churches) in 1930. The 1902 Monkton W.C.T.U. must have folded, because in 1931, with support for nationwide prohibition fading in Vermont, the W.C.T.U. county president asked the women of the churches to meet with her and organize a chapter.⁴²

Though the East Monkton Church offered fewer cultural activities to the community in the 1910s than it had in its first few decades, the church promoted education with an art history lecture, speeches by Vermont Governor Allen M. Fletcher and the state superintendent of education at an education rally at the church, and a social to raise money for the schoolhouse library.⁴³

In the early 20th century, holiday celebrations were welcoming and low key. The community was sometimes invited to enjoy a decorated Christmas tree for children, an early November "box social" and entertainment in anticipation of Thanksgiving, or a lecture and hash supper for St. Patrick's Day. Children's Day exercises took place during a June worship service in that era.

⁴¹ "Temperance," *Vermont American* of Middlebury, July 21, 1830, 1.

⁴² "East Monkton," *Burlington Free Press*, May 15, 1902, 3; "Monkton," *Bristol Herald*, May 11, 1905, 5; "Henry L. Ford to Speak in Three Churches Sunday," *Burlington Free Press*, November 4, 1926, 3; "Albert E. Laing to Address Monkton Churches Sunday," *Burlington Free Press*, June 7, 1930, 13; "Monkton Ridge," *Burlington Free Press*, January 3, 1931, 4.

⁴³ "Monkton," *Bristol Herald*, August 21, 1913, 5; "Bristol," *Bristol Herald*, February 12, 1914, 8; "Monkton," *Burlington Weekly Free Press*, February 19, 1914, 2; "East Monkton," *Middlebury Record*, November 21, 1918, 8.

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Monkton Kaolin Works was “doing an extensive business” at the turn of the century. The company was using the new Bristol Railroad to ship raw materials, it was connected to the outside world by telephone, and a new mill was built at the quarry.⁴⁴ But suddenly in early 1902, the Kaolin Works was bankrupt and equipment was sold at auction.⁴⁵

Monkton’s population declined more than 20 percent from 912 in 1900 to 724 in 1910, at a time when rural Vermonters were migrating to cities in and out of state, and to midwestern farms.⁴⁶

Church officials lamented “the steady exodus of the choicest young people to the cities.”⁴⁷

Monkton’s churches began a process of consolidating or folding. The Baptist church of Monkton Boro eventually could no longer support itself, closed in 1904, and became Monkton’s fourth Methodist church. The *Rutland News* commented on the closure, “Little by little we are coming to the sensible plan of unifying religious endeavors. In nearly every town there would be more effective work if one church was made to grow where three or four now struggle to eke out existence.”⁴⁸

In the 1910s, the problem of rural pastors’ low incomes was spotlighted when the pastor of Monkton’s Methodist churches resigned because he could not support his family comfortably on his salary, plus donations. He left the ministry and went to work as a carpenter in the casket factory in neighboring Bristol in 1917.⁴⁹ For several years, the churches had been served “by a

⁴⁴ “East Monkton,” *Burlington Weekly Free Press*, May 31, 1900, 1; “State News,” *Rutland Daily Herald*, July 11, 1882, 4; “Monkton,” *Burlington Clipper*, June 23, 1892, 8; “East Monkton,” *Burlington Weekly Free Press*, May 10, 1900, 1.

⁴⁵ “East Monkton,” *Middlebury Register*, April 18, 1902, 7; “Auction” advertisement, *Bristol Herald*, May 15, 1902, 1; the company had been “petitioned into bankruptcy by 10 employees and creditors, alleging that the company committed an act of bankruptcy by mortgaging its property...”, “Vergennes,” *Bridport Sun*, February 13, 1902, 1.

⁴⁶ U. S. Census Bureau (1900), U. S. Census Bureau (1910).

⁴⁷ Report of George W. Brown, presiding elder of the Burlington District of the Troy Conference, *Minutes of the Troy Annual Conference of the Methodist Episcopal Church*, Saratoga Springs, New York, April 15-20, 1903, 88.

⁴⁸ This comment from the *Rutland News* was reprinted in the *St. Albans Weekly Messenger*, “Vermont Might Profit By It,” *St. Albans Weekly Messenger*, December 22, 1904, 1.

⁴⁹ “Ministers Change,” *Enterprise and Vermonter*, April 19, 1917, 8.

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succession of Methodist preachers, mostly supplies” (not settled pastors) who had not stayed long.⁵⁰

The Interchurch World Movement conducted a nationwide survey of Protestant churches, their memberships, and their communities in 1920.⁵¹ A few months later in Middlebury, the survey’s Addison County church advisory committee recommended that “one man should serve the town of Monkton, where there are churches of the Methodist [sic] and Friends.” The committee also talked about increasing pastors’ salaries and the need for denominational cooperation and community houses.⁵² The Monkton Friends and Methodists began to worship together at the Friends’ meeting house at the Ridge. The two groups voted to unite under a Methodist pastor in the 1940s, and the Methodist (formerly Baptist) church at the Boro closed and became a Grange Hall.⁵³

The Barnumtown Methodist church was still a vital community institution in the late 1910s and 1920s, with a chapter of the national Methodist young adult organization, the Epworth League, formed there in 1916. But the church apparently closed before the United States entered World War II.⁵⁴ The building had been “taken away” according to a town history, by the mid-20th century.⁵⁵

The East Monkton Church’s service organization for women, the Loyal Workers Society, formed in 1918.⁵⁶ “Women of the church” had been doing somewhat similar work in the 1890s, but had

⁵⁰ “Methodists Try A New Plan For Rural Churches,” *Burlington Daily News*, April 27, 1918, p. 10.

⁵¹ “Interchurch Survey Under Way Throughout New England States,” *Enterprise and Vermonter*, February 26, 1920, 6.

⁵² “Report on the County Church Problems,” *Middlebury Register*, April 2, 1920, 5.

⁵³ “Annual Meeting of Churches Held; Officers Elected,” *Burlington Free Press*, March 2, 1945, 11.

⁵⁴ The last worship service at the Barnumtown church noted in local newspapers was in 1934. At the parsonage with the Monkton Boro and East Monkton churches and the superintendent of the Plattsburg district, the Barnumtown church participated in the 1938 annual conference. “Monkton,” *Burlington Free Press*, February 2, 1938, 2.

⁵⁵ Leon V. Bushey, et al., 23. An undated account of the present-day Monkton Friends Methodist Church’s history in its archive says the Barnumtown church closed in about 1940.

⁵⁶ “East Monkton,” *Enterprise and Vermonter* of Vergennes, July 11, 1918, 5.

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not formed an official group. As its first big project, in 1920, the Loyal Workers Society met the expense of building a dining room at the back of the sanctuary by expanding both the floor space of the second story, formerly a small “chair loft” (choir loft), and the vestibule below it. Part of the vestibule became a reception room and a kitchen, with a kerosene stove and kerosene oven. The group also managed the construction project.⁵⁷

Organized by the Loyal Workers, popular and inexpensive oyster suppers became much more frequent in Monkton, occasionally cooked by men of the church. These events as well as socials were open to the general public, and raised the funds to finance church repairs, remodeling, parsonage repairs, and supplementary support for the pastor for at least three decades. Six days before Christmas in 1919, on one Friday evening, the Loyal Workers presented a play, an oyster supper, and a sale.⁵⁸ Sometimes a supper was held along with an informal social. A fundraiser could also be a box social, a maple sugar social in March, a summer ice cream social, or a harvest banquet, sometimes with musical or theatrical entertainment. The Loyal Workers also made and sold aprons, handkerchiefs, and quilts, and took responsibility for keeping the church clean. The group was still meeting occasionally to hold benefits and clean the church in the 1950s.

Suddenly the church was functioning as a community center in a new way. Other associations also held large suppers and dinners in the dining room overlooking the sanctuary, despite the lack of running water in the building, or even a well outside. Another women’s group, the Happy Sisters Sunshine Club, formed in East Monkton in 1924 to assist the sick and shut-ins. Performing plays and giving suppers and box socials at the church, the club raised money to pack sunshine boxes and make quilts for people who were homebound. After Vermont’s disastrous 1927 flood, the club contributed \$10,000 to a flood relief fund.⁵⁹ The East Monkton Cemetery Association formed in 1925 to maintain the cemetery, and held its annual business

⁵⁷ "Extensive Repairs on Methodist Church Completed - Oyster Supper Jan. 5," *Burlington Free Press*, December 30, 1920, 5.

⁵⁸ "Monkton," *Middlebury Record*, December 18, 1919, 5.

⁵⁹ "East Monkton," *Burlington Free Press*, June 8, 1925, 10; "East Monkton," *Bristol Herald*, December 1, 1927, 4.

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meetings at the church, accompanied by fund-raising dinners that could draw in as many as 150 people.⁶⁰

Beginning in the late 1920s, East Monkton Church winter services sometimes took place in private homes. Perhaps the congregation was so small at times that it did not seem worthwhile to heat the whole church. Other than that, services, suppers, socials, Sunday school classes, funerals, and cleaning bees continued during the Great Depression, judging from newspaper coverage.

In the late 1930s and 1940s, the frequency of worship services, Sunday school, and other church events seems to have been uneven. In 1944, with men and women at war or working in defense industries, “all men available” were asked to meet at Little’s store in Monkton Ridge to participate in a “bee to cut wood” to heat the churches at the Ridge and East Monkton, the only ones that remained.⁶¹ From then on, the church was closed for longer periods during colder months. At a harvest festival in October 1945, East Monkton Church joined the Friends Methodist Church in collecting and donating vegetable seeds for European farmers who had been devastated by World War II.⁶² During the immediate post-war years, the church was busy again.

The church was redecorated and rededicated in 1952. During that decade, it was still used for funerals, and the Friends Methodist Church at the Ridge conducted summer services there. In 1958 the Friends Methodist Church built an addition to its own building with a kitchen, a restroom, two other rooms, and a furnace, making that church more suited to holding church suppers than the East Monkton Church was, with no plumbing. The East Monkton Cemetery Association had held its annual meeting dinners in the church’s kitchen and dining room since 1925, but migrated to the larger Florona Grange Hall in Monkton Boro, and then to the new Monkton Central School in the early 1960s. By that time, the church’s functions were very

⁶⁰ The cemetery association owns the cemetery lot, having purchased it in 1995.

⁶¹ “Monkton,” *Burlington Free Press*, October 27, 1944, 15.

⁶² “Monkton,” *Burlington Free Press*, October 19, 1945, 12.

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limited. It was used for an occasional funeral and for summer services.⁶³ A luncheon held at an East Monkton auction raised money for repairs to the church in 1965.⁶⁴

As the centennial of its founding approached the following year, the church reached a turning point. The old building “has been closed for several years, and was in a state of neglect,” the *Burlington Free Press* reported.⁶⁵ A group of about 10 people prepared the church to again hold services throughout August. The centennial was celebrated on Sunday morning, August 28, with a special chorus and a historical review.⁶⁶ The following month, a meeting was planned for anyone interested in the upkeep and preservation of the church to discuss how to raise money and whether an association should be formed “to oversee the future of the church.”⁶⁷ A small group of interested local citizens, inspired by the upcoming United States Bicentennial, raised funds and made repairs to the historic church, including painting, a new roof, new steps, a new railing, and electric lights.

The East Monkton Church was again the setting for community events. In August 1976 as part of Monkton’s celebration of the Bicentennial, a service was held with a choir, and the church was filled. The following July, another service was held when Monkton observed the bicentennial of the founding of the 1777-1791 Vermont Republic.

The church volunteers’ work continued for more than two decades. In 2003, a few more volunteers began working on the church building’s repair, preservation, and maintenance, along with other improvements such as landscape grading and reed organ repair. Following a conditions assessment by Building Heritage LLC, the East Monkton Church Association

⁶³ Leon V. Bushey, et al., 48.

⁶⁴ “Public Auction” advertisement, *Addison County Independent*, July 2, 1965, 6. There is no account of what repairs were made with funds raised.

⁶⁵ “100th Anniversary of East Monkton Church Celebrated,” *Burlington Free Press*, August 16, 1966, 16.

⁶⁶ “East Monkton Church Centennial Is Celebrated,” *Burlington Free Press*, September 1, 1966, 3.

⁶⁷ “Meeting Planned on Care of Church in East Monkton,” *Addison County Independent*, August 23, 1966, 1-B.

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incorporated as a nonprofit, and in 2007 obtained 501(c)(3) tax exempt status. The EMCA has completed preservation projects annually, on windows, the electrical system, and other interior and exterior elements. The association has received financial donations from individuals and a business, has held fundraising events annually, and has been awarded grants for a conditions assessment, an engineering assessment, and exterior painting. In 2020 the organization purchased the church property from the Vermont District, New England Conference, United Methodist Church.

Public cultural events at the church since 2006 have included concerts, films, lectures, book discussions, workshops, an art show and sale, a fiber arts exhibit, farmers' markets, town-wide yard sales, Christmas celebrations and caroling, and numerous Monkton Museum and Historical Society programs. The church has also been the site of several recent weddings, a memorial service, a baptism, and a vigil. The Monkton Friends Methodist Church of Monkton Ridge still holds services there for a month every summer. The East Monkton Church continues to play an important religious, social, and cultural role in the community.

Criterion C: Architecture

Though relatively small in size, the scale and proportions of the East Monkton Church give it an imposing presence in its rural setting. The white clapboarded church can be seen from a distance in all directions. Its simple but elegant Greek Revival plan and style probably derived from a Neoclassical architectural pattern book of the late-18th or early-19th century, such as those written by Asher Benjamin. With its rectangular shape, gable front entrance, and tower its plan conforms to the common church form that developed from the 18th century New England meeting house, as described in the Multiple Property Documentation Form. The building exhibits the trademark characteristics of the Greek Revival style, including a temple-front orientation, bilateral symmetry, an emphasis on the entryway, and bold classical details such as pilasters and full entablatures.

Greek Revival was a very popular architectural style in Vermont towns from the 1830s

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through the 1870s for residences, churches, and public buildings. Buildings of similar design and scale can be found throughout the state, and a notably similar example is approximately 10.6 miles southeast of the East Monkton Church in the town of Lincoln. Built in 1863, the United Church of Lincoln is slightly larger than the East Monkton Church, with a footprint measuring 56 feet long and 36 feet wide (compared to 46.5 feet long and 35 feet wide). It exhibits the same central entry with paired doors, two-stage belfry, and Greek Revival details as the East Monkton Church. The building interior was remodeled c. 1910, at which time the original multi-light, double-hung windows were replaced with opalescent glass windows and a tin ceiling was installed in the sanctuary. It was relocated to a new site in 1982 and has a contemporary addition projecting from the northwest corner. The East Monkton Church retains a much higher degree of integrity than the United Church of Lincoln.

Another similar example is the New Haven Union Church, located approximately 8.5 miles south of the East Monkton Church. Built in 1851, it measures 51 feet long and 36 feet wide, in keeping with the East Monkton and Lincoln buildings. Church records indicate that local builder Eastman Case was hired to design and build the building, and further research is necessary to determine if Case was involved in the construction of the East Monkton Church. The most notable alteration to the New Haven Union Church is the Queen Anne-style belfry, which was added in 1880. This represents a significant departure from the Greek Revival style and elevates the integrity of the East Monkton Church in comparison.

While some Greek Revival churches in Vermont have a monumental portico, the East Monkton Church exhibits a simpler design and lacks this architectural feature. Its closed pediment with deep entablature on the façade gives the building a massive and monumental quality that is one of the defining features of the Greek Revival style. Although the two-stage tower may have been added in the 1880s, stylistically it matches the rest of the classical detailing of the building, with corner pilasters, entablature, and clapboards. Another common Greek Revival element, recessed panel pilasters, adorn the

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building's four corners. The 9-over-9 windows, three each on the east and west elevations, are topped by low-pitched pedimented lintels typical of this later Greek Revival period.

The single entry with paired doors is somewhat unusual for a Methodist Church but is most likely the result of a builder basing his design on other similar buildings in the region and not the specific religious practices of the congregation. Methodist congregations were divided by gender, with men seated on one side of the sanctuary and women on the other. To accommodate this separation, many mid-19th century Methodist churches have two separate entrances on the façade, one for men and one for women. An excellent example of this configuration can be seen in Landgrove, Vermont, at the 1857 Greek Revival style Landgrove Methodist Church, which has two separate entrances, each enframed with full entablature, providing access to the interior. At the East Monkton Church, gender separation may have taken place within the original entry vestibule, which had a single door in each side wall leading into the sanctuary. The layout of the pews corresponds to gender divisions, with three rows of pews divided by two aisles. The longer pews in the center row are divided down the middle by a low partition topped with an arm rest.

Conclusion

Methodism was the predominant religion in Monkton, resulting in the establishment of four Methodist congregations in this rural community from the early 19th century to the mid-20th century. The East Monkton Church retains a high level of historic integrity compared to other churches in the area and compared to what is now known as the Friends Methodist Church in Monkton Ridge. In addition, of the two churches in the town originally built for Methodist congregations, the East Monkton Church is the only one still standing. The East Monkton Church is not only an outstanding example of a typical small town Vermont church of the 19th century, but it also has kept an exceptional degree of historic integrity. Despite some changes to the interior, it has not been significantly remodeled and is still very much a Greek Revival country church of

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the 1860s in plan, form, and style.

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9. Major Bibliographical References

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Report of George W. Brown, presiding elder of the Burlington District of the Troy Conference. *Minutes of the Troy Annual Conference of the Methodist Episcopal Church, Saratoga Springs, New York, April 15-20, 1903*.

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Previous documentation on file (NPS):

preliminary determination of individual listing (36 CFR 67) has been requested
 previously listed in the National Register

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previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____
 recorded by Historic American Engineering Record # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other
Name of repository: _____

Historic Resources Survey Number (if assigned): 0114-25

10. Geographical Data

Acreage of Property .23 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 44.20466° N

Longitude: 73.10970° W

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

The boundary of the East Monkton Church is the perimeter property line of Vermont tax parcel 08.235.066.00E, as defined by the Monkton Town Office and shown on the map titled "East Monkton Church Sketch Map."

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Boundary Justification (Explain why the boundaries were selected.)

The boundary encompasses the property historically associated with the church.

11. Form Prepared By

name/title: Barbara Russell Bosworth
organization: University of Vermont Historic Preservation Program, UVM History Dept.
street & number: 133 South Prospect Street
city or town: Burlington state: VT zip code: 05405
e-mail: barbara.bosworth@uvm.edu
telephone: n/a
date: April 15, 2022

Additional Documentation

Submit the following items with the completed form:

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

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Photographs

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

Photo Log

Name of Property: East Monkton Church

City or Vicinity: Monkton

County: Addison

State: VT

Photographer: Barbara R. Bosworth

Date Photographed: see inventory

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

- 1 of 20. View looking east along Church Road at west elevation
November 22, 2016
- 2 of 20. View looking southeast at north (front) and east (side) elevations
July 3, 2016
- 3 of 20. View looking south at north (front) elevation
June 4, 2016
- 4 of 20. View looking east at west (side) elevation
November 19, 2016
- 5 of 20. View looking west at east (side) elevation
November 19, 2016
- 6 of 20. View looking northeast at west (side) and south (rear) elevations
November 26, 2016
- 7 of 20. Detail view looking southeast at tower
July 3, 2016

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- 8 of 20. Detail view looking southwest at north (front) elevation and entrance doors
November 19, 2016
- 9 of 20. View looking west in the entry vestibule
November 19, 2016
- 10 of 20. View looking east in the entry vestibule
November 19, 2016
- 11 of 20. View looking northeast in the entry vestibule, showing paired entry doors
November 19, 2016
- 12 of 20. View from the chair loft looking south at the sanctuary
November 19, 2016
- 13 of 20. View looking southwest in the sanctuary
November 19, 2016
- 14 of 20. View looking northwest in the sanctuary. Note new chair loft railing, installed
2/2022.
March 4, 2022
- 15 of 20. View looking north in the sanctuary at partition wall and chair loft. Note old chair
loft railing, prior to changes in 2/2022.
November 19, 2016
- 16 of 20. View looking northeast in the sanctuary. Note new chair loft railing, installed
2/2022.
March 4, 2022
- 17 of 20. View looking west in the chair loft
March 4, 2022
- 18 of 20. View looking east in the chair loft. Note new chair loft railing, installed 2/2022.
March 4, 2022
- 19 of 20. View looking west, down the northwest corner staircase
November 19, 2016
- 20 of 20. Detail view looking north at old wallpaper remnant in northwest staircase
November 19, 2016

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Paperwork Reduction Act Statement: This information is being collected for nominations 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.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

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Historic Photos



Historic view, July 4, 1959, looking southwest at the front (north) and side (east) elevations of the East Monkton Church. Note the gable roof on the tower, later replaced with a pyramidal roof.

Source: East Monkton Church Association

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Historic view, August 22, 1976, looking east along Church Road at the side (west) elevation of the East Monkton Church. Cars are lined up along the roadside for a community event taking place at the church.

Source: Courtesy of the East Monkton Church Association

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110 YEARS OLD: The East Monkton Church, built in 1866 and recently cleaned and painted is open again for special services Sunday evenings during the summer. Earl Hanson, whose interest in the old church initiated the services, was in charge of the cleaning and painting.

Newspaper article about the rehabilitation of the East Monkton Church in 1976.

Source: Courtesy of the East Monkton Church, published in the *Addison County Independent*, July 22, 1976, p. 3A.

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Historic view, July 1977, looking southwest at the front (north) and side (east) elevations of the East Monkton Church. Note the work being done on the tower. This is presumably when the gable roof on the tower was changed to a pyramidal roof.

Source: Vermont Historic Sites and Structures Survey #0114-25
Vermont Division for Historic Preservation



East Monkton Church Geographical Map

405 Church Road, Town of Monkton, Addison County, Vermont



LEGEND

- Airports
- Rail Lines
- Town Boundaries
- County Boundaries
- Buildings
- Village Boundaries

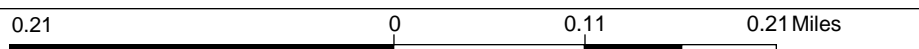
1. East Monkton Church



1: 6,678
December 23, 2022

NOTES

This map was created with the VT Interactive Map Viewer.



WGS_1984_Web_Mercator_Auxiliary_Sphere
© Vermont Center For Geographic Information

1" = 556 Ft. 1cm = 67 Meters
THIS MAP IS NOT TO BE USED FOR NAVIGATION

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East Monkton Church Sketch Map

405 Church Road, Town of Monkton, Addison County, Vermont



LEGEND

----- = Parcel Boundary



1: 834

December 23, 2022



0.03 0 0.01 0.03 Miles

WGS_1984_Web_Mercator_Auxiliary_Sphere
© Vermont Center For Geographic Information

1" = 70 Ft. 1cm = 8 Meters
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NOTES

This map was created with the VT Interactive Map Viewer.

































EXIT







