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United States Department of Interior
National Park Service

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

1. Name of Property

historic name Seventh Day Baptist Church

other names/site number

2. Location

street & number	720 East Madison Avenue	N/A	not for publication
city or town	Milton	N/A	vicinity
state Wisconsin	code WI	county Rock	code 105
			zip code 53563

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 _ nationally _ statewide locally. (See continuation sheet for additional comments.)



Signature of certifying official/Title

Date 7/16/16

State Historic Preservation Office - Wisconsin

State or Federal agency and bureau

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

Signature of commenting official/Title

Date

State or Federal agency and bureau

Name of Property

County and State

4. National Park Service Certification

- I hereby certify that the property is:
 - entered in the National Register.
 - See continuation sheet.
 - determined eligible for the National Register.
 - See continuation sheet.
 - determined not eligible for the National Register.
 - See continuation sheet.
 - removed from the National Register.
 - other, (explain:)

Edson W. Ball

8.22.16

[Signature]

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property (check as many boxes as as apply)	Category of Property (Check only one box)	Number of Resources within Property (Do not include previously listed resources in the count)	
		contributing	noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	1	0
<input type="checkbox"/> public-local	District		buildings
<input type="checkbox"/> public-State	Structure		sites
<input type="checkbox"/> public-Federal	Site		structures
	Object		objects
		1	0 total

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

N/A

Number of contributing resources
previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

Current Functions

(Enter categories from instructions)

RELIGION/religious facility

RELIGION/religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

LATE 19TH AND 20TH CENTURY REVIVALS/Late Gothic Revival

Materials

(Enter categories from instructions)

foundation concrete

walls limestone

stucco

roof asphalt

other

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions)

Architecture

Period of Significance

1934

Significant Dates

Significant Person

(Complete if Criterion B is marked)

N/A

Cultural Affiliation

N/A

Architect/Builder

Haeuser, Hugo

Narrative Statement of Significance

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

Seventh Day Baptist Church
Name of Property

Rock County
County and State

Wisconsin

9. Major Bibliographic References

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

Previous Documentation on File (National Park Service):

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

Primary location of additional data:

- X State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local government
- University
- Other

Name of repository:

10. Geographical Data

Acreage of Property less than one acre

UTM References (Place additional UTM references on a continuation sheet.)

1 16 341500 4737680
Zone Easting Northing

2 _____
Zone Easting Northing

3 _____
Zone Easting Northing

4 _____
Zone Easting Northing

See Continuation Sheet

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet)

11. Form Prepared By

name/title	Carol Lohry Cartwright, Consultant	date	7/1/2015
organization	Prepared for the City of Milton	telephone	262-473-6820
street & number	W7646 Hackett Rd.	zip code	53190
city or town	Whitewater	State	WI

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Seventh Day Baptist Church
Milton, Rock County, Wisconsin

DESCRIPTION

Site

The Seventh Day Baptist Church, constructed in 1934, sits on a large lot in the east part of Milton, a small city in south-central Wisconsin. The east part of modern-day Milton was historically known as Milton, while the west part of Milton was historically known as Milton Junction. These two communities were two separate political entities until 1967, when they merged to form the new City of Milton. This church's congregation has had an association with historic Milton since its pioneer days and the use of "Milton" in this nomination will refer to both historic "Milton" and the modern City of Milton, where appropriate.

The church sits along East Madison Avenue across the street from the large town square that was established by the earliest pioneers of Milton in the Original Plat. Milton's downtown, including Joseph Goodrich's hexagonal, grout-constructed, Milton House inn, began to grow around this town square and the early churches were constructed nearby as well. Today, the town square has a community building, an elementary school, recreational facilities, and other city park amenities.

The land in this area of Milton is relatively flat and indeed, the church has a level site. There are several elements to the landscaping around the church. At the back of the church is a large paved parking lot that connects to two driveways that run along the east and west sides of the building. These driveways both have access directly onto East Madison Avenue. North of the parking lot are residential lots and a large housing complex for the elderly. A small driveway connects the northwest corner of the parking lot to Parkview Terrace, a small street that intersects with East Madison Avenue.

In front of the church there is a large lawn that leads to the sidewalk, terrace, and curb and gutter of East Madison Avenue. One medium-sized tree is located in the terrace and only small foundation shrubs decorate the main elevation of the church building. A wide sidewalk runs from East Madison Avenue to the main church entrance and a narrow sidewalk leads from the street to the secondary entrance on the main elevation of the church building. East Madison Avenue is a wide street with a cut-out on the south side across from the church where there are about a dozen parking stalls for use by the church and visitors to the town square park. In the lawn space in front of the church is a rectangular lannon stone veneered sign with an inset viewing panel that has a black background and white lettering.

Just west of the driveway along the west side of the church is the 1964-constructed parsonage, which has been drawn out of the boundary because of its later date of construction. A strip of lawn separates

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the driveway from this building. East of the church is a vacant lot that consists of a large lawn with some mature trees and shrubs. The east side lawn wraps around to the rear of the church and creates a small buffer between the historic church and the parking lot. It is punctuated with several mature trees. Small foundation shrubs have been planted close to the walls of the church at the front (south) and both sides (east and west). Small rows of clipped shrubs also decorate landscape at the east side of the building.

Besides the small lawn space previously mentioned, the rear of the building has little landscaping as the parking lot and east side driveway take up most of the space. The 1984 education wing addition to the church projects from the southwest corner of the historic church building and there is a small strip of lawn space between the addition's east elevation and the driveway. The modern handicapped entrance to the church is located at the south end of the education addition and faces east. A strip of lawn also runs along the west side of the parking lot.

A small garage-shed is located on the northwest end of the parking lot. It is a late twentieth century building with modern vertical wood paneled siding, a gable roof, and modern garage and service doors. It has been drawn out of the historic boundary of the church. The 1984 education addition is a non-contributing element of the historic church.

Exterior, General Characteristics

The Seventh Day Baptist Church was designed in the late Gothic Revival architectural style, a popular style for churches of the early- to mid-twentieth century. While the building has a raised basement with one story above, the building overall is over two stories in height. The main block of the church has a generally rectangular plan with numerous small gable-roofed projecting bays and a large square tower. The steeply-pitched gable roofs of the building are covered with asphalt shingles and feature clay tile ridge caps.

The building has a concrete foundation and walls of lannon stone limestone veneer in a broken rangework pattern.¹ Gabled peaks and other upper levels of the church are clad with a faux half-timbering of vertical and curved boards attached to stuccoed wall surfaces. There are numerous flared and stepped buttresses also clad with lannon stone on the church exterior. Most of the door and window openings feature pointed arches in the Gothic Revival style, but there are a number of simple rectangular openings as well.

¹ Lannon Stone is a type of limestone that was very popular for building exteriors in the mid-twentieth century in Wisconsin, northern Illinois and other parts of the upper Midwest. The stone got its name from a tiny village in the area it was quarried; Lannon, Wisconsin, just northwest of the city of Milwaukee. The name was adopted as the generic name for the light grey limestone found at several quarries in this area of southeastern Wisconsin.

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Because the building has a raised foundation, this allows for two floors of finished space inside: a lower level (with exterior windows at grade), and an upper level.

Primary (South) Façade

The main (south) façade features three prominent details, projecting bays with gabled roofs at each end of the wall, and a tall square tower west of center. The tower is the location of the building's main entry pavilion. The projecting bay on the east end is a secondary entrance composed of two parts: a shorter bay containing the entrance pavilion and a taller bay behind and extending further to the east. This entrance is composed of a gothic-arched opening in the stone and a gothic-arched wood door. The taller bay features a pair of rectangular openings filled with sash windows. These bays have flared walls at their exposed corners and both have faux half-timber and stucco decoration in the gable peaks.

The projecting bay at the opposite (west) end of the façade has stepped buttresses at the corners and a gabled roof. Its gable is covered with faux half-timber and stucco decoration, below are openings in the upper part of the walls that are filled with small sash windows. Next to it is the tall square tower decorated with both battlements and pinnacles. The corner pinnacle is slightly larger and taller and is topped with a metal cross.

Tall stepped buttresses rise from the tower's corners. Three, tall, pointed-arched openings punctuate the belfry and are unglazed. Two pointed-arch openings are above and slightly east of the main entrance in the tower; they are filled with stained glass. A set of two narrow rectangular openings also are just east of the entrance.

The entrance, itself, is covered with two, arched, wood paneled doors with small rectangular openings filled with leaded glass. The tops of the doors form a Tudor arch and the doors sit slightly recessed behind a shallow stone-covered Tudor arched portal. A set of two steps leads from the sidewalk to the entrance and there are decorative metal railings on either side of the doors.

Between these flanking bays and the tower, the south wall of the church features buttresses, rectangular openings filled with multi-light sashes in the raised foundation, and pointed-arch openings filled with stained glass at the center of the upper wall.

East Elevation

The east elevation of the building features a tall gable-roofed wall punctuated with a set of tall and narrow pointed arch openings located in the upper part of the gable. These openings are filled with stained glass windows. Below these openings are a set of two smaller pointed-arch openings filled with stained glass windows, a single opening filled with a single-light sash, and a projecting bay that

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Seventh Day Baptist Church
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features three tall, rectangular, openings filled with stained glass. There are exposed rafters decorating the roof eaves. At the raised foundation, there are openings filled with multi-light sash windows.

At the southeast corner there is a projecting bay with a gabled roof. Like the gabled bays of the main façade, this bay has a gable decorated with faux half-timbering and stucco, a single rectangular opening filled with a sash window, and several openings in the raised foundation filled with multi-light sash windows. The walls are also flared at the corners like those at the front of the church.

North (Rear) Elevation

The rear, or north, elevation of the building is symmetrical with gable-roofed bays projecting from the northeast and northwest corners of the wall. Both bays are decorated with wood, faux half-timbers and stucco at the gables. The northeast bay has two rectangular openings filled with double-hung sashes and a lower level entry door with wood panels and six lights. The northwest bay has some similar openings but its north wall is obscured by the 1984 education wing attached to the north wall.

The church wall of the rear elevation has symmetrical details including paired pointed arch openings filled with stained glass windows, stepped buttresses, and pairs of rectangular openings in the raised foundation that are filled with multi-light sashes.

The 1984 education wing projects from the northwest corner of the church toward the west and obscures only a small part of the rear and west walls of the original building. The wing has a concrete foundation, walls of modern rusticated concrete blocks and has a flat roof. It is one story in height with a raised foundation. Small, rectangular openings are located along the east and west walls of the wing and there is a single opening in the rear wall. These openings are filled with single-light, double-hung sash windows. Windows are located along the east and west walls of the raised foundation of the wing and are filled with smaller single-light sashes.

The east wall of the education wing has two entrances. The main entrance is also the handicapped entrance for the church and is composed of a modern glass and metal door covered by a gable-roofed overhang supported by two simple posts. The gable is decorated in a faux half-timbered pattern that resembles the gables of the original church building. At the northeast corner is a metal door with a glazed panel. The education wing, because of its modern construction date and simple design, is a non-contributing addition to the church.

West Elevation

The west elevation of the building is composed of the west wall of the church and the west wall of the education wing. This side of the education wing is punctuated by modern single-light sashes in both the upper story and the raised foundation. The west side of the church building has similar details to the other walls. There is a tall, slightly projecting bay that features faux half-timbering and stucco,

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and flared corners. Upper and lower level window openings are all filled with paired single-light, double-hung sashes. Individual sashes are located in the walls that flank the bay. Multi-light sashes fill the openings of the raised foundation.

There is a non-original entrance at the west wall of the church that provides access to the basement. It has walls covered with modern stone veneer and modern windows. It appears to have been built after the 1933-34 construction date of the original church and the 1984 date of construction for the education wing.

Interior

Upper (Main) Floor

There are two sections to the interior of the building; the original church section and the education wing addition that extends from the northwest corner of the original building. The two sections are connected but visually distinctive at both the upper and the lower levels of the building.

Entering the building in the main tower entry pavilion there is a small landing with staircases that access both the main sanctuary level and the basement level. A narrow window next to the entry doors features a stained glass window in a geometric design with a plain shield. After ascending a small staircase up to the main level, there is another set of double doors that lead into the sanctuary of the church; these doors have large single panels filled with vertically-laid narrow boards. Inset into the panels are small diamond shape openings filled with four diamond-shaped glass panes.

A short hallway to the left of this entrance leads into another hallway that accesses two offices. In this area of the church, there is original heavily textured plaster on the walls and ceilings and plain dark-stained trim around wood-paneled doors that have glazed panels filled with either stained glass in a geometric pattern or in a rectangular pattern surrounded by narrow glass panes.

North of the offices is a large foyer marked "parlor" on the floor plans. This expansive area is a waiting and gathering space just outside the sanctuary. It is decorated in the Tudor Revival style with heavily textured plaster walls and ceiling, dark-stained wood ceiling beams, dark-stained trim around openings, and a large stone fireplace. The fireplace surround is made up of primarily grey limestone with vermilion-colored limestone accents. An arch of vertical stones tops the opening of the firebox and the hearth is laid with matching limestone. The mantel is a simple wood shelf supported by four grey limestone brackets. Above the mantel, the plaster wall flares upward to the ceiling. Pairs of sash windows flank the fireplace and they are glazed with leaded stained glass in a diamond pattern.

Ceiling fixtures are original and consist of several small hanging chandeliers. The highly decorative fixtures feature round bases surrounding dropped, bell-shaped pendants. Projecting upward are four

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bases that hold the lights of the fixture. The designs on these fixtures include "hand-hammered" circles, cut-out foliage of leaves, vines, and acorns, and heart shapes.

Across from the fireplace is a wall made up almost entirely of folding doors. The doors are made of wood and glazed panels. Each door has two short lower panels topped with two tall glazed panels filled with stained glass in a geometric pattern of primarily diamonds. Behind these doors is the sanctuary that consists of a large nave and smaller chancel.

Church

The spacious sanctuary features a steeply-pitched, gable-roofed ceiling which rises over two stories. The impressive scale imparts the space with grandeur. The height is emphasized by exposed beams and large wood vaults that rise from brackets along the side walls and intersect at the roof peak. The vaults are supported at the peaks with vertical posts. All of the ceiling elements are stained a dark walnut color. Hanging from the ceiling are large lanterns with metal framing featuring trefoils, crosses and pinnacles and opaque glazing that has replaced the original stained glass.

Walls of the nave are covered with original textured plaster and a modern carpet covers an oak floor and some mid-twentieth century composite tiles. The wooden pews are original to the church and are simply decorated at the ends with quatrefoils. The window openings that punctuate the side walls are filled with decorative pictorial stained glass and honor the twelve apostles. The windows feature highly geometric designs topped with stylized trefoils. Their overall design is highly vertical in emphasis.

In front of the nave is the chancel and it is separated by a tall wall partition featuring a large central gothic arch flanked by narrower gothic arches. The partition and chancel walls are covered with plaster similar to that of the nave and the vaulted ceiling with exposed beams also extends over the chancel. Along the left side wall near the ceiling is a large pierced wooden screen behind which are the organ pipes. The chancel is carpeted.

On the left side of the chancel is the music area with a grand piano and other instruments. A pair of stained glass, gothic-arched windows is located in the back wall in this area. They are smaller, but similarly decorated to those windows in the nave. On the right side of the chancel is the built-in pulpit and lectern; a wood-paneled structure decorated with pilasters.

Along the rear wall of the chancel is the altar that is part of a large reredos that rises half-way up the tall steeply-pitched wall. The reredos is decorated with Gothic stylistic motifs including trefoils, pilasters, pinnacles, and crosses. The altar, itself, projects slightly from the reredos. At the center are three tall openings through which three pictorial stained glass windows can be seen. Above the reredos are three very tall gothic arched openings with pictorial stained glass. Designed in the same

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vertically-emphasized, geometric manner as the windows in the nave, these windows honor the Ten Commandments and feature wheat and grape motifs, the Bible, and a Star of David.

Behind the altar, in between the rear wall and the reredos, is the Baptistry. It consists of a small, rectangular pool, or tank, that can be filled with water for the full immersion baptism that is part of the practice of the Seventh Day Baptist faith. The Baptistry is original to the church. Attached to the chancel on the left is a small preparation room and to the right of the chancel is a hallway that provides access to the Baptistry.

At the back of the nave, above the set of large folding doors described earlier is a bank of openings for the original choir loft of the church. The old choir loft has an oak floor, plaster walls and ceiling, and the bank of window openings seen from the nave. These openings are filled with stained glass in a primarily rectangular pattern. Currently, this space is used as a classroom, and attached to it is the youth fellowship room that was probably originally storage for the choir. This room has similar features to the choir loft except that the floor is carpeted. The door to the fellowship room has two narrow wood panels and a window glazed with rectangular panes and a narrow border.

Lower Level

At the center of the lower level, roughly corresponding to the size of the nave is a large, multi-purpose room called the Fellowship Hall. This large room features plaster walls, a modern acoustical tile and fluorescent panel ceiling, and a vintage floor with a rubber-like coating and markings suggesting it was, or could be, used as a gymnasium. At the center of the room is a set of folding doors that can divide this room in two sections. Along the east wall of the hall is a long, narrow storage closet; at the north end of the hall are classrooms and storage, and at the south end of the hall is a kitchen and storage and utility rooms. Several of the openings in this area of the basement have wide, six-panel wood doors and smaller, two panel wood doors with six lights.

The classroom space at the north end of the hall once featured three, large arched openings that led into three, small classrooms. This area was remodeled to create two larger classrooms. The arches were filled in and two, modern steel and glass doors were installed for access to each classroom. The classrooms have modern finishes and carpeting.

The south end of the hall features the kitchen. Four openings behind a narrow counter are original to the room and have their original drop-down wooden doors. The kitchen, itself, has some mid-twentieth century cabinets, a modern stove and sink, vinyl flooring, painted walls, and a dropped acoustical and fluorescent panel ceiling. Along the north wall of the kitchen there is access to undecorated utility rooms. The boiler room can be accessed via the small addition on the west elevation of the church.

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At the southeast and northwest corners of the basement level are small hallways and staircases that lead up to the main level of the church. At the northwest corner there is a small storage area near the staircase. At the southeast corner off of the hall and staircase, there are original men's and women's restrooms.

Burdick Educational Wing, Upper Level

The educational wing was added in 1984 at the northwest corner of the church. The educational wing also provides a handicapped accessible entry into the church. The wing can be entered through the church foyer or through the entrance on the east elevation of the educational wing that is connected to the rear parking lot. The entrance from the church is through an arched opening that leads into what is called a "transition" area on the floor plans. It was created from the interior space of the ell that was attached to the northwest corner of the church and that is now not visible. This area is a vestibule-type space with modern finishes that match the rest of the educational wing.

The entrance in the east elevation of the educational wing leads to a landing that has a staircase that leads up to the main level or down to the basement level. There is also an elevator in this space. The main floor of the educational wing houses three classrooms, a nursery, a workroom, the pastor's office, and a reception and church secretary's office, and modern men's and women's restrooms. All of the features of the educational wing are similar. Walls are covered with modern drywall and doors and windows are trimmed with flat or slightly curved, light stained wood. Ceilings are covered with modern acoustical tiles with fluorescent light panels and the floors are carpeted. Baseboards are of vinyl.

Burdick Educational Wing, Lower Level

The lower level is constructed in a similar manner to the upper level. At the foot of the stairs that service the east entrance there is a small lobby with access to the elevator. Off of the lobby are lower level classrooms, a library, storage rooms, and a "ribbon" room. A narrow hallway connects the educational wing with the original church basement.

Like the main level of the educational wing, the basement rooms are modern, with acoustical tile and fluorescent light panel ceilings, drywall, simple trim around doors and windows, and carpeting.

Due to its modern construction date and separation from the original church, the Burdick Educational Wing is a non-contributing addition to the church.

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Seventh Day Baptist Church
Milton, Rock County, Wisconsin

SIGNIFICANCE

The Seventh Day Baptist Church, constructed in 1934, is being nominated to the National Register of Historic Places under Criterion C, in the area of Architecture. It is locally significant as an excellent example of the Late Gothic Revival style of architecture influenced by the Tudor Revival style. The building is distinctive for both its stylistic characteristics and its construction materials. The Gothic Revival stylistic elements are well-designed and well-executed and its fine use of “lannon” type limestone makes the building architecturally distinctive for its construction materials and methods. Notable is the fact that this building was the work of prominent church architect Hugo Haeuser, known for his fine church designs. The building’s interesting Gothic interior, pictorial stained glass windows and high level of integrity are all important elements of its architectural significance.

Historical Background

The Seventh Day Baptist denomination dates back to the Protestant Reformation of the sixteenth century which had a profound impact in England. The Protestant movement was active at the time of the official split of the Church of England from the Roman Catholic Church. While the Church of England was still dominated by practices that were similar to the Catholic Church, other, more radical, protestant groups evolved in the 1500s and 1600s. Protestant groups that repudiated infant baptism in favor of later baptism in moving water were called “Anabaptists,” and were often persecuted. One of these Baptist groups followed a doctrine that called for establishing the seventh day (Saturday) as the Sabbath, since their interpretation of the Fourth Commandment led them to believe this was the correct Sabbath, rather than Sunday, as followed in the Roman Catholic Church and most other churches. In 1650, the first Seventh Day Baptist Church was established in London.²

In the late 1600s, several adherents to the Seventh Day Baptist faith immigrated to New England and they established a formal church in Newport, Rhode Island in 1671. Descendants of this congregation eventually came to Wisconsin via western New York State as Yankee immigrants in the 1830s. The first were three members of a Seventh Day Baptist church in upstate New York; Henry Crandall, Joseph Goodrich, and James Pierce. In June of 1838, the three men traveled first to southern Michigan, then, hearing of better prospects in southern Wisconsin, they set out for Milwaukee. They traveled inland through what is now Walworth and Rock counties, ending up near modern-day Johnstown Center in Rock County. They were advised to look into an area known as Prairie du Lac (now Milton)

² Don Sanford, *A History of the Milton Seventh Day Baptist Church* (Bloomington, IN: iUniverse, Inc., 2008), 1-2.

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and after traveling there, conferring with settler N. G. Storrs, and exploring the area, Crandall and Goodrich decided to make claims at Prairie du Lac.³

Crandall and Goodrich went back east to bring their families to Prairie du Lac and left James Pierce to watch over their claims in Wisconsin. By March of 1839, both the Crandall and Goodrich families were settled permanently at Prairie du Lac and held their first Seventh Day Baptist meeting in their new community. At this meeting, the Crandall and Goodrich families and their retainers quickly formed a "moral society" that agreed to meet on the seventh day for worship (Saturday). There was a clear understanding at the time that due to the number of other Protestant settlers in the area who were establishing Sunday worship societies, that it was imperative that they formally establish their own Saturday services so that younger members of the new community would not stray from the Seventh Day Baptist faith.⁴

In the fall of 1840, members of the Seventh Day Baptist community in Milton formally established a church organization. Most members of the moral society joined the church congregation, but both organizations continued until the early twentieth century. The congregation met in homes, barns, and outdoors during the 1840s and may have met in Joseph Goodrich's Milton Academy building that was constructed in 1844. In any event, membership in the congregation grew to 137 people by 1854.⁵

In 1852, the congregation erected the first Seventh Day Baptist church building in Milton. It sat on the site of the current building and reflected Protestant churches of this era in its design. It was a rectangular building with Greek Revival details and was built on lots that had been donated by Joseph Goodrich. The 1852 church building was twice enlarged prior to 1882. In that year, the congregation decided to build a new church. Sources report that part of the old church was used in the construction of the new church, which featured exterior details that reflected the Romanesque Revival and Queen Anne styles of architecture. The new building's sanctuary took up the entire space of the old church and a large wing was built along the west side for religious education.⁶

The Seventh Day Baptist church was an integral part of the close-knit Milton community and the development of Milton College (1867-1982) was also related to this church. Milton College had its beginnings in Joseph Goodrich's Milton Academy. The small secondary school operated in the 1840s, then grew in the 1850s. In 1855 and 1857, two new buildings were constructed for the academy (Main Hall and Goodrich Hall) and in 1858; Seventh Day Baptist minister W. C. Whitford improved the curriculum while forging close ties to the church. Whitford was successful in getting a college charter

³ Sanford, 3-7.

⁴ Sanford, 7-14.

⁵ Sanford, 15-23.

⁶ Sanford, 36-37, 77.

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Seventh Day Baptist Church
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for the academy and Milton College was formally established. The college was never officially linked to the Seventh Day Baptist Church, but it remained close to the local Milton church for many years into the twentieth century.⁷

Beginning in the 1850s, a rival community grew up about a mile west of Milton. This community was known as Milton Junction, named for the junction of the Chicago, Milwaukee & St. Paul and the Chicago & NorthWestern rail lines at that location. Because of the junction of these two rail lines, Milton Junction developed into a small, but important, business and agricultural community. The growth of Milton Junction had an impact on the Seventh Day Baptist Church. In 1876, a number of families left the Milton church to establish the Milton Junction Seventh Day Baptist Church. Reasons for the split were not just doctrinal, but location of families and class differences played a large role in the division of the congregation. It appears that the Milton church may have been dominated by the wealthier families of Milton and that Milton Junction families did not feel comfortable at the Milton church. Also, some members objected to the mile-long walk to get to church. In any event, the Milton Junction church congregation constructed their own building and the congregation remained active until 1977.⁸

The drop in the numbers of the congregation of the Milton church was only temporary as both Milton and Milton Junction thrived during the prosperity of the agricultural economy of the late nineteenth century and the early twentieth century. Tobacco growing, in particular, was lucrative in Rock County during this time and both Milton and Milton Junction benefited from this prosperity. In 1902, the 1883 church building was expanded on the east side and the west side educational wing became part of the sanctuary. The interior was redecorated, although simply, in the Baptist tradition. In 1911, a large pipe organ was installed and its pipes added significantly to the interior decoration. In 1914, the basement was enlarged to include a large classroom, kitchen, and choir room, as well as a furnace room.⁹

At one of the worst economic times in the United States, on November 26, 1932, the church burned to the ground and nothing could be saved. Nevertheless, the congregation voted in March of 1933 to rebuild. They selected the plans of Milwaukee architect Hugo C. Haeuser, a noted church designer that featured a late Gothic Revival architectural style and limestone veneer walls. Ironically, the cost to build the church during the Great Depression years of 1933-34 actually rose. Contractors made bids in early 1933 at a low point in construction activity. But, early New Deal programs that concentrated

⁷ Cartwright, Carol Lohry, *Architectural and Historical Survey of Milton, Wisconsin* (Milton: Milton Historic Preservation Commission, 2013), 60-61.

⁸ Sanford, 49-56.

⁹ Sanford, 77-79.

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Seventh Day Baptist Church
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on building projects caused material and labor costs to rise. The ultimately \$35,000 cost of the church was probably an economic boost to the community during those hard times.¹⁰

Hugo Haeuser designed many of his churches in the late Gothic Revival style with a continued emphasis on the pointed arch, buttresses, and towers. He also promoted the use of eastern Wisconsin's "lannon stone," a light grey limestone largely quarried northwest of Milwaukee. These were details he used to design Milton's new Seventh Day Baptist Church. The result was an elaborately decorated church, both inside and outside. In fact, his use of decorative gothic details for the interior of this Baptist church surprised many in the congregation, used to more simplified interiors. But, the congregation built the church as designed, making it one of the most architecturally significant buildings of twentieth century Milton.

The new church building was a showplace, but as congregational needs changed in the late twentieth century, plans for better educational and office spaces, restrooms, and handicapped accessibility took shape in the early 1980s. When Milton College closed in 1982, money that William and Cressie Burdick had donated to the college was transferred to the church, as per their will. This money was used to fund a large portion of the costs of the Burdick Educational Wing in 1984. The new wing was added to the northwest corner of the rear elevation of the church in a manner that did not significantly detract from the integrity of the original building. In 2007, work began on expanding and remodeling the Burdick wing.¹¹

The Seventh Day Baptist congregation in Milton has always had a large and active membership, from its establishment in 1840 and throughout its 170 year history. The congregation's construction of this building in 1934 and the building's continued use, as well as the current expansions of the facilities, illustrates the congregation's vitality and stability. Further, in 1982, the General Conference of the Seventh Day Baptist church relocated to Janesville, Wisconsin, only 10 miles from Milton. This move from the east coast was a cost-saving effort as well as a positive reflection on the success of this congregation.

AREA OF SIGNIFICANCE: ARCHITECTURE

The Seventh Day Baptist Church is locally significant in the area of Architecture because it is a fine and distinctive church design, by a notable architect, in the Late Gothic Revival style. It is the most architecturally distinctive church in Milton and one of the most distinctive historic buildings in the community.

¹⁰ Sanford, 82-83.

¹¹ Sanford, 86-88.

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Seventh Day Baptist Church
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In Wisconsin, the use of the Gothic Revival architectural style for church buildings spanned over 100 years. Gothic motifs, such as steeply-pitched gable roofs and pointed arch openings can be seen in Wisconsin's churches from the beginning of the style's popularity in the mid-nineteenth century into the mid-twentieth century. Gothic Revival style churches from the twentieth century are often referred to as "Late Gothic Revival," or, as noted in Wisconsin's *Cultural Resource Management Plan (CRMP)*, "Neo-Gothic Revival." One of the main differences between the eras was the emphasis on vertical height in nineteenth century Gothic Revival church buildings and the more horizontal and streamlined emphasis of twentieth century Late Gothic Revival church buildings. According to the *CRMP*, the style remained popular for churches and religious buildings in the twentieth century because it was seen as a particularly appropriate style for these types of buildings, withstanding the vast popularity of the Classical Revival style for public and institutional buildings during the early decades of the twentieth century.¹²

According to the *CRMP*, the Tudor Revival style was popular during the first few decades of the twentieth century as part of a group of styles known as "Period Revival." These styles included the Georgian, Colonial, Mediterranean, and Tudor Revival styles, among others. The Tudor Revival style was based on modernized use of sixteenth century English houses and castles. Typical details of the style include multiple gable rooflines, stone, stone veneer, brick, and stucco wall surfaces, ornamental half-timbering and window groups filled with leaded glass. Some elaborate examples of the style feature towers, buttresses, and battlements and pointed or Tudor arched openings.¹³

The Seventh Day Baptist Church is a fine example of a Late Gothic Revival church building constructed in the mid-twentieth century. The steeply-pitched main roof, projecting bays having gabled-roofs, prominent square tower with battlements, buttresses, and pointed arch openings are all important elements that reflect Gothic Revival architecture. But, like many churches of the Late Gothic Revival period, this building has a form and massing that is more streamlined and horizontal than a typical nineteenth century Gothic Revival style church. Its tower is square and "blocky" in appearance and most of the windows are shorter and narrower than those seen in nineteenth century churches.

Also making this church building typical of the twentieth century Late Gothic Revival style is its use of limestone in a light gray color. This limestone is of the type known as "lannon" stone, a light gray limestone quarried near Lannon, Wisconsin, just northwest of Milwaukee. It was a very popular mid-twentieth century material for both houses and churches. It is known that the architect, Hugo Haeuser, favored this material in his designs.

¹² Barbara Wyatt, ed., *Cultural Resource Management in Wisconsin Volume 2* (Madison: State Historical Society of Wisconsin, 1986), Architecture, 2-30-31.

¹³ Wyatt, Architecture, 2-30.

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What is particularly distinctive about the exterior of this building is the use of the ornamental half-timbering in gable peaks and eaves. This half-timbering effect is typically seen on Tudor Revival houses of the early decades of the twentieth century. This building, constructed in 1933-34, would fit in the era of the Tudor Revival style's popularity in houses. The use of this detail on this building suggests the architect was giving the church more of a "residential" feeling, lessening the public or institutional tone of the building.

The interior of the church also reflects the marriage of Late Gothic Revival and Tudor Revival style elements. In front of the sanctuary, the parlor is designed to appear like a Tudor Revival style living room decorated with a large stone fireplace, a beamed ceiling, hanging lights, and residential style sash windows that feature leaded glass.

The sanctuary, itself, has an almost castle-like vaulted ceiling with exposed beams and heavy brackets. It strongly suggests the medieval-era construction elements that were revived, at least in appearance if not in actual construction techniques, in the Tudor Revival style. More typical Gothic Revival details are seen in the pointed arch openings filled with pictorial stained glass and the Gothic-detailed reredos with its trefoils, pilasters, and pinnacles. Interestingly, the trefoil decoration in the reredos reflects the trefoils in the stained glass windows.

Although the main doors of the church reflect the Gothic or Tudor Revival style influence in the church's design, many of the original interior doors reflect the Arts and Crafts influence. These doors, with taller lower panels and shorter upper panels, or tall lower panels under multiple-light glazing suggest the English medieval motifs used by architects in both Arts and Crafts design and the Gothic and Tudor Revival styles.

Hugo Haeuser

One of the reasons for this church's distinctive appearance is the architect, Hugo Haeuser. Haeuser (1882-1951) was a notable Wisconsin architect who specialized in church design. He was especially known for his Gothic Revival and Late Gothic Revival style buildings and reportedly designed more than 300 churches across the United States. Hugo Haeuser was born in Milwaukee on January 14, 1882 and attended West Division High School. He worked as an apprentice from 1898 to 1904 for the significant Milwaukee architectural firm of Ferry and Clas. Between 1905 and 1918 he was the chief draftsman and chief designer for the important Milwaukee architectural firm of Alexander C. Eschweiler & Co. In 1919, Haeuser established his own practice in Milwaukee and worked out of

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offices at 759 N. Milwaukee Street from 1919 through 1945 and 2051 W. Wisconsin from 1946 through 1951.¹⁴

Throughout his career, Haeuser designed notable churches and favored the Gothic Revival or Late Gothic Revival styles, although he did design occasionally in other styles (Christian Science churches in Waukesha and Fort Atkinson). He designed not only churches, but auxiliary spaces and church additions. He was known to favor the use of lannon stone from the quarries in the Lannon/Sussex area northwest of Milwaukee and shipped this material to other projects he designed around the country. He also designed the leaded and stained glass windows of his church commissions, their light fixtures, altars, pulpits, railings, fonts, and reredos. He even designed the decorative metal fixtures for his churches.¹⁵

Examples of Hugo Haeuser's churches are abundant throughout Wisconsin and in the Midwest. He was known as a favored architect for Lutheran churches, but as this example shows, he also designed for other denominations. Examples of his work in Milwaukee include Our Savior's Lutheran Church, 3022 W. Wisconsin Avenue; St. John's Lutheran Church, 7809 Harwood Avenue in Wauwatosa; Luther Memorial Church, 2840 S. 84th Street in West Allis, Christ United Church of Christ, 915 E. Oklahoma and Pentecost Evangelical Lutheran Church at 5226 W. Burleigh Street. Examples of his work outside of the Milwaukee area include Mt. Olivet Lutheran Church in Minneapolis, First United Methodist Church in Des Plaines, Illinois, St. Paul's Union Church in Chicago, and Immanuel Evangelical Lutheran Church in Kewaunee, Wisconsin. Church work dominated Haeuser's career, but he did design some houses and commercial buildings, as well, along with library additions, schools, and apartment buildings. He died on October 18, 1951 at the age of 69.¹⁶

In reviewing Haeuser's church designs, it is clear that he favored Late Gothic Revival and Tudor Revival details such as pointed and Tudor arches and some of his designs also included the ornamental half-timbering seen on this church. It also might be argued that Hugo Haeuser was single-handedly responsible for the dozens of mid-twentieth century lannon stone clad Late Gothic Revival style churches that are pervasive in Wisconsin's communities, both large and small. Most of his church designs have a similarity of construction materials and design characteristics that have created a "type" of twentieth century church building that not only prolonged the popularity of the Late Gothic Revival style in Wisconsin, but increased the popularity of a local building material. Under less talented hands, these churches could have been boring, cookie-cutter, buildings with little distinction. But, Haeuser's designs are attractive, well-proportioned, elegant, and diverse within the confines of his favored

¹⁴ City of Milwaukee, *Interim Historic Designation Study Report St. Marcus Parsonage*, July 2009, <http://www.city.milwaukee.gov/ImageLibrary/Groups/cityHPC/DesignatedReports/vtictnf/SaintMarcusParsonage.pdf>.

¹⁵ City of Milwaukee, *St. Marcus Parsonage*. While not explicitly stated, it is presumed this refers to light fixtures.

¹⁶ City of Milwaukee, *St. Marcus Parsonage*.

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architectural styles. And, they have definitely stood the test of time. Where they have been maintained, most are architectural landmarks of church construction.

An anecdote from the history of the Seventh Day Baptist Church suggests how Haeuser's designs could win over most critics. Some congregation members suggested that Haeuser's elaborate interior design was not in keeping with the simple principles of Baptist worship, that the church was too reflective of other Christian denominations with more elaborate religious rituals. But, the congregation, many of whom personally worked on the building, decided to construct the church as designed, and have maintained its historic character for over 80 years.

Integrity

The Seventh Day Baptist Church has maintained most of its historic character since it was completed in 1934. Most of the church's architectural details, including original windows and doors, are intact. In a few areas, original floors are covered with modern materials, but they are still extant. A small amount of remodeling has occurred in the basement, with the consolidation of three small classrooms into two and with the installation of more modern equipment in the kitchen. But, floor and wall surfaces are extant along with original doors and windows.

The most significant alteration to the church was the addition made to the original building in 1984. The Burdick Educational Wing was constructed of modern materials and it has been updated recently. Fortunately, though, the wing was added to a corner of the original church's rear elevation and does not cover more than 10 percent of the original building. On the interior, some remodeling was done to the small area where the old church connects to the addition, but the retention of most of an original wall makes for a clear separation between the old church and the new addition. Even in the basement, there is a clear separation between the spaces of the original building and the basement of the addition.

The educational wing is a non-contributing addition to the building, but due to its position at the northwest corner of the original church and the fact that it only obscures about 10 percent of the church's historic exterior means that it does not significantly detract from the historic integrity of the original church. Haeuser's design is intact and the new addition was built with modern materials in a manner that distinguishes it from the original building.

Conclusion

The Seventh Day Baptist Church is eligible for the National Register of Historic Places under Criterion C, in the area of Architecture, as a fine and distinctive example of a type and method of construction in Milton and as the work of a master architect. Its Late Gothic Revival style accented with Tudor

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Seventh Day Baptist Church
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Revival stylistic details makes the church stand out in Milton, especially in the area of church architecture. Other historic churches in Milton feature simple Gothic Revival style elements and only one other church is an example of the Late Gothic Revival style. But, unlike the Seventh Day Baptist Church, this other church does not have distinctive style elements, materials or methods of construction, and its historic appearance has been obscured by later twentieth century remodeling and additions. The Seventh Day Baptist Church congregation was the most prominent in Milton for much of the community's history and because of the decision to build their new church from the design of master church architect Hugo Haeuser, the congregation of 1933-34 created a building with an appearance as prestigious, and ultimately as historically important, as their faith in Milton.

CRITERIA CONSIDERATION A

Ordinarily properties used for religious purposes are not considered eligible for the National Register of Historic Places. However, such properties are eligible if they meet one of several criteria considerations. Criteria consideration A states that a religious property may be eligible for the National Register if it derives primarily significance from architectural distinction or historical importance. In the case of the Seventh Day Baptist Church, its significance is derived from its architectural significance for its style characteristics and its association with a master architect.

PRESERVATION ACTIVITY

This nomination was supported by the very active Milton Historic Preservation Commission as a result of an historic and architectural survey conducted in 2012-2013. This property was suggested as potentially eligible for the National Register of Historic Places in the survey report. The Milton Historic Preservation Commission funded this nomination with a Certified Local Government subgrant funded by the National Park Service, U. S. Department of the Interior, and administered by the Historic Buildings division of the Wisconsin Historical Society. This nomination is one of four supported by the subgrant for the year 2014-2015. In 2013-2014, the Milton Historic Preservation Commission received a subgrant for the preparation of nominations for two historic districts and four individual properties that have been completed and are currently awaiting listing in the National Register. Listing properties in the National Register is only one of the Historic Preservation Commission's activities that include supporting historic walking tours, the preparation of a historic resources tour book for the entire community, and promoting general historic preservation in Milton.

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Seventh Day Baptist Church
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ACKNOWLEDGEMENTS

The activity that is the subject of this publication has been financed in part with Federal funds from the National Park Service, U.S. Department of the Interior, and administered by the Wisconsin Historical Society. However, the contents and opinions do not necessarily reflect the views or policies of the Department of the Interior or the Wisconsin Historical Society. Nor does the mention of trade names or commercial products constitute endorsement or recommendation by the Department of the Interior or the Wisconsin Historical Society. This program receives federal financial assistance for identification and protection of historic properties. Under Title VI of the Civil Rights Act of 1975, as amended, the U. S. Department of the Interior prohibits discrimination on the basis of race, color, national origin, or disability or age in its federally assisted programs. If you believe you have been discriminated against in any program, activity, or facility as described above, or if you desire further information, please write to: Office of Equal Opportunity, National Park Service, 1849 C Street NW, Washington DC 20240.

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Seventh Day Baptist Church
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MAJOR BIBLIOGRAPHICAL REFERENCES

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Seventh Day Baptist Church
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Verbal Boundary Description:

The Seventh Day Baptist Church is located on a lot that also includes the current parsonage and a large parking lot. There is a driveway on the east and west sides of the church that leads to the rear parking lot. The boundary is described as follows:

Beginning at the intersection with the south lot line of 720 East Madison Avenue and a north-south line located at the most western point of the driveway that runs along the west elevation of the church building, then north along the north-south line located at the most western point of the driveway to the intersection with the north lot line, then east along the north lot line to the intersection with a north-south line located at the most eastern point of the driveway that runs along the east elevation of the church building, then south along the north-south line located at the most eastern point of the driveway to the intersection with the south lot line, then west along the south lot line to the point of beginning.

Boundary Justification:

The boundary encloses the historic setting of the church while drawing out non-contributing or intrusive elements included in the parcel. Specifically, the boundary draws out most of the vacant lot to the east of the church. This lot was not part of the historic setting of the church and it has the potential to be sold or built on. The boundary also draws out the modern church parsonage, which was built in the later twentieth century and which does not have distinctive architectural characteristics on its own or related to the church. The boundary also draws out the modern shed, an intrusive building that has no relationship to the church.

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Seventh Day Baptist Church
Milton, Rock County, Wisconsin

Name of Property: 7th Day Baptist Church
City or Vicinity: Milton
County: Rock County
State: WI
Name of Photographer: Carol Lohry Cartwright
Date of Photographs: October, 2014; April, 2015
Location of Original Digital Files: Wisconsin Historical Society, Division of Historic Preservation,
816 State St., Madison, WI 53706

WI_Rock County_7th Day Baptist Church_0001
Site view, camera facing northwest
WI_Rock County_7th Day Baptist Church_0002
View of main or south elevation, camera facing northwest
WI_Rock County_7th Day Baptist Church_0003
View of east and south elevations, camera facing northwest
WI_Rock County_7th Day Baptist Church_0004
View of east and north elevations including education wing addition, camera facing southwest
WI_Rock County_7th Day Baptist Church_0005
View of main or south elevation, camera facing northeast
WI_Rock County_7th Day Baptist Church_0006
Interior, foyer
WI_Rock County_7th Day Baptist Church_0007
Interior, foyer, looking into education wing addition
WI_Rock County_7th Day Baptist Church_0008
Interior, foyer showing doors into sanctuary
WI_Rock County_7th Day Baptist Church_0009
Interior, sanctuary, view from the choir loft
WI_Rock County_7th Day Baptist Church_0010
Interior, sanctuary, looking at altar area
WI_Rock County_7th Day Baptist Church_0011
Interior, sanctuary, looking at main entry from foyer
WI_Rock County_7th Day Baptist Church_0012
Interior, sanctuary, stained glass windows
WI_Rock County_7th Day Baptist Church_0013
Interior, choir loft

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Seventh Day Baptist Church
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WI_Rock County_7th Day Baptist Church_0014

Interior, basement, gym and kitchen

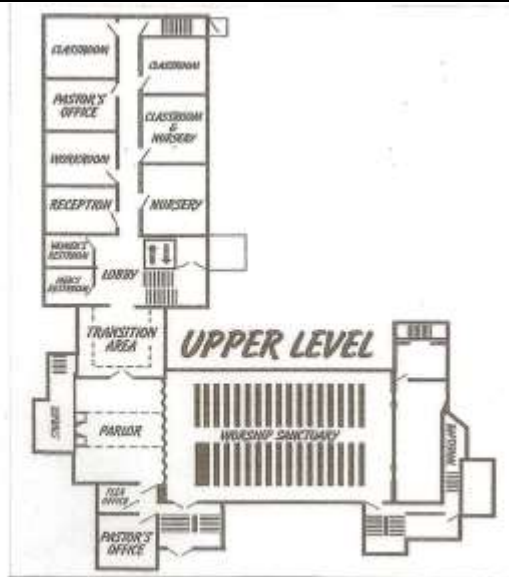
WI_Rock County_7th Day Baptist Church_0015

Interior, inside view of main entry doors

**United States Department of the Interior
National Park Service**

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Continuation Sheet**

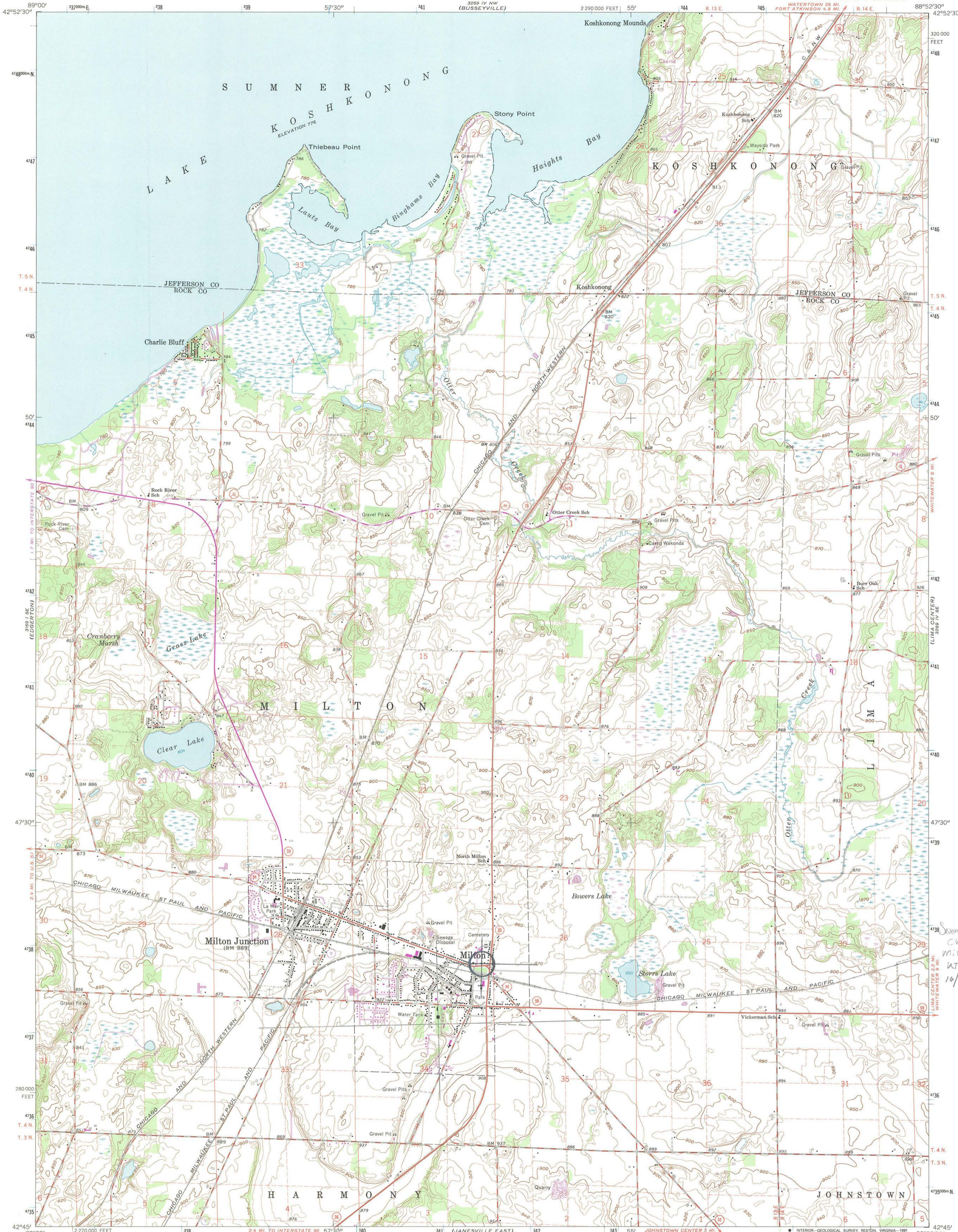
Section figures Page 3



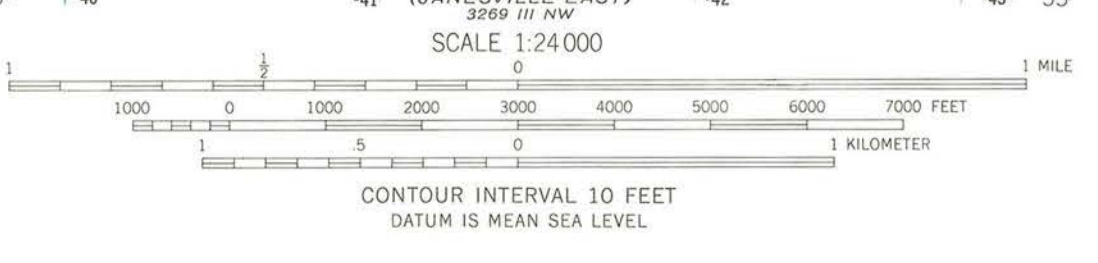
**7TH DAY BAPTIST CHURCH
Milton, Rock County, Wisconsin**

NOT TO SCALE





Mapped, edited, and published by the Geological Survey
Control by USGS and USC&GS
Topography by photogrammetric methods from aerial
photographs taken 1955. Field checked 1961
Polyconic projection. 1927 North American datum
10,000-foot grid based on Wisconsin coordinate system, south zone
1000-meter Universal Transverse Mercator grid ticks,
zone 16, shown in blue
Fine red dashed lines indicate selected fence and field lines where
generally visible on aerial photographs. This information is unchecked
Revisions shown in purple compiled from aerial photographs
taken 1971. This information not field checked
Map photorevised 1976
No major culture or drainage changes observed



ROAD CLASSIFICATION

Heavy-duty	Light-duty
Medium-duty	Unimproved dirt
State Route	



THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
AND WISCONSIN GEOLOGICAL AND NATURAL HISTORY SURVEY, MADISON, WISCONSIN 53706
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

MILTON, WIS.
SW/4 FORT ATKINSON 15' QUADRANGLE
N4245-W8852.5/7.5
PHOTOINSPECTED 1976
1961
PHOTOREVISED 1971
AMS 3269 IV SW-SERIES V861

South Day Baptist
Church
Milton, Rock Co., WI
WTM:
16/341500/4737 680



























*I come to the garden ...
and He walks with me
and He talks with me,
and He tells me I am His own;
and the joy we share ...*



*as we tarry there,
none other
has ever known.*





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Seventh Day Baptist Church

MULTIPLE NAME:

STATE & COUNTY: WISCONSIN, Rock

DATE RECEIVED: 7/08/16 DATE OF PENDING LIST: 7/26/16
DATE OF 16TH DAY: 8/10/16 DATE OF 45TH DAY: 8/23/16
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 16000569

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 8.22.16 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.

RECEIVED

BY:

STATE SENATOR JANIS RINGHAND

May 3, 2016

Wisconsin Historic Preservation Review Board
c/o Peggy Veregin
Wisconsin Historical Society
816 State Street
Madison, WI 53706

Dear Wisconsin Historic Preservation Review Board:

Thank you for considering the Haven-Crandall House in Janesville, the John and Margaret Owen House in Milton, the Reynolds and Lois Greenman House in Milton, and the Seventh Day Baptist Church in Milton for the National Register of Historic Places and the State Register of Historic Places. I urge you to list each of these buildings as historic sites.

The Haven-Crandall House was originally built in 1872, was lived in briefly by the Haven family before Albert Crandall purchased it. Mr. Albert Crandall taught at Milton College. He was one of the most important and best educated professors in Milton College history. Alberta Crandall, his daughter, was also a notable professor at Milton College, working as a professor of music until 1950. The Crandall family's 50 year association with Milton College is remarkable in the history of the college.

The John and Margaret Owen House, is a Queen Anne style home and was built in 1894. John Owen was one of the most successful businessmen in the City of Milton. In the late nineteenth century, Owen, with his partner, S. C. Chambers, built a business related to the tobacco trade in southern Wisconsin. By Owen's death in 1913, Chambers and Owen had become a regional wholesale distribution firm with markets throughout southern Wisconsin and northern Illinois. Owen built this house just as he and Chambers were achieving success and it is the second best example of the Queen Anne style in Milton.

In 1927, under the leadership of Owen's son, A. Paul Owen, the company moved to Janesville and grew even bigger, until today, under the fourth generation ownership of the Owen family, Chambers and Owen is one of the Midwest's largest suppliers of food products and management information systems to convenience stores.

The Reynolds and Lois Greenman House was built in 1866 and lived in by one of the most successful and significant commercial businessmen in old Milton Junction, the west side of today's City of Milton. Reynolds Greenman was a lumber yard owner and contributed considerably to the growth and development of the community.

In 1863, Greenman and his wife, Lois, came to Milton Junction, where Greenman opened a lumber yard. After Greenman sold his lumber yard in 1891 he had already started his second

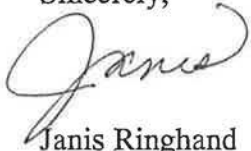
commercial career in Milton. In 1889, he bought a joint interest in a newspaper, the Milton Junction News. Additionally, Reynolds was also a popular public servant, serving on numerous local boards.

Finally, the Seventh Day Baptist Church was built in 1933-34 after a fire destroyed the original church. Noted Milwaukee church architect, Hugo Haeuser, designed the building in the Late Gothic Revival style. He also used his favorite material, limestone veneer known as "lannon stone."

The Seventh Day Baptist faith came with the first pioneers to Milton, including Joseph Goodrich, who built the unusual grout-constructed hexagonal-shaped Milton House. Goodrich and many of the families who came later were members of the Seventh Day Baptist faith in New York State and Milton became a center of immigration for church members. Known for their worship on the "seventh" day or Saturday, the faith has been an enduring institution in Milton.

Given the historical significance of these buildings, I strongly support adding them to the National Register of Historic Places and the State Register of Historic Places. If I can be helpful in any way please feel free to contact me.

Sincerely,

A handwritten signature in cursive script, appearing to read "Janis", written in dark ink.

Janis Ringhand
State Senator
15th Senate District



WISCONSIN
HISTORICAL
SOCIETY

RECEIVED 2280

JUL - 8 2016

Nat. Register of Historic Places
National Park Service

TO: Keeper
National Register of Historic Places

FROM: Peggy Veregin
National Register Coordinator

SUBJECT: National Register Nomination

The following materials are submitted on this Seventh day of July 2016, for the nomination of the Seventh Day Baptist Church to the National Register of Historic Places:

<u>1</u>	Original National Register of Historic Places Nomination Form
<u>1</u>	CD with NRHP Nomination form PDF
<u> </u>	Multiple Property Nomination form
<u>15</u>	Photograph(s)
<u>1</u>	CD with image files
<u>1</u>	Map(s)
<u>1</u>	Sketch map(s)/figures(s)/exhibit(s)
<u>1</u>	Piece(s) of correspondence
<u> </u>	Other:

COMMENTS:

<u> </u>	Please ensure that this nomination is reviewed
<u> </u>	This property has been certified under 36 CFR 67
<u> </u>	The enclosed owner objection(s) do or do not constitute a majority of property owners
<u> </u>	Other: