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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name MISSION OF THE CHURCH OF OUR SAVIOUR
other names/site number Mission Farm; Wood, Josiah, Jr., Farm

2. Location

street & number Mission Farm Road N/A not for publication
city, town Sherburne N/A vicinity
state Vermont code VT county Rutland code 021 zip code 05751

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
<input checked="" type="checkbox"/> private	<input type="checkbox"/> building(s)	Contributing	Noncontributing
<input type="checkbox"/> public-local	<input checked="" type="checkbox"/> district	<u>6</u>	<u>5</u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	_____	_____ sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	_____	_____ structures
	<input type="checkbox"/> object	<u>6</u>	<u>5</u> Total

Name of related multiple property listing:
N/A

Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. See continuation sheet.

Eric Silliman deputy SURG _____ Date 9/25/92
Signature of certifying official
Vermont State Historic Preservation Office
State or Federal agency and bureau

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

Signature of commenting or other official Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register. entered in the National Register
 See continuation sheet. 10/24/92

determined eligible for the National Register. See continuation sheet. _____

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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Continuation SheetSection number 7 Page 1Mission of the Church of Our Saviour
Sherburne, Rutland County, Vermont

Located in the confined Ottauquechee River valley between steep-sided mountains, the Mission of the Church of Our Saviour (known as the Mission Farm) consists of a cluster of eleven diverse buildings bisected by a road. Those along the west side derive from the farm settled by Josiah Wood, Jr. in 1797 while those on the east side include the Church of Our Saviour and more recent buildings related to the Episcopal mission that was established by Elizabeth Wood Clement in the middle 1890s. The nineteenth-century, clapboarded, gable-roofed farm buildings include a Georgian-plan vernacular house with Federal-style interior decorative features, a former carriage shed converted to a guest house, and an equipment shed. The modest ell-plan, gable-roofed stone church of Gothic stylistic influence incorporates a corner entrance and bell tower. An ell-plan, log-walled cottage of Adirondack Rustic character was moved c. 1950 from its original (c. 1938) hillside site to one near the church. The largest of five noncontributing outbuildings, a vertical-boarded, gable-roofed bank barn was constructed in 1952-53 to replace a gambrel-roofed predecessor. The Mission Farm cluster retains largely intact its integrity of location, setting, design, materials, workmanship, feeling, and association.

The Josiah Wood, Jr., Farm and the Church of Our Saviour are situated on former U. S. Route 4 (now known as Mission Farm Road) about 1.5 miles north of the hamlet of West Bridgewater in the narrow valley drained by the Ottauquechee River. The buildings occupy a sloping site a short distance above the east side of the river. The valley bottom is only about one-quarter mile in width, and flanked on both sides by elongated hills and mountains that ascend steeply to elevations of 2500 feet and more. The Coolidge Range of the Green Mountains rises west of the valley, culminating in the 4235-foot Killington Peak, the second highest summit in Vermont.

Now known as the Mission Farm, the farmstead coincides with that settled and occupied by Josiah Wood, Jr. and family during the late eighteenth and nineteenth century. The farm buildings constitute a linear group along the west side of the road. The nineteenth-century buildings among them include a substantial vernacular house (#1) of Georgian plan dating from 1817, ornamented on the interior by Federal-style fireplace mantelpieces. A carriage shed, originally attached to the house, was half demolished and half converted to a guest house (#2) about 1942. An original corn crib (#3) was converted to

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residential use in the 1930s and later to a shed. A two-bay equipment shed (#4) retains its original usage but has been allowed to deteriorate structurally. The gable-roofed bank barn (#5) was used until recently both for animals and hay storage; built in 1952-53, it replaced an earlier gambrel-roofed barn oriented perpendicular to the road.

Widened from the original dirt wagon track, the two-lane paved road has encroached on the front (east) grounds of the house, leaving only a narrow strip of lawn. The rectangular north grounds provide a more expansive lawn enclosed by deciduous shrubs and shade trees. A stone masonry retaining wall has been constructed parallel to the house's rear (west) facade in order to create a terrace on the same level. On the lower level behind the house and farm buildings, an open pasture extends along the floodplain of the meandering river.

The Church of Our Saviour (#6) stands on the opposite (east) side of the road from the house. A small group of mature apple trees extends southward from the church along the road. A small hay field and pasture occupies the moderate slope behind (east of) and north of the church. This open area is bounded by the steeper hillside covered with mixed deciduous and coniferous forest. Set among the trees on the hillside at the southeast margin of the field, a log-walled cottage (#10) was erected c. 1938 higher on the hillside and then moved c. 1950 to its present site for occupancy by temporary residents at the Mission Farm. A gravel driveway leads uphill past the cottage to a higher former pasture now overgrown with coniferous trees. Four small sheds and animal shelters (#s7, 8, 9, and 11) have been added to the cluster of buildings since 1960.

1. Josiah Wood, Jr., House; 1817

Closely paralleling the west side of the road, the substantial two-and-one-half-story, five-by-four-bay vernacular house virtually lacks ornament aside from the added front porch. The house rests on a foundation faced with granite slabs on the main (east) facade and built of mortared fieldstone elsewhere. Its post-and-beam frame is sheathed on the exterior with clapboards stopped by narrow corner boards.

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The gable roof is covered with asphalt shingles in place of the original wood shingles. Only the horizontal (east and west) eaves overhang the wall surfaces; the north and south raking eaves are closely cropped. A simple cornice molding follows all the eaves, and short returns mark both the front and rear corners. Two large red brick chimneys of rectangular plan straddle the ridge and terminate in tapered caps, each being about one-quarter of the distance along the ridge from each end.

The five-bay main (east) eaves facade is arranged symmetrically around a central entrance. The four-panel door (plus a wood combination storm door) and a crowning five-light transom are enframed by a plain surround. Added possibly in the 1930s, a broad one-bay, gabled entrance porch incorporates tapered and paneled square columns, a molded cornice, and a front pediment with raised stickwork on its tympanum. The columns stand on short brick bases resting on a mortared stone deck at ground level. This porch replaced an earlier one-bay, hip-roofed porch of similar width.

The fenestration of this facade is arranged in pairs on each side of the central bay. The window openings differ in size by story, being taller on the first than on the second. Both, however, are fitted with the twelve-over-two sash common to the house that were installed probably about 1895; aluminum storm sash have been added in recent decades. The plain surrounds of the windows abut the eaves cornice on the second story.

The three-bay north gable facade is punctuated by only two bays on the main stories. The first story includes a right entrance with a twelve-light door (plus a wood combination storm door). The gable is lighted by a central twelve-over-two sash flanked on each side by a nine-light fixed sash.

The opposite (south) gable facade - partly sheltered by a one-story, open-sided, gabled south wing - presents a less regular four-bay arrangement. A central entrance with a six-panel door is crowned by a four-light transom; another entrance exists at the left corner. The gable fenestration differs from its north counterpart by the presence of a vertical twelve-light fixed sash on the left side.

The rear (west) eaves facade lacks an entrance, being lighted by four window bays on each story. Attached to the right corner, an added one-story, two-by-one-bay, shed-roofed (with standing-seam

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metal sheathing) west wing rests on a mortared fieldstone foundation exposed on its west side nearly to the depth of a basement story by the downward slope of the ground. The wing provides a rear entrance (with a four-panel door) on its north facade at the interior corner next to the main block's west facade. A modern three-part window has been installed in the wing's west facade. The wing extends one bay southward beyond the south gable facade of the main block.

The interior of the main block is arranged in the Georgian plan with the corner rooms on each floor flanking a central stair hall. The hall has been partly subdivided by the creation of a small turn-of-the-century kitchen at the rear of the first floor and a bathroom at the rear of the second floor. The original kitchen occupies the southwest first-floor room while the west wing contains a modern kitchen.

The interior finish apparently reflects the refurbishing of the house during the 1890s when Elizabeth Clement established the Episcopal mission. The floors have been laid with narrow matchboards while the walls generally retain the original plastered surfaces. Some of the ceilings have been covered with fiberboard or gypsum board while others retain the original plaster. Each corner room contains a fireplace with Federal stylistic features, the second-floor mantelpieces being slightly more enriched than those on the first.

The woodwork varies somewhat between the first and second floors. Mostly original to the house, the first-floor woodwork includes single-beaded casings of the exposed corner posts, beaded door and window surrounds with perimeter moldings, and cap-molded baseboards. The four-panel doors display flush panels with single vertical beading.

The original southwest kitchen is dominated by the cooking fireplace and bake oven built into the east wall. The fireplace incorporates a mortared stone firebox with brick facing and a brick hearth; a wrought-iron crane projects from the left side of the firebox. Next to the right side of the fireplace, the beehive oven now lacks doors on its two openings. A molded wood surround and mantel shelf enframes the ensemble.

The southeast front room, used possibly as a taproom while the house served as a tavern, is distinguished by a molded chair rail mounted somewhat above the window-sill level. The fireplace on

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the west wall has a flat wood surround with a perimeter molding and a simple molded mantel shelf. The fireplace in the northeast front room, presumably the original parlor, differs by having plain pilasters supporting the mantel cornice. The center hall contains the original single-flight, open-string stair, incorporating square newel posts with molded caps, square balusters, and a rounded rail. The heavy paneled exterior door swings on elongated iron strap hinges with curved tips.

The second-floor woodwork includes molded door and window surrounds and molded baseboards that were probably applied during the 1890s. The southeast front bedroom is distinguished by six-panel doors and the most elaborate Federal-style fireplace treatment. Above a stone hearth, the firebox surround has concave reeded pilasters supporting a mantel cornice with rope molding and a segmental-curved central section. The fireplace surrounds in the other rooms share paneled pilasters with rope molding or beading.

Approached from the center hall by a single flight of stairs in a closed well, the attic reveals the nature of the structural framing in the house. The members consist predominantly of heavy hand-hewn posts and beams connected by mortise-and-tenon joints; some members show the marks of up-and-down sawing. The rafters include both hewn beams and peeled half logs. The original wide softwood boards remain on the roof under the exterior sheathing. The floor also retains wide softwood boards. The two chimneys ascend through the attic, each being constructed of mortared rubble stone to an intermediate level and brick the remainder of their height to the ridge. Enclosing the central space between the north chimney and the north gable wall, a small garret bedroom and closet are finished with the only plaster-over-lath in the attic.

Attached to the house's south gable facade, a one-story wing with open sides and an asphalt-shingled gable roof extends three bays southward. This wing was built during the early 1940s to replace the north half of the original carriage shed wing. It connects to the north gable facade of the guest house, the latter converted during the early 1940s from the south half of the carriage shed. The wing serves both as a passageway between the two buildings and as a shelter for storing firewood.

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Sherburne, Rutland County, Vermont2. Carriage Shed/Guest House; c. 1850, converted c. 1942

Connected to the house by the woodshed wing, this converted former carriage shed follows the orientation of the house parallel to the road. The one-and-one-half-story, clapboarded building rests partly on a fieldstone foundation laid without mortar and exposed to the height of a full basement story on the rear (west) facade by the downward slope. The asphalt-shingled gable roof is interrupted on both the east and west slopes by an added broad shed wall dormer placed somewhat north of center; each dormer is illuminated by four short six-over-one sash. An interior metal-sheathed rectangular chimney has been added on the east slope and a red-brick fireplace chimney on the lower rear (west) slope. A boxed cornice follows both the horizontal and raking eaves.

The four-bay main (east) eaves facade includes a left-center entrance with a four-panel door (plus a wood combination storm door) and two historic two-over-two sash with plain surrounds on the right half. These three bays are sheltered by a hip-roofed porch with boxed posts that wraps around the northeast corner to meet the woodshed wing. (Much of the porch's tongue-and-groove board deck has been temporarily removed to enable repairs to the foundation wall.) The left bay is occupied by modern coupled windows consisting of upper and lower single-light fixed sash.

The guest house's north gable facade includes a right-bay entrance with a nine-light, two-panel door (plus a wood combination storm door). A six-light casement window occupies the central position below a short six-over-six sash in the gable. The wraparound porch and woodshed wing shelter the blank left half of this facade.

Unlike the other facades, the three-bay south gable facade possesses a fully exposed, clapboarded basement story. Both the basement and main stories are illuminated by two triplet sets of modern windows with continuous surrounds like those on the main facade. At the basement level, the right set incorporates a single-light, multi-panel door on the right side. The gable contrasts by having two bays of historic six-over-one sash closely flanking a central reduced sash of the same division, all with plain surrounds. The modern fenestration on the rear (west) eaves facade's main story consists of a central plate-glass window and triplet horizontal three-over-three sash on the left.

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The former carriage shed was converted to a guest house during the early 1940s while the Rev. Truman Heminway served as the resident priest at the Mission Farm. The guest house is occupied occasionally by the participants in religious retreats and other activities. Although the building has been altered to the extent that it has lost its original architectural integrity, its present appearance reflects its function in the ongoing religious and community life of the Mission Farm.

3. Corn Crib/Cabin/Shed; c. 1895?; converted 1930s

Oriented perpendicular to the road, this one-story, one-by-two-bay building is sheathed with boards and battens apart from a few areas of narrow vertical boards where another layer of material closes the joints on the inside. Its gable roof is covered with shake shingles that were applied c. 1970; the projecting eaves are not boxed.

The one-bay main (east) gable facade is entered by double-leaf, vertical-boarded, hinged vehicle doors. The two-bay south eaves facade is punctuated by horizontal eight-light hinged windows with plain surrounds. The rear (west) gable facade is illuminated by a coupled pair of the same type of sash, and entered at the right (south) corner by a four-panel pass door.

A small one-story, vertical-boarded, shed-roofed ell projects from the right (west) half of the blank north eaves facade. The ell's west facade has an open bay with canted corners on the left (north) half and a broken paneled door on the right half (a former dry toilet).

The building was constructed originally for use as a corn crib, possibly during the middle 1890s period when Elizabeth Clement was making various improvements to the farm preparatory to her establishment of the Episcopal mission. During the 1930s, it was converted to residential use and occupied by Truman Heminway, Jr., the son of the contemporary resident priest. Subsequently it has been used mostly as a shed for storage.

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4. Equipment Shed; c. 1895?

Now (1991) in deteriorating structural condition, the equipment shed stands parallel to the road. The one-and-one-half-story, two-by-three-bay building possesses a post-and-beam frame and is sheathed with clapboards stopped by corner boards. The relatively high gable roof is covered with asphalt shingles, and the projecting eaves are not boxed. The structure rests on a foundation of fieldstone laid without mortar that becomes a half-story in height under the rear (west) facade owing to the downward slope of the ground.

The main (east) eaves facade consists mostly of two open vehicle bays with canted upper corners; the left bay has been temporarily enclosed with rolled asphalt. The three-bay south gable facade contrasts by having two small square window openings on the main story that flank a central vertical-boarded hinged loft door in the gable. The rear (west) eaves facade is blank apart from a small window opening near the right (south) corner while the north gable facade lacks fenestration.

The equipment shed was built possibly during the middle 1890s period when Elizabeth Clement was making various improvements to the farm preparatory to her establishment of the Episcopal mission.

5. Bank Barn; 1952-53

Also oriented parallel to the road, the barn is banked against the crest of the slope such that the windows of its east eaves facade are placed at ground level. The foundation is constructed mostly of mortared fieldstone, revealed primarily on the north side by the downward slope. The elongated one-and-one-half-story structure is sheathed with tongue-and-groove vertical boards. Its gable roof is covered with asphalt shingles; a metal weathervane in the form of a cow surmounts the center of the ridge. The projecting horizontal eaves are supported by exposed rafter tails.

The five-bay east facade lacks a ground-level entrance in its irregular arrangement. Instead a central vertical-boarded,

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hinged loft door provides access to the large hay loft in the upper half-story. Coupled one-over-one sash with a plain surround occupy the left bay while three small single-light stall windows are spaced along the right (north) half of this facade; the ground-level position of these windows reflects the depressed main floor on the interior.

Access to the main floor is provided by an exterior vertical-boarded sliding vehicle door in the south gable facade. Triplet one-over-one sash within a continuous plain surround light both the south and opposite (north) gables. The latter (north) gable facade is also lighted by coupled one-over-one sash at the right (west) corner. The rear (west) eaves facade lacks fenestration.

The barn was constructed during 1952-53 after a previous gambrel-roofed bank barn was removed from the site. Oren Bates of Sherburne may have been the carpenter in charge of the project. Although it complements the agricultural character of the Mission Farm, the barn is considered noncontributing owing to its age of less than fifty years.

6. Church of Our Saviour; 1894-95

The modestly scaled church of Gothic stylistic influence was erected in 1894-95. The building consists of a one-story main block oriented perpendicular to the road, the recessed and reduced south ell, a three-story (equivalent) bell and entrance tower of square plan at the west interior corner between the main block and the ell, and a small rear wing in the east interior corner between the larger blocks. The main block and south ell carry steeply pitched gable roofs while the tower is capped by a pyramidal hip roof and the rear wing by a shallow-pitched hip roof. The tower was originally constructed with a flat roof that apparently proved prone to snow accumulation and water leakage; the present hipped cap was added about 1905.

Below the roof lines, the entire building is constructed of uncoursed rock-faced white granite that was quarried in the nearby township of Plymouth; the stonework was repointed about 1980. The gable roofs are sheathed with asphalt shingles, probably replacing original wood shingles. The jig-sawn rafter tails are exposed along the projecting horizontal eaves while the

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raking eaves are closely cropped. The asphalt-shingled tower roof is distinguished by flared eaves and carved rafter tails; a copper finial in the form of a cross surmounts its apex. The rear wing's roof has been recently covered with standing-seam sheet metal. A tall interior chimney built of red brick straddles the north end of the ell's ridge.

The west gable facade facing the road and the rear (east) counterpart share virtually identical appearance. Each is fenestrated by a triptych of stained-glass, pointed-arch lancet windows placed in the upper wall, the central lancet of each group being slightly taller than the side lancets. (Like most of the church's stained-glass windows, these are now protected by sheets of plexi-glass mounted on the exterior.) A granite beltcourse articulates each facade directly below the sills of the lancets, capping the slightly projecting lower wall surface in the manner of a water table. The publicly visible west facade's beltcourse possesses a rounded surface while the rear facade's is angular and actually shows drill holes on one component. A copper cross surmounts the peak of the west gable.

The broad north eaves facade extends the equivalent of ten bays. Lighting the nave on the interior, eight stained-glass lancet windows are arranged in pairs from the right (front) end. Occupying the place of an additional pair at the left (rear) end, a very slender stained-glass slot window marks the sacristy. Only a single bay (another stained-glass lancet) of the opposite (south) eaves facade is exposed at the front end.

Befitting its focal position, the bell and entrance tower exhibits more embellished stonework than the remainder of the church. The corners of the tower are defined by rock-faced granite quoins. A diagonal stepped buttress supports the lower half of the southwest corner, interrupting a projecting granite water table. Approached by granite steps, the main entrance on the west face incorporates double-leaf, pointed-arch, vertical-boarded doors recessed within a splayed reveal of pointed-arch form comprising tooled voussoirs and a rock-faced hood. Affixed to the right spandrel above the doorway, a blue marble plaque bears the inscription "Church of Our Saviour consecrated to the worship of Almighty God A.D. 1895."

The tower's fenestration includes a pair of small stained-glass lancet windows with diamond panes on the south face of the first story. At the intermediate level, a slot window with a tooled

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splayed surround marks both the south and west faces. The belfry is punctuated on each face by a larger pointed-arch opening with a tooled splayed surround. The bell hanging in the bell chamber bears the inscription: "A.D. 1894. Gloria in Excelsis Deo. Dedicated to the Ten Children of Judith and Josiah Wood, by Elizabeth Wood Clement." Crowning the wall surfaces, parallel granite beltcourses encircle the tower below the eaves.

The south ell presents an appearance that echoes the main block apart from the window treatment. Its one-bay west eaves facade is lighted by triplet vertical rectangular stained-glass windows with diamond panes and molded wood casings. The two-bay south gable facade is illuminated by taller coupled counterparts plus square transoms within the molded casings. A slot window is centered at the gable peak.

The low rear wing provides a sacristy entrance on the right of its two-bay south facade. The vertical-boarded door is sheltered by an arched hood (with a beadboard underside) integral to the projecting eaves. A slot window occupies the left bay. The one-bay east facade is lighted by coupled stained-glass windows like those on the south ell.

The interior of the church is entered through a small vestibule in the corner tower. The vestibule shares the general interior finish of varnished beadboard wainscoting with a reeded cap molding that reaches to window-sill level below the plastered upper wall surfaces. The vestibule floor has been covered with carpet unlike the matchboard flooring elsewhere in the building. Doorways lead from the vestibule both into the nave of the main block and the parish hall in the south ell. Each doorway contains double-leaf, six-panel, pointed-arch, varnished doors hung within a plastered splayed reveal.

The main block is distinguished by a pointed-arch vaulted ceiling finished in varnished beadboard above a molded wall cornice and supported by exposed chamfered rafters at two-bay intervals. The 130-seat nave is bisected by a longitudinal central aisle flanked by perpendicular rows of hardwood pews with carved benchends. Its south wall is punctuated by twin doorways opening into the parish hall; each doorway has double-leaf, one-light-over-one-panel, flat-top folding doors hung within pointed-arch splayed reveals. The windows on the other walls have similar reveals.

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Occupying the east end of the main block, the chancel and sanctuary are provided with carved oak furniture and altar rail. Behind the altar, a carved oak reredos with three tiers of beadboarded panels and a cap molding enriches the east wall below the window-sill level. Suspended above the chancel, the rood cross was made from oak timber harvested on the farm; the cross bears a Corpus carved by Anton Haser in Oberamgau.

At the rear of the church, the slope rises abruptly beyond a narrow band of lawn. Three gravestones are placed next to the base of the building's east facade. The small rectangular slate stones are laid nearly flush with the ground surface. Two of these stones commemorate two Episcopal priests, Truman Heminway (1895-1957) and George Putnam Huntington (1909-68), together with their wives, Gertrude Atkinson Heminway (1894-1972) and Honora Mary Heminway Huntington (1919-71) while the third stone is for a short-lived daughter of the Huntingtons, Mary Rebecca Hopkins Huntington (1940-44). The Rev. Heminway served at the Mission Farm during the period 1931-57; he was responsible for converting the historic carriage shed to a guest house and for building both the bank barn and the log cottage.

7. Sugarhouse; c. 1970

Sited southeast of the barn and next to the west side of the road, this low one-story, one-bay shed is sheathed with horizontal flush boards and carries a shallow-pitched gable roof covered with rolled asphalt. A triangular prow marks the gable peak above the vertical-boarded pass door of the north gable front. A small opening with a pointed head meets the eaves on each gable, intended to allow the steam from boiling sap to escape from the interior.

This small building was constructed within a few years after the Rev. and Mrs. Daniel Goldsmith began their residency on the Mission Farm, and was used by them for making maple syrup. Although it complements the agricultural character of the farm, the sugarhouse is considered noncontributing owing to its age of less than fifty years.

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8. Pigpen; c. 1970

Directly across the road from the sugarhouse described above, a smaller one-half-story pigpen is sided mostly with vertical flush boards. Its shallow-pitched gable roof is shake-shingled. An entrance opening on the south gable front leads into a rectangular enclosure protected by a low wood-rail fence.

The pigpen was rebuilt during the residency of the Rev. and Mrs. Daniel Goldsmith at the Mission Farm. Although it complements the agricultural character of the farm, the pigpen is considered noncontributing owing to its age of less than fifty years.

9. Sheep Shed; c. 1985

Sited in the field/pasture behind the church, this low one-half-story sheep shed is oriented southwest-northeast unlike the other buildings in the cluster. The shed is sheathed with vertical flush boards, and its shallow-pitched gable roof is overlaid with rolled asphalt. A vertical-boarded pass door enters the southwest gable front.

The sheep shed was built during the latter years of the residency of the Rev. and Mrs. Daniel Goldsmith at the Mission Farm. Although it complements the agricultural character of the farm, the sheep shed is considered noncontributing owing to its age of less than fifty years.

10. Cottage; c. 1938; moved c. 1950; enlarged c. 1985

A distinctive example of Adirondack Rustic, log-walled construction, this one-story cottage incorporates the original main block, a contemporary slightly reduced kitchen ell attached to the east side, and a recent south extension of the main block. The original structure is constructed of peeled round logs with double saddle-notched ends projecting in both directions at each corner. The addition is built mostly of milled logs with flat upper and lower surfaces (and corner projections). The shallow-

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pitched gable roofs are covered with asphalt shingles except for rolled asphalt on the extension. Exposed rafter tails support the deeply overhanging horizontal eaves. A concrete-block chimney rises from the interior of the roof.

The three-bay main (west) eaves facade includes a central entrance with a vertical-plank door flanked on the original left side by coupled pairs of eight-light casement windows; the right bay on the extension is lighted by a six-over-six sash. The north gable facade repeats the treatment of coupled casement windows. The kitchen ell's two-bay north eaves facade has a twelve-light door in the left bay and an horizontal eight-light fixed sash on the right.

The cottage was originally constructed during the residency of the Rev. and Mrs. Truman Heminway on a site higher on the hillside to the east. It was moved c. 1950 to its present site, and subsequently has been used as a temporary residence for guests at the Mission Farm. While the addition made about 1985 detracts somewhat from its architectural character, the cottage has not lost its historic integrity by being moved to a site of similar setting on the hillside.

11. Tool Shed; c. 1980

Sited on higher ground east of the cottage, this small one-story, one-by-one bay, shed-roofed shed is sheathed with shiplap. A pass door enters its north facade.

This shed is considered noncontributing owing solely to its age of less than fifty years.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)
Architecture

Period of Significance
1817
1894-c.1942

Significant Dates
1817
1895
c.1938

Cultural Affiliation
N/A

Significant Person
N/A

Architect/Builder
Smith, Arthur H.

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

(Entire text appears on continuation sheets.)

See continuation sheet

9. Major Bibliographical References

(Entire text appears on continuation sheets.)

Previous documentation on file (NPS):

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

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: _____

10. Geographical Data

Acres of property approximately 34

UTM References

A

1	8
---	---

6	8	1	0	6	0
---	---	---	---	---	---

4	8	3	2	0	8	0
---	---	---	---	---	---	---

Zone Easting Northing

C

1	8
---	---

6	8	0	9	0	0
---	---	---	---	---	---

4	8	3	1	5	0
---	---	---	---	---	---

B

1	8
---	---

6	8	1	2	6	0
---	---	---	---	---	---

4	8	3	1	5	8	0
---	---	---	---	---	---	---

Zone Easting Northing

D

1	8
---	---

6	8	0	7	2	0
---	---	---	---	---	---

4	8	3	2	0	5	0
---	---	---	---	---	---	---

See continuation sheet

Verbal Boundary Description

See continuation sheet

Boundary Justification

See continuation sheet

11. Form Prepared By

name/title Hugh H. Henry, Historic Preservation Consultant

organization N/A date May 1991

street & number Green Mountain Turnpike telephone 802-875-3379

city or town Chester state Vermont zip code 05143-9418

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Continuation SheetSection number 8 Page 1Mission of the Church of Our Saviour
Sherburne, Rutland County, Vermont

Known collectively as the Mission of the Church of Our Saviour, the Josiah Wood, Jr., Farm and the Church of Our Saviour hold significance for embodying the distinctive characteristics of three principal types, periods, and methods of construction: an early nineteenth-century, clapboarded, vernacular house of Georgian plan; a modest late nineteenth-century stone church of simplified Gothic Revival style; and a peeled-log cottage built c. 1938 in an Adirondack Rustic manner. Although owned by the Episcopal Diocese of Vermont and used for religious purposes, the property derives primary significance from its architectural distinction and historical importance. The Church of Our Saviour holds additional significance for representing the work of Arthur H. Smith, an architect of English origin who practiced in nearby Rutland, Vermont around the turn of the century.

Within the context of Vermont's historic architecture, the Josiah Wood, Jr., House ranks among the earliest two-and-one-half-story, gable-roofed, Georgian-plan houses now extant in the mountain townships of eastern Rutland County. The house illustrates the persistence of a virtually unornamented vernacular design - marked by slightly projecting horizontal eaves and closely cropped raking eaves - typical of eighteenth-century settlement in the more accessible valley townships of southern Vermont. By the time (1817) of the Wood House's construction in isolated Sherburne, fully detailed expressions of Federal style were the standard of fashion in the valley townships.

The Church of Our Saviour constitutes a late expression of the Gothic-influenced stone architecture that dominated church design in the Episcopal Diocese of Vermont for nearly a century after 1825. This proclivity related both to the ecclesiastical link between the Episcopal and Anglican Churches and to the English architects/builders and Anglophile clergy active within the Diocese. The earliest Gothic Revival stone churches in Vermont were erected during the late 1820s in Middlebury and Arlington, the latter designed by its English builder, William Passman. The dominant nineteenth-century Episcopal bishop, John Henry Hopkins, himself designed several churches in that blend of style and material during his highly influential episcopate of 1832-68. Trinity Church in Rutland exemplifies Hopkins' architectural achievement, and its construction in 1863 was made possible in part by Charles Clement, husband of the donor of the Church of Our Saviour, Elizabeth Wood Clement.

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The Church of Our Saviour followed in that tradition. It is probably the only church in Vermont designed by the English architect Arthur H. Smith. A native of London and graduate of the University of Edinburgh, Smith settled in Rutland about 1892, and, during the next quarter-century, he practiced both independently and with an engineer by the name of Thomas Chappell. The Church of Our Saviour (built 1894-95) is among his earliest projects in Vermont. Smith subsequently designed several houses and commercial blocks in Rutland and at least two major civic buildings elsewhere in the state. These buildings represent a variety of styles - including the Tudor, Neo-Classical, and Colonial Revivals - indicating Smith's technical fluency and eclectic taste.

The Mission of the Church of Our Saviour forms a unique architectural entity within the Episcopal Diocese of Vermont as a complex of agricultural and ecclesiastical buildings. Its origin relates to latter nineteenth-century efforts to expand the Episcopal presence into the rural areas of the state. During the episcopate of William Bissell spanning 1868-93, 22 new churches were consecrated. Mission churches were started in several small towns and villages. Among these was Gethsemane Mission at Proctorsville in Windsor County, where a member of the Proctor family (whose fortune and political power were based on the marble industry, paralleling the Clement family) donated a church building in 1884. Elizabeth Clement's mission in Sherburne appears to have been the only case of a church established in the countryside to serve rural missionary endeavors.

The most recent of the historic buildings at the Mission Farm, the log-walled cottage originated during the revival of such construction that occurred in the 1930s largely as the result of public-works projects performed by the Civilian Conservation Corps. The CCC was especially active in Vermont, and numerous work camps were established in mountainous areas of the state for the construction of outdoor recreational facilities and for forestry management. Several projects were accomplished in the towns of Sherburne and adjoining Plymouth and Shrewsbury, involving numerous structures built in the traditional manner of peeled round logs laid with overlapping notched ends. The choice of the same technique for the new cottage at the Mission Farm may have been influenced by the nearby CCC activities. In any case, the cottage exemplifies the Adirondack Rustic style on a small scale and simple design.

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The period of significance begins with the construction in 1817 of the Josiah Wood, Jr., House. Thereafter, the period resumes in the middle 1890s when the Wood farmstead was adapted as part of the Mission of the Church of Our Saviour, and the church of the same name was added to the cluster of farm buildings. The period concludes c. 1942 when the house's carriage shed wing was converted to a guest house for participants in Mission Farm activities.

The progenitor of the Wood family in Sherburne, Josiah Wood, Sr. (1740-1824), arrived apparently about 1783 to settle in what was then called Killington township (its name was changed to Sherburne in 1800). He was a native of Massachusetts, and married Salome Woods (1752-99) there. Several children were born to the couple, including Josiah, Jr. In the late 1790s, Josiah, Sr. acquired the 336-acre farm of Nathan Eddy, an innkeeper, in the Ottauquechee River valley.

During the same period, Josiah Wood, Jr. (1772-1857) purchased a 360-acre tract of land next to the north of his father's farm. In 1797, he built a one-story frame house on the land about where the stone church would later stand. He married Judith Woodbury (1775-1860) from Massachusetts in 1796, and the couple proceeded to have a total of ten children, including a daughter named Elizabeth born on December 11, 1807.

The junior Josiah Wood became financially involved during the early 1800s in the construction of a turnpike through Sherburne between Rutland and Bridgewater. Completed about 1808, the road passed his house near the east side of the Ottauquechee River. Although it provided a needed route of travel for the public, the turnpike was not financially successful and Wood suffered substantial losses. (The road was later taken over by the towns, and eventually became part of U. S. Route 4.)

Partly to accommodate his large family, Josiah constructed the present house on the opposite (west) side of the road in 1817, and the family moved into it in December of that year. Although a substantial house of Georgian plan, it apparently displayed only rudimentary characteristics of the contemporary Federal style. Wood opened a tavern in the house within a few years after its completion (one source, Hamilton Child, states that he "built" the first hotel in the township in 1825), possibly in an attempt to recoup some of his losses from the turnpike.

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The lack of a public school in the vicinity impelled Josiah to provide a school for his own children and others who lived nearby. Beginning during the winter of 1821, he adapted his old house for the purpose and hired a teacher to conduct the classes. Elizabeth Wood apparently distinguished herself in this home schooling, and subsequently attended Randolph Academy in Randolph, Vt.

On June 14, 1831, Elizabeth Wood married Charles Clement (1807-93). During the next fifteen years, the couple would have seven sons and one daughter but four of the sons would die by the age of three. One son, Percival W., would follow his father's career and success in business, and ultimately achieve the governorship of Vermont (1919-21).

Charles Clement began his business career by working as a clerk and then successfully owning a store at the hamlet of Bridgewater Corners about five miles east of the Wood farm. During the 1830s, he and Elizabeth moved to Illinois where he kept stores for four years before returning to Vermont and subsequently owning stores in Sherburne and Rutland. At the mid-point of the century, he shifted to the marble industry that was then emerging in Rutland and would become the dominant economic force in west-central Vermont during the latter half of the 1800s. The financial success of Charles' quarrying and milling firm enabled him to construct about 1860 an elaborate Italianate mansion next to the Otter Creek in Rutland; its name of "Clementwood" combines his and his wife's family names. ["Clementwood" was entered in the National Register on September 27, 1980.] After selling the Clement and Sons marble firm in the 1870s, Charles founded the Clement National Bank and gained the presidency of the Rutland Railroad during the 1880s.

Both Charles and Elizabeth Clement became increasingly involved in the Episcopal Church after settling in Rutland. Charles served on the vestry of the Trinity Church parish for 42 years, and contributed a share of the cost of the Gothic Revival stone church that was completed in 1865. Elizabeth, who was known within the family as "Mother Clement" perhaps not only for her maternal status, apparently became more overtly religious than her husband.

Compared with his son-in-law, Josiah Wood attained a much more modest status in later life. He became the second postmaster of Sherburne during the period 1835-39, succeeding his uncle, Cephas

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Wood, in that position. He entered politics to the extent of representing Sherburne in the Vermont Legislature for several years, being "always on the Republican side." In addition to the home farm, he owned another about three miles away.

A familial transfer of title to the Wood home farm occurred in April, 1855. Charles Clement then purchased the 250-acre farm for \$2,800. Josiah and Judith Wood reserved for themselves "the use of the east garden, the south room, south chamber, and a privilege in the kitchen during our natural lives." Only two years later, Josiah Wood, Jr. died on June 5, 1857. Judith, his wife of sixty-one years, followed on February 24, 1860. Meanwhile in February, 1859, Charles Clement had sold their home farm to Levitt (or Leavitt) Wood of Bridgewater for only \$2,050.

The Beers atlas of Rutland County published in 1869 identifies the property as the "Wood Homestead," then belonging to L. [Leavitt] E. Wood, whom the business directory lists as a farmer. The Sherburne map also shows a railroad (the Rutland and Woodstock R.R.) along what was then known as the Quechee River valley near the house. The company was organized in 1865, and a survey was apparently made for the railroad as the atlas gives a table of elevations along its projected route, including the figure of 1161.55 feet at "Josiah Wood's tavern stand." However the company failed to raise the necessary funds and the railroad was never constructed on what would have been a difficult route with steep grades over the Main Range of the Green Mountains.

Two transfers of the Wood farm property occurred on December 12, 1874. Both involved a woman whose name changed from Ellen V. Wood, wife of Leavitt E. Wood, in the first transaction to Ellen V. Wood Petty, wife of George A. Petty, in the second. The transfers also involved a so-called straw man, and served simply to accommodate the change of the woman's name and leave her (and her current husband) in possession of the property. George Petty proceeded to operate the farm for the next two decades.

The Child gazetteer of Rutland County published in 1881 records that George A. Petty was then a dairy farmer with a herd of 17 cows and 500 acres of land. Those figures are considerably larger than usual for contemporary farms in the mountainous townships of Vermont, and reveal that Petty had followed the transition then underway in the state's agriculture from sheep raising to dairying as the principal activity. Petty was also active in local politics, serving as a selectman of Sherburne.

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Mission of the Church of Our Saviour
Sherburne, Rutland County, Vermont

Charles Clement died in 1893, and the year after his death Elizabeth Clement undertook to fulfill her longstanding desire to establish an Episcopal mission church in Sherburne. In March, 1894, she purchased from George and Ellen Wood Petty for \$2,400 the homestead where her family had settled a century earlier and she spent her childhood. The house was then given thorough repairs, including probably the installation of new window sash.

The most dramatic change in the character of the farmstead occurred across the road from the house. There, on the site of the first house built by Josiah Wood, Jr. in 1797, a new stone church was erected during 1894-95. The church was designed by an architect, Arthur H. Smith, then practicing in Rutland, and constructed probably by a masonry contractor by the name of Hubbard from Bridgewater Center.

The natively English architect apparently intended to recreate a modest English country church in a design closer to the Gothic Revival style of the earlier nineteenth century than the contemporary and more flamboyant High Victorian Gothic. The one-story, gabled main block and south ell abut a square tower containing the main entrance and the belfry. The entire building (below the roofs) was constructed of rock-faced white granite quarried in the adjoining town of Plymouth and laid in random manner. Typical of the Gothic style, the door, window, and belfry openings have pointed-arch heads, and a diagonal buttress supports the only exterior corner of the tower. The parallel beltcourses encircling the top of the tower marked the parapet of its original flat roof.

Upon completion of the building renovation and construction, Elizabeth Clement conveyed the Wood farmstead and the new church to the Trustees of the Episcopal Diocese of Vermont by means of a "Deed in Trust" dated January 19, 1897. The preamble defines her intent "to found a Mission of the Protestant Episcopal Church for the worship of God, the preaching and teaching of the Gospel of our Lord Jesus Christ, in Sherburne, Bridgewater, and Plymouth, Vermont, and in loving memory of my husband Charles Clement, and our children...." It continues to describe the physical property involved: "I have builded a memorial granite Church in Sherburne, Vt. which I have named "The Church of Our Saviour" with a parish hall attached thereto on the site where my honored father Josiah Wood builded his house in the wilderness in the year of our Lord 1797 (in which home his ten children were born)

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and have faithfully repaired the house my father built in 1817 A.D. for the use of the missionary in charge and have erected other useful buildings on the premises." The latter are not specifically identified although may include both the equipment shed and the corn crib.

The deed transferred the buildings together with a surrounding tract of land containing about 200 acres. Additionally it included a portion of the cemetery located about one-half mile south of the buildings, the portion being "the west two-thirds of my cemetery lot, where my ancestors and children are buried...." Furthermore, the deed created an endowment fund of \$15,000 "for the use and maintenance of said church and mission." The fund was subject to several conditions intended to maintain the capital amount and to provide from the annual interest both usable income and an increase in the capital.

Elizabeth Clement stated explicitly in the deed her charge to the Episcopal Diocese as the recipient of the property. From the onset of possession, the Bishop and ecclesiastical authorities are to "maintain a mission for the three adjoining townships aforesaid. The teaching of said mission shall be in accordance with the doctrine, worship, and discipline of the Protestant Episcopal Church.... The officiating minister shall be a Priest of the Protestant Episcopal Church, faithfully keeping his ordination vows.... Seats in the Church of Our Saviour aforesaid and in the Parish Hall shall be free for all time to all...." The Bishop "will take care to have as constant and regular Sunday Services in said Church, and administrations in all parts of the Townships of Bridgewater, Sherburne, and Plymouth as possible, where they will be most useful."

A photograph of the new church and the refurbished Wood farmhouse appears in the 1897 Souvenir Edition of Heart of the Green Mountains. This booklet promoting summer tourism was published by the Rutland Railroad Co., whose president was then Percival W. Clement. The photograph shows the church with the original flat roof on its tower. The house then possessed a hip-roofed front entrance porch and corbeled chimney caps. The carriage shed wing was connected to its south gable facade, exposing only the right bay on the main stories. The north half of the carriage shed's main (east) eaves facade was entered by two interior sliding carriage doors; a rank of stall windows on the south gable facade and a small gabled ventilating cupola atop the ridge indicate that horses were stabled in the south half of the wing. Passing

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between the house and the church, the road then consisted of a narrow dirt track.

Already on January 6, 1897, the first resident priest, James Curtis Carnahan, settled at what Elizabeth Clement named the "Mission of the Church of Our Saviour" but later became known simply as the Mission Farm. Seven years after the opening of the mission, Elizabeth Clement died on June 6, 1904, at the advanced age of 96. The Rev. and Mrs. Carnahan remained here for twenty-two years, until his death in 1919. Serving not only the spiritual needs of the parish, both of the Carnahans also held the secular position of Superintendent of Schools for the Town of Sherburne. The only major change in the exterior appearance of the church was made during their residency, probably about 1905. The pyramidal hipped cap was added to the top of the tower, presumably to overcome problems of water leakage and snow accumulation on the original flat roof.

The Rev. Carnahan was succeeded at the Mission Farm in 1919 by the Rev. John White, whose period of service extended until 1926 and was marked by the formation of a community Neighborhood Club. A hiatus of five years followed, probably lengthened by the national economic collapse of 1929. The third resident priest at the Mission Farm, the Rev. Truman Heminway (1895-1957), arrived in 1931. His tenure ultimately spanned a quarter-century, and included the construction or alteration of several buildings on the property.

One involved the construction about 1938 of the log cottage on its secluded original site farther uphill from the church. The rustic cottage was intended for the honeymoon of the Heminways' daughter, Honora, and her husband, the Rev. George Huntington. About a decade later, the cottage was moved downhill to its present site. Subsequently it has been used to provide temporary living quarters for persons in need of housing who would also help with activities at the Mission Farm.

The most extensive alteration of an historic building on the property was made during the early 1940s. The north half of the nineteenth-century carriage shed attached to the house was removed and the south half was converted to a guest house for persons attending religious retreats and other events at the Mission. The exterior appearance of the former carriage shed was transformed by the addition of broad shed dormers and multiple fixed windows, the latter concentrated on the south gable facade.

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The interior was subdivided into six small bedrooms and a living room, all with rustic finish. Much of the carpentry was performed by Elbridge Prior of Sherburne.

A third major project during the residency of Rev. Heminway involved the main barn used for livestock and feed storage. A gambrel-roofed barn of unknown origin stood southwest of the equipment shed, oriented perpendicular to the road and banked against its east gable facade. That barn was removed and the present gable-roofed barn was erected on its site in 1952-53. Oren Bates of Sherburne was the carpenter in charge of this project. In contrast to its predecessor, the extant barn is oriented parallel to the road and banked against its east eaves facade.

A major change in the highway (and its effects on the Mission Farm) occurred about 1955. A straighter and wider highway was then constructed along the west side of the river, creating a bypass of the curving original section. The new highway eliminated some of the farm's agricultural land by cutting through a field and pasture and isolating a forested area on the adjacent lower hillside. More positively, the accompanying shift of the increasingly heavy traffic reduced its adverse effects on the buildings and the religious activities.

A small illustrated booklet was published in 1955 to commemorate the sixtieth anniversary of the consecration of the Church of Our Saviour. Written probably by the Rev. Heminway, the text gives a brief statement of life at the Mission Farm during his residency. "Farming is carried on for good subsistence living by the present missionary, who with his family has endeavored under God to create here a small unit of Christian and Catholic community living.... Friends and guests alike have come to join in this combination of family life, farm work, and worship of Almighty God.... The small but very loyal group of communicants comes from far and near. They take a real share in the maintenance and duties of the Mission."

The year 1957 brought the death of the Rev. Heminway. He was buried next to the church's rear facade, where other members of his family would also receive burial in subsequent years. Their graves are marked by three matching rectangular stones laid nearly flush with the ground. Following the Rev. Heminway, the Rev. Theron Vallee served at the Mission for seven years.

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The most recent resident priest settled at the Mission Farm in 1964, and ultimately became the second to remain here a quarter-century. Complementing their spiritual endeavors, the Rev. Daniel Goldsmith and his wife, Nadya, continued agricultural usage of the farm on a small scale. They kept several kinds of livestock, including sheep, beef and milk cows, pigs, and chickens. They extended the architectural diversity of the farmstead by building a small sugarhouse and two shelters for the livestock. The Goldsmiths retired in 1990 and departed from the Mission Farm. The search for the next priest-in-charge is now (1991) underway.

In recent years, a debate has emerged within the Episcopal Diocese regarding the future of the Mission Farm. The buildings need substantial and costly repairs, and the Mission must have a new resident priest in order to fulfill its purpose. The pressure of commercial development on the surrounding land continues to increase, both inflating the value of that land and bringing intrusive development closer to the Mission Farm. The view southwestward across the valley from the Church of Our Saviour now includes a major terminal structure and parking lot for an aerial gondola lift of the enormous downhill ski resort that sprawls across Killington Peak and the adjacent mountains. And the noise of heavy traffic, especially trucks, on Route 4 echoes disruptively across the narrow valley.

Nevertheless at this point in time, the Mission Farm remains an intact architectural entity incorporating both the Josiah Wood, Jr., homestead and the mission church established by Elizabeth Clement. The house retains predominantly its original (1817) vernacular appearance and Georgian plan, modified mostly by the now-historic window sash installed during - and thereby representing - the 1895 adaptation of the property to an Episcopal mission. Symbol and focus of that mission, the Church of Our Saviour retains virtually its original Gothic Revival appearance created by the architect Arthur Smith. The log cottage represents both a traditional building method and the missionary activity of the resident priest during the close of the historic period. A barn and several small outbuildings have been constructed on the property since 1940, and these complement its historic agricultural character. The grounds, field, and pasture surrounding the buildings constitute an agricultural landscape now lacking only the appropriate livestock. The Mission Farm property, therefore, continues to convey a strong sense of its historic appearance, associations, and functions.

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BOUNDARY DESCRIPTION

The property being nominated consists of the cluster of eleven buildings known as the Mission of the Church of Our Saviour and about 34 acres of surrounding land. The boundary of the nominated property begins at the northwest corner of Lot #6, Town of Sherburne Property Map #37, located at the east edge of the U. S. Route 4 right-of-way. Thence the boundary extends eastward along the north line of said lot to the west bank of the Ottauquechee River and continues along an eastward extension of that line, crossing both the river and the Mission Farm Road (TH-38) right-of-way, to a point located 500 feet from the east edge of the latter right-of-way. Thence the boundary turns southward and follows a line paralleling the east edge of said right-of-way to a point located at the intersection of that line and the south line of Lot #5, Sherburne Property Map #37. Thence the boundary turns westward and follows the south line of said lot to its southwest corner, continues across the TH-38 right-of-way to the southeast corner of Lot #5 and follows the south line of the latter lot along the Ottauquechee River to its southwest corner located at the east edge of the U. S. Route 4 right-of-way. Thence the boundary turns northward and follows the east edge of said right-of-way to the point of beginning. The deed to this property is recorded in Book 12, Pages 499-502 of the Sherburne Land Records.

BOUNDARY JUSTIFICATION

The property being nominated encompasses a portion of the land that has been associated with the Josiah Wood, Jr., Farm and the succeeding Mission of the Church of Our Saviour since 1797. Surrounding the cluster of farm and mission buildings, this land lies in the bottom of the Ottauquechee River valley, and has been used throughout the historic period for intensive agricultural purposes, such as field crops, fruit orchards, and animal pasturage. The larger portion of the land associated with the farm and mission occupies the steep lower slopes of the forested mountains flanking the valley, and is excluded from this nomination. Additional research and documentation are required to ascertain the historic usage of the latter land and how it related to the buildings.

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Mission of the Church of Our Saviour
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PROPERTY OWNER

Episcopal Diocese of Vermont
Rock Point
Burlington, Vermont 05401

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Mission of the Church of Our Saviour
Sherburne, Rutland County, Vermont

The following information repeats for all photographs:

Mission of the Church of Our Saviour
Sherburne, Rutland County, Vermont
Credit: Hugh H. Henry
Date: April 1991
Negative filed at Vermont Division for Historic Preservation

Photograph 1
Building cluster along Mission Farm Road; view looking north.

Photograph 2
Setting of buildings on east side of Ottauquechee River; view
looking north.

Photograph 3
Josiah Wood House (#1) - south, east facades; view looking
northwest.

Photograph 4
Guest house (#2) - south, east facades; view looking northwest.

Photograph 5
Wood House (#1), guest house (#2) - north, west facades; view
looking southeast.

Photograph 6
Corn crib/cabin/shed (#3) - south, east facades; view looking
northwest.

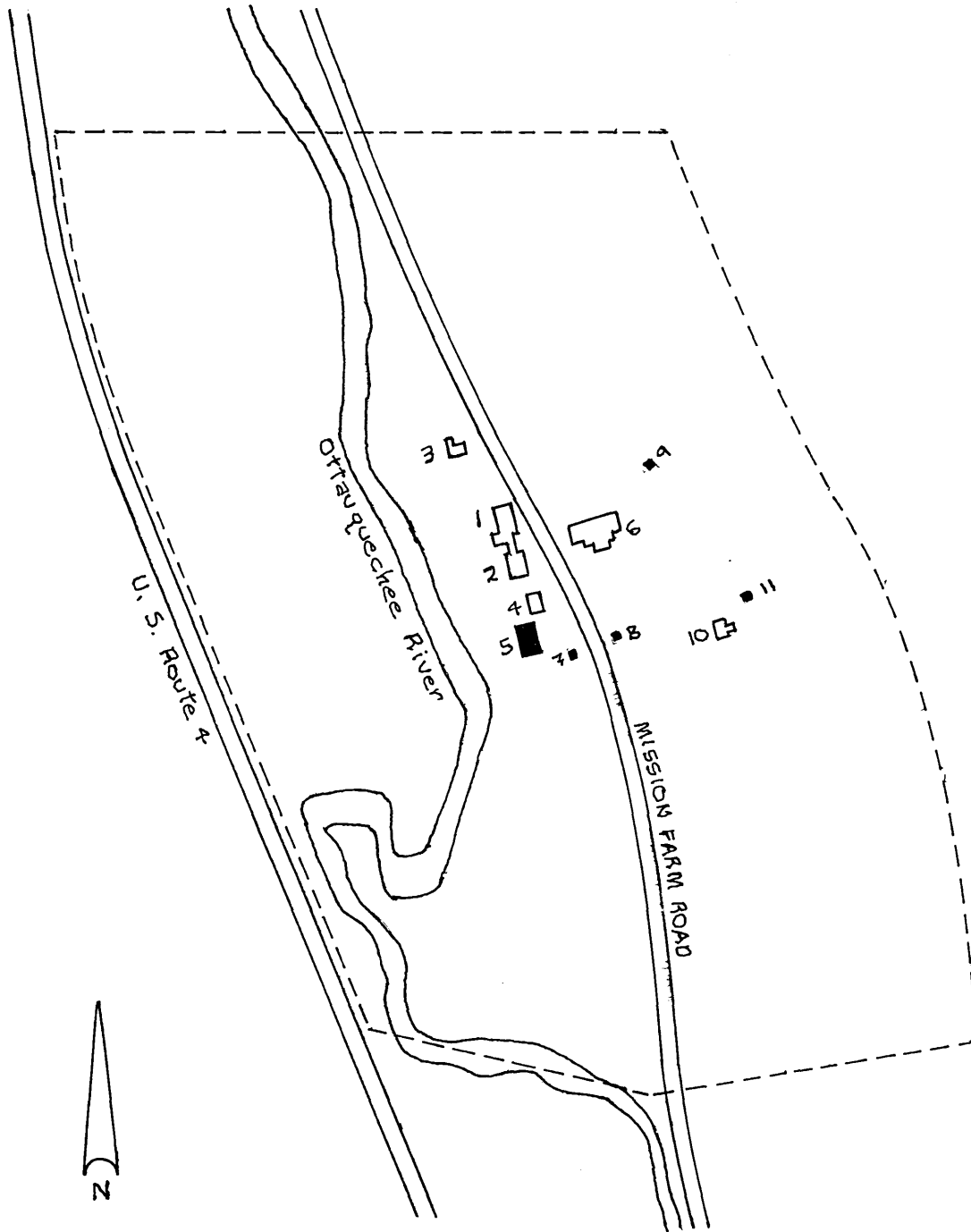
Photograph 7
Equipment shed (#4) - south, east facades; view looking west.

Photograph 8
Barn (#5) - east facade; view looking west.

Photograph 9
Church of Our Saviour (#6) - west, south facades; view looking
northeast.

Photograph 10
Church of Our Saviour (#6) - south facade; view looking northwest.

Photograph 11
Cottage (#10) - north facade; view looking south.



MISSION OF THE CHURCH OF OUR SAVIOUR
 SHERBURNE, VERMONT
 May 1991
 Not to Scale

- 6 Historic Building
- 5 Noncontributing Building
- Nominated Property Boundary