

1345

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *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 any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. 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 Union Meeting House

other names/site number _____

2. Location

street & number 2614 Burke Hollow Road

not for publication

city or town Burke vicinity _____

state Vermont code VT county Caledonia code 005

zip code 05871

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.)

Suzanne C. Spauld National Register Specialist 11-21-07
Signature of certifying official/Title Date

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 for additional comments.)

Signature of commenting or other official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register

See continuation sheet.

determined eligible for the

National Register

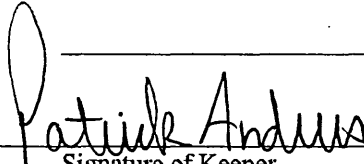
See continuation sheet.

determined not eligible for the

National Register

removed from the National Register

other (explain): _____


Signature of Keeper

1/4/2008
Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

private

public-local

public-State

public-Federal

Category of Property (Check only one box)

building(s)

district

site

structure

object

Number of Resources within Property

Contributing Noncontributing

1 _____ buildings

1 _____ sites

_____ structures

_____ objects

2 _____ Total

Number of contributing resources previously listed in the
National Register 0

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

"Religious Buildings, Sites and Structures in Vermont", SHPO, 2001

Union Meeting House, Burke, Caledonia County, Vermont

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: Religion Sub: religious facility
Funerary cemetery

Current Functions (Enter categories from instructions)

Cat: Religion Sub: religious facility
Funerary cemetery

7. Description

Architectural Classification (Enter categories from instructions)

Federal

Materials (Enter categories from instructions)

foundation granite
 roof asphalt
 walls weatherboard

other brick
glass

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 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.

Union Meeting House, Burke, Caledonia County, Vermont
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 a 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
Religion

Period of Significance 1826-1957

Significant Dates 1826

Significant Person (Complete if Criterion B is marked above)

n/a

Cultural Affiliation n/a

Architect/Builder Armington, Ira, Contractor
Clark, Jr., Seth, Master Carpenter

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)
=====

9. Major Bibliographical References
=====

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more 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 # _____

Union Meeting House, Burke, Caledonia County, Vermont

Primary Location of Additional Data

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other

Name of repository: _____

10. Geographical Data

Acreage of Property 1.5 acres _____

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

	Zone	Easting	Northing	Zone	Easting	Northing
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1	19	266075	494500	3	_____	_____
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2	_____	_____	_____	4	_____	_____
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_____ 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 John Johnson, Historic Preservation Consultant _____

organization _____ date June 22, 2007 _____

street & number 5378 Hollister Hill Road _____ telephone 802-426-3411 _____

city or town Marshfield _____ state VT _____ zip code 05658 _____

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Union Meeting House, Burke, Caledonia County, Vermont

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Town of Burke

street & number 212 School Street telephone 802-467-3717

city or town West Burke state VT zip code 05871

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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National Register of Historic Places Continuation Sheet

Section number 7 Page 1

Union Meeting House
Burke, Caledonia County, Vermont

7. Physical Description

Summary

The Union Meeting House is located on the Burke Hollow Road in the village of Burke Hollow in the Town of Burke. The building is an excellent vernacular example of the Federal style of architecture representative of churches built in the third decade of the 19th century in Vermont. Construction of the church was started in 1825 and completed in August 1826. This 1 ½ story, three-by-five bay, building of rectangular plan has a front gable roof. The church is topped with a three-stage bell tower, spire and weathervane on the front elevation facing the road. The front elevation also features matching entrance doors and a centered Palladian window flanked with fanlight windows. Tall multi-pane windows are located on the other three sides and there is a brick chimney that projects through the roof line at the rear of the building. The interior features a vestibule, a raised pulpit and a large sanctuary filled with 60 box pews. The church has architectural style and details that retain integrity of location, design, setting, materials, workmanship, feeling and association. There is a large cemetery directly behind the church, as well as a monument and marker near the road.

Property

The Union Meeting House rests on a small knoll northeast of a circular rock driveway in an open grassy field that surrounds the church where the field slopes gently downward from the church to the paved road. The field is landscaped with a cultivated lawn and an aluminum flagpole, as well as a post-and-rail wood fence and a modern steel gate that separate the church yard from the adjacent cemetery. A modern four-part granite monument faces the road. The church, cemetery and monument are situated on a 1.5 acre, L-shaped, property owned and maintained by the Town of Burke (see the site map).

Meeting House

The building is a rectangular, post and beam construction (40' x 55') set on a gray, granite-block foundation and is oriented with a gable roof perpendicular to the road. The roof is covered with green-colored, asphalt shingles and the roof line is a boxed eave with returns in the gable ends. The wall surfaces are sheathed with clapboards, stopped at the corners by narrow vertical boards. On the rear of the building is a screened opening, in place of two foundation blocks, that provides a crawl space and reveals the method of floor construction. The entire building, with all its details and bell tower, is painted only white.

At the front of the church is a raised wood deck (6' x 36'), with a wood lattice skirt, which is accessible from three steps on both sides above ground level and a wood handrail (non-original) attached to the building on the right side. The front elevation of the church has symmetrical, matching, six-panel, solid-wood doors flanked with flat pilasters and a simple decorative crown board. Raised and between the doors is a large Palladian style window; the double hung sash, wood window is divided by flat pilasters into three parts. The larger middle part has 20/20 lights and the sides have 4/4 lights. The Palladian window is topped with a wooden fanlight, a semicircular window with

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radiating bars in the form of an open fan, which is level with matching fanlights placed above the doors. Historic photographs show a square, wall-mounted, lantern attached to the wall just below the Palladian window; that is now removed.

The right and left elevations of the building have five, equally-spaced, bays with matching, wood windows and 20/20 lights. The rear of the building has three similar 20/20 light windows, a round wood window with radiating mullions in the gable end, and a rectangular brick chimney that projects above the roof line. There is no evidence of shutter hardware.

The three-part bell tower (belfry), constructed in 1859, straddles the ridge of the gable roof with a bell chamber, a spire and a weathervane. The base stage is a square, two-part box covered with flat boards, which required reframing the front portion of the roof (revealed in the attic). The upper stage is a square bell tower, with vernacular Doric corner columns and pilasters, and wood louvers with screening on all sides. The bell chamber contains a large, bronze bell that has "Meneelys, West Troy, N. Y. 1859" on the bell, "Meneelys' EST, Troy, N.Y." on the cast-iron brace and "Meneelys Rotating Yoke" on the cast-iron yoke. This bell was cast in bronze (78% copper and 22% tin) at the foundry of Andrew Meneely's Sons in 1859 and installed in the new bell tower of the Union Meeting House.

The tower is crowned with an eight-sided wooden spire topped with a copper, directional weathervane installed in August 2002. The new weathervane was designed to match a tin-plate and wood weathervane now stored in the Town Clerk's Vault. This white-painted steeple is a local landmark and a rural icon in this Northeast Kingdom town.

The interior of the church is accessible from either of the matching, solid-wood, entrance doors that lead into a vestibule (7' x 38') under the gallery. The vestibule has a wood floor, plaster walls and plaster ceiling. An enclosed, wooden staircase is built into the center of the entrance wall and two identical sets of stairs (8) lead from a central landing up to the gallery on the second floor. In the middle of this landing hangs a manila rope that connects to the bell in the bell chamber. Under the staircase are matching cabinets, with solid wood doors, that are used for storage. Both ends of the vestibule have matching, built-in, firewood-storage boxes under the windows.

The entrance vestibule is decorated with several historic objects. There are two matching, wall-bracket, kerosene oil lamps installed over the firewood-storage boxes at each end of the vestibule. There is a freestanding, wood bookcase (28' x 74' x 10") with a glass-front door and designated spaces for 161 books that are protected with built-in, vertical wire dividers to prevent theft. On a wall is a framed, reciprocal saw blade (8" x 7', with 33 teeth) that was "used at the Dolph Burt mill on Victory Road in the Town of Burke in the year 1825 to sawcut the lumber for the building of this church". Also, on the opposite wall are two framed signs about the history of the church. The rededication sign is 'Burke Meeting House, Built in 1825' with the names of the men on the building committee and officers of the church as well as 'Repaired by the Generosity of Alfred B. Darling and Re-dedicated, June 28, 1896'. The second framed sign contains

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Burke, Caledonia County, Vermont

a list of original pew holders with the names of men that owned pews 1-58 and pews 59 and 60 are identified as public slips. This sign also has the names of 22 of these same men that are buried behind this church and the names of 8 of these men that are buried a half mile east in the Burke Green Cemetery. This sign was prepared and installed by Earl H. Fyler (1906-1988) of Wells River, Vermont in 1983.

On the second floor of the vestibule is a choir and organ gallery. The gallery has eight, long, fixed wood benches painted white for seating the choir. There is also an antique pump organ; a portable 'Cottage Organ' manufactured by the J. Estey & Company of Brattleboro, Vermont. Unfortunately the brass plate, with the serial number, is missing; however the organ dates from c. 1870. This organ has the details and dimensions of the 'Six Octave Cottage Organ' illustrated in the company's 1871 catalogue. Set into the top of the low, curved, front wall of the gallery, nine steel rods support a red-cloth drapery that extends the length of the front wall.

From the vestibule, two matching solid wood doors lead into the large sanctuary of the church. On the entrance wall is a raised, wood pulpit that faces the congregation. The pulpit area is separated with a wood spindle rail with a built-in gate on the left side facing the pulpit. The barrel-shaped preacher's desk is carried by a single turned leg that transfixes the communion table beneath and is flanked by two pairs of fluted pilasters. The cornice of the main pulpit, enriched by a dentil-course, breaks around the pilasters in place of capitals. These pilasters are further decorated by a chip-carved star on each. The choir and organ gallery rises behind the pulpit with a gently-curved front divided in panels by short, fluted pilasters and a cornice that replicates the capitals on the pulpit. The communion table has a kneeling bench and is flanked with non-matching wood chairs. To the right of the pulpit is a four-piece, pewter communion set in a locked, glass-door box attached to the wall.

The sanctuary has a curved plaster ceiling painted a light blue, plaster walls painted a pale yellow and wide-board wainscoting (46" high) that is painted white. The wide-board, wood floor is painted gray with modern red carpeting in the aisles. The sanctuary is filled with 60 box pews painted white, inside and out. The sanctuary is divided by two aisles that create four rows of box pews; twenty-eight pews in the center section and fifteen along each wall. There are two pews (#s 59 and 60), on either side of the pulpit area, built along the side walls near the box stoves. The church can seat about three hundred people with an average of five people in each of the 60 box pews. Each pew door is decorated with hand-painted, gold numbers on black ovals. Two large, non-identical, kerosene oil lamp chandeliers (six lamps on the front chandelier and four lamps on the rear chandelier that is also height-adjustable) are suspended from the ceiling on steel rods in the center of the sanctuary. These bronze chandeliers probably date from about 1890. All the windows have roll up shades. The sanctuary is an impressive space; no columns interrupt the 40' span of roof trusses across the room.

Two cast iron box stoves, installed sometime after 1866, are located on both sides of the pulpit area at the front of the sanctuary. These large identical stoves (14" x 30" box) were foundry cast with 'D. Gilchrist & Co., Franklin, N. H.' Both stoves are

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front and top loading and are set on four decorative legs positioned on sheet-metal-covered wood platforms. They each have a six-inch diameter, stove pipe that is suspended from the ceiling with wire hangers. The stove pipes meet at the rear of the sanctuary and turn into a brick chimney on the back interior wall just to the right of the center window. There are four screened openings in each corner of the ceiling to allow for the circulation of air into the attic space. There are two cast-iron floor grates in the pew by the chimney to allow for the circulation of air in the sanctuary.

The Federal style church was repaired in 1859, again in 1896 and has received periodic maintenance. The Union Meeting House displays remarkable integrity of design (the architectural style, forms and spatial arrangements are intact), materials (historic materials and original fabrics are intact), workmanship (exceptional craftsmanship), feeling (the church evokes an aesthetic and historic sense of past time and place), association (the church is an important link with local historic events), setting (surrounded with historic residential buildings) and original location. The only amenities are historic kerosene oil lamps and two historic wood stoves; there are no other heating devices, electricity, plumbing, telephone or security systems.

Cemetery

The Union Meeting House Cemetery is located at the rear of the property behind a post-and-rail wood fence accessed through a modern steel gate. The cemetery overlooks a brook on the northwest side and is surrounded by a cedar post and woven wire fence with trees and open fields on the northeast and southeast sides. Although an exact number is unknown, the Town Sexton estimates that there are about 200 marked graves in the cemetery. There is a cluster of gravestones in front and a smaller cluster in the rear, with a large open space of occasionally-wet ground between them. There are a variety of gravestones that feature slate, marble, and granite. Three notable grave markers are a cast zinc monument for Squire Gobleigh; a granite monument for Hon. Joel Trull, and a very large granite monument for the Darling and Fisher families.

War Memorial Monument

Near the road is a four part, gray granite, monument set on four small concrete slabs. The center upright granite monument has a bronze plaque with the names of World War II veterans that was installed after WWII. The left marker is engraved with '1950, Korea, 1955', the right marker is engraved with '1961, Vietnam, 1975', and the fourth part is a slant-face marker with an engraved sentence, 'DEDICATED TO ALL THE RESIDENTS OF THE TOWN OF BURKE WHO PROUDLY SERVED OUR COUNTRY IN PEACE TIME AND ARMED CONFLICT'. The flanking markers and the slant-faced marker were installed c. 1985.

Historic Marker by the Road

Also near the road is a standard, green with white lettering, double-sided, aluminum sign that reads "Union Meeting House built by four denominations, Univ., Cong., Bapt., Meth. in 1825". This roadside maker was installed by the town to identify this historic church for visitors to the area.

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Union Meeting House
Burke, Caledonia County, Vermont

8. Statement of Significance

Summary

The Union Meeting House holds significance under National Register Criterion C in the area of Architecture for embodying the distinctive characteristics of a small village church built in 1826 in a vernacular Federal style. The church also holds significance under Criterion A in the area of Religion for being associated with four denominations that united in a common cause to build a house of worship. Within the Vermont historic context of Religious Trends, 1615-1950, the church represents the dispersal of the Federal style in religious architecture during the third decade of the 19th century. This building retains remarkable integrity that conveys the qualities of its stylistic heritage. The Union Meeting House is being nominated under the 'Religious Buildings, Sites and Structures in Vermont' Multiple Property Documentation Form, and meets the registration requirements of the Church property type.¹

Churches have played a significant role in the formation and development of towns and communities in Vermont and in shaping the distinctive architectural character of the state. They reflect patterns of settlement, population growth and decline, and economic trends. Churches are also the physical embodiment and public display of local pride and religious convictions; they are the visible symbols of religious faith and are important public buildings. This white meetinghouse in the picturesque village of Burke Hollow is a symbol of community in rural New England. The Union Meeting House is architecturally distinguished, the interior is a significant character-defining feature, and the church has become an important landmark in the Town of Burke.

Burke Hollow

The original grantees of Burke were "a company of 65, mostly, if not all, inhabitants of the county of Litchfield, Connecticut". The town charter signed by Vermont's first Governor Thomas Chittenden (1730-1797), also from Connecticut, was official February 6, 1782. Five years later an original proprietor Uriah Seymour, along with Seth Spencer, surveyed the town into 'shares' or rights to 300 acres. Every summer beginning in 1791, the proprietors in Connecticut sent Benjamin Belden (1756-1820) to act as their agent in land sales and Belden became a permanent resident in 1805. Ozias Humphrey was the only one of the original proprietors that settled in town. In the summer of 1792, fifty-year old Lemuel Walter (1742-1844), from Litchfield County, Connecticut, began the town's first homestead on the high ridge of land which runs through the center of town and brought his family in 1794. The organization of Burke was at Walter's house on December 5, 1796 and the first town meeting was March 23, 1797 when Lemuel Walter was elected Town Clerk. These first settlers traveled 16 miles south to St. Johnsbury to obtain necessary supplies for their agricultural homesteads. Their first home industry was making potash from the ashes of burned wood that were traded at Deacon Dan White's (1762-1823) house, the first

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Union Meeting House
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framed house in town (1800), in Burke Green and transported to St. Johnsbury where a hundred pounds sold for \$3 or \$4. In the Census of August 1800, there were only 108 residents of Burke living in 22 families.²

In 1802 the town voted to lay out a public green and burying yard near the center of town in an area that came to be known as Burke Green. Despite having the town's first store in Dan White's dwelling (1801), the town pound in his barn, a blacksmith shop, and a town house (1802) that served as a meeting house and a school, Burke Green was abandoned within a few years. "Situated on the crest of the highest ridge in Burke, only to be approached by climbing steep hills, wind-swept and drifted in winter, this airy location was soon abandoned".³ Another settlement was commenced a half a mile west at Burke Hollow and that place became the town's first village. The Town House at Burke Green was torn down about 1821 and by 1836 all of the houses of the original settlers were gone.⁴

Roman Fyler (1768-1828) emigrated in September 1800, from Winsted in Litchfield County, Connecticut, with his wife and four children to Burke Green. In 1801 Fyler built the town's first saw mill and grist mill on a small stream in Burke Hollow that came to be known as Fyler's Mill Stream. Unfortunately that first saw mill burned, but it was replaced by Fyler the next year.⁵ The Village of Burke Hollow grew up around the industry of Fyler's water-powered mills.⁶

Asahel Burrington, Esq. (1791-1882), a resident of Burke Hollow, wrote the first account of Burke and his letter was published in Abby Hemenway's first Vermont Historical Gazetteer in 1867. Burrington's father Ebenezer (1746-1818) had migrated from West Hartford, Connecticut and settled in Burke in 1801. Ebenezer and his sons cleared the forests to establish the family farm and the first tavern in 1802 in the community that would be known as Burke Hollow. For more than twenty winters Asahel taught school, wrote poetry and at the age of 31 was elected Town Clerk for nearly 50 years. Asahel was also Town Treasurer for 31 years, postmaster for 25 years, justice of the peace for 24 years, and represented the town in the Vermont Legislature in 1838 and 1839.⁷

Early Religious Expression in Burke

In Vermont society, religion has always played an important role in shaping individual beliefs, family patterns and community life. Before the American Revolution, the Congregational Church, the original church of the Puritan New England settlers, was dominant. In the years after the Revolution, religion in New England became freer and more diverse. Although Congregationalism remained strong, more and more New Englanders joined a wide variety of Protestant denominations. Religious commitment ranged from those who attended meeting every Sunday, prayed and read the Bible daily at home, to those who rarely if ever attended church. Many people did attend services every week or most of the time, but many others went no more than once or twice a month. Some attended very occasionally, and there were a few families and individuals

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who never went to church at all. Most New Englanders called their places of worship 'meetinghouses'.

From the first town meeting in 1797 until construction of the Union Meeting House in 1826, Burke was served by a variety of religious elders who conducted services, married couples, baptized children and gathered funerals. These frequently-itinerant elders held services in homes, barns or schoolhouses on a very occasional basis. Elders generally had no formal religious training, having learned their calling from older colleagues. It is hard to say that they had a 'settled congregation' in any modern sense, for their followers were often changing groups of people, moving to different parts of town or even out of town. Meetinghouses that served secular and religious functions were popular during the late 18th and early 19th centuries and were the symbolic focus of every settlement. Many of the towns consisted of a number of religious denominations, as "perhaps forty-five towns has a single house of worship and most of these were 'Union' meetinghouses, occupied by two or more denominations, in proportion to contributions toward its construction or to number of taxpaying adherents".⁸

In March 1798, a town committee was appointed to invite "Elder Peleg Hicks to come and preach with us" and he was given the sixty acres of land off the minister's right and soon after sixty more acres. "Then disagreements arose" and in 1799 the advice of Esquire Cahoon of Lyndon was sought. A majority of the settlers were Baptist and they organized the first religious society; and at a special town meeting in 1801 Elder Hicks was "voted to be the first settled minister of the gospel in Burke". In 1807, there was dissent and the first Congregational Church was organized with only eleven members. Most of the other dissenters were Universalists, who did not organize until 1815. Elder Hicks was finally installed pastor, May 1, 1807, and the "expenses of his installation were paid by the town". The three societies struggled along and by additions from new comers who came to town between 1810 and 1825, their numbers gradually increased until in 1825 the Baptists numbered fifty-seven, the Universalists fifty-three, the Congregationalists forty-eight and the Methodists, "though not present in large numbers, were sufficient to form a class".⁹ These numbers are relatively small when you consider that there were 541 people in town in the 1820 census and 866 in the 1830 census.

Vermont did not decree a particular denomination as the established state church, each town, by majority vote could determine the denomination of its choice. Dedicated to the separation of church and state, in 1806 Vermont ended town church establishment and thereafter members of each church society had to pay for their own ministers and buildings.¹⁰ A history of the Union Meeting House in Burke Hollow comprises the history of all religious development in Burke, since all denominations grew out of the first society established and the meetinghouse became for many years the home of all.

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Burke, Caledonia County, VermontUnion Meeting House

Early religious and public meetings were held at the Town House at Burke Green and at private houses. The original Town House, however, was "out of repair and its location was inconvenient". The large audiences had outgrown both the Town House and barn services. In 1825 the "question of a union meeting house was agitated". Daniel Wellman a leading Baptist who later became a Universalist preacher, took a prominent part in the movement and a meeting was called to discuss the question. The consensus of the April 2, 1825 meeting was to form a joint company, the Burke Meeting-house Company. A committee reported on a suitable location and George W. Denison, Timothy Fisher, Isaac Denison and Roman Fyler were appointed to draw a plan and draft a constitution. The location selected was on land owned by Roman Fyler, north of the 'mill road' and west of George W. Denison's house. The plan was to follow that of the Methodist Meetinghouse at Danville and that the proposed house be "built of good material in a workmanlike manner, with a belfry if the same could be provided by private subscription". Out of economic necessity, it was decided that use of this 'Union' house was to be equally divided between the four denominations which joined in funding the building, to each use the meetinghouse every fourth Sunday.¹¹

The Committee negotiated for the land, hired workmen, arranged for building supplies to be delivered to the site, managed pew sales, and kept a careful account of the entire operation. The officers of the Company were: George W. Denison (1779-1857), chairman; Timothy Fisher for the Congregationalists; Roman Fyler for the Methodists; Sylvester Hall for the Universalists; Isaac Denison for Baptists; Titus Newell, treasurer; Ira Walter, collector and Barton N. Fyler, clerk. Funds for building the community church was raised by selling shares to subscribers, based on the number and value of the seats or 'slips', each slip to represent one vote in the business of the Meeting House Company. The town was to have use of the Meeting House provided it subscribed \$150 toward the construction. The notes of the subscribers were taken "payable, one-third in good saleable neat cattle in the following October or in merchantable grain the January after. The balance in cattle in October 1826, or grain in January 1827, with interest". The auction of slips took place at the schoolhouse in Burke Hollow on April 26 and a complete list of the original subscribers has survived. Individual heads of households are listed with the assigned numbers of the slips; both the Fyler Family and the Humphrey Family purchased six slips. Chairman George W. Denison and Joel Trull each purchased two slips, and Seth Clark, Jr., the master carpenter for the building of the church, was assigned to slip #1 directly in front of the pulpit. Slips #59 and #60 were assigned as 'public slips'. As plain and uncomfortable they might have been, a pew placed an individual or family in a religious community and gave material form to one's sense of belonging and status. The total amount raised by the sale of pews in the sanctuary was \$1,714.75; the highest bids were \$40, the lowest \$17, the average being \$29.50.¹²

The Committee's plan provided for a meetinghouse, 40' x 55' and those are the exact dimensions of the building as constructed. The contract was given to Ira

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Armington of St. Johnsbury Center, who employed Seth Clark, Jr. (1789-1857) as the master-carpenter. Clark, son of Deacon Seth Clark, Sr. (?-1822), moved to Burke Hollow with his wife Esther and daughter, and lived there while he framed the Meeting House. No record has survived for a ceremony at laying the corner stone, but there was a 'raising'. An effort to finance construction of the belfry was not successful and no provision was made for heating the church, nor was it painted at first.¹³

The Federal style of architecture, with its light and delicate detailing derived from the classical architecture of ancient Rome, was the first major style in Vermont and was widely used from the late 1700s through the 1830s. Elements of the style trim the symmetrical, gable roof buildings and "grace the standard New England church form like frosting on a cake". The main stylistic focus is on the front elevation with the entryway, often an elegant Palladian window and fanlights. The Federal Style was introduced to Vermont by early settlers and skilled master builders originally from southern New England and New York. They and, later, locally trained builders both copied and were influenced by carpenters' handbooks that included building designs, floor plans, and ornament.¹⁴ Together, The Country Builder's Assistant and The American Builder's Companion established the Federal style as the pervasive method of constructing both elaborate and simple buildings across Vermont and New England.¹⁵ The Union Meeting-house Committee selected the architecture they knew and understood firsthand; a functional, vernacular Federal style building that grew out of the regional architectural tradition.

The masonry work was done by Noah Allen. The long solid granite blocks that formed the upper section of the dry-laid, fieldstone foundation walls provided both structural support and a pleasing appearance. The split-granite blocks were transported from a granite quarry, possibly from East Haven, Newark or Brighton, towns north of Burke and laid in the rectangular pattern.

Seth Clark, Jr., the master-carpenter for the construction of the building, used the traditional mortise and tenon, timber frame tools and technology as practiced in Vermont in the early 19th century. The logs were probably cut in the winter of 1825 and Clark's responsibility was to lay out the entire timber frame first on the ground. A typical framing kit for the 'laying out' included: a scratch awl, ten-foot rod, two-foot four-fold rule, and two factory-made steel squares. For cutting the tenon, carpenters needed a crosscut saw, a rip saw, and a slick. For cutting the mortise, they needed a spiral auger, corner chisel, framing chisel, boring machine, wooden mallet and boring machine.¹⁶ Clark relied on the abundance of native building materials for assembly of the seasoned timber frame with the traditional 'scribe rule' method of framing and wooden pegs.¹⁷

On 'raisin day' the combined efforts of the community gathered to lift, with gin poles and tackle, the preassembled parts of the timber frame and roof rafters. Then several carpenters concentrated their attention on boarding the frame, nailing the clapboards to the studs, shingling the roof, nailing the flooring and installing the six panel doors and crown-glass windows. The iron nails, hinges and latches may have

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come from the local blacksmith. Ira Armington crafted the interior woodwork and finish carpentry that included the wainscoting, barrel pulpit, box pews, plastering, and painting. Carpenters used hand tools to plane and mold the Federal style details; as well a lathe to turn the balustrade, spindles and newel posts around the pulpit. The large open space of the sanctuary presented technological problems and challenges as well as opportunities for workmen to display mastery of technique and stylistic flourish. Initially the exterior was not painted; there were no shutters, brick chimney or belfry.

Upon completion of the Union Meeting House in August, 1826, the Committee celebrated their achievement and dedicated their church on the third Wednesday in September at 10:00. The dedication turned the building into a sacred house of God and was a promise to respect and cherish the building for its spiritual purposes. The town was rewarded for the persistence, generosity and hard work of the Committee. However, the denominations were unable to agree on a suitable clergyman, "although several ballots were taken", they drew lots to select the Baptists. It was "a cold day, but the floor of the church was crowded to overflowing and the singer's seats were full". Elder Cheney of Derby, a leading Baptist preacher, presided, while two other clergymen sat with him in the pulpit. A list of all the singers and the songs has survived. The public slips, #59 and #60, were rented for one year "to persons deemed proper to occupy them". The church "which easily seats 300 people was often crowded and the aisles filled with chairs. Upon great occasions, such as funerals or Fourth of July celebrations, 500 were often present".¹⁸

Beginning with the first Sunday in January 1827, the order of denominations occupying the church was 1st Congregational, 2nd Universalist, 3rd Baptist, 4th Methodist. "As a rule the sects lived peaceably together" and the same congregation and singers assembled each Sabbath, "no matter what was the preaching." Local historian Mabel H. Walter wrote that, "Plain, severe Puritanism, fervent Methodism, the simple but exclusive belief of the Baptist, and the all-embracing Universalism, and all in the compass of a month!" and "Church attendance at that time was a point of conscience and honor". Exhausted by the labors of the week, the "honest farmers dozed in their closed pews, 'laboring the body for the good of the soul' while the thunder of conflicting creeds rolled harmlessly from the barrel pulpit over their heads". Behind the red curtains of the gallery sat the singers, "often fifty in number" and 'Burke singers' were famous all over the county. The singers came from all denominations and from all parts of the town. Wherever churches were to be dedicated "Burke singers" were sent for and one was usually left behind to teach a singing school. Mathew Cushing (1786-1853), the miller at Roman Fyler's Grist Mill in Burke Hollow, was the chorister for many years.¹⁹

Vermont architectural historian Herbert Wheaton Congdon (1876-1965) selected only a handful of Georgian and Federal style meeting houses for his classic study of regional architecture, Old Vermont Houses. Congdon chose meetinghouses in South Wardsboro (1796), Windsor (1798), Rockingham (1800), Bennington (1805), Middlebury (1809), Richmond (1812), East Montpelier Center (1823), Calais (1825) and Burke

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Hollow (1826) to epitomize the evolution of early and surviving religious architecture in Vermont. Writing in 1940, Congdon said Burke Hollow had "another disused meeting house, equally homespun in design. It is notable for its pulpit, an exquisite piece of cabinetwork. The design is singular, severe in mass, but of admirable detail. The barrel-shaped preacher's desk has no counterpart in Vermont and is the most peculiar feature of the structure. It is carried by a single turned leg that transfixes the communion table beneath and is flanked by two pairs of fluted pilasters. The cornice of the main pulpit, enriched by a dentil-course, breaks around the pilasters in place of capitals. These are further decorated by a chip-carved star on each. The choir gallery rises behind the pulpit, its front gently curved and divided in panels by stumpy pilasters, the cornice replacing capitals in the pulpit".²⁰

Congdon found the "pulpit as the chief feature of interest of meeting house interiors" because it had the "greatest variety and ingenuity of design". He described the pulpit at the Union Meeting House in Burke Hollow as "an intriguing and unique example" and the building as "a serene, unpretentious little building that has been put in perfect repair and is kept so by a trust fund". He wrote that "In plan it would be called conventional yet it is of a type, a little unusual, where the pulpit is at the entrance end. Maybe this is a device to get people to service on time lest they have to sit in the often empty front pews?" The pulpit "is about two-thirds of a sender cylinder, almost a yard in diameter, with a thin, widely-projecting molding around the top" and The "paneling of the box-like part of the pulpit is particularly lovely, simple as it is, capped by a small but projecting, thin cornice, with a dentil course adding richness by play of light and shadow". Congdon recommended "It is all very simple and very good; it is well worth going to see".²¹

By the early 1800s the meeting house form gradually evolved into what is recognized as the common church form: a rectangular shape with a gable front entrance (or entrances) and tower integrated into the main body of the church. The architecture of the Union Meeting House has been referred to by religious architectural historian Edmund Sinott as "Type III, but only one story", a church of the first quarter of the 19th century.²²

Growth at Burke Hollow

Burke Hollow was the first of three villages in town with a post office in 1811; later villages developed at East Burke, with a post office in 1847 and West Burke, with a post office in 1853. Burke Hollow "took a real start" with the dedication of the Union Meeting House in 1826 and when the county stage road was opened from Wells River through St. Johnsbury Plain and Lyndon Center, Bugbee's to Burke Hollow, thence over the hill on north to Newark, Charlestown and Derby Line, it "became the most important village in north Caledonia County".²³

Joel Trull, Sr. (1780-1855), who came to Burke Hollow from Danville in 1814, was an important figure in the commercial, manufacturing and public life of the village. In 1817 Roman Fyler built a second grist mill higher up the stream at the bridge and

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that was replaced by a "better one" in 1847 that was known as the Denison Mill.²⁴ The Vermont historian Zadock Thompson recorded that Fyler and others established a "manufactory of shaving boxes and brushes" in 1817 and for several years the products earned "from \$1000 to \$2000 annually". Beginning about 1820, whetstones and oilstones were made by Roman Fyler, who drew the stone from a small island in Lake Memphremagog. Fyler made about "three to four tons annually" and the product was known as "*Magog oil stone*".²⁵

Burrington's letter published in 1867 lists enterprises in the village of about 30 families and 150 inhabitants: two stores, a grist mill, a starch mill, a clothing machine, a carding mill (1828), a carriage shop, three boot and shoe makers, a blacksmith, and a harness maker; as well as a town house, a school, post office (1811), one lawyer and two physicians.²⁶ Several taverns were located in Burke Hollow during the 19th century and the broad street in the center of the village, identified as a 'park' on the 1875 map, was used as a muster ground.²⁷

After the Connecticut & Passumpsic Rivers Rail Road reached West Burke in 1857, the village "drew away whatever had been left of business, capital and enterprise" after the development of the village at East Burke had already reduced business from Burke Hollow. Burke Hollow "lapsed into a dead hamlet, a 'Sleepy Hollow', charming with its broad street, shaded by heavy maples, but still a relic of the past".²⁸

Union Meeting House in the 19th Century

Two stoves were installed in 1828 and those original stoves are no longer in the church. It is uncertain when the Meetinghouse was first painted, "probably in 1842". "Thorough repairs" were made to the meetinghouse in 1859; the roof was shingled, a chimney built and it was repainted on the inside". Also in 1859 a subscription was raised for the construction of the belfry and a large, bronze church bell was installed. The bell was cast at the foundry of Andrew Meneely's Sons in West Troy (now Watervliet), New York. Andrew Meneely (1802-1851) founded a bell foundry in 1828 in West Troy (Watervliet), New York and until 1951 the company specialized in church bells. The expense of the bell and tower was met by "a tax levied on the slips and as many of these remained unpaid, a collector's sale transferred the slips to new owners, who have held them ever since".²⁹ In 1859 a tin scroll-design weathervane, with the four cardinal directions, was mounted on top of the octagonal wooden spire.³⁰

The original stoves were replaced by two, cast-iron box stoves after 1866, with sufficient pipe to extend to the brick chimney at the rear of the sanctuary, and they are still in operation. David R. Gilchrist began a foundry in 1866 in Franklin, New Hampshire to manufacture cast iron box stoves invented by Oliver H. Booth. Booth's innovation was a top-loading stove whose covers could be lifted to put in firewood.³¹

On the second floor of the vestibule is a gallery with an organ and benches for seating the choir. The antique pump organ; a portable 'Cottage Organ' manufactured by the J. Estey & Company of Brattleboro, Vermont dates from c. 1870. This organ has the details and dimensions of the 'Six Octave Cottage Organ' illustrated in the

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company's 1871 catalogue. The one-manual instrument, with bellows operated by two large treadles, is a fully enclosed unit with the entire space beneath the keyboard encased with solid walnut cabinetry. In the late 1860s this model with the "completely enclosed base and increased volume of sound and tonal variety of Estey's Cottage Organ became the best seller".³² The addition of cast iron stoves, carpeting in the aisles, the pump organ, and the installation of kerosene oil lamps and chandeliers for night-time services, all made the church more physically welcoming, more homelike and comfortable.³³

In time the Universalist faith "died out". In 1855 the Baptists sold their interest in the Burke Meeting House Company and moved to East Burke. The Methodists withdrew in 1858 and moved to East Burke and in 1870 built the present church in West Burke. The Congregationalists left for another church in 1865.³⁴

Not everyone went to meeting every week. Attendance fluctuated, depending on the weather, the state of the roads, how recently the church had experienced a revival and the popularity of the minister. They came on horseback, in carriages or wagons, and even on foot. Sober as it was, the Sabbath was a central social event for rural Vermonters. Ties of friendship and kinship were renewed; families exchanged a week's worth of town and neighborhood news. The 'singer's seats' in the gallery were a source of pride. Congregations prayed, sang, heard choral anthems and long passages of scripture and listened to sermons. One hour sermons, a single turn of the pulpit hourglass, were common. In Winter, even with two box stoves in the meeting house, the greater part of the interior was as cold as the adjacent graveyard.

In time the old Union Meeting House was "deserted by its children, one after another". For years it was opened only "out of curiosity or to accommodate some neighboring clergyman who proffered an occasional service". In November 1894, Miss Jennie Gale and Miss Martha Brokaw, "state evangelists", came to Burke Hollow. Through their door-to-door work, a congregation of about sixty began to revisit the old meetinghouse each Sabbath that winter. In 1895 Alfred Burbank Darling heard of the movement to reuse the now-historic building and responded with "a generous sum" for repairing the old meetinghouse. Alfred (1821-1896), the third son of the 1814 settler Ebenezer Darling, was a partner of the famous Fifth Avenue Hotel (1865) in New York City.³⁵ In the summer of 1896 repairs "added to the cleanliness and comfort of the old church while altering none of its ancient and curious features". Writing for the illustrated, sixteen-page, Burke Centennial Edition in The St. Johnsbury Republican, Mabel Hall Walter reported that the church was rededicated on June 28, 1896 on the 100th anniversary of the Town of Burke.³⁶

The 100th Anniversary of the Union Meeting House was celebrated on July 18 and 19, 1925 with Elmer A. Darling as "permanent chairman of all committees".³⁷ Alfred B. Darling brought his nephew Elmer A. Darling (1848-1931) into the management of the Fifth Avenue Hotel in 1885. Upon Elmer's death in 1931, he left public bequests totaling \$211,000 and the old Meeting House received \$6000 for "repairs and improvements" and also "to care for and improve the cemetery" at Burke

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Hollow. This trust estate has continued to fund repairs to the historic church and as of December 31, 2006 there was \$145,149.07 in the account.³⁸

In 1964 Elizabeth Walter Nelson of the Hilltop Farm in Burke donated three pewter communion cups and a baptismal font that had been used in the early days of the church and kept safely as heirlooms by her family through several generations. Elizabeth was a great-granddaughter of Daniel Walter, original owner of the Walter family's pew #5 in the church. A wood cabinet was custom made for the four pewter pieces and was mounted on the wall next to the pulpit.³⁹

The Union Meeting House "tells us who we are. What we believe defines us, just as the churches we build symbolize our spiritual beliefs in physical form. As the most basic unit of civic architecture, churches also are landmarks of our history and sign posts of our aspirations".⁴⁰

Union Meeting House Cemetery

In 1832 the town voted to buy land for a cemetery north of the Meetinghouse. Land was purchased from George W. Denison and in 1838 there was a vote to pay him \$50 for the half acre of land. However, it was not until 1843 that residents raised the money to pay for the land and the deed was finally recorded on January 20, 1844.⁴¹

Although an exact number is unknown, there are about 200 marked graves in the cemetery. The majority of the grave makers are different shapes of slate, marble, and granite; as well as one made of cast zinc. The forms include perpendicular and horizontal tablets, footstones, and several obelisks. The grave makers are decorated with inscriptions, epitaphs, biblical quotations and floral carvings that represent symbolism used to enrich the memorials. The cast zinc grave maker was manufactured by the Monumental Bronze Company of Bridgeport, Connecticut and contains the graves of Squire Cobleigh (1807-1882), his wife Eliza and son Willard. The grave maker of Hon. Joel Trull (1803-1884) is an impressive granite marker topped with a draped urn and contains the graves of Joel and his wife Electra.

The largest maker in the cemetery is a very large, multiple-part granite monument dedicated to the Darling and Fisher families with the graves of Major Ebenezer Darling (1787-1858), his brother-in-law Timothy Fisher (1778-1854) and eight other family members.

In the fall of 1946, work was started on the improvements to the cemetery and the town spent \$743, with \$400 coming from the Elmer A. Darling Burke Meeting House Trust Fund. The work continued the next year, and was completed in 1948, with an additional \$400 from the Darling Trust fund and a gift of \$1,000 from Henry G. Darling (1898-1986) and an additional \$500 in 1949. In 1982-3, The Trust Fund paid for drainage tile in the low center area to accommodate more burial lots, additional grading and a new fence.⁴²

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War Memorial Monument

Sometime after World War II a gray granite monument was set in front of the church near the road. The upright granite marker has a bronze plaque with the names of World War II veterans. About 1985 the WWII marker was flanked with a granite marker engraved '1950, Korea, 1955' and another granite marker engraved with '1961, Vietnam, 1975'. Another granite marker is engraved with the sentence, 'DEDICATED TO ALL THE RESIDENTS OF THE TOWN OF BURKE WHO PROUDLY SERVED OUR COUNTRY IN PEACE TIME AND ARMED CONFLICT'

END

¹ 'Religious Buildings, Sites and Structures in Vermont', Multiple Property Documentation Form, 1997, revised 2001.

² Abby Hemenway, *Vermont Historical Magazine*, pp. 302-304; Mabel H. Walter. "Burke: A Review of the Early History and Present Prosperity of a Typical New England Town", *The St. Johnsbury Republican*, July 1, 1896, p. 1; William Jeffrey. *Successful Vermonters*. p. 145; Dorothy C. Walter, "Young Town of Burke, Vermont", *Vermont History*, Vol. 15, No. 3, 1947, p. 135.

³ Walter. 1-2.

⁴ Phyllis Burbank, *Burke: More Than Just A Mountain*. p. 7.

⁵ Hemenway, pp. 304-305; Walter, pp. 4-5

⁶ H. F. Walling. "Burke Hollow", map of 1858 and F. W. Beers. "Burke Hollow", map of 1875.

⁷ Hemenway, pp. 308-309. Jeffrey, pp. 169-173; For an article about early settlers, see Dorothy C. Walter, "Young Town of Burke, Vermont", p. 137.

⁸ T. D. Seymour Bassett. *The Gods of the Hill: Piety and Society in Nineteenth-Century Vermont*, p. 105.

⁹ Walter, pp. 1-4; Jeffery, pp. 147-149; For a more detailed history of these early religious societies, see Hemenway's *Vermont Historical Magazine* for Rev. R. Godding's contributions, "First Baptist Church" and "The General Baptist Church", pp. 310-311; as well as "Methodists", pp. 305-306, "Universalists", p. 306, and "Congregationalists", pp. 306-307.

¹⁰ John C. DeBoer and Clara Merritt DeBoer. "The Formation of Town Churches: Church, Town and State in Early Vermont", *Vermont History*, Vol. 64, No.2, 1996, pp. 69, 85.

¹¹ Walter, p. 2; The Methodist Episcopal Church in Danville was built in 1822 and burned in 1884.

Susannah Clifford. *Village in the Hills: A History of Danville, Vermont, 1786-1995*, pp. 75, 125.

¹² Walter, p. 2. See also list of subscribers compiled by Earl H. Fyler in 1983, that is framed on the wall in the vestibule. See also genealogy of original pew holders in Earl Harris Fyler, "Burke Hollow Union Meeting House, Original Pew Holders, 1825".

¹³ Walter, p. 2.

¹⁴ Johnson, Curtis B. *Guide to Vermont Architecture*, p. 6.

¹⁵ Garvin, James L. *A Building History of Northern New England*, pp. 104-114,

¹⁶ Tarule, Rob, "The Mortise and Tenon Timber Frame: Tradition and Technology", pp. 28-42.

¹⁷ Garvin, James L. pp. 20-21.

¹⁸ Walter, p. 3.

¹⁹ Walter, p. 3. For a more detailed account of the singers, denominations and ministers, see Walter, pp. 3-4.

²⁰ Herbert H. Condgon, *Old Vermont Houses: 1763-1850*, p. 185. See photograph of the pulpit on page 184.

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- ²¹ Herbert H. Condgon, "Some Old Vermont Meeting Houses and Churches", *Vermont History*, Vol. 27, No. 1, January, 1959, pp. 14-15.
- ²² Edmund W. Sinott, *Meeting House and Church in Early New England*, pp. 211, 237.
- ²³ Walter, p. 4.
- ²⁴ Walter, p. 4.
- ²⁵ Thompson, Zadock, *Gazetteer of Vermont*, pp. 37-38.
- ²⁶ Hemenway, p. 305.
- ²⁷ Walter, p. 4; Alvin F. Harlow. *Steelways of New England*, pp. 265-266.
- ²⁸ Walter, p. 5; Burbank, p. 15.
- ²⁹ Walter, p. 5. John G. and Diana S. Waite. *industrial archeology of troy, waterford, cohoes, green island, and watervliet*, p. 53.
- ³⁰ Myrna Kaye. *Yankee Weathervanes*, pp. 73-78.
- ³¹ Alice M. Shepard, *The History of Franklin, New Hampshire*. p. 332.
- ³² See illustrations from the 1867, 1871 and 1886 catalogues in Robert B. Whiting. *Estey Reed Organs on Parade*, pp.10-11, 24-25; Dennis G. Waring. *Manufacturing the Muse: Estey Organs & Consumer Culture in Victorian America*, pp. 104-105, 155, 222-223.
- ³³ Jane C. Nylander. "Toward Comfort and Uniformity in New England Meeting Houses, 1750-1850", *New England Meeting House and Church: 1630-1850*, pp. 86-100.
- ³⁴ Walter, pp. 2-4; Burbank, p. 68.
- ³⁵ Walter, p. 14.
- ³⁶ Walter, pp. 2-4.
- ³⁷ Belden, Mary V. *Burke will celebrate the One Hundredth Anniversary of the Building of the Church*, p. 5.
- ³⁸ Trustee Letters, Estate of Burke Meeting House and Burke Hollow Cemetery, Under the Will of Elmer A. Darling, Article Sixteenth. Caledonia County Probate Court Records; Caledonian Record, April 16, 1931, p. 1; Passumpsic Savings Bank, Account No. 193500012.
- ³⁹ A letter in the cabinet explains the history of the pewter pieces, August 2, 1964.
- ⁴⁰ William Morgan. *American Country Churches*, p. 9.
- ⁴¹ Land Records, Deed, Book 7, Page 258; Burbank, p. 119.
- ⁴² Burbank, p. 119.

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SHPO = Vermont Division for Historic Preservation, Montpelier
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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

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Burke, Caledonia County, Vermont

Verbal Boundary Description

The property being nominated consists of the Union Meeting House, Cemetery and Monument; as well as its 1.5 acre L-shaped lot of land adjoining the northeast side of the Burke Hollow Road in the Village of Burke Hollow in the Town of Burke, Vermont.

The Church lot is nearly square with dimensions of 248' along the road, 206' on the left side, 231' on the right side and 248' across the back. The Church lot is joined at the back by the Cemetery lot, which is a rectangle with dimensions of 120' x 410', to create a 1.5 acre L-shaped piece of property.

Specific deed references are:

The Church lot; Deed by Roman Fyler to Burke Meeting House Company, August 25, 1825, Recorded in Book 4, Page 309, one acre thirty-nine rods.

The Cemetery lot; Deed by George W. Denison to Town of Burke, January 20, 1844, Recorded in Book 7, Page 258, one-half acre.

Boundary Justification

The boundary of the property being nominated encompasses the lots of land historically related to the Union Meeting House and Cemetery, and is sufficient to protect the integrity of the church, cemetery and monument.

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Section number Photographs Page 1 Union Meeting House
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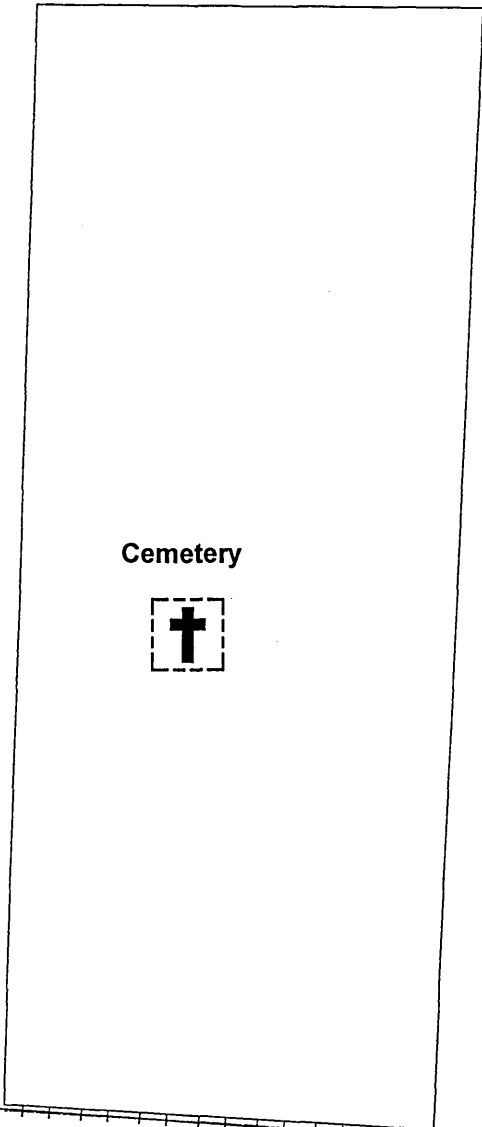
The following is the same for all photographs:

Union Meeting House
Burke, Caledonia County, Vermont
Photographs by John Johnson, April 2007
A CD with digital images is on file at the Vermont Division for Historic Preservation
Photos printed with Hewlett Packard 84/85 dye-based inkset and Premium Plus High
Gloss Photo Paper

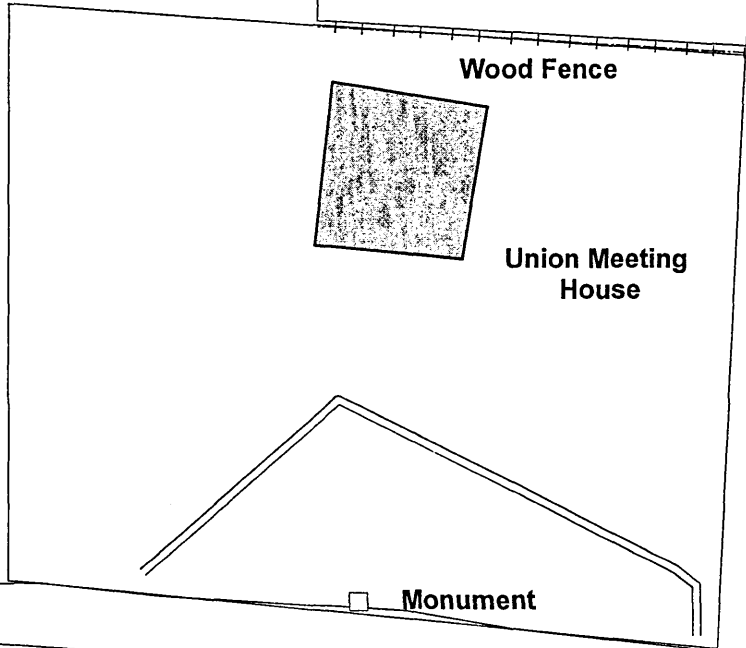
Photograph #1	Meeting House and Cemetery, looking northwest
Photograph #2	Meeting House, front elevation, looking northeast
Photograph #3	Choir and Organ Gallery
Photograph #4	Pulpit
Photograph #5	Sanctuary with box pews and chandeliers
Photograph #6	Box Stove
Photograph #7	Cemetery

**Union Meeting House
& Cemetery
Burke Hollow
Town of Burke
Caledonia County
Vermont**

May 15, 2007



Cemetery

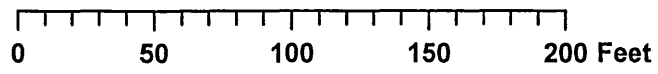


Wood Fence

Union Meeting
House

Monument

BURKE HOLLOW RD



Map Produced by:

