

56-1360



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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials and areas of significance, enter only categories and subcategories listed in 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 United Presbyterian Church of Davenport Multiple Property: NO

other names/site number Charlotte Valley United Presbyterian Church

2. Location

street & number 15673 State Highway 23 and 15705 State Highway 23 not for publication

city or town Davenport vicinity

state New York code NY county Delaware code 025 zip code 13750

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I 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.
Michael P. Lynch Deputy SHPO 5/20/2017
Signature of certifying official/Title Date
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 certifying 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 the Keeper [Signature] Date of Action 7/24/17

Davenport Presbyterian Church

Name of Property

Delaware County, New York

County and State

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

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2	0	buildings
0	0	sites
0	0	structures
0	0	objects
2	0	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/church related facility

RELIGION/ church-related dependency

Current Functions

(Enter categories from instructions)

RELIGION/church related facility

RELIGION/ church-related dependency

7. Description

Architectural Classification

(Enter categories from instructions)

Mid Nineteenth Century/Late Victorian

Materials

(Enter categories from instructions)

foundation stone

walls aluminum, wood

roof _____

other _____

Narrative Description

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

Davenport Presbyterian Church

Name of Property

Delaware County, New York

County and State

8 Statement of Significance

Applicable National Register Criteria

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

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

Criteria considerations

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

Property is:

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

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 # _____

Areas of Significance

(Enter categories from instructions)

- Architecture
- Social history
- _____
- _____
- _____
- _____

Period of Significance

1868 -1966

Significant Dates

Significant Person

(Complete if Criterion B is marked above)

na

Cultural Affiliation

na

Architect/Builder

unknown

Primary location of additional data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Davenport Presbyterian Church

Name of Property

Delaware County, New York

County and State

10. Geographical DataAcreage of property 1.04 acres**UTM References**

(Place additional UTM references on a continuation sheet.)

1	18	512509	4702008	3			
	<i>Zone</i>	<i>Easting</i>	<i>Northing</i>		<i>Zone</i>	<i>Easting</i>	<i>Northing</i>
2	18	512557	4702045	4			

 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 Byname/title Kathleen LaFrank, National Register Coordinatororganization New York State Historic Preservation Office date February 2017street & number Peebles Island State Park, PO Box 189 telephone 518.268.2165city or town Waterford state NY zip code 12189**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)

Property Owner

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

name _____

street & number _____ telephone _____

city or town _____ state _____ zip code _____

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 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 Projects (1024-0018), Washington, DC 20503.

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United Presbyterian Church of Davenport
Davenport, Delaware County, New York

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The United Presbyterian Church of Davenport is located on the north side of New York State Route 23 in the small Delaware County hamlet of Davenport. Davenport, a residential hamlet, is one of three hamlets (West Davenport, Davenport Center, and Davenport) that are laid out along Charlotte River, which winds through the town of Davenport, the northernmost town in Delaware County. The town of Davenport is bordered on the north by Otsego County, on the east by the town of Harpersfield, on the south by Kortright and Meredith, and on the west by Franklin. The church is located in the middle of the hamlet; adjacent to the church on the east is its manse, a mid-nineteenth century Greek Revival style building given to the church in the early twentieth century along with an adjoining farm. The farmland was sold for the construction of the expansive Charlotte Valley Central School Complex, which was built behind the church and manse in 1938. The church and manse are adjacent to each other on separate lots bisected by a narrow lot also sold to the school for access. The church is set back from the road on a grassy parcel with a Y-shaped sidewalk branching towards its two entrances. The manse has a similar setback and a slate sidewalk leading to its central entrance

Church

The United Presbyterian Church of Davenport (now Charlotte Valley Presbyterian) is a large wood-frame building that rests on a stone foundation (with concrete repairs). The building is the product of two distinct building periods: the original Greek Revival style church constructed in 1868 and a substantial Victorian period redesign in the 1890s. The building is four bays deep and three bays wide. It retains a broad gable roof and wide frieze on the side elevations. In the Victorian period, the façade was significantly altered with the addition of a high, peaked gable set between two added entrance towers of unequal height. The façade also received a new central, lancet-arched stained-glass window on the façade, and new lancet-arched windows with stained glass were also added on the side elevations. The façade is sided in aluminum over the original clapboard; however, all of its decorative features have been preserved.

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The façade is distinguished by a large, central, Gothic-arched stained-glass window with a drip molding. It is crowned by a hooded gable with a round window, a wide frieze and a guilloche molding. The towers are nearly identical except for their heights. Each entrance is approached via three stone steps with wrought iron handrails. Each has double, five-panel wood entrance doors surmounted by a stained-glass transom and sheltered by a broad projecting hood with spindle decoration supported on large brackets. Above each door is a lancet-arched stained-glass window with a drip molding. Each tower has two similar windows on its side elevation, one on the first floor and one on the second. The east tower is surmounted by a wide frieze and then a short spire with flared edges supported on brackets. It was crowned by a weather vane (now missing). The taller tower is also surmounted by a frieze, then features an open belfry with decorative rail, ogee-arched openings, and a similar but taller spire broken by four small lancet-arched windows with multi-pane sash. This tower is crowned by a finial.

Each of the side elevations is identical, featuring four tall, lancet-arched stained-glass windows with drip moldings and projecting sills. Each side elevation also has a wide frieze and slightly overhanging eaves with a narrow cornice. Historic photos show a ground level door at the rear on the east elevation with a lancet-arched molding; however that appears to be gone.

The rear elevation of the church is marked by three rectangular, double-hung, one-over-one sash windows. The lower half of the rear elevation is concealed by the community room addition. Above the community room, cornice returns can be seen. The community room addition is four bays deep and three bays wide. It was built of wood frame and has a broad gable roof. It is sided in vinyl. There is a brick porch covered by a shed roof with brick posts on the east side. Wood horse sheds that once sat behind the church are gone. The rear of the property is now defined by the drive in front of the school.

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Entrance is through each tower into a small square vestibule and then through double wood doors into the church itself. Interior corner entrances are surmounted by lancet-arched transoms with stained glass. Each entrance leads to a sloping aisle, dividing the interior into three sets of curved pews facing a central pulpit. Pews have Gothic arches on their end panels and rosettes marking the junction of panel and pew. The interior walls are beaded board to the chair rail and plaster above. The ceiling, which is beaded board set in a diagonal pattern, is flat over the center portion of the room and angled about 30 degrees over the sides. Floors are hardwood. Two large crystal and bulb chandeliers hang over the center of the sanctuary, while four "schoolhouse" type lanterns hang over the four corners of the room. All windows and doors feature lancet-arched moldings with rosettes at their apexes. The stained glass is a combination of foliate and figural. Each window has the same overall organization but varies in pattern and color, using opalescent, painted and colored glass and in some cases jewels to achieve the desired effect.

The front of the sanctuary is defined by a central raised pulpit with three chairs flanked by a small raised platform which serves the choir. The furniture appears to be original to the 1890s. Behind the pulpit is a large rectangular wood frame surmounted by a lancet arched frame that contains a wood cross. The pulpit is flanked by narrow wood doors similar to the entrance doors; these lead to a small sacristy and then the community room. The community room is a single open space filled with tables and chairs and featuring a kitchen behind a pass through. Windows and doors have wood moldings. Overall, the church retains a remarkable level of integrity

Manse

The church manse is a nearly square, two-story, three-bay-wide by two-bay-deep wood-frame residence with a one story wing on the rear and a garage addition behind the wing. The wood-frame building sits on a stone foundation and is surmounted by a hipped roof. Siding is wood clapboard. The building features wide Doric

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pilasters at all four corners and a wide wood frieze. The overhanging eaves are supported on paired brackets, almost all of which have a decorative “finial-like” piece hanging from them. On the façade, the center entrance appears to be a wood panel door and is surrounded by a broad enframingent with three-quarter sidelights over panels. The entrance is flanked by full-height windows [or doors] within trabeated enframingents. The first floor is sheltered by a full-width wood porch with a shed roof supported on Doric columns. All other windows on the main part of the house appear to be double-hung six-over-six wood sash within simple wood frames and projecting sills. There are two external brick chimneys on the east side of the house and a small porch on the rear. Behind the two-story portion of the house there is an addition, apparently one-story tall and two bays deep with a gable roof on a concrete foundation. Behind that is a more contemporary addition of the same scale and size that holds two garage bays.

Both the church and manse retain a high degree of integrity. The most significant loss was the subdivision of the site for the Charlotte Valley Central School in the 1930s. The complex spreads out behind the church and manse and required selling the school a parcel between them to provide access. However, the school itself, a distinctive example of Colonial Revival school design, is now fifty years of age and has been determined eligible for listing on the National Register. Other than the church having artificial siding on the façade and the slight compromise to the setting, the church and manse retain a high level of physical integrity.

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Summary

The United Presbyterian Church of Davenport is significant under criterion C as a distinctive intact example of nineteenth-century ecclesiastical architecture in Delaware County and under criterion A for its association with the social history of the town of Davenport. Davenport is the largest of three hamlets developed along the Charlotte River in the town of Davenport, the northernmost town in Delaware County. The town was formed in 1817 and settled by a mix of ethnic and social groups, including people moving west from New England, as well as Dutch, Germans, English and Scottish immigrants, all of whom brought their religious beliefs with them. Like much of Delaware County, Davenport's religious life was influenced primarily by Congregationalists and Scotch Presbyterian sects. This congregation was founded by the Congregational Society in 1823 and had at least one earlier church building; however, after the society faltered around the mid nineteenth century, the congregation was stabilized by former members of several nearby Scotch Presbyterian churches, and the United Presbyterian Church of Davenport was formed in October 1868. The nominated church itself is the product of two distinct building periods: its original construction in 1868 in the Greek Revival style and a substantial Victorian period redesign in the 1890s, and it retains distinctive features from both periods. The Davenport Church is one of at least three Presbyterian churches in northern Delaware County that share almost identical building histories. All three – the West Kortright Presbyterian Church, the North Kortright Presbyterian Church and the nominated church, were constructed in the middle decades of the nineteenth century in the Greek Revival style. All three are characterized by heavy timber wood frames, rectangular plans, clapboard siding, broad gable roofs, wide friezes and molded cornices. In the 1890s, all three received substantial Victorian period redesigns that included the introduction of large central stained-glass windows on the façade, corner towers and/or entrances, and features such as brackets, spindles, stained glass and other Victorian era inspired decoration. The redesigned interiors of the nominated church and the West Kortright Presbyterian Church (NR listed) are identical, each embodying a complete late Victorian period decorative scheme characterized by an open, auditorium plan with central pulpit, curved pews, beaded-board

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siding, elaborate chandeliers and stained-glass windows. These features reflected current trends in Protestant architecture, which encouraged church designs meant to increase the congregation's interest and participation in the service. In particular, interiors were intended to be comfortable spaces with good acoustics that would enhance the congregation's inclination to worship and to hear the preacher. Similar features can be found in other Delaware County Presbyterian churches that were either refurbished or constructed new in the late nineteenth century, including those in North Kortright, New Kingston (NR listed), Delhi (NR listed), and Margaretville (NR listed) among others. The nominated property also includes an extremely intact Greek Revival residence donated to the church for use as a manse in the early twentieth century; although constructed before the period of significance, its significance here relates to its use by the church. Other than the application of vinyl siding to the church facade, all of the church's original exterior and interior decoration survives intact. The United Presbyterian Church represents the social and religious history of Davenport's early settlers and the history of ecclesiastical architecture in Delaware County.

Davenport

The small town of Davenport is the northernmost in Delaware County, bounded by Otsego County on the north, Harpersfield on the east, Meredith and Kortright on the south, and Franklin on the west. The long narrow town is defined by the Charlotte River, a tributary of the Susquehanna, which flows through its center, and is characterized by the fairly narrow valley between two moderate hills. Those ridges themselves are broken by numerous small tributaries of the Charlotte that create narrow valleys. The soil is a clay loam resembling that of Otsego County more than Delaware. The river afforded excellent early water power, and the first mill dam was constructed in 1793 across the Middlebrook Creek, a tributary of the Charlotte. The town's early industries were lumber, sandstone and shale; those were largely replaced by the dairy industry in the mid nineteenth century. Davenport, like much of Delaware County, was especially well known for producing large quantities of butter.

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In 1770, Sir William Johnson and twenty-five others acquired a patent for the Charlotte Tract, 26,000 acres extending one mile north and south of the Charlotte River. Most of the other twenty-five were friends and relatives of Johnson, some his brothers and sisters in Ireland. Johnson, a Tory, lost this land after the Revolution to a group of other investors, including John Jacob Astor, William Laight and Peter Smith, and most of the early land transactions in the patent originated with these individuals. Transportation into the valley was originally made via an old Native America Trail along the Charlotte and the Susquehanna Rivers from Schoharie to Harpersville, two older settlements. The first settlement was at Davenport Center in 1786, but permanent settlement did not begin in earnest until around 1800. The town of Davenport was created in 1817 from parts of Kortright, Delaware County, and Maryland, Otsego County. A portion of Davenport was annexed to Meredith in 1878. The town was organized on 8 April 1817, with John Davenport as the first supervisor. Davenport, for whom the town and three of its hamlets was named, also served as supervisor in 1824-25, 1827, 1832-25, 1842, and 1853. Seth Goodrich was the first town clerk.

Davenport was settled slightly later than some of the surrounding townships and had a more ethnically mixed population. A number were New Englanders, such as John Davenport, from Connecticut, who opened the first store on Lot 24 of the Charlotte Patent, and Seth Goodrich, who, with his brother, Joseph, farmed the adjacent Lot 25. Andrew Ten Eick and his family, including his wife and three brothers, acquired Lot 16; they were of Dutch descent from Albany. Peter Shellman, on Lot 18, was German, while William McMorris, on Lot 2, and Benjamin Parker, on Lot 32, were of Gaelic, Scotch or Irish origins.

In 1820, the population of the town was 1,384, and it rose over the next few decades until it peaked at 2,360 in 1860. There was no good road on the south side of the Charlotte River until the Charlotte Valley Turnpike, which followed current NY 23 from Harpersfield to the Davenport Center turnoff, then crossed the river before West Davenport and took the north side of the river to Emmons. The new turnpike spurred growth and

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development and the population rose by a third between 1820-30. The frequency of stage lines brought numerous travelers and new businesses. The inns and taverns remained busy at mid-century, when there was a reported “era of frivolity” that was said to contrast with the town’s newfound religious fervor.

Three hamlets developed along the route of the river. According to French’s *Gazetteer*, in 1860, West Davenport (on CR 11) had three sawmills and a wool factory; Davenport Center had five sawmills and a rake factory, and Davenport, farthest to the east, had a pop of 95. The Albany and Susquehanna Railroad (1869) was first projected to run through the Charlotte Valley but was diverted to the north, through Richmondville and down the Schenevus Valley, apparently through the influence of a prominent Richmondville landowner, leaving the town of Davenport without access to a modern transportation route. Nevertheless, it still lay within the major east-west transportation corridor between the Hudson River and western New York and near the city of Oneonta. Munsell’s 1880 history described the hamlet of Davenport as the largest in the town, containing 325 people. Munsell also noted that it had one church (Scotch Pres), two hotels, one printing office, four dry goods stores, grocery stores, one hardware store, one jewelry store, three harness shops, one grist mill, one sawmill, three coopers, two blacksmiths, and two shoe shops. [There was also a nineteenth-century Methodist Church in the hamlet.] However, by 1900, the town had begun to decline in population. Today, Davenport has a population of approximately 3,000.

Religion in Delaware County

Religion was a strong force throughout Delaware County’s history, partially due to the variety of ethnic groups that occupied the sometimes isolated settlements scattered throughout the county’s steep hilly landscape broken by deep hollows and numerous small waterways. In addition, settlers arrived by way of the southern Hudson Valley, the Albany area, and/or the Mohawk Valley and thus included those of German, Dutch, New England or English/Scottish origins. Each ethnic group brought its own religious beliefs and practices, which played a

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major role in the organization of social and religious life. New Englanders brought Congregational churches, many of which later affiliated with the Presbyterians. England, Scotland and Northern Ireland brought Presbyterianism sects from the homeland. Methodists, who were perhaps the most numerous in the county because of their circuit riders, often preached in churches of various congregation; however, many of them later built their own churches.

In the Colonial period, there were two major groups of Presbyterians in America, the New England Puritans who preferred Presbyterianism (New Side) and the mid-Atlantic group, which included many of the Scotch-Irish (Old Side). Subsequently, many of the Scottish churches divided into smaller branches, known as Associate and Associate Reformed (or sometimes collectively Scotch Presbyterian). These were both offshoots of the established Presbyterian Church of Scotland; however, they differed slightly in their interpretations of theology. The two synods were established in America in 1773 and 1774, and members of each seceded a number of times over the course of the next century. After a failed plan of union with the Congregational church was proposed in 1801, additional disputes over slavery and other theological issues led to another schism that divided the group into northern (new school) and southern (old school) Presbyterian. However, in 1858 nearly all of the various splinter elements of the Associate and Associate Reformed synods in America were joined as the United Presbyterian Church of North America. In 1958 this became the United Presbyterian Church in the United States of America, the governing body for Presbyterian churches today

In Delaware County, New Englanders built a Congregational church in Harpersfield in 1787. Franklin, Meredith, and Walton all had Congregational churches in 1825, and Sidney, Deposit, Masonville, Colchester and Hancock had Congregational churches by 1831. Alexander Leal, a Scottish immigrant and Presbyterian, may have been the first to organize a small group to worship in the town of Kortright before the Revolution. However, the first to establish a Presbyterian congregation was the Reverend William McAuley, another Scot,

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who first arrived in Kortright in 1793 and organized a congregation in Delhi in 1804. Because of the high concentration of Scottish and Northern Irish who first settled in the southeastern part of the county, Scotch Presbyterian churches were organized early in West Kortright (1795), Delhi (1805), Bovina (1809), Andes (1833), Cabin Hill (1835), and New Kingston (1857). In the first half of the nineteenth century, these congregations were aligned with the "Scotch Presbyterian," or the Associate or Associate Reformed sects. They brought ethnic influences but also the disputes between the different sects, as the main bodies each had a separate organization and did not share pulpits. Their different systems of worship were sometimes bitterly opposed in matters such as music or discipline, which affected social life in their rural communities. Further, a longtime mutual agreement between the Congregationalists and the Presbyterians kept the Congregational Society in Delaware County under the jurisdiction of the Delaware Presbytery until 1868. Congregational churches were thus required to have ordained ministers and, lacking them, often became connected with adjacent Presbyterian congregations.

Davenport Presbyterian

The history of the nominated church began with a bequest from John Davenport, the shopkeeper and first supervisor, for whom the town was named. Davenport, who had organized a Congregational Society in 1823, left \$500 for the construction of a church to be built within one mile of his home, which was located near Brick House Hill Road, just west of the hamlet of Davenport. In 1830, the First Congregational Society of Davenport began to build on land donated by Ira Metcalf and his wife. The Metcalf land, located on the north side of NY 23 near the west end of the village, is the site of the nominated church. Unfortunately, that church burned to the ground almost immediately, and those desiring a Congregational church were compelled to raise twice the original amount to rebuild it or face a lawsuit by the Davenport heirs. That church was completed in 1832; however, now that the congregation had a church, it had no pastor, so the Methodists were allowed to preach in the building. The church quickly grew to thirty-one members, but the early congregation members aligned

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themselves with some of the stricter tenets of Calvinism, known as Arminianism, and it was noted that after the Ten Eick family became members, they gave up operating the local tavern.

Town histories note that with more exposure to the outside world, especially via the new Charlotte Valley Turnpike, the community grew more worldly and susceptible to outside influences and that there was a reaction to the fundamentalism promoted by the Calvinists and to the strict conservative lifestyle that followed. This led to a clash between the strict religious and the socially religious that peaked around 1841 when a Rev. Smith, described as a “real reformer” was hired. Unfortunately, Smith seemed to be universally disliked and was called a “miserable dyspeptic” for trying to substitute mid-week prayer for Friday night balls. Sources note that even though he recruited thirty converts he was considered a failure. Although the original source of this assessment cannot be discovered, it is commonly repeated in all versions of printed local histories and, whether true or not, it seems to represent the general tone of religious fervor and dissension between strict and more liberal sects common in Delaware County in these years. By 1845, the Congregational church had 60 members; however, tensions were now reported between Methodists and Congregationalists, and by 1850 the Congregationalist congregation seems to have faltered.

In 1859 newly united Presbyterians from the North Kortright and First Presbyterians from Delhi moved into Davenport. These people came from places with strong Presbyterian traditions and longstanding parishes and they seem to have taken over and stabilized the Congregationalist church in Davenport. Church histories credit the Rev. James M Smeallie, pastor of the United Presbyterian Church in [North] Kortright from 1860-1867, with reorganizing the United Presbyterian Church at Davenport in August 1867.

The United Presbyterian of Davenport was officially organized in October 1868 and a new church was built to replace the 1830 building. It was supposedly modeled after the Presbyterian church at North Kortright, built in

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1850. The first pastor of the new Davenport congregation was the Rev. Robert Stewart, who served four years. The first elders were James Oliver, a storekeeper from Fergonsville, S.H. Harper and Alexander C. Leal (probably a descendent of the eighteenth-century Leal). On the date of the parish organization, new members presented certificates from several surrounding churches: Robert and Jane Mathews presented from North Kortright; John and Elizabeth Whitford from Kortright Center; and Sarah Turner from North Kortright. The Rev. J.H. Wright followed Stewart as pastor, from 1875 until 1879. Subsequent pastors included the Rev. James R. Frazier, who had organized the United Presbyterian Church of Oneonta in 1889, who served until his death in 1912. Histories note that it still remained a time of strict discipline in the church, with pastors calling out members for offenses as varied as joining the Masons or having pre-marital relations. The only long-serving pastor of the twentieth century was a Dr. Armitrage, who served from 1926-1938. In the twentieth century it became harder to find pastors for so many small congregations, and in 1962, a larger Charlotte Valley Presbyterian Church was organized that took in Presbyterian congregations in East Meredith, West Kortright, North Kortright and Davenport; Gilchrist was added later.

In the early twentieth century, August Simpson donated an adjacent residence and farm to the church. The residence, a wood-frame Greek Revival style building, became the new manse and an earlier manse to the south became a tenant house (later demolished). In 1938 the church apparently sold the farmland associated with the new manse for construction of the Charlotte Valley Central School (NR eligible), which was constructed behind the church. Today, the school owns a right of way between the church and manse to access its property.

Architecture

As built in 1868, the nominated building was typical of religious buildings constructed throughout central New York in the middle period of the nineteenth century. These churches were characterized by their small size (unusually three by four bays), rectangular form, wood-frame construction, broad gable roofs and modest Greek

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Revival motifs such as raking cornices, cornices with returns, and corner pilasters. These elements define the basic character of the Davenport church, as they did churches in New Kingston, North Kortright, West Kortright and many others. In fact, when the new Davenport church was constructed in 1868, it was modeled after the North Kortright Church, constructed in 1850. Although an eighteen-year-old church may not seem like the most current model, this had remained the most popular and widely used church form in the county through most of the nineteenth century. Furthermore, the Davenport Presbyterian Church had just been reorganized after a long period of uncertainty and its revival was achieved with help from the Rev James M. Smeallie, pastor of the North Kortright church. Smeallie went on to serve as pastor at Davenport after his services in Kortright ended. Thus, North Kortright, only a few miles east on NY 23, was in a position to be influential.

However, as early as 1860, even as the Greek Revival form was still being used, some Delaware County churches began to incorporate Gothic Revival features into their designs, combining such elements as lancet-arched windows with Greek Revival cornices, pilasters and/or moldings. The Christian Church in nearby Fitches Bridge (1860) was built in this combined form with a classical entrance and cornice and twelve pointed spires. In the next decades, a number of other Delaware County churches began to update their buildings by grafting Gothic, Queen Anne, and other Victorian era features onto their traditional exteriors. Typically, a church would alter its façade and install new window frames on the side elevations with contemporary stained-glass glazing. Towers and twin corner entrances were especially popular, as were full-size stained-glass windows that dominated facades. At the same time, the rest of the church would remain the same. Thus many churches retain corner pilasters, raking cornices or cornice returns, wide friezes, and other features on side and rear elevations, while brandishing Victorian-era facades. Examples include the Presbyterian churches at West Kortright, North Kortright and the nominated church. All three retain their rectangular form, broad gable roof and original cornice or frieze detail. Yet all three also received new double entrances; two of the three have

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uneven towers; two have open belfries, all three have large central stained glass windows on their facades, and all three have various kinds of Victorian era motifs, such as brackets, spindles, scroll-work, etc.

In addition, all three of these churches have completely redesigned interiors. There is little information about the builders or craftspersons involved. However, the new interior of the Davenport church is identical to that of the West Kortright Presbyterian, which was redesigned in the same decade. They feature virtually identical plans, windows, wainscoting, moldings, chandeliers, furniture and pulpits. As for the North Kortright Church, which served as a model for the original Davenport church, its interior was also redesigned in the 1890s and, while larger, has many elements similar to the other two.

These designs reflected current trends in Protestant architecture, which encouraged construction of churches designed to increase the congregation's interest and participation in the service. In particular, interiors were intended to be comfortable spaces with good acoustics that would enhance the congregation's inclination to worship and to hear the preacher. Churches built in this mode featured open plans, unobstructed sight lines, circular seating oriented to a central pulpit and more colorful and textural decorative finishes, lighting, stained-glass windows. Corner entrances were very common in these "auditorium plan" churches, and some churches had differentiated Sunday school spaces. In addition to the churches remodeled in this mode, new churches built in this era – such as the New Kingston, Delhi and Margaretville Presbyterian Churches (all NR listed) – also embody this design aesthetic. The United Presbyterian Church of Davenport is a distinctive intact example of Protestant church architecture in Delaware County that played an important role in the social life of this small Charlotte Valley hamlet. It is additionally representative of larger themes in regional history and ecclesiastical architecture.

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VERBAL BOUNDARY DESCRIPTION

The boundary is indicated by a heavy line on the attached map with scale.

BOUNDARY JUSTIFICATION

The boundary was drawn to include the two current lots associated with the church and manse. The two lots are separated by a narrow right of way owned by the school to access its property. There is no record of the size of original land given to the church in 1830 or that given with the manse in the early twentieth century. Further, some of the land given with the manse was sold to the school in 1938. Nevertheless, the church and manse are set back on generous grassy village lots with trees, just as they were during the period of significance; thus, the current boundaries of those lots provide an appropriate setting for the resources.

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Photographer: Kathleen LaFrank
New York State Historic Preservation Office
Peebles Island State Park
Box 189
Waterford, NY 12188

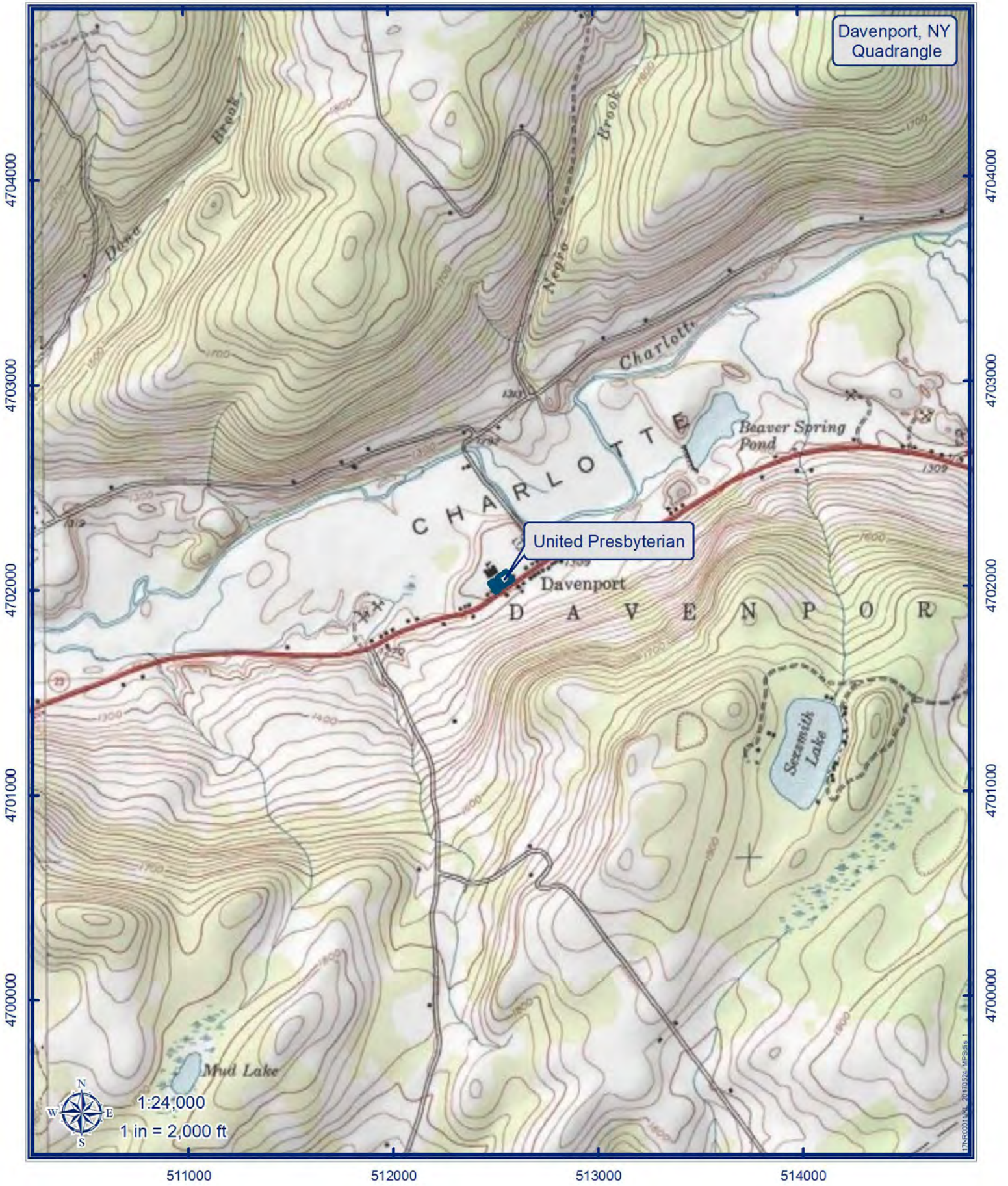
Date: 3 May 2017

Tiff Files: CD-R of .tiff files on file at
National Park Service
Washington, D.C.
and
New York State Historic Preservation Office
Waterford, NY

Views

- 0001: church façade looking north
- 0002: east (side) and north (rear) elevations of church
- 0003: west (side) elevation of church
- 0004: interior of church looking north toward platform
- 0005: interior of church looking southeast toward entrance
- 0006: interior of church looking at east wall, stained glass windows
- 0007: interior of church; rear community room addition
- 0008: parsonage: façade and south (side) elevation
- 0009: looking southwest at church (far) and parsonage (near)

See continuation sheet



Davenport, NY
Quadrangle

United Presbyterian

1:24,000
1 in = 2,000 ft

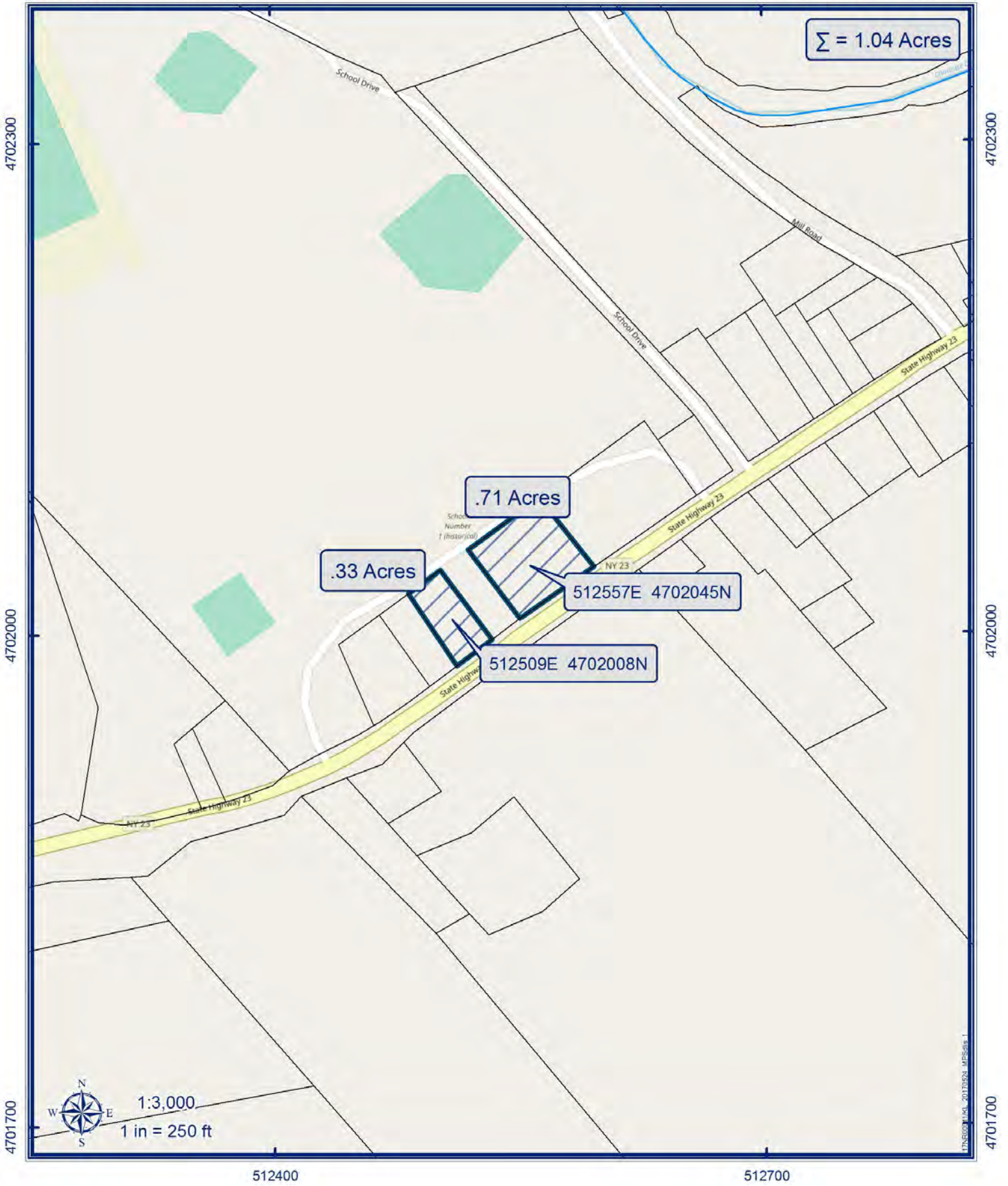
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Projection: Transverse Mercator
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Units: Meter

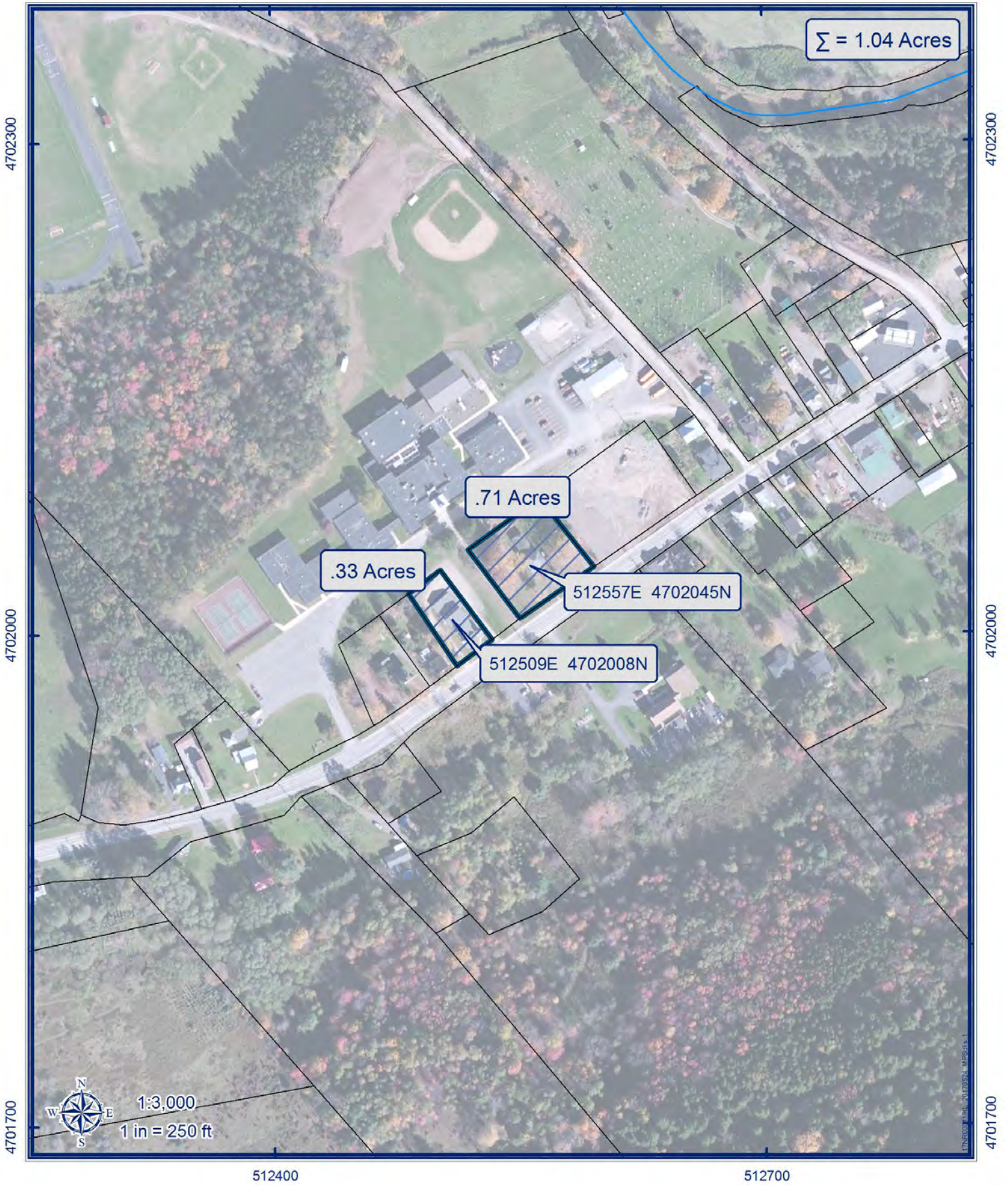


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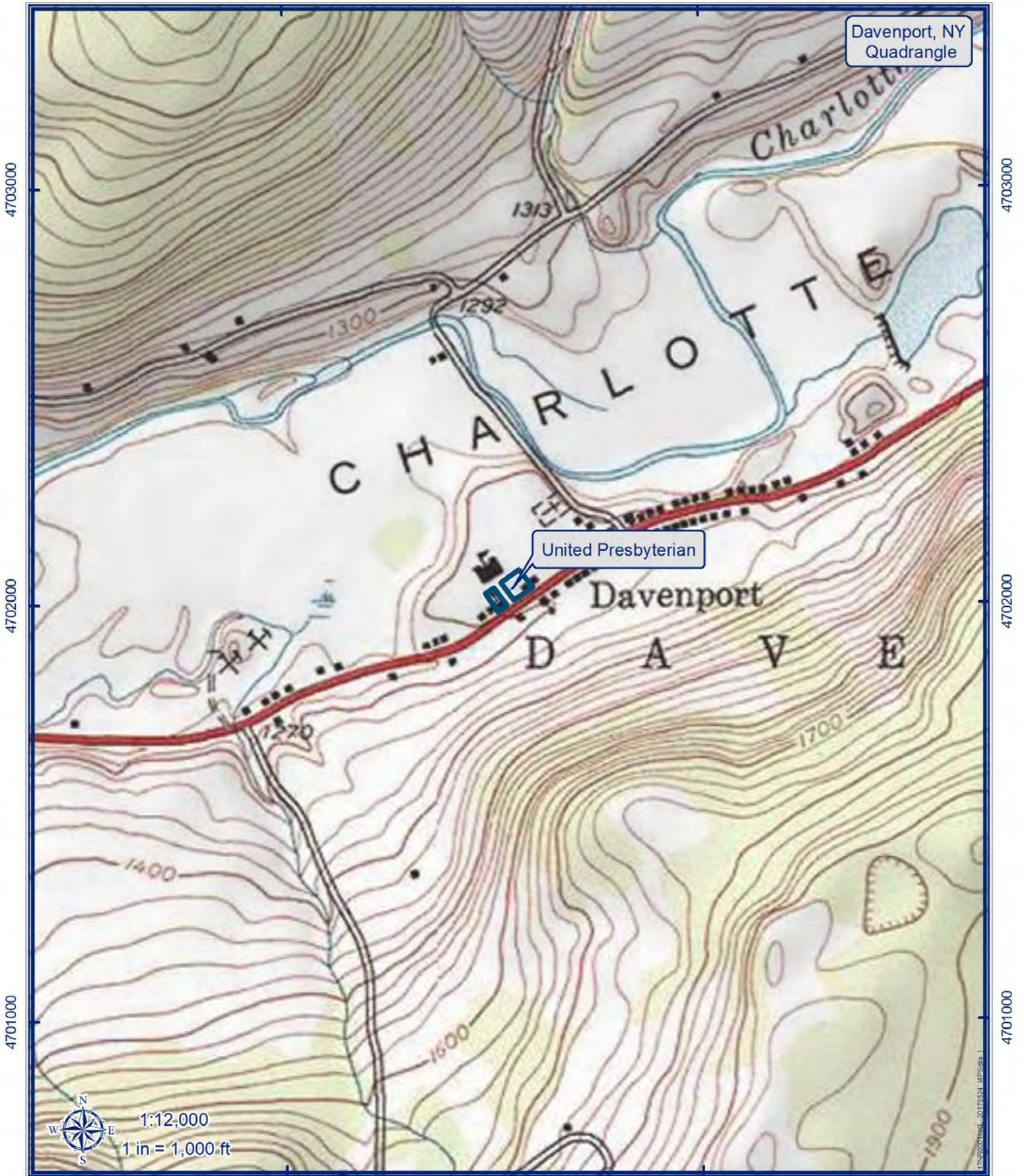
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Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



United Presbyterian



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CHARLOTTE VALLEY CENTRAL SCHOOL

















UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 6/9/2017 Date of Pending List: 7/18/2017 Date of 16th Day: 8/2/2017 Date of 45th Day: 7/24/2017 Date of Weekly List: 7/27/2017

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 7/24/2017 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alexis Abernathy Discipline Historian

Telephone (202)354-2236 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



**Parks, Recreation
and Historic Preservation**

ANDREW M. CUOMO
Governor

ROSE HARVEY
Commissioner



2 June 2017

Alexis Abernathy
National Park Service
National Register of Historic Places

Mail Stop 7228

1849 C Street NW
Washington DC 20240

Re: National Register Nomination

Dear Ms. Abernathy:

I am pleased to submit the following four nominations, all on disc, to be considered for listing by the Keeper of the National Register:

Bagg's Square East Historic District, Oneida County
Buffalo Public School 77, Erie County
Underhill-Acker House, Westchester County
United Presbyterian Church of Davenport, Delaware County

Please feel free to call me at 518.268.2165 if you any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office