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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations 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 Brooksville Advent Church
other names/site number _____

2. Location

street & number 1338 Dog Team Tavern Road not for publication n/a
city or town New Haven vicinity n/a
state Vermont code VT county Addison code 001 zip code 05472

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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. Jamile, National Register Specialist, 10-2-02
Signature of certifying official 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 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 11/21/02

Brooksville Advent Church
Name of Property

New Haven, Addison County, Vermont
Town, 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)

Contributing	Noncontributing
1	
_____	_____
_____	_____
1	0

buildings
sites
structures
objects
Total

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

Number of contributing resources previously listed in the National Register

Religious Buildings, Sites and Structures in Vermont 0

6. Function or Use

Historic Functions
(Enter categories from instructions)

Category: Religion
Social

Subcategory: Religious Facility

Current Functions
(Enter categories from instructions)

Category: Commerce/ Trade

Subcategory: Department Store

7. Description

Architectural Classification
(Enter categories from instructions)

Greek Revival

Materials
(Enter categories from instructions)

foundation Stone
walls Wood
roof Asphalt
other _____

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

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

- a owned by a religious institution or used for religious purposes.
- b removed from its original location.
- c a birthplace or 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 _____
Social History _____
Recreation _____

Period of Significance

1857-1951

Significant Dates

1857; 1936

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

Narrative Statement of Significance

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

9. Major Bibliographical References

(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 # _____

Primary location of additional data:

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

Name of repository: University of Vermont Special Collections

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10. Geographical Data

Acreage of Property Approximately 5.1 Acres

UTM References

(Place additional UTM references on a continuation sheet)

Zone Easting Northing	Zone Easting Northing
1 <u>18 646323 4880463</u>	3
2 <u> </u>	

 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 Brian Knight, Historic Preservation Consultant
organization N/A date May 30, 2002
street & number 336 Maeck Farm Road telephone (802) 985-5265
city or town Shelburne state VT zip code 05482

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 Mush Team Inc.
street & number 1338 Dog Team Tavern Road telephone
city or town New Haven state Vermont zip code 05472

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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Brooksville Advent Church
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Description

The 1857 Brooksville Advent Church of New Haven, Addison County, Vermont is located in the center of the once thriving hamlet of Brooksville. The church is located on the westerly side of Dog Team Road (Old Route 7). The Advent Church is on the same property as the 1936 Dog Team Tavern and the two properties were incorporated as one in 1938. The Advent Church is a well-preserved example of the Greek Revival style. The church is a rectangular, wood clapboard structure with a front facing gable roof and heavy classical details. Distinctive features are the full entablature at the eaves and over the front door, the 6/6 windows, corner pilasters, gable returns and a full entablature belfry. The property is well preserved and retains its integrity of design, setting, materials, workmanship, feeling, association and location.

Exterior

The Brooksville Advent Church is located on the property owned by the Dog Team Tavern. The two buildings share a large gravel semi circle parking lot with a large green space. The green space has a three hundred foot long wooden fence that runs parallel to the road. The church is located on the northern edge of the property along the woods line and the property directly abuts Route 7. The forty feet by twenty-eight feet rectangular massed Advent Church is a one story, one bay wide, three bay deep, gable front Greek Revival style structure with 6/6 double hung windows. Built during the fall/winter of 1856/1857, the balloon-framed structure is setback twenty feet from the main road and it has two-inch white clapboard siding and gable returns. The wide entablature has a simple architrave, frieze and cornice. The foundation is constructed of cut slabs of marble and limestone and the roof is asphalt shingles.

On the east façade, there is a 8-foot tall, six-paneled centered wood door that is framed by pilasters and capped with a full entablature and four-pane transom light. There is a single marble step leading to the door. There are one foot by one-foot large pilasters on each corner of the east façade. These corner pilasters have a simple capital.

The north façade has three bays, each containing a seven-foot high 6/6 double hung, wood sash windows. The windows are surrounded by six-inch trim and are capped

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by peaked lintel boards. The south façade has two seven foot high 6/6 double hung, wood sash windows with peaked lintel boards. The third bay contains a modern door with simple wood trim. There is an eight feet by twenty feet modern pressure treated wood deck located on the south façade. The (west) rear façade is a solid wall of clapboard siding with one-foot corner boards. The two-tiered belfry, centered over the entrance door, extends above the front gable peak in a plane with the front façade. The first tier is a square block of horizontal flush board siding that straddles the roof ridge and serves as a base for the second tier. The second tier has louvered paneled inserts with simple trim and peaked lintel boards on each face. There are corner pilasters, which support an entablature and a slightly hipped roof. There is no bell.

Interior

The inside of the Advent Church consists of a main twenty-six feet by thirty-four feet room with a six feet by twenty-six feet room located at the east end of the building. A partition wall with large openings separates this space. This smaller room contains a small six feet by six feet room in the southeast corner. A Dutch door accesses this room and the space was most likely used for ticket sales. There is a steep set of stairs in the northeast corner which lead to a second story space that mirrors the partitioned space in size. The partition wall rises about three feet on the second floor which allows a full view of the first floor space. The pews and all other religious fittings were removed from the church a long time ago. The dimensions of the original sanctuary space are intact and a sense of open space remains. The window surrounds are original and the front wood paneled door is intact. The partitioned space, the smaller room with the Dutch door space and the upstairs were all added in c.1945 to accommodate the summer theater.

The original floorboards throughout the first floor range between thirteen inches and seventeen inches. One of the original pews from the church is located in the partitioned space. Towards the northeast corner of the main room, there is a trap door that accesses the basement space. The basement is about three feet deep with an earthen floor. Hand-hewn sills, two hand-hewn beams and a series of mortar and tenon floor joists support the building. The sills are supported by the fieldstone foundation and there are two fieldstone columns that support the beams. Modern wooden support columns have supplemented the support in recent years.

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The main room is accessed by the modern (c. 1994) side door while the historic paneled door located on the east wall is intact but no longer used. The windows commence three feet from the floor and they have simple interior wood lintels. The modern door possesses the lintel from the original window. The original window is located outside of the building.

There are two exposed hand hewn beams that are visible from the second floor space. These two beams support the upper belfry. The attic space is accessed by a trap door in the ceiling.

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Statement of Significance

The Brooksville Advent Church of New Haven, Vermont, built in 1857, is significant as a well-preserved example of a wood frame vernacular Greek Revival style church. The church qualifies under National Register Criteria C by embodying the temple like form of Vermont Greek Revival style church structures and associated stylistic details. Noteworthy architectural features include an open gable with cornice returns, a full entablature, 6/6 double hung, wood windows, peaked lintel boards, a center paneled door with an entablature, corner pilasters and a two tiered belfry. The church qualifies under National Register Criteria A because it is associated with events that made a significant contribution to the development of Brooksville and New Haven. The church reflects the prosperity of Brooksville during the second half of the 19th century. It served as a community center for the workers of the local industries. Over the last 150 years, many buildings associated with the development of Brooksville have been lost due to flood and fire. The church is one of the few remaining links to Brooksville and its commercial/social history. In addition, the Brooksville Advent Church is representative of the splinter religious groups that formed during the mid 19th century. The Brooksville Advent Church also served an important role in 20th century tourism as the church served the Dog Team Tavern as a museum, storage space, gift shop and playhouse. The Brooksville Advent Church meets the registration requirements of the Multiple Property Documentation Form –Religious Buildings, Site and Structures in Vermont as the church reflects the religious trends that occurred in Vermont during the 19th century and it is an excellent example of Greek Revival church architecture. The building has retained many of its historic elements and the interior/exterior alterations have not altered the integrity and the building has maintained its sense of place.

The village of Brooksville is located in the southwestern corner of New Haven, Vermont. From the 1780s to the 1830s, the area served primarily as an early industrial center. In his *History of Addison County*, H.P. Smith made the following reference about New Haven's early days: "Thomas Dickinson, a Revolutionary soldier, came to New Haven in 1785, locating near the falls at Brooksville, where he built the first saw-mill on that site." The area was known as Beeman's Hollow (also referred to as Beaman's and Beamon's), which most likely came from Daniel Beeman who settled in the area in the late 18th century. Beeman was responsible for carrying

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mail between St. Albans and Bennington. Throughout the late 18th century and the early 19th century, Beeman's Hollow was a thriving commercial zone that consisted of "trip shops, carding shop, blacksmith shop, two saw mills, two wagon shops and two pocket furnaces." (Rolando, 1986) In his book A History of New Haven in Vermont, 1761-1983, Harold Farnsworth described the early Brooksville days: "In August of 1802 commercial agreements mention existing saw and gristmills, and an oil mill (processing flax seed) run by Aaron Haskins; plans called for a new dam to be constructed west of where the Dog Team Tavern now stands with the additional waterpower to work a trip hammer shop. All these enterprises were still in operation in 1815, as recalled years later by an aged resident. Nearby were also pocket furnaces (a kind of small forge) run by Samuel Aiken and John Wilson, Thomas Fitch's wagon shop, Gideon Fisk's clothier shop and carding machine. Horace Smith operated another wagon shop and a fanning mill; Russell Richards made wooden clocks."

A flood devastated Beeman's Hollow in 1830. This natural disaster wiped out many of the residences, stores and industrial mills along the New Haven River. "In 1830, a freshet, extending along Western Vermont, and doing great damage, swept, with dreadful ruin, over New Haven. The Green Mountain torrents rolled on with impetuous fury. New Haven River suddenly rose with unprecedented height. Bridges and dams were swept away, and at a place the called Beman's Hollow (sic), now Brooksville, many dwellings were carried off and fourteen lives lost." (Smith) Despite the devastation, some industry and commerce survived in the Beeman's Hollow area. One of the surviving shops was a refinishing shop owned by William Wilson who remained in operation into the early 1840s. In 1843, the Brooks Brothers -Thomas McDonough Brooks, Jonathan Edwards Brooks and Milton Brooks purchased Wilson's shop.

The brothers were the sons of Bezaleel Brooks who ran a blacksmithing/ axe manufacturing shop in the New Haven/Middlebury area from 1810 to 1835 and then moved his family to Moriah, New York. While they were living in New York, the three Brooks Brothers were sent to be apprentices at the Collins Axe Factory in present day Canton, Connecticut. After completing their education, the brothers returned to Addison County, purchased the Wilson property in Beeman's Hollow, and followed in their father's footsteps by manufacturing axes, and other products.

With the Brooks family owning most of the surrounding land and the axe making

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business being tremendously successful, Beeman's Hollow became known as Brooksville by the early 1850s. An 1871 Beers Atlas map shows that the Brooks Brothers company or members of the family owned thirteen buildings in the immediate area. These buildings consisted of factory buildings, private residences and worker's housing. In a January 21, 1873 edition of the Middlebury Register, an article described the busy activities of the company: "They employ twenty-two high priced hands, mostly piece hands, who make large wages. They pack up for the market of the finished product, from twelve to sixteen hundred axes per week. From these they use from ten to fifteen tons of iron and two tons of the best cast steel, per month. In grinding they use up some twelve tons of grindstone each month. Their axes are made to order, any desired pattern and style to finish, are largely marketed in the west." The success of the Brooks Brothers made the area a commercial and social center with the Brooksville Post Office opening in 1853 and New Haven School #8 built a few years later. The Brooksville Advent Church, three private residences and the schoolhouse, which has been converted into a residence, are the only remaining structures.

Along with commercial vitality came a need for social organization. Led by Elder P.B. Morgan, twenty-four New Haven residents organized as the First Day Evangelical Adventists on May 13, 1854. After meeting in various houses in New Haven, the congregation opted to build their own house of worship. The Advent Church was built during the Fall/Winter of 1856/1857 and it was dedicated in 1857. According to oral family history, the church was built by founding church member Samuel Noble Brooks who was a local carpenter (Brooks). The land was deeded by David Bosworth on October 2, 1858 who previously received the land from Edwin Elderidge. According to the 1858 deed description, Bosworth, who was the pastor from 1855-1859, received some "sheds" in addition to the church and land. An earlier deed also notes that there was a parsonage in the vicinity of the church. This parsonage was not found on an 1871 Beers Atlas Map and New Haven historian, Harold Farnsworth, claims that the building was destroyed ca. 1910. There are remnants of a concrete foundation immediately to the north of the church which may have belonged to the "sheds" or the parsonage.

The Adventist Church was one of the many splinter religious groups that surfaced during the religious revival of the mid to late 19th century. The Adventist Church was an offshoot of the Millerite movement of the 1840s. William Miller was a Baptist

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minister and War of 1812 veteran who calculated that Jesus would return to earth sometime between 1843 and 1844. When the day came and went without event, the Millerites disbanded but many of them reformed into several different Adventist groups. All of the splintered groups share one fundamental belief: that the son of god would return to earth. The Evangelical Adventists were the original splinter group and they formed in 1845 and it is a smaller group that presently has an organization less than 1500. "This is the oldest branch, indeed the original body. The members adopted their Declaration of Principles in conference in Albany, N.Y., in 1845, and in 1858 formed the American Millennial Association to print and circulate literature on eschatology from their point of view....The Evangelical Adventists differ from all the other branches in maintaining the consciousness of the dead in Hades and the eternal sufferings of the lost." (Schaff)

The Advent Church provides an important link to the village of Brooksville. Besides the former school that sits right across the street and three residences, there is little tangible link to the former commercial/social center. The Advent Church is significant as it reflects the social history of the village and the broad religious trends in New England's history. The church represents a new generation of religious orders that were forming throughout Vermont and New England. "These decades were also a time of upheaval – economic dislocations after the War of 1812, a spotted fever epidemic, the year 1816 with a killing frost every month of the growing season, flooding, insect blight and the start of westward migration. Religious life in Vermont reflects this unsettled time as churches throughout the state experienced dissension and loss of members to more radical splinter groups." (MPDF –Religious Buildings, Sites and Structures of Vermont) The Evangelical Adventists who were the first organization that splintered from the Millerites in the mid 19th century built the Brooksville Advent Church. Several other groups, most notably the Seventh Day Adventists, followed soon after the Evangelical Adventists. The Brooksville Advent Church reflects an early house of worship for this fledgling religious order.

The Brooksville Advent Church embodies many of the Greek Revival architectural characteristics that can be found on many of Vermont's religious buildings. "The Greek revival style was wildly popular in Vermont from the 1830s to the 1870s. It spread into Vermont mainly through builder's handbooks that laid out construction and design guidelines and through the influence of important master builders. The pattern books helped rural builders who made have had little exposure to good

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standing examples in their remote locations.” (MPDF –Religious Buildings, Sites and Structures of Vermont) The Brooksville Advent Church possesses many of those features that can be found in both the pattern books and on other Vermont churches. These features are the rectangular plan, gable front facade, clapboard siding, a pediment with cornice returns, corner pilasters, 6/6 double hung windows and a central entrance with a full entablature. One of the most distinct features is the four-sided belfry. Although the religious fittings and historic hardware have been removed from the interior of the Brooksville Advent Church, the interior space retains the sense of a historic space of worship. The interior still has the original floorboards as well as the window and door surrounds. The partitioned space and gallery developed to accommodate for the theater has not compromised the integrity of the church’s interior.

The Brooksville Advent Church still retains its historic form, design features and materials and it remains in its original location. Many of the building’s Greek Revival features - the main wood paneled door which is capped by a full entablature, clapboard siding and corner boards, the entablature with a simple architrave, frieze and cornice, and the belfry - are all original to the building. There is no evidence that the church had a steeple. It was common for Greek Revival churches during this era to have a simple belfry and no steeple. In 1936, the building was repaired adding a new roof, installing a foundation, repairing the windows and providing an exterior paint job. These alterations did not affect the integrity of the building. In the 1990s, the door was added to the southern façade. The exterior retains the same architectural feeling that it had in the 19th century and the side door and handicap ramp are the only modern elements. The accommodation for handicapped accessibility is a result of compliance with state and federal codes and does not detract from the historic architectural integrity.

Due to the declining population and industry in Brooksville, the Advent Church had a very short span of activity. From 1860 to the 1890s, the company was owned and operated by a fourth brother, Norman Crane Brooks. During this time, the company became known as the Brooks Edge Tool Company and the company reached new heights but eventually a series of fires led to the company’s demise. By the 1870s, there were approximately twenty-two employees who worked eleven manufacturing buildings and produced roughly 1400 axes a week. A 1871 map of Brooksville shows the following buildings: the Advent Church, H. Jackson’s Store, School #8, 11 buildings belonging to Brooks and Company, Mrs. Brooks’ residence,

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C. Farr's residence, and Norman Crane Brooks' Residence as well as the H. Jackson Store and Post Office. A September 7, 1877 article in the Middlebury Register provided this description of the Brooksville Edge Tool Company: "This is an institution. It always has been. It existed before Brooksville did. The Brooks have always run it. They probably always will. The men employed in the shop are strong, robust, healthy looking fellows, but it is an unwelcome fact that men engaged in the business seldom live to a very great age. It is an unhealthy business." Although business was successful, decline soon followed. The main finishing shop burned in 1881 and the main building, which contained the forge shop, burned in 1883. Subsequently, the post office closed in 1895 and by the mid 1890s, Norman Brooks decided to sell the business. An advertisement in the Middlebury Register read "For Sale. A good waterpower and factory nearly new; had been used for making axes. On the line of the Rutland Railroad. Many kinds of manufacturing might profitably be done here. Property will be sold at a bargain."

For the next ten years, the Brooks Edge Tool Company and its associated buildings were slowly sold off. "Following the death of Norman Crane Brooks on 9 February 1900, a group of men having purchased some of the property formed the Brooksville Manufacturing Company, '...for the purpose of manufacturing articles of wood, stone, metal or milk and conducting a general store at Brooksville.' The Brooks edge tool enterprise had indeed come to an end after some seventy years of operation." (Brooks) In the years following the Norman Crane's death, Brooksville declined as a commercial center. Whereas once there was a creamery, cheese shop, general stores and a polishing shop for the Vermont Marble Company, eventually the combination of fires during the early 20th century and a declining population converted Brooksville from a commercial center to a rural residential area.

The Advent Church mirrored the rise and fall of the community. By 1867, it appeared the membership was already in decline and the church was only open occasionally - "a church of Adventists has, within a few years, been organized in the town. They have a meeting house in Brooksville, and preaching there part of the time." (Hemenway) The last regular service took place in 1868 and by 1897, the First Day Evangelical Adventists had disbanded. For the next forty years, the church remained unused and fell into a state of gross neglect.

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After many years of near desertion, Brooksville experienced a veritable revitalization when Sir and Lady Wilfred Grenfell purchased 17 acres of land along the New Haven River in 1935. Sir Wilfred Grenfell was born February 28, 1865 in Parkgate, Cheshire, England. He graduated from the London Hospital Medical School in 1882 and converted to Christianity in 1885 after being inspired by D.L. Moody. D.L. Moody was an American evangelist who founded the Northfield Schools in Massachusetts, Moody Church and Moody Bible Institute in Chicago, and the Colportage Association. As a doctor for the Royal National Mission to Deep-Sea Fishermen, Grenfell traveled to Labrador and Newfoundland, a region known as the Maritimes, in 1892. He visited the remote coast in a heavily outfitted hospital ship, which served as his base of operations during his early days in Labrador. The region was a mix of Eskimos, Indians and Europeans who suffered from beri beri (a vitamin B1 deficiency disease) and snow blindness. Grenfell assisted the natives by establishing hospitals, community centers, orphanages and co-operative business ventures.

Upon his arrival in the Maritimes, Grenfell recognized the locals' expertise in mat hooking and embroidery. Grenfell taught the locals to use their skills as a way to supplement their fishing incomes. Grenfell started Grenfell Handicrafts to help market and sell these products. Over time, these mats have become known as Grenfell Mats. Three years later, the Grenfells left the mission and started the International Grenfell Association. This group served as the parent organization for groups in St. John's, Newfoundland; London, England; New York and Boston in the United States and the Grenfell Labrador Medical Mission of Canada.

The Grenfells purchased 64 acres of land along the Lake Champlain shore in Charlotte, Vermont in 1922. On this land, they built a homestead that they called "Kinloch House." By 1927, the Grenfells started spending their summer months in northern Vermont. Lady Grenfell's mother, Mrs. E.B. MacClanahan, who had residences in Fairfield and Burlington, first attracted the Grenfells to the northern Vermont area. While in the United States, the Grenfells spent their summer months in the Champlain Valley. During the winter, the couple would travel to Beaufort, South Carolina; St. Simon's Island, Georgia and Miami, Florida.

To support the mission of the International Grenfell Association, the Grenfells started the first Dog Team Tavern in 1931 in an old Italianate farmhouse in Ferrisburgh. The Ferrisburgh tavern was primarily used to host functions and it was

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a tremendous success for the Grenfells. The tavern enjoyed a great location on Route 7 as well as a team of dedicated volunteers. The only problem was that the converted farmhouse lacked modern conveniences. The tavern had plenty of patronage but a deteriorating infrastructure, so the Grenfells decided to build a new structure. They purchased 17 acres of land that abutted the New Haven River from Leo and Clare Bingham of Brooksville and began construction of the present day Dog Team Tavern during the fall of 1935. Included with the parcel was the Advent Church. In a September 12, 1935 Burlington Free Press article, Lady Grenfell commented on the parcel of land: "For seven years, Sir Wilfred and I have been intrigued by the beauty of the spot. We never passed by without remarking how pitiful it was that so lovely a location should remain so unused."

Although they did not officially own the church, the Grenfells served as excellent stewards of the dilapidated building. The Grenfells believed that the abandoned church would serve as a museum that would complement the mission. In 1936, they invested their already miniscule cash reserves into the church by building a new roof, installing a foundation, repairing the windows and providing exterior paint job. Since the church was no longer used by the congregation and the Grenfells had a genuine interest in the building's preservation, the Grenfells looked to procure the building permanently. On June 2, 1936, The Hoosick Valley Advent Christian Conference voted "that the Hoosick Valley Advent Christian Conference relinquish to the Grenfell Association any possible claim to the Brooksville, Vermont church property and that we would appreciate privilege of preaching there occasionally." (Middlebury Register)

Although the Christian Conference relinquished association there was still the question of deed ownership. Despite this factor, the church was already being considered part of the Dog Team property. A June 18, 1937 edition of the Middlebury Register described a tea event during the second season of the Dog Team Tavern: "The tea signalized the opening of the season at the tavern, and now on through the summer tourists will be stopping there daily for a meal in the attractive dining room, for lodging in one of the comfortable chambers, for a

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stroll through the charming glade and gorge through which the river flows; or to see the collection in the old church, adjoining, which opens this year as a Labrador museum.”

On May 9, 1938, M. Helen Bosworth and Grace M. Bosworth, who were acting as trustees and agents of the Brooksville Evangelical Church, deeded the land and church to Grenfell Labrador Industries. The original deed for the Advent Church was in the name of Henry Coryell, Osmond Doud and S.T. Rowley, who were trustees of the original Brooksville Church Association. Rowley was a self-taught doctor that served the Brooksville and New Haven community for many years.

In 1938, the Chancery Court of Addison County decided to give the Advent Church and the associated land to the Grenfells. The petition called for the transfer of the Advent Church to the Grenfells, and provided the following description: “...in the summer of A.D. 1936 said Brooksville Church building had become and was in a state and condition of gross neglect and disrepair, to wit there was a large hole in its roof, the top of the cupola was gone, all of the windows have been entirely broken out and the frames and shutters removed, the clapboards on the west side were entirely gone and the clapboards on the other sides of the church in several places, the inside of the building was littered with plastering and refuse, and said church building was wholly unfit for use, and it was abandoned, decaying, open to wind and weather, wholly uncared for, a most depressing sight and ill becoming the sacred purposes for which it stood dedicated, and an object of general public concern.” (Middlebury Register)

For the next 2 years, the Grenfells used the church as a museum and gift shop for Labrador arts and crafts. Wilfred Grenfell died October 9, 1940 at the age of seventy-five. He held honorary degrees from Harvard, Williams, Princeton, Middlebury, New York, Bowdoin, Berea, Toronto, McGill and Oxford and was inducted into the Canadian Hall of Fame in 1997. Miss Catherine Vaughn, later Catherine Vaughn Joy, of Garnett, Kansas, came to the country in 1933 as a volunteer worker with the Grenfell mission. She served as Director of Sales and operated the tavern during the war years. In 1946, using GI Bill privileges, Eben and Catherine Joy purchased the tavern, church and property. For the next 35 years, the Joys operated the Dog Team Tavern as an inn and restaurant. The church had numerous uses. It was used as a playhouse from 1945-1950. The 1950 edition of

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Vermont Hotels, Tourist Homes and Cabins provided the following description of the Church: "A small church built on the property is now the Green Mountain playhouse where an excellent summer stock company plays six nights each week."

During the time of the playhouse, a partition was built on the east side of the room. This allowed for a ticket booth in the southeast corner and stairs in the northeast corner that led to a small second story space. The stage was located along the west wall of the room. The ceiling was dropped down by six inches to accommodate modern lighting. After its use as a playhouse, the church was solely used as a storage space.

When the Dog Team Tavern was purchased from the Joys in the early 1990s, the Advent Church was slightly renovated to accommodate the building's new use as a gift shop. The western window on the south facing façade was removed and replaced with a modern paneled door. The interior window trim was reused. A large deck and a handicap ramp were installed along the south façade.

In addition to representing the splintered religious groups of the mid 19th century, the Brooksville Advent Church reflects the growth of tourism in Vermont. When the Brooksville Advent Church was used as a museum and a gift shop, then a playhouse and a gift shop once again, the building played a major role in supplementing the Dog Team Tavern as a tourist attraction. Tourism has a long tradition in Vermont. In the colonial era, a mainstay feature in many of Vermont's towns was the tavern or inn which provided food and overnight accommodations for the exploring traveler. In the 1840s, the development of the mineral spring hotels increased Vermont's tourist draw even more. By 1894, the State of Vermont fully recognized the state's potential related to the growth of rail travel: "The favorable location of the State, so near the large cities of the East, and its easy means of transportation, are all favorable to a large increase in the business in the near future...It is advisable to preserve our natural scenery and to add its attractiveness in every way we can. It is advisable to extend our accommodations for this travel, that all who wish to come may find accommodations."(Vermont Department of Agriculture)

By the early 20th century, Vermont tourism had increased tremendously. "After World War I, shorter work weeks, the gradual introduction of paid vacations, and

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the availability of the automobile for growing numbers of Americans gave the tourist industry its greatest boost yet. Visitors, no longer dependent on the railway, were free to venture out into the hinterlands in search of old farms and secluded campsites.” (Vermont Historic Preservation Plan) By the end of the Second World War, the State of Vermont adopted deliberate measures to increase tourism within the state. Actions such as the development of ski areas, the construction of overnight accommodations, and the improvement of the state’s roads made Vermont not only an attractive place to visit but more accessible to the outsider.

In the book, Hands on the Land: A History of the Vermont Landscape, Middlebury author Jan Albers describes the effect of the automobile on Vermont’s tourism: “The automobile had a big impact on the patterns of tourism. Visitors had long come great distances by train, and once they got to their destinations, had to hire transportation if they wanted to see any sights. In the railway era, as in the era that preceded it, people came to a large hotel or resort and stayed there for weeks at a time. But cars made mobility fun, turning people’s attention away from seeing a small area in relaxing detail and toward trying to cram in as many sights as possible in the time they had. Tourists were now apt to stay in one place for a night or two, and then move on looking for another thrill. The great hotels began to die off, in favor of smaller places located further away from the train depots.” For many years, the Dog Team Tavern served as one of these “smaller places” that attracted the new generation of driving thrill seekers.

Brooksville serves as an ideal location for a tourist attraction. It was located along the primary north south thoroughfare of Route 7, it provided ample parking, and most importantly, it was located in “picture perfect” Vermont. With the surrounding farms, the area provided a snapshot of Vermont’s rural environment while the Brooksville Advent Church added to the feeling of a quaint New England village. The roaring New Haven River supplemented the idyllic setting for it provided recreation opportunities such as nature walks and fishing. Even more so, the Dog Team Tavern’s distinctive “New England fare” provided tourists a “taste of Vermont” which complemented the area’s visual draw.

As a museum, the church provided an outlet for displaying the handicrafts of the people of Labrador which supported Grenfell’s mission. As a playhouse and gift shop, the church provided entertainment and commercial opportunities for visiting

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tourists. Ultimately, the presence of the church increased the marketability of the Dog Team Tavern as it supported the image of the pastoral village that so many people came to Vermont to experience. The tiny sleepy hamlet of Brooksville had become revitalized as the village provided all the needs for Vermont's tourists: lodging, country cooking, natural beauty, nearby recreation such as fishing, skiing and golf, entertainment, and cultural and historical attractions. The Brooksville Advent Church was an integral component in making Brooksville a destination spot.

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Verbal Boundary Description

The original Advent Church lot was a 50 by 66 foot rectangular lot that was deeded the adjacent lot in 1938. Starting from the State Historic marker located at the northeast corner of the building, proceed 50 feet south parallel to the western edge of Old Route 7. Then proceed 66 feet west bisecting the parking lot and remaining parallel to the southern façade of the Advent Church. Then proceed 50 feet north parallel to the woods line and then proceed 66 feet east parallel to the northern façade and through the woods to the point of origin.

Boundary Justification

The boundary includes all the land historically associated with the Advent Church when the building was originally constructed.

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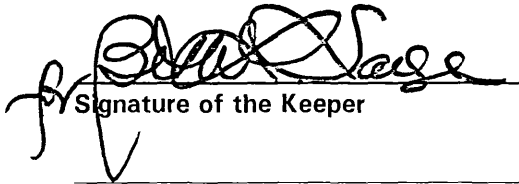
SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 02001380 Date Listed: 11/21/02

Brooksville Advent Church Addison VT
Property Name County State

Religious Buildings, Sites and Structures in Vermont MPS
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

 11/21/02
Signature of the Keeper Date of Action

Amended Items in Nomination:

8. Statement of Significance: Criteria Consideration

Criteria exception A applies because the building was historically built and owned by a religious institution.

This information was confirmed with Sue Jamele, National Register Coordinator, VTSHPO, by telephone.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without attachment)