



United States Department of the Interior

NATIONAL PARK SERVICE

1849 C Street, N.W.
Washington, D.C. 20240

March 29, 2011

Notice to file:

This property has been automatically entered in the National Register of Historic Places. This is due to the fact that the publication of our Federal Register Notice: "National Register of Historic Places: Pending Nominations and Other Actions" was delayed beyond our control to the point where the mandated 15 day public comment period ended after our required 45 day time frame to act on the nomination. If the 45th day falls on a weekend or Federal holiday, the property will be automatically listed the next business day. The nomination is technically adequate and meets the National Register criteria for evaluation, and thus, automatically listed in the National Register of Historic Places.

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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 East Parish Meeting House

other names/site number Fourth Congregational Church

2. Location

street & number 267 Middle Road not for publication

city or town Haverhill vicinity

state Massachusetts code MA county Essex code 009 zip code 01830

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.)

Brona Simon February 10, 2011
Signature of certifying official/Title Brona Simon State Historic Preservation Officer Date
Massachusetts Historical Commission

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): _____

Edson W. Beall
Signature of the Keeper

Date of Action
3-29-11

East Parish Meeting House
Name of Property

Essex, MA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

(Check only one box)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

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

Contributing	Noncontributing	
1	0	buildings
1	0	sites
0	0	structures
1	0	objects
3	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: religious facility

Current Functions

(Enter categories from instructions)

RELIGION: religious facility

SOCIAL: civic

7. Description

Architectural Classification

(Enter categories from instructions)

MID 19TH CENTURY REVIVALS: Greek Revival.

Gothic Revival

Materials

(Enter categories from instructions)

foundation STONE: Granite

walls WOOD

roof ASPHALT

other GLASS

Narrative Description

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

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National Register of Historic Places Continuation Sheet

East Parish Meeting House
Haverhill (Essex), MA

Section number 7 Page 1

Summary Paragraph

The East Parish Meeting House is a 1½-story, wood-frame building dating from 1838, and is a remarkably unaltered rural meetinghouse. This spare clapboarded building has a front-gabled form, defined by an undecorated triangular pediment and simple wide corner and frieze boards. Specific Greek Revival decorative elements include twin pilastered front doors with divided entablatures, and flat-headed side windows with slightly pedimented lintels. The interior of the church retains most of its early elements, including a concave lobby and gallery. The current building replaced the original 1744 East Parish Meeting House on the same site, on what remains a sparsely settled rural road in eastern Haverhill. Owned and maintained by a volunteer neighborhood association, the East Parish Meeting House is in good condition, and is only slightly altered since its period of significance (1838-1960).

Location and Setting

The East Parish Meeting House is located on Middle Road in eastern Haverhill, Massachusetts, a Colonial-era road largely bypassed by later generations of development. Today a paved rural road, it follows the southward course of the East Meadow River along an upland terrace south to the Merrimack River. Across the street and through a band of forest is the Millvale Reservoir, a small lake made by damming the East Meadow River. Heavily forested, the topography derives from glacial outwash, and is characterized by marshy meadows dotted with steep gravel hills (seven gravel pits are within two miles of the site). One of steeper hills above the western terrace is Turkey Hill; the East Parish Meeting House is sited at its base. The National Register boundary for this property corresponds to a single half-acre lot, originally just a wide spot of right-of-way along the west side of the road.

The meetinghouse is located at the highest point on the lot, which slopes downward from its western corner (on the flank of Turkey Hill) to the road along the elongated northeast and southeast corners of the lot (**Photograph 1**). The western end of the building is very close to the steep flank of the hill. The southern slope is open lawn, part of which contains the **Carriage Sheds Site**. This 19th-century carriage building stood until destroyed by a wildfire in 1928. For the purposes of this nomination, the carriage sheds site is a contributing site. The northern slope is mostly forested (**Photograph 2**). The only intentional current landscaping elements are two low evergreen shrubs at the north and south corners along the eastern façade of the building. No sidewalk or driveway, or even unpaved parking, interrupts the lawn on the lot, nor are there any fences, stone walls, or retaining walls.

Exterior

Dating from 1838, the East Parish Meeting House is a 1½-story wood-frame church, its double-entry facade and plan likely determined by the parish practice of separate entries and seating for men and women. The building is a spare, clapboarded, Greek Revival rectangular box (approximately 40 x 45 ft.), two bays wide on its south, east, and north sides (**Photograph 3**). It has no basement and is set on a foundation of squared-off granite blocks. Its front-gabled form is defined by a projecting triangular pediment, undecorated tympanum, and simple corner and undivided friezeboards, all elements of its Greek Revival style (**Photograph 4**). Its eastern façade, facing Middle Road, has two separate lobby doors, each topped with a second-story window lighting the gallery above (**Photograph 5**). The doors are linked by a shared wooden platform with a single platform riser below, without railings. Each six-paneled door is set in a simple frame of undecorated Doric pilasters, and a wide divided (frieze over architrave) entablature topped with a projecting corniceboard. The two gallery windows have single-board sills, while the friezeboard above serves as their lintels. The windows are fitted with 8/8 sash and flanked with board-and-batten working shutters. The shutters and window muntins are painted black, further accentuating the Greek Revival character of the building.

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Centered between the entry doors on the façade, at eye level, is the **Signboard (Photograph 6)**. Cut from a single plank, the sign has an abstracted entablature and end-gabled top shape. The legend reads "1744 SITE OF FIRST MEETING HOUSE IN THE EAST PARISH." This signboard, or a similar predecessor, is visible in a 1930 newspaper image of the East Parish Meeting House. A 1944 newspaper photograph confirms that the signboard was of the same shape during the period of significance. For the purposes of this nomination, the signboard is a contributing object.

The north and south side elevations are identical, consisting of two symmetrically placed large windows (**Photograph 7**). Greek Revival decorative elements are restricted to the plain frieze- and cornerboards and slightly pedimented lintels over the windows. The double-hung sash are 20/20 lights, each sash five panes wide and four high, with black-painted muntins (**Photograph 8**). Board-and-batten working shutters flank each window. The rear (western) elevation has a square brick exterior chimney, but no visible doors or windows (**Photograph 9**). While a small attic window does remain intact, it is hidden behind the later chimney. The rear foundation appears to have been repaired with a poured-concrete base. Rather than having a defined triangular pediment like the façade, this seldom-seen western elevation has a continuous expanse of clapboarded wall, from the foundation to the peak of the gable.

The belltower, which once had two levels of Gothic Revival pinnacles and balusters (long missing), is currently under repair, with the steeple, belfry, and 1848 bell all stored at a property approximately a mile away, the belfry awaiting restoration. The steeple, a four-sided construction with chamfered corners, was rebuilt in 2001 by a class at a local technical school, but has never been reinstalled. The square belfry base remains intact and on the building, saddled across the roofline on the eastern end. The clapboarded base has simple corner- and friezeboards and a cornice, but is otherwise undecorated. An early photograph (**Historic Image #1**) shows that both the base and the belfry were topped with two sets of four Gothic Revival wooden pinnacles (one on each corner of the base and of the belfry), the pinnacles joined together with balustrades. Newspaper pictures show that the pinnacles and balustrades had deteriorated significantly by 1971, and were removed entirely by 1975. The belfry is also clapboarded, with a cornice and cornerboards (**Photograph 10**). The four bell openings are louvered and topped with a trim board which sports a center drop pendant. The bell (**Photograph 11**) was cast in 1848 for the tower of the Haverhill Town Hall. It remained there only until 1861, when it was removed and reinstalled at the East Parish Meeting House. The legend on the bell reads, "Cast by G.H. Holbrook East Medway Mass 1848."

Interior

The interior of the church retains nearly all of its original elements, most prominently its concave rear lobby/hallway with the gallery above (**Photograph 12**). The lobby is only a few feet wide at its center point, between the two lobby doors. The bell rope also hangs down in this space, further enforcing the idea that the lobby's design is meant to maintain a barrier between male and female congregants (**Photograph 13**). The lobby and the sanctuary share the same surfaces: wainscoting with fielded panels to waist height, and plaster on the walls and ceiling above. Each end of the lobby has four doors with fielded panels; all eight doors appear to be original (**Photograph 14**). The doors to the sanctuary and the outside are six-paneled: four large rectangular panels below and a half-sized panel above, the wooden panels replaced with windowpanes in the sanctuary doors. The side doors to the attic staircase and under-stair closet are shorter, and have only the four large panels. On both sides, the staircase goes up four risers to a square landing; each bottom step juts into the hall. The staircases then dogleg west, without winders, and rise to the gallery level.

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East Parish Meeting House
Haverhill (Essex), MA

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The front of the gallery overhangs the sanctuary considerably. The outermost corners of the center arc are tied to the rafters above with iron tension rods (**Photograph 15**). The front of the gallery is undecorated except for simple trim and cornerboards, which are painted bluish-gray, as is the rest of the trim. The frames of the sanctuary doors and windows have very thin and simple trim. The sanctuary has four banks of pews arranged along the two aisles; the center two banks of pews are connected by a center divider wall. Nine rows of pews line both the north and south walls, while the center has only six at present. Several rear rows of pews appear to have been removed for the stove and for circulation. The pew seats are undecorated, except on the sides, where the backs of the rear pews have the fielded-panel wainscoting. Each pew has a single fielded panel on its aisle end and on the wall or center divider. The pews are painted the same color as the trim, except for a contrasting dark-varnished rounded trim piece (possibly mahogany) that tops the pew backs and ends, and the center divider rail. This trim wood is used also for the hymnbook racks and S-shaped tendril end rails of each pew. Inconsistencies in some of the fielded panels, including doubled stiles, indicate that some of the wainscoting may have been salvaged elsewhere and reused here, possibly from the previous meetinghouse on the same site.

The sanctuary has not been updated with modern utilities. There is no running water or furnace, and there are no electrical outlets. Pole lamps are hooked up to a portable generator. The sanctuary walls are undecorated, except for a simple coving of the ceiling along the north and south walls. Kerosene oil lamps hang on swivel brackets along the walls, generally two per wall. The center chandelier appears to be a later 19th-century introduction—a gas fixture each of whose six arms now holds a kerosene lamp. The pot-bellied stove at the center rear is also a 19th-century introduction. Its long stovepipe spans the sanctuary from the rear to the center-front (west), carried on wire hangers, including one it shares with the chandelier. The current old stove is a recent substitution for a similar stove that had long stood in its place. A metal shield separates the stove from the back of the rear pews, and a later simple woodbox stands nearby. Two shouldered posts rise from floor to ceiling in front of the gallery, recently inserted in an effort to stabilize the belltower above. A large, circular cast-iron grate of leaf-and-tendril design draws hot air from near the ceiling into the attic and belfry above.

The front of the sanctuary consists of a central platform and organ, flanked by three long movable pew-benches on either side (**Photograph 16**). The platform, three steps above the floor level, is a simple wooden rectangle, with a raised rear wainscoting and side railings that are all dark polished wood (but different from the dark wood used on the pews). Outsized S-tendril railings, similar in shape to those at the pew ends, decorate the sides of the steps. The platform furniture includes a pair of Gothic Revival chairs and Empire-style lectern-desk, sofa, and pedestal table. The Eastlake-style pump organ is a later 19th-century addition (ca. 1885) by A.G. Chase of New York and Norwalk (Ohio).

The rear gallery has two tiered rows of curving pews, backed (as is the curved gallery wall) with vertical-board wainscoting (**Photograph 17**). The gallery front at the side landings has fielded-panel wainscoting, but the rest of the gallery walls are simply plaster above the mopboard trim. The gallery pews have ends and S-railings of dark polished wood, similar to those in the sanctuary below. At some point after construction, the southern gallery staircase was closed off and floored over, and two short pews installed over the space. They appear to have been constructed from elements of the center-section pews that were removed when the stove was inserted.

A fixed wooden ladder ascends from the gallery into the attic. The unfinished attic clearly shows the five-bay roof framing structure (**Photograph 18**). The three bays west of the tower are paired queen-post trusses. The attic framing shows that the coving of the north and south ceiling/wall intersection was part of the original design of the building. The 9/6-pane sash window in the west gable end is still intact, with the later exterior chimney visible through the windowpanes.

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Changes since Construction

Few changes have occurred to this building since its construction in 1838, and the East Parish Meeting House retains much of its original character. At some point, older wainscoting may have been added or installed in the sanctuary and lobby. In sequence, known changes to the meetinghouse began with the removal of several rows of pews at the center rear for the installation of the stove. Parts of these pews were reused in the rear gallery. A brick exterior chimney was added at the western end of the sanctuary, covering the attic window, which was retained. In 1861, the church secured a bell for its belfry, which was likely built or rebuilt at that time, due to its later stylistic (primarily Gothic Revival) character. A pipe organ was installed in a gallery—possibly a platform—at the front of the church, sometime in the mid 19th century. In 1889, a building “renovation” removed the pipe organ and its gallery, replacing the old organ with a smaller, portable organ. Early 20th-century interior photographs show some sort of backdrop behind the center platform, possibly just a painted arch, which is not currently in existence. The current center chandelier is a later 19th-century addition.

Changes to the church since the period of significance have not affected the historic fabric, with the exception of the ongoing concerns about the belfry tower. Over the past decade, when the old stove rusted out, it was replaced with a similar vintage stove to maintain this distinctive element of the building. The two beams inserted into the sanctuary to support the western side of the tower were made as unobtrusive as possible. In 2006, the belfry and bell were removed and stored offsite (along with the steeple rebuilt in 2001) after it became apparent that the tower was unstable. The neighborhood association that now owns the building is seeking ways to restore the belfry tower in as historically correct a way as possible.

Condition

Generally, the East Parish Meeting House is in good condition. The current concern is restoring the belfry tower in a way that respects the historic character and fabric of the building.

Archaeological Description

While no ancient Native American sites are known on the meetinghouse property, sites may be present. Three sites are recorded in the general area (within one mile), along the shores of the Merrimack River and at pondside locations. One site is located along the shoreline of the East Meadow River, where a pond is formed at the confluence of the East Meadow and Merrimack rivers. Environmental characteristics of the meetinghouse property represent locational criteria (slope, soil drainage, proximity to wetlands) that are favorable for the presence of Native sites. The meetinghouse occupies a well-drained, level to moderately sloping upland terrace, in close proximity to wetland resources located to the east of the property. The East Meadow River flows southerly to a dammed portion of the river, forming Millvale Reservoir less than 1,000 feet east of the property. The entire town of Haverhill lies within the Merrimack River drainage. The southeastern slope of Turkey Hill abuts the property to the west. Soil types on the property are represented by coarse, loamy, and stony soils formed in compact glacial till. Given the above information, the small size of the property (0.5 acre), the extent of historic land use, and known patterns of Native settlement in the Merrimack River Valley, a low to moderate potential exists for locating significant ancient Native American resources on the meetinghouse property.

A high potential exists for locating historic archaeological resources on the nominated property. The extant East Parish Meeting House (1838) is the second meetinghouse built on the property. The first East Parish Meeting House (1744) was built at or near the same site as the present structure. Structural evidence may survive from the first meetinghouse as well

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**East Parish Meeting House
Haverhill (Essex), MA**

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as similar evidence from barns, stables, carriage sheds, and other outbuildings. Archaeological evidence from similar structures that were associated with the extant meetinghouse (1838) may survive. The Carriage Sheds Site, located south of the meetinghouse in an open grassy lawn area, marks the location of one or more carriage sheds destroyed by a grass fire in 1928. Archaeological evidence of occupational-related features (trash pits, privies, wells) may survive that were associated with both the First (1744) and Second (1838) East Parish meetinghouses.

(end)

East Parish Meeting House
Name of Property

Essex, MA
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 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

(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)

RELIGION

COMMUNITY PLANNING AND DEVELOPMENT

ARCHITECTURE

Period of Significance

1838-1961

Significant Dates

1838 construction

1906 closing of the church

1928 loss of carriage sheds to fire

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

Holbrook, George Handel (bell)

Primary location of additional data:

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

Name of repository:

Special Collections Room, Haverhill Public Library

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East Parish Meeting House
Haverhill (Essex), MA

Section number 8 Page 1

Summary Statement

The East Parish Meeting House, a 1½-story, wood-frame, Greek Revival building in Haverhill, Massachusetts, is a 19th-century meetinghouse that has changed little since its construction in 1838. It meets National Register Criterion A at the local level for its importance to the history of religion—and of community planning and development—in Haverhill. East Parish Meeting House also meets National Register Criterion C for its importance to the city's architecture. Although regular services were discontinued in 1906, the building is occasionally used for religious purposes, and therefore is subject to Criteria Consideration A. Owned by a neighborhood association, the East Parish Meeting House is generally in good condition, is only slightly altered since its period of significance (1838-1960), and has historic integrity in terms of location, design, setting, materials, workmanship, feeling, and association.

The Setting: Haverhill

Haverhill was founded by English settlers in 1640, and originally named Pentucket for a nearby Native American tribe. Like its upstream neighbors Lowell and Lawrence, Haverhill is located in a hilly valley along the Merrimack River, its eastern border sixteen miles from where the Merrimack empties into the Atlantic at Newburyport. Thirty-two miles north of Boston, Haverhill borders the state of New Hampshire on much of its northern boundary. It covers over 36 square miles, including an urban center and surrounding farmland and forests dotted with crossroads villages. While 18th-century Haverhill business was primarily farming, fishing, and shipbuilding, by the early 19th century Haverhill became known for its cattle market. One of the offshoot industries, made possible by the plentiful supply of leather, was shoemaking; and by the middle of the century, Haverhill was a world leader in shoe production, the "Queen Slipper City." Haverhill's downtown core is distinguished by the many factories erected for shoe production in the 19th and early 20th centuries, particularly the multi-story brick buildings built after a devastating fire leveled ten acres of the downtown in 1882. Haverhill incorporated as a city in 1870, and annexed neighboring Bradford, on the southern bank of the Merrimack, in 1897. Changes in the shoe industry in the 1920s started a long economic decline in the single-industry city, which accelerated with suburbanization after the Second World War. Between 1966 and 1974, much of the historic but moribund downtown was demolished for urban renewal; then development stalled. Beginning in the late 1970s, Haverhill developers undertook adaptive reuse projects, especially after the establishment of the Washington Street Historic District (NR 1976). Haverhill's best-known inhabitants were poet John Greenleaf Whittier, and two businessmen who began their careers in Haverhill: department store founder Rowland H. Macy, and movie producer Louis B. Mayer. Haverhill is connected to Boston by commuter rail and was bisected in the 1960s by Interstate 495 ("City History"; *MHC Reconnaissance Survey*). The 2000 census recorded 58,969 inhabitants in Haverhill, a substantial growth from a decade before.

The East Parish Meeting House site has remained rural, and no village ever grew up around it. During shad season, people came from a great distance to the nearby Merrimack River to fish; as a result, East Parish Meeting House was sometimes nicknamed "Shad Parish" (Smith, "East Parish Church"). In 1894-1895, the East Meadow River was dammed at a site across the road and southeast of the East Parish Meeting House, forming Millvale Reservoir (Arrington 478; O'Malley and Tedesco 21, 26). Neighborhood development has been limited to low-density residential construction. A recent Haverhill landscape survey has suggested that Middle Road be protected with a scenic roads ordinance (*Haverhill Reconnaissance Report* 13). The only large-scale modern intrusion on the landscape is the campus of Northern Essex Community College, to the west along Kenoza Road past Walnut Cemetery.

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East Parish Meeting House
Haverhill (Essex), MA

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Criterion A: Religion and Community Planning & Development

The East Parish Meeting House is significant for its association with two interwoven elements of Haverhill history—religion, and community planning & development—as they evolved in the 18th through the early 20th centuries. A church began meeting in Haverhill in 1641, and was formally organized in 1645. The first meeting house (razed) was built in 1648 in the Mill Lot, in what is now Pentucket Cemetery (near Linwood Cemetery on Water Street). Its successor (also razed) was built on the Common in 1698 (Arrington 459). In about 1725 the western part of Haverhill became the separate town of Methuen (officially incorporated in 1726), the first in a series of divisions of the original parish.

In 1734, some residents of the easterly part of Haverhill first asked to be set off from Haverhill's old central or First Parish as a separate East Parish, but that wish was not granted until nearly a decade later. The North Parish (later Second Church) was set off from the old central or First Parish in 1730, and West Parish (later Third Church) in 1734. Following this pattern, the East Parish was known in later years as the Fourth Congregational Church. In June of 1743, 56 men signed a petition to Governor William Shirley and the General Court to divide the remaining parish—now shorn of its northern and western elements—in half. After a counter-petition, a committee of legislators visited Haverhill in September. They ruled in favor of the petitioners (Chase 320-323; Cogswell 1981; Crowell; "Statistics").

Almost all of the Congregational (today the United Church of Christ or UCC) and Unitarian (now the Unitarian Universalist Association or UUA) churches in Haverhill trace their histories back to the 1641 church. Having divided geographically in the 18th century, the churches then divided doctrinally in the 19th century. In 1890, Haverhill boasted one Unitarian and ten Congregational churches (Arrington 489). In the 20th century, many of these splits healed as the descendant churches merged along denominational lines. In 1950, Haverhill's First Parish [Unitarian] Church merged with the First Universalist Church (1825), to become the Universalist Unitarian Church (now UUA) of Haverhill ("History"). The North and Centre Congregational churches, which had split in 1859, merged in 1939 as the First Church; they were joined by the North Parish in 1963 to become the First Congregational Church (now UCC) of Haverhill ("A History of our Church"). East Parish remained Congregational in its affiliation (Worthley).

In November of 1743, the newly formed East Parish first met at "the house of Nath'l Whittier, deceased," which stood on Middle Road opposite the tract that became Walnut Cemetery ("Records"; Chase 577; Noyes 87). They chose a location for the new meetinghouse "at the south side of Turkey Hill, near the south-east end of the hill." The building was finished enough for them to hold their first meeting there on September 6, 1744. George Chase described his childhood memories of the 1744 East Parish Meeting House:

Many can remember the venerable, weather-beaten old church, with its large square pews, its capacious galleries, its lofty pulpit, and still loftier "sounding-board." We shall never forget our childish speculation as to the support of the latter, nor our great relief when, standing on the back seat in the ancient gallery, we actually saw with our own eyes the heavy braces that kept it in place; and we are therefore prepared to sympathize with the worthy minister [The Rev. Tompkins] whose first sermon under it was delivered in the constant fear of being crushed by its fall! (Chase 582-583)

Harry Alden Johnson dismissed the first meetinghouse as "crude and unadorned," although he noted that it had galleries on three sides ("Services").

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East Parish Meeting House
Haverhill (Essex), MA

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The traditional interpretation of the first meetinghouse, which George Chase compiled in 1861 by combing through the church's early records, is that the 1744 meetinghouse was perpetually a work in progress:

The house was not actually *finished*, until a few years before it was torn down, in 1838,—nearly a century after. The gallery floors were laid about 1752, “the windows on the back side of the pulpit” were cut out in 1753, at the request of the minister, Rev. Mr. Parker, “for his conveyance of air in the summer season” . . . the house was plastered in 1768; the pews were built at various times from 1744 to some time subsequent to 1816; the east end was clapboarded, and “the fore doors & window frames” painted in 1793. Until about 1816, the two sexes sat apart during service (except those families who were so fortunate as to own pews) and the “women’s seats” are mentioned even later than that date. The house was first artificially heated in 1829, when two “box” stoves were introduced. The writer well remembers their gigantic proportions, and long funnels. The latter, in the absence of a chimney, were thrust through the windows on the north and south sides of the house. (Chase 577; italics original)

Chase’s last line appears to indicate that the early meetinghouse was oriented in the same manner as the current one. Although it is possible that the meetinghouse truly remained unfinished throughout these years, a more plausible explanation is that Chase’s memories of the inadequacies of the first meeting house building colored his interpretation, and the building simply was frequently updated. In either case, the slow growth of the parish, and the meetinghouse’s continued isolation from village life, likely stalled the progress of updating.

The parish called its first minister, Benjamin Parker, a Harvard graduate, on October 4th of 1744, for a tenure of over three decades. The parish ordained Parker in November and held its first church meeting on January 31, 1745. In addition to his salary and the use of the parish lands, the parish agreed to build Parker a parsonage house and barn. But with its resources depleted, in March of 1745 the parish formed a committee to ask Parker to wait for the parsonage. Parker refused, and so the parsonage, built around an existing older house, was completed, across the street “nearly opposite” from the meetinghouse, by October of 1746. In 1748, the parish built its first school (since razed) six rods (about 100 feet) north of the meetinghouse, and laid out two burying grounds. The parish was soon divided for educational purposes and school kept at two private houses before the advent of district schools in Haverhill (Chase 577-578; “Statistics”).

Of these early parish projects apart from the meetinghouse, only one can still be clearly located: Walnut Cemetery. However, the cemetery is approximately 1,200 feet away from the current building, across marshy ground on nearby Kenoza Street, and not contiguous. Although it has long been managed separately from the meetinghouse, some cemetery histories do recapitulate the general outlines of parish history in passing (*Guide*; Smith, “Walnut Cemetery”). Although the 1745-1746 parsonage lot is contiguous (across the road), East Parish sold it in about 1867, and neither the parsonage nor its barn remains standing. A second parsonage that East Parish erected subsequently to the original, on Kenoza Street, burned down prior to 1911 (“East Parish Parsonage”).

The Rev. Mr. Parker remained a Loyalist during the years leading up to the Revolution, and disagreements over politics and salary in 1775 led to the parish voting to remove him. On January 8, 1776, they locked the meetinghouse doors against Parker (“Records”; Bartlett 281; Mirick 174-175; Saltonstall 30; “Statistics”). Services were suspended for at least two years and remained irregular after that, until 1794, when services ceased entirely. Chase writes that “No church meeting was held for many years, and the church records could not be found” (579-580; italics original). But years after Parker’s 1789 death, one of his daughters returned the record book to the parish, and it is now at the Haverhill Public Library.

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After two decades without a full-time minister, the East Parish hired the Rev. Isaac Tompkins in 1797, and adopted a new covenant and confession of faith (*Confession of Faith*; Mirick 186; "Statistics"; Worthley). Isaac Tompkins (1761-1826) had a successful three-decade career at the East Parish, according to Chase: "The connection of Mr. Tompkins with his church and parish was uniformly pleasant and satisfactory to all parties" (581). The parish allowed Tompkins' widow to live in the parsonage free for a year after his death. Unfortunately, East Parish would not experience that level of stability again. John H. Stevens served as pastor from 1828 until 1833, leaving for health reasons.

The arrival of the Rev. James Royal Cushing (b. 1800) in 1835 brought a burst of new energy to the parish, with 22 new members being admitted in November of 1835, and a new meetinghouse erected three years later. According to Chase, "in 1838, the old meeting-house, that had withstood the elements for nearly a century, was taken down, and the present house erected, nearly on the same site" (582). At the centennial of the 1838 East Parish Meeting House, Harry Alden Johnson praised the improvements of the replacement meetinghouse:

The new structure . . . was a model meeting house for the period. The square pews were no longer in evidence, a gallery [platform] occupied the front end, there were sconces for the kerosene lamps which replaced the candles of an earlier period, and the church was carpeted for the first time. A big stove furnished the heat and bass viol preceded the pipe organ of a later date. A belfry was an innovation, too, though it was long without a bell until 1861, when the bell from the old Haverhill town hall, [which had been] replaced by one of stronger tone . . . was acquired for the church. Long years it called worshippers to church, it tolled the knell of Lincoln and Garfield and its solemn tones marked many a funeral cortege as it wound its way to the parish burying ground. ("Service Commemorates Centennial")

Interestingly, many of the items Johnson cites were added after 1838. The bell had been cast in 1848 by George Holbrook of East Medway, Massachusetts; several sources trace its path from the Haverhill Town Hall to East Parish ("The Clock and the Bell"; "The Story of the Bell"). The church's pipe organ was originally in a gallery (presumably a raised platform) at the front of the church; it "remained [there] until the church was remodeled in 1889, although it had long been out of service, and had been replaced by a smaller organ" (Johnson 10). Presumably Johnson is referring to the current parlor organ.

Financial support dwindled in the years after the parish completed its new building, and the Rev. James Cushing, more mobile than his predecessors, left in 1844, taking a post in Wells, Maine (see, especially, Desmond). Not until five years later did East Parish hire the Rev. Wales Lewis, who served from 1849-1857. At least three other ministers served over the next few decades, including the Rev. Abraham Burnham (1857-?), the Rev. Levi Loring (?-1867), and the Rev. John Bragdon (1879), but—without Chase's account or surviving parish records—nothing is known of their tenure beyond these fragmentary dates ("Services Commemorate"; Gleason; "New Church").

Twentieth-century observers Harry Alden Johnson and Harriet Gleason considered East Parish the "mother church" of two nearby churches ("Service Commemorates Centennial"; Gleason; "Old Church"). Rocks Village, along the Merrimack River two miles to the northeast of East Parish Meeting House, became an active civic center in the late 18th and early 19th centuries. The Second Baptist Church was founded there in 1822. While it was primarily composed of inhabitants of the East Parish, Baptists had petitioned for exemption from parish rates as early as 1767, and subsequently

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met apart. Another East Haverhill river village to the south, Tilton's Corner, boomed in the late 19th century as a streetcar suburb of Haverhill, later known as Riverside. In 1888, another Congregational parish was founded there, the Riverside Memorial Church. These two nearby village churches kept their mother rural outpost isolated and somewhat impoverished.

East Parish shared ministers with Riverside Memorial Church during its final two decades: the Rev. Charles E. Coolidge from 1884 to 1885, the Rev. Albert Donnell from 1885 to 1888, and the Rev. George L. Gleason from 1888 to 1906 (Gleason). East Parish officially closed in 1906 and merged with Riverside. A letter to the newspapers in 1905 pleaded, "Let it live, this little church. Every country church, however small, ought to be sustained" (A.J.H.). But shortly after its closure, Haverhill historian Leonard Woodman Smith concluded that it was impossible to sustain a congregation in these isolated country churches: "In the drift of people to the centres, these old parishes are left peopleless" ("Catalog").

Noting its two daughter congregations, Harry Alden Johnson suggested other reasons for the demise of the East Parish congregation:

Outstanding [in the reasons for closure] was the changing of the morning service to afternoon . . . the steady dwindling of members and the destruction of the parsonage on Kenoza Street. [But its greatest problem was the parish's] failing to learn that an alliance with any other church society had always sapped the life blood of the old church.

Harriet Gleason lamented the change as well:

The East Parish Church became practically abandoned. And so the old East Parish, settled by hardy, stalwart pioneers . . . has noted many changes. Yet this old church, a vital and dominant spark of Colonial days, still stands down among the wooded East Parish hills.

Inevitably, the romantic isolation of the meetinghouse site made the survival of a congregation impossible.

With their Colonial roots, the East Parish Church and its nearby parsonage became the focus of several romantic accounts in the early years of the 20th century. The greater age and First Period core of the parsonage occasioned several well-researched accounts (see "East Parish Parsonage"). In a 1919 account, the East Parish Meeting House gained notice for its green blinds and horse sheds, as well as its history:

The Church is in a rather isolated section of the Middle Road. . . . Ox-eyed daisies and clover grow profusely in the long grass. There is a hill directly in back of the church heavily covered with juniper bushes. There is but little passing, scarcely a sound being heard except the hum of bees and the twittering of many birds. It is a real country church on a real country road. ("Old Church")

The journalist describes the interior in 1919 as well, with details unchanged nearly a century later: narrow vestibule, belfrope, balcony with ladder to the attic, windows with "40 squares of glass," and the "old-fashioned stove with a long stovepipe extending overhead the entire length of the room, to a place over the pulpit." Even the furniture on the pulpit platform appears unchanged today.

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Occasional summer services (particularly marriages) were held at East Parish over the subsequent century. Early on, the East Parish Church Sewing Society maintained the building, "holding many memorable harvest suppers at the church and in late years assisting worthy Haverhill charities" (Gleason). During a dry April in 1928, a grass fire consumed 200 acres in the neighborhood, including the carriage sheds at East Parish Meeting House. However, firemen from the Central Station were able to save the meetinghouse itself ("Fire Fighters").

Several anniversary services brought attention to the East Parish Meeting House in the 1930s and 1940s. In 1938, the Women's Sewing Circle and Riverside Memorial Church conducted a service in honor of the centennial of the current meetinghouse. Harry Alden Johnson wrote a history for the building centennial, which Harriet Gleason expanded into a booklet history for the East Parish bicentennial ("Service Commemorates"; "Anniversary"; Gleason). Services for the bicentennial of the church's formation were held on October 22, 1944.

Since the period of significance, groups have formed periodically to maintain the East Parish Meeting House. In 1962, Donald J. Atwood, the chair of the Board of Assessors, helped reorganize the East Parish Congregational Society and served as one of its trustees ("Historic East Parish Church"; Bradley). A group of 40 people worked together to repair the roof, ceilings, and the underpinnings of the pulpit. They cleaned and painted, put down new carpet, and held a service in 1963. When the daughter, Riverside Memorial Church, burned in 1970, its congregation worshiped at East Parish while they rebuilt their own church ("It isn't very often").

Over the last decade, the maintenance of the East Parish Meeting House has been a community project. The rusted-out stove and a vandalized woodbox have been replaced by near copies. In 2001, the failing steeple was rebuilt by students at nearby Whittier Regional Vocational Technical School ("Rebuilding History"; "Tech Crew"). The sagging western side of the belfry tower was supported with shouldered freestanding posts in the sanctuary. In 2006, the belfry was removed for repairs (*September 2006*). In May 2010, the East Parish Meeting House Society won a Partnership Grant from the Essex National Heritage Area to plan fundraising and proper restoration of the building ("Grant to Help Repair").

The East Parish Meeting House also has local importance for its connection with the life and work of poet, journalist, and abolitionist John Greenleaf Whittier (1807-1892), who was born and raised in a house just over a mile to the north. Although a Quaker, Whittier reportedly sometimes attended services at the East Parish Meeting House. Parish member Harry Alden Johnson drew on family oral history to tell the story:

Occasionally Mr. John Greenleaf Whittier, the Quaker poet, would attend the service in the old meeting-house, though his visits were rare. Grandmother said he would usually arrive just as the service commenced, slip quietly into one of the rear seats, and although taking no part in the service, he seemed to listen attentively to the sermon. As soon as the service was over, he would leave, making no attempt at conversation, but acknowledging greetings by a nod of the head. He walked down the winding road. At this time he was a young man, and the family still occupied the birthplace. (7)

Whittier's family left their Haverhill farm and moved to Amesbury in 1836 (*Whittier Birthplace*). However, it is unlikely that he often visited the surviving second building, erected in 1838. The East Parish Meeting House is important as a landmark building in the immediate neighborhood of Whittier's Birthplace, although other surviving Haverhill buildings have more significant direct connections with Whittier. Both Whittier's boyhood and adult homes are now house

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museums: the John Greenleaf Whittier Homestead (ca. 1688, NRHP) at 105 Whittier Road in Haverhill, and the John Greenleaf Whittier House (ca. 1811, NRHP, NHL) at 86 Friend Street in nearby Amesbury, Massachusetts.

Whittier's poetry contains references to many neighborhood landmarks within a mile of the East Parish Meeting House, including "Suicide Pond," Turkey Hill, "Job's Hill," "Ramoth Hill," and Walnut Cemetery (Davis 2: 56-57). In an 1828 letter, Whittier used the term "Shad Parish" for his East Parish address (Whittier, *Letters* 3: 16). Various parishioners and at least one of the ministers of the East Parish figure in the poems. Lydia Ayer (1813-1827), Whittier's classmate who was said to be the lead character in his poem "In School-Days," is buried in East Parish's Walnut Cemetery. In "The Countess," the lines "The parson ambling on his wall-eyed roan/Grave and erect, with his white hair backward blown," are said to depict the Rev. Isaac Tompkins ("Service"). Tompkins was a frequent caller at the Whittier home, according to the beginning of a long story Whittier told his friend and biographer Samuel T. Pickard:

Whittier used to tell many amusing stories of his boyhood days. Here is one he heard in the old kitchen of the Whittier homestead at Haverhill, as told by the aged pastor of the Congregational church in the neighborhood, who used to call on the Quaker family as if they belonged to his parish. These extra-official visits were much prized, especially by the boys, for he told them many a tale of his own boyhood in Revolutionary times. (40)

Whittier's writings concerning his childhood made East Haverhill the site of pilgrimages for those who found special meaning in his evocations of rural New England life. The East Parish Meeting House has been a point of interest in several neighborhood tours of "Whittierland." Samuel T. Pickard's 1904 map lists it as Site #5, "East Haverhill Church." Alice E. Look, working with Donald K. Campbell (then the librarian of the Haverhill Public Library and president of the Essex County Historical Association), made the East Parish Meeting House stop #24 on her 1950 tour of Whittierland:

Continuing straight across along the Middle Road, we pass, on the left, Suicide Pond, made famous by Whittier's poem of that name. Opposite the end of this pond is the other end of Pear Tree Lane which connected with Country Bridge Road, the original thoroughfare from Haverhill to Amesbury. Ahead, on the right, is the East Parish meeting house (#24), the fourth parish to be set off in the community, in 1744. The present building, erected in 1838, with its setting against Job's Hill, is an excellent period example of a New England country church of the last century. The original parsonage is across the street. As we go along, Walnut Cemetery, at the junction of Middle Road and Kenoza Street, is the setting of Whittier's poem, "The Old Burying Ground." A short way in from the highway is a dignified monument of simple lines, which guards the grave of Lydia Ayer. (13)

The East Parish Meeting House is inextricably an element in the literary landscape of this most quintessentially New England poet.

Criterion C: Architecture

The East Parish Meeting House is significant for its architecture, both as a well-preserved example of the Greek Revival style in an ecclesiastical building, and for its George Holbrook bell.

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The Greek Revival characteristics of the building are most prominent on the symmetrical eastern façade, including its undecorated triangular pediment and simple wide corner- and friezeboards. Specific Greek Revival decorative elements include the flat-headed side windows with slightly pedimented lintels, and especially the twin pilastered front doors. Each six-paneled door is set in a simple frame of undecorated Doric pilasters, topped with a wide divided (frieze over architrave) entablature, and crowned with a projecting corniceboard. The shutters and window muntins are painted black, further accentuating the Greek Revival character. The Greek Revival meetinghouse that the East Parish erected in 1838 was an important statement of the parish's aspirations.

Meetinghouses evolved significantly over the two centuries after they first were erected in Massachusetts. Early meetinghouses, such as the foursquare hipped buildings of the 17th century, lingered a long time into the next century in rural areas, influencing the first East Parish Meeting House. But it also was influenced by the 18th century's rectangular buildings with door and pulpit on the long sides. Both of these gave way to newer stylistic innovations (Zimmerman 98-99). Beginning early in the 18th century, the post-fire London churches of Christopher Wren began to strongly influence the Anglican churches built in coastal New England cities, such as Christ Church (Old North; 1723; NHL) in Boston, with its gable roof, tower, and spire. Prominent Puritan meetinghouses, such as Old South (1729; NHL) in Boston, adopted the tower and spire, if not yet the tower main entry. After 1750, James Gibbs' design of St. Martin in the Fields in London further influenced many of the larger churches. After the Revolution, the Federal-style church—developed by Charles Bulfinch and popularized by Asher Benjamin in his subsequent designs and pattern books—solidified this idea of a prominent end entry, through a porch or portico, with a belfry tower and spire atop. The pulpit gradually moved to the narrow end, even in more conservative rural areas (Pierson; Williams). As the 19th century progressed, these places of worship adopted the Greek Revival style.

The Greek Revival style in America may be said to have begun in 1818 in Philadelphia, with both the construction of the Second Bank of the United States (designed by William Strickland) and the publication of John Haviland's *The Builder's Assistant*, "the first American book to give the Greek orders" (Whiffen 1: 161). The first Greek Revival church in New England was St. Paul's Episcopal Church (1819-20; NHL) in Boston, designed by Alexander Parris. Boston architect Walter Kilham lamented that the Greek Revival was "an architectural revolution against which the rock of Boston conservatism would avail nothing. . . . Like the germ of influenza, it swept on across the [Atlantic] ocean, through the East and South, and into the rawest settlements, even beyond the Mississippi" (19). Greek Revival architecture was popular across the United States from 1820 to 1860, and represented a gradual departure from British influence for American architects. In the second quarter of the 19th century, Americans embraced the Greek Revival as a national style—not only architects but also builders, patrons, and consumers of architecture. Architectural historian William Pierson summarized its importance:

The Greek Revival was the first pervasive and self-conscious nationalistic movement in American architecture. Although its initial impetus came at the professional level, where it was used for government buildings all over the land, the total national character came at the folk level, where it achieved the same fulfillment of aspiration toward architectural independence as Jefferson's idealistic adaptation of Roman architecture did more than a quarter of a century earlier. (Pierson 1: 432)

East Parish Meeting House is a clear example of the use of Greek Revival at the folk level.

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However, the belfry also gives examples of later trends in updating Greek Revival architecture. The pinnacles and balustrades that once encircled the top and bottom of the belfry, and the center drop pendants in the belfry openings, show that the parish attempted to update as Greek Revival gave way to later stylistic innovations, particularly Gothic Revival. These changes most likely date to 1861, when the small 1848 bell from the Haverhill Town Hall became available. The legend on the bell reads, "Cast by G.H. Holbrook East Medway Mass 1848."

George Handel Holbrook (1798-1875) was the second of four generations of the Holbrook family of bell makers, one of the longest-running and most successful Massachusetts bell foundries. His father, George Holbrook (1767-1846), was apprenticed to Paul Revere for machining and clock making, and likely learned bell-making from him as well. In 1795, he set up a shop in Brookfield, Massachusetts, and by 1803, was advertising bell-founding as part of his business. In 1812, he lost his business when a loan he had co-signed for someone else went into default. After farming for a period, George Holbrook volunteered to cast a bell for a church in East Medway, Massachusetts, in 1816. The bell was a success, and the process drew considerable popular interest (Brown, Jr.; Jameson).

The Holbrooks bought land in East Medway (now part of Millis) and set up their new business in 1820, manufacturing tower clocks and bells. "During its period of existence, over eleven thousand bells were cast at this establishment, and sent to all parts of the United States, British Provinces, Mexico and the Sandwich Islands" (Donovan). At least one other Haverhill bell had been cast previously by the firm: the 1845 bell for the First Baptist Church ("Other").¹ George Handel Holbrook's son, Edwin L. Holbrook (also a maker of church organs), and grandson, Edwin Handel Holbrook, operated the business after the Civil War until it closed in 1880 (Donovan). The Holbrooks were a musical family. Besides manufacturing a variety of musical instruments, they were active supporters and performers with Boston's Handel and Haydn Society. Holbrook bells were famed for their musical tone.

Archaeological Significance

Despite a long history of amateur and professional archaeology in Essex County, one of the higher site densities for counties in the state and the location of Haverhill within the tidewater zone of the Merrimack River, patterns of ancient Native American settlement are poorly documented in the town. Any Native sites that survive in Haverhill could potentially be significant. Ancient sites in this area may contribute important information related to Native American subsistence and settlement activities in the Lower Merrimack River Valley, especially along tributary streams and rivers of the Merrimack River. Recent study of artifact collections at the Haverhill Historical Society's Buttonwoods Museum have indicated the area surrounding the confluence of the Little and Merrimack Rivers, approximately three miles west of the East Parish Meeting House, may be an important Native American core settlement area, possibly including ceremonial or burial functions. Ancient sites and artifact collections located at the confluence of the East Meadow and Merrimack Rivers may indicate similar functions for sites located in that area. Native sites located in the vicinity of the meeting house may also contribute important information that indicates the role of the Merrimack River and its tributaries as a trade corridor with Native groups in more inland locales to the west and more interior areas.

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¹ First Baptist Church of Haverhill built a new building in 1880. It is unknown if its old 1845 bell still survives.

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Historic archaeological resources described above may contribute important information related to Haverhill's 18th-century settlement, religious development, and architecture. Additional documentary research, combined with archaeological survey and testing, may locate the precise site of the First East Parish Meeting House, and evidence that indicates whether portions of that structure were incorporated into the extant Second Meeting House, or built on a separate site. Detailed analysis of structural evidence, construction features, artifacts, and the contents of occupational-related features (trash pits, privies, wells) may contribute important evidence related to the orientation of the First East Parish Meeting House, its architectural characteristics, and relationship to auxiliary structures (stables, carriage sheds, outbuildings). Much of the above information may also be obtained for the extant East Parish Meeting House. At least one 19th-century carriage shed, destroyed by a fire in 1928, has been documented at the carriage sheds site located south of the meeting house in an open lawn area.

Detailed analysis of the contents of occupational-related features may contribute important evidence of the activities that occurred with each meetinghouse and the social, cultural, and economic characteristics of East Parish residents.

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9. Selected Bibliography

The East Parish records from 1837 onward, including the period of the planning, construction, and subsequent 19th-century changes to the surviving meetinghouse, are not in the building and appear to have been lost. However, the earliest 18th-century East Parish records do survive, because they were deposited with the Haverhill Historical Society by 1917 (Smith, "Catalog"). These records were transcribed, and the transcriptions—as well as the original handwritten 1743-1836 ledger—are preserved now within the extraordinarily rich and comprehensive archives of the Special Collections Room of the Haverhill Public Library. While the collections of the Haverhill Historical Society have never been cataloged, a focused search in 2010 by a long-time board member familiar with the collections did not produce any other East Parish records.

The records may have disappeared in the 19th century. The numerous journalistic accounts of parish history from the early 20th century do not cite later records, though the focus of those accounts was primarily the origins of the parish and the then-surviving Colonial-era parsonage. If the later records did survive until the 20th century, a likely scenario is that when East Parish closed, the active 19th-century records were transferred to its daughter congregation, Riverside Memorial Church. The congregations shared a minister during the last two decades that East Parish functioned as a church. However, the Riverside Memorial Church building and its contents were destroyed by fire in 1970. Connie Merrick, current East Parish Meeting House historian and member of the congregation of the rebuilt Riverside Church, has not been able to find the East Parish/Fourth Congregational Church records there.

Surviving East Parish Records

"Records of East Parish Church, Haverhill" [1743-1836]. Title page reads "The Parish Book Haverhill February the 6, 1797, *Anno Domini*" [sic]. Transcribed in 1937 for the Haverhill Public Library, it was reproduced as a typescript copy: *Record Book of the East Parish, Haverhill, Mass., Nov. 2, 1743-July 5, 1836*. Contains accounts of parish meetings. Both original and transcription are at the Haverhill Public Library.

"A Church Book of Records of the Fourth Church, Haverhill, Mass, 1743-1785" [with records from as late as 1826]. Almost exclusively lists of baptisms, marriages, etc. This is a typescript transcription "copied in the Haverhill Public Library 1936 from the original records in Haverhill Historical Society." That original could not be located at the Haverhill Historical Society in 2010.

According to Leonard Woodman Smith, in 1917 the Historical Society also had the 1743 petition for the separation of the East Parish and the "original deed of parsonage land, East Parish" ("Catalog"). In 1970, bibliographer Harold F. Worthley (below) inventoried the records of early Massachusetts Congregational churches; these two volumes and their copies were the only East Parish records he could find.

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United States Department of the Interior
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National Register of Historic Places Continuation Sheet

East Parish Meeting House
Haverhill (Essex), MA

Section number 9 Page 3

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Criterion A: Newspaper Articles

(Listed in chronological order. All articles (with the exception of Benner's and the 2010 article) may be found in the East Parish/Fourth Congregational Church Clipping File, Special Collections Room, Haverhill Public Library.)

- "The Clock and the Bell" and "The Story of the Bell." Unsourced, undated 19th c. clippings.
- "Statistics of the East Parish, Haverhill," *Haverhill Evening Gazette*, 8 July 1848. Reprinted from the *Massachusetts Observer*, 1848 ("Haverhill: Ecclesiastical Statistics of the East Parish").
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- "A.J.H." "Plea for a Church: Objection to the Abandonment of an Old Landmark." Letter to the Editor. *Haverhill Evening Gazette*, 9 May 1905.
- "East Parish Parsonage Has an Interesting History." *Haverhill Evening Gazette*, 22 January 1911.
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- Hayes, Vivian. "Old Church is Reminiscent of By-Gone Days." *Haverhill Evening Gazette*, 15 July 1919.
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- "Historic East Parish Church to Be Renovated by Society," *Haverhill Gazette*, 11 May 1963.
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- Benner, Sally. "Old Haverhill: East Parish." 5-part unsourced newspaper article serial, ca. 1970s. Collection of Connie Merrick.
- "Two Meeting Houses Open Tomorrow." Unsourced clipping, 1971.
- "It isn't very often I pass. . ." *Haverhill Gazette*, 15 November 1975. Untitled article.
- "Traditional Edifice Endures," *Haverhill Gazette*, 27 October 1984.
- "Room for All Faiths to Worship" and "A Tradition of Social Justice." *Haverhill Gazette*, 30 October 1987 (both articles on same page).

(continued)

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National Park Service

National Register of Historic Places Continuation Sheet

East Parish Meeting House
Haverhill (Essex), MA

Section number 9 Page 4

“Building the Meeting House.” *Haverhill Gazette*, 30 October 1987.
“Rebuilding History for an Eternity.” *Boston Globe*, 18 February 2001.
“Tech Crew Making Exact Replica of Historic Spire.” *Haverhill Gazette*, 6 March 2001.
“Grant to Help Repair East Parish Hall.” *Haverhill Gazette*, 3 June 2010. Online at
<http://www.hgazette.com/local/x1358970332/Grant-to-help-repair-East-Parish-hall>. Accessed 26 August 2010.

Criterion A: Maps

(Listed in chronological order. Due to its rural location, the East Parish Meeting House is not depicted on the Sanborn fire insurance maps, which concentrate on areas with industry and population density.)

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Haverhill-Bradford Atlas. 1892. Plate 14-15. The Meeting House is shown as a wide spot in the road, rather than a separate legal property.
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Criteria C General Bibliography

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(continued)

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East Parish Meeting House
Haverhill (Essex), MA

Section number 9 Page 5

“Other Holbrook Bells.” Chepachet Free Will Baptist Church, Chepachet, RI.

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Tolles, Jr., Bryant F., with Carolyn K. Tolles. *New Hampshire Architecture: An Illustrated Guide*. Hanover: University Press of New England, 1979.

Whiffen, Marcus. *American Architecture Volume 1: 1607-1860*. Cambridge: M.I.T. Press, 1981.

Williams, Peter W. *Houses of God: Region, Religion, and Architecture in the United States*. Urbana: U of IL Press, 1997.

Withey, Henry F., and Elsie Rathburn Withey. *Biographical Dictionary of American Architects (Deceased)*. Los Angeles: New Age, 1970.

Zimmerman, Philip D. “Congregational Churches,” *The Encyclopedia of New England: The Culture and History of an American Region*. Ed. Burt Feintuch and David H. Watters. New Haven: Yale UP, 2005.

(end)

East Parish Meeting House
Name of Property

Essex, MA
County and State

10. Geographical Data

Acreage of Property Less than 1 acre

UTM References See continuation sheet.

(Place additional UTM references on a continuation sheet)

1. 19	334480	4739560	3.		
Zone	Easting	Northing	Zone	Easting	Northing
2.			4.		
Zone	Easting	Northing	Zone	Easting	Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

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

11. Form Prepared By

name/title Timothy T. Orwig, with Betsy Friedberg, NR Director, MHC

organization Massachusetts Historical Commission date February 2011

street & number 220 Morrissey Blvd. telephone 617-727-8470

city or town Boston state MA zip code 02125

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 East Parish Congregational Society

street & number 267 Middle Road telephone 978-373-6038 (David & Shannon Hewey)

city or town Haverhill state MA zip code 01527

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.

United States Department of the Interior
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National Register of Historic Places Continuation Sheet

East Parish Meeting House
Haverhill (Essex), MA

Section number 10 Page 1

10. Boundary Description

The National Register boundary for this property in Essex County corresponds to the legal boundary of the single lot that contains East Parish Meeting House, owned by the East Parish Congregational Society. Its boundaries are illustrated on the City of Haverhill's Assessor's Map 466, Block 195, Lot 13.

Boundary Justification

This location has been the site of the East Parish Meeting House since the first building was built here in 1744. That building was replaced on the same site by the current building in 1838. The nominated property includes the entire parcel associated with the East Parish Meeting House throughout the period of significance.

Although the 1745-1746 parsonage lot is directly across the road, East Parish sold it in about 1867, and neither the parsonage nor the barn remains standing. A second parsonage that East Parish erected subsequently to the original, some distance away on Kenoza Street, burned down prior to 1911. None of the parish schoolhouses appear to remain standing. Walnut Cemetery, the parish burying ground, is approximately 1200 feet away from the current building, across marshy ground on nearby Kenoza Street, and not at any point contiguous; it has long been managed separately from the meetinghouse.

(end)

United States Department of the Interior
National Park Service

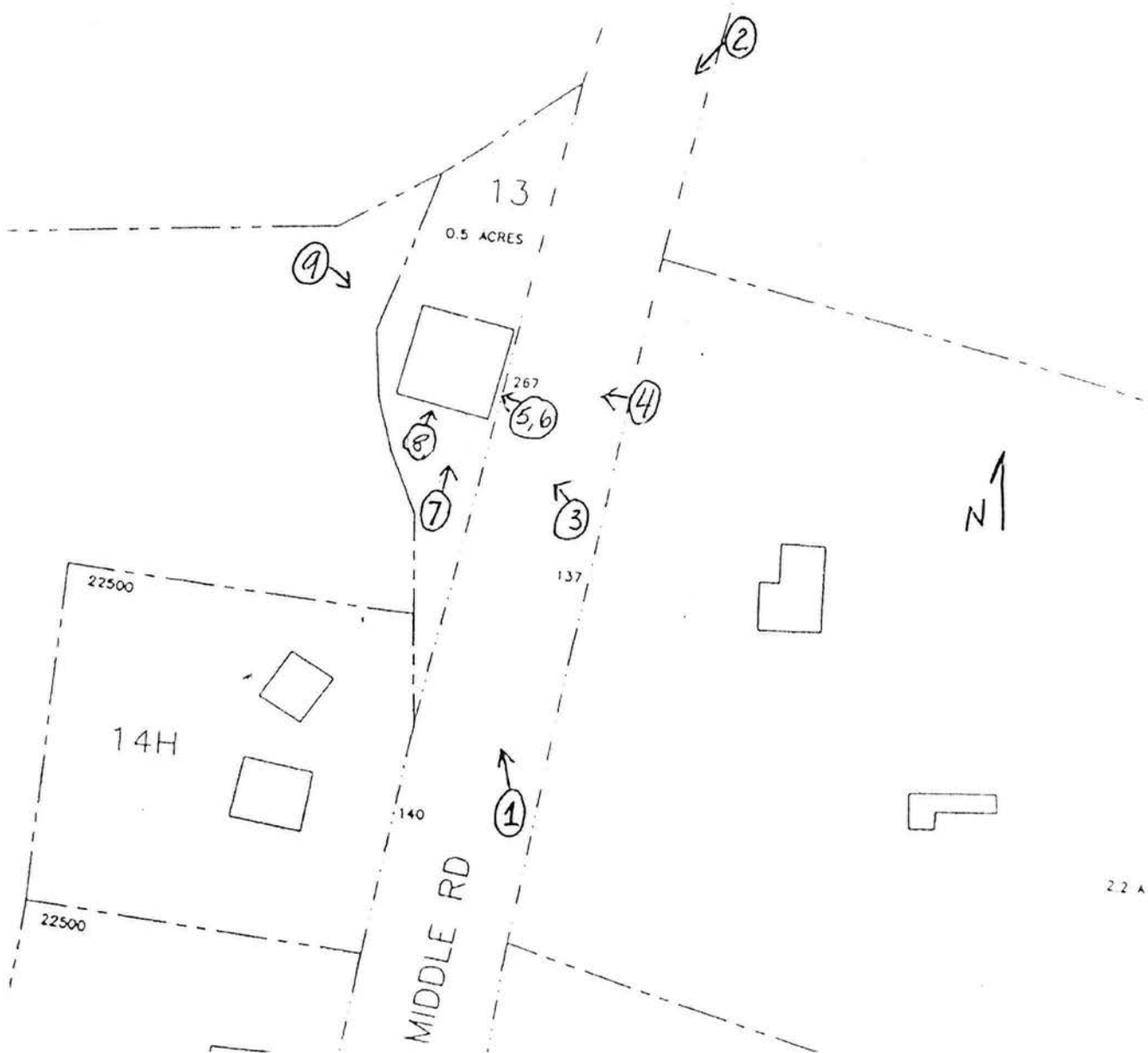
National Register of Historic Places Continuation Sheet

East Parish Meeting House
Haverhill (Essex), MA

Section number Additional Documentation Page 1

Additional Documentation—Site Sketch Map

Map adapted by Timothy Orwig, based on a Building Permit Plot Plan filed 18 September 2006 with the Haverhill City Engineer's Office. Circled numbers with arrows indicate the position of photographer and direction of view in the supporting photographs. The National Register boundary for this site is the boundary of Lot 13, alongside Middle Road. The site of the Carriage Sheds structure was approximately where #7 is on this map. This detail map is not to scale.



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

**East Parish Meeting House
Haverhill (Essex), MA**

Section number Additional Documentation Page 2

Additional Documentation—Current Photographs

Timothy Orwig was the photographer for all these digital photographs, which were taken on 22 April 2010. All of the photographs show the East Parish Meeting House, Haverhill, Essex County, Massachusetts. Directions have been simplified; the building appears to face east-southeast, although it is difficult to verify its exact orientation.

1. Looking north, showing the south elevation and east façade. The Carriage Sheds (razed by fire in 1928) were located on the open lawn southeast of the church.
2. Looking south, showing the north elevation and east façade. The wooded area in the foreground is part of the lozenge-shaped lot.
3. Looking north, showing the south elevation and east façade.
4. Looking west, showing the east façade and Signboard.
5. Looking west, showing details of the east façade: front steps, pilastered southern façade door, sill of the gallery window.
6. Looking west, showing detail of the east façade: Signboard.
7. Looking north, showing the south elevation.
8. Looking north, showing detail of the south elevation: window with triangular pedimented lintel
9. Looking southeast, showing western elevation of meeting house. Note the exterior brick chimney.
10. East Parish Meeting House belfry, removed from building and in storage offsite. Note the arched side openings with Italianate pendants and louvers.
11. East Parish Meeting House bell (1848), removed from building and belfry and in storage offsite.
12. Interior, showing the gallery and the entire eastern wall, from the northwest corner. The two tower support posts are a recent insertion. Note also the stove, stovepipe, and chandelier.
13. Interior, rear hallway, from the southeast corner looking north.
14. Interior, rear hallway, showing the north end doorways and original paneled doors leading into the (l. to r.) sanctuary, hall closet, gallery stairs, and outside.
15. Interior, southeast corner, showing the curved gallery front and rear box pews.
16. Interior, front of the sanctuary, from the northeast corner of the gallery.
17. Interior, gallery level, from the northeast corner of the gallery, showing the curved gallery pews.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

**East Parish Meeting House
Haverhill (Essex), MA**

Section number Additional Documentation Page 3

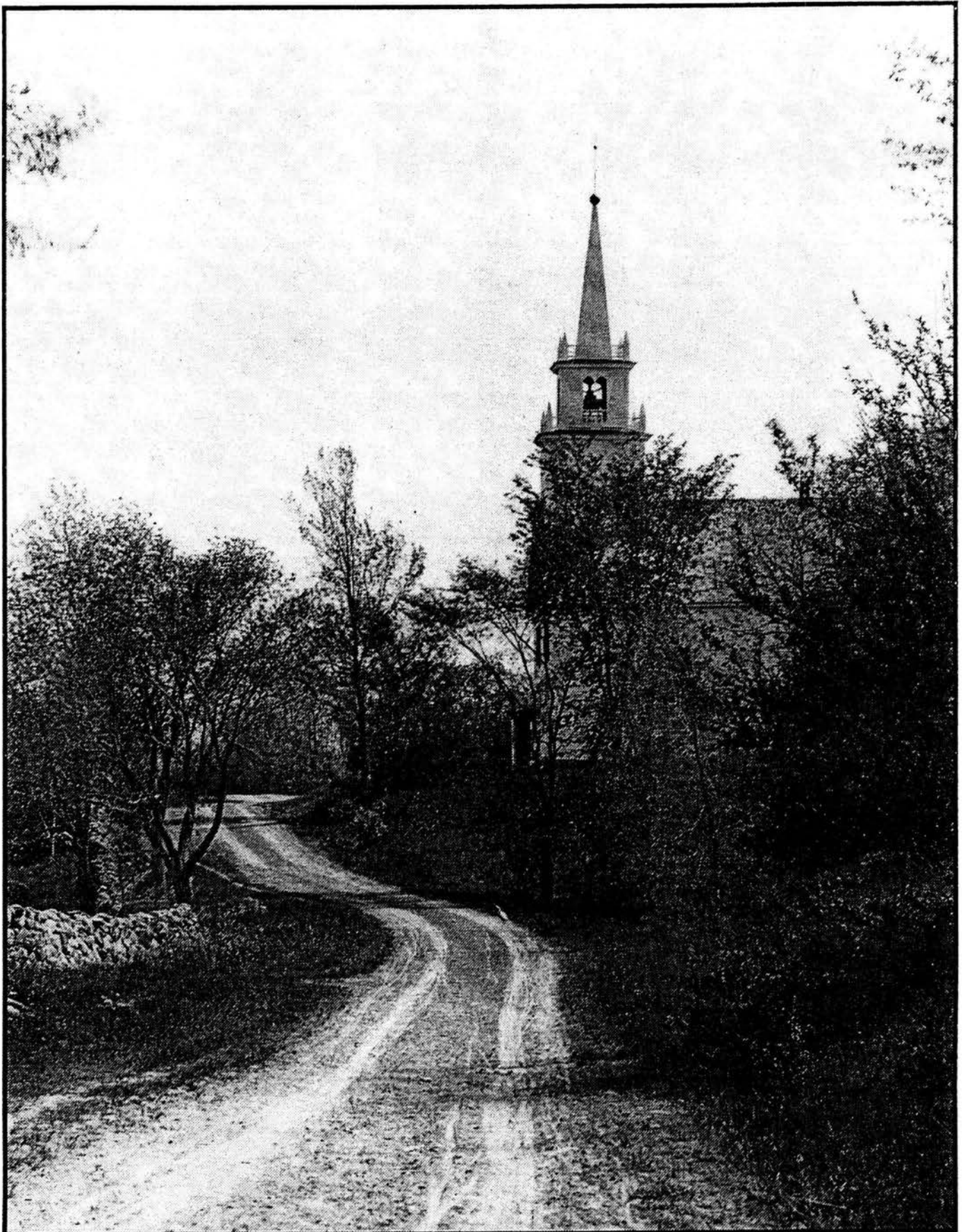
18. Interior, attic level, from the eastern end, showing the queen-post trusses.

Additional Documentation—Historic Images (arranged chronologically)

1. East Parish Meeting House from the north, ca. 1900, from a later undated pamphlet. Note that all eight pinnacles and their connecting balustrades still survive on the corners of both the tower and belfry. The belfry opening shows the presence of the arch with center pendant, but not the side louvers. Present location of photograph unknown.
2. East Parish Meeting House, exterior and interior views, from an uncredited newspaper article published 22 January 1911. Clipping file, Special Collections Room, Haverhill Public Library. Note the presence of the Carriage Sheds and the rear chimney. Photograph taken from the southeast.
3. East Parish Meeting House, exterior view, from a *Haverhill Evening Gazette* newspaper article published 6 September 1930. Clipping file, Special Collections Room, Haverhill Public Library. Note the rear chimney and a signboard centered between the doors. Photograph taken from the southeast. The presence of the carriage sheds likely indicates that this was an older image reused for this article, since the sheds were destroyed by fire in 1928.

Historic Image #1
ca. 1900

East Parish Meeting House
Haverhill (Essex), MA



East Parish Meeting House

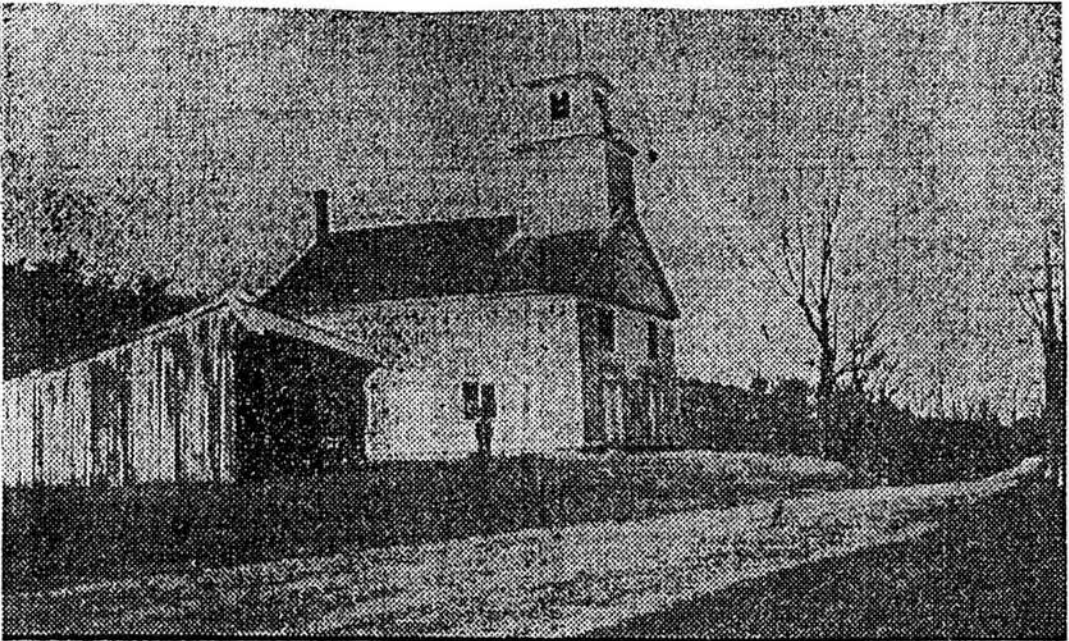
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receding:—"We think
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it with posts and rail
quivalent to that, and
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l build a house of this
n length and 18 feet
haight, with a con-
e, and to dig a well
long and 20 feet wide,
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he shall carey on the
try in this Parish."

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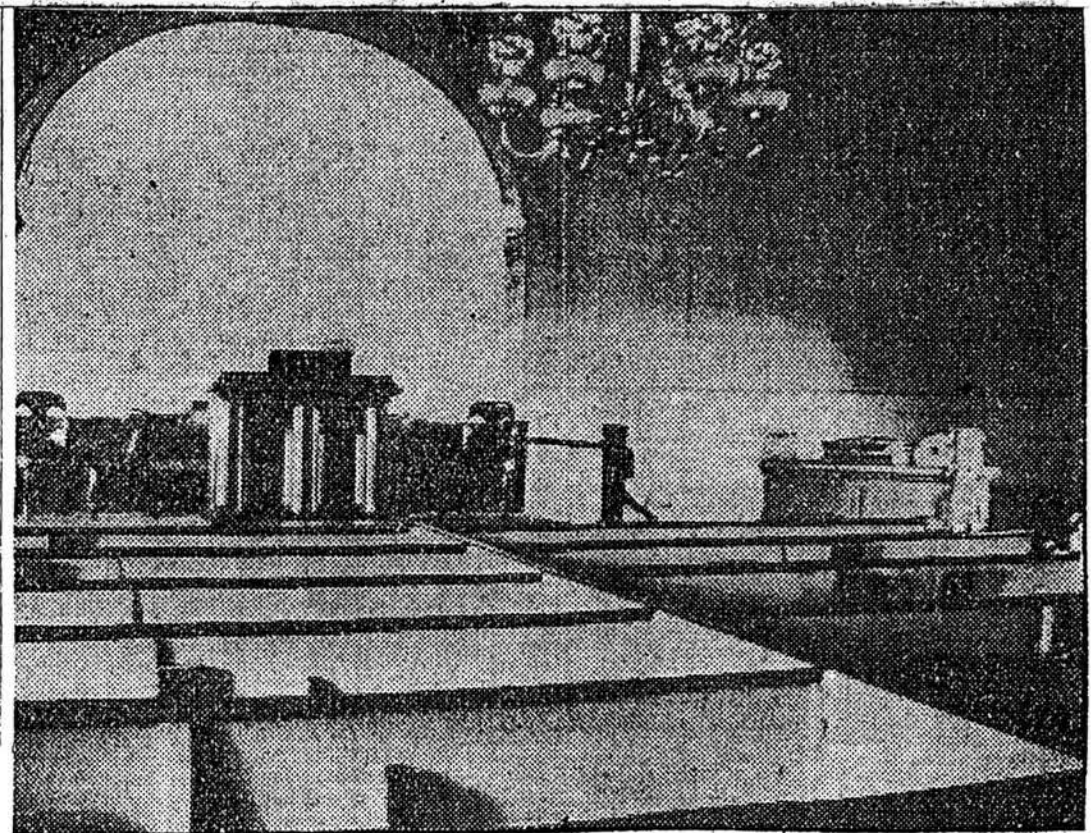
planned to let out the
the house and barn,
w and after consider-
all its phases another
on July 10, 1745 when
"make the best use of
barn standing on the
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and renovate the old
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quarters of a century
as small at its best,
tradition states, but
with an unfinished
t was about this old
new home was com-
stood all these years,
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room was added as a
place and low ceiling,
l winter evenings and
snow falls the family
e the wind of an old
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go whistled and moan-
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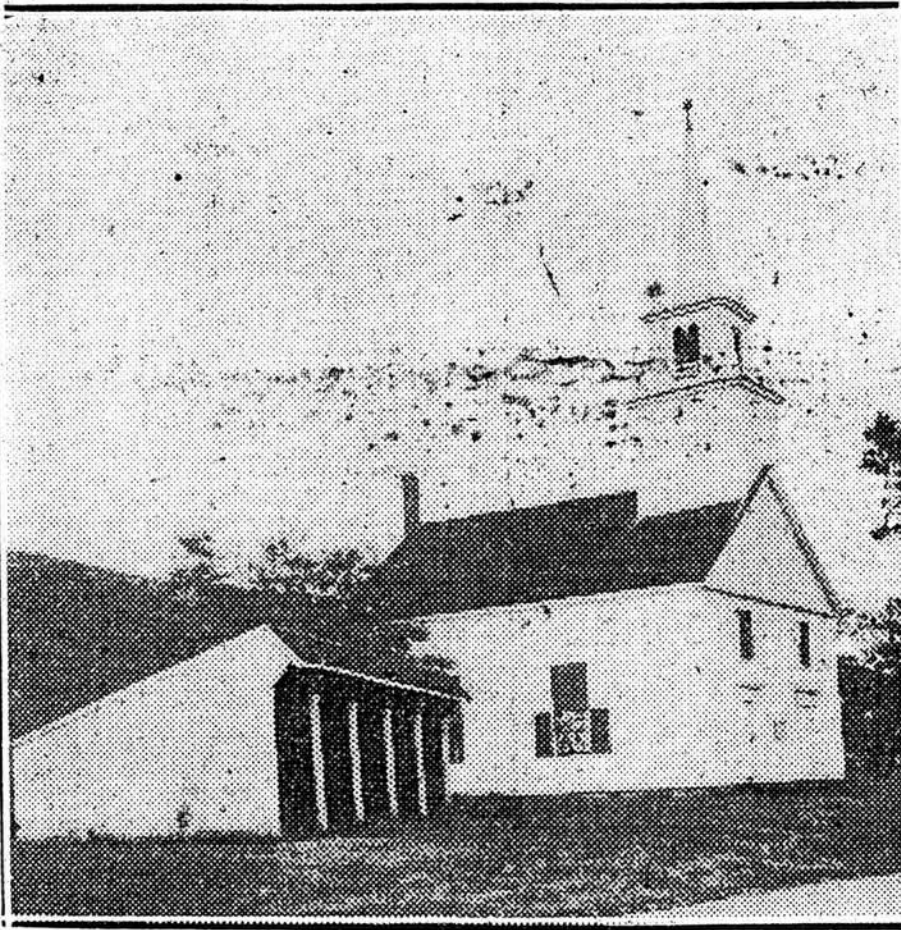
MEETING HOUSE, EAST PARISH, HAVERHILL.



INTERIOR OF EAST PARISH MEETING HOUSE.

The East Parish Church

9/6/30



The East Parish church, which in old times was often called St. Ad parish because of a prominent fishing ground near the building, has survived the many years since it was built and has recently been put in fine order.

It is difficult for the present generation to realize what these small churches meant to the people who filled all the seats; an empty pew was an uncommon sight.

This section was called the east precinct, that is, the east section of the town. People of the present day wonder why with so much land to choose from, that they went so far from the center to establish homes.

It will be remembered that when the first settlers came, the country was heavily wooded, excepting the meadow lands and people settled near these meadows, for grass grew in them and they provided the hay needed to keep stock alive through the winter. These meadows were so important that some grants of land were not near any meadow so oftentimes this party was allowed a section of a meadow far away, that all might have sufficient for the winter.

Another thing, there was running

for families who did not own a horse and in winter so difficult many times for all to attend, a petition was made for a church organization of their own, which was granted; lack of funds prevented the erection of a meeting house, so on Sundays for quite a period they met in some home of the people.

Distance from the home church in winter was the cause of the poet Whittier moving to Amesbury; the long drive was a trial for his aged mother.

This present church was organized in 1743. Lack of money prevented a building to worship in, but they had good courage and selected a lot on the middle road at the foot of Turkey hill. They commenced a building in a few years, built the frame and the outside. The interior was a long time in building; the records say that it was nearly a hundred years, 1838, before it was finished. When a man was able he built a pew and his family sat together, but those who could not afford a pew were arranged, the males on one side and the females on the other.

Peter Green was the first deacon elected; Deacon Hastings lined out

Among her belongings was a pair of candlesticks that belonged to John Alden and a mirror that came from the Foote family that during her life she was offered \$700 for; but this mirror was not sold, as she willed it to a relative and it is now safely hung in one of the fine homes in the Highlands. Miss Tompkins was one of the most loyal and interested members of the North church and if I remember rightly, left a legacy to the organization.

The present meeting house of this east precinct was built in 1838. It served the neighborhood many years, but this neighborhood, like many such neighborhoods, found its staunch and honest young people were wanted in the cities.

I recall Deacon Coffin, who moved to the city and his son, Fred, who held an important position in one of the city's banks; his daughter, Mary, married a Cleveland and now resides in Delano, Fla. Mr. J. B. Nichols came into the city with his family and resided in the fine home now owned by Dr. Stokes. I might make a long list of people who have blessed the world with their sturdy character.

Many years ago, a few of the people who believed in the tenets of the Baptist church came out and formed the one at Rocks Village. The Riverside church, too, is a child of this old organization; these removals brought this old-time society to a place where closing its doors seemed the only thing to do, so for a season it stood silent and alone.

But a few years ago Mrs. Emma Elliott Coffe had a strong desire to have her old family church open in summer and through her financial aid and work in interesting others for several summers an afternoon service has been held; former residents have helped by their presence and aid, so that the old church seems alive again.

This interest has also put the building in good order and painted it inside and out.

The bell in the steeple that calls the people to worship is the one that formerly hung in the old Town hall; it tolled the announcement of Washington's death and the passing of Lincoln. In the old cemetery nearby one can study the stones and learn the life story of many early settlers and recall many who have served the City of Haverhill in many positions of trust.

The row of horse sheds has wisely been kept in order as a reminder of former days and the families whose horses spent a day of rest there. The farming in the old days was to strenuous that a rest day, one in seven, kept them in good health.



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APRIL 2010

1. Looking NORTH, SHOWING S ELEV. & E FACADE

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH 01.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

2. Looking South, SHOWING N ELEV., E FACADE

MA_HAVERHILL (ESSEX COUNTY) - EASTPARISH02.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

3. looking NORTH

MA-HAVERHILL(ESSEXCOUNTY)-EASTPARISH03.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

4. Looking west at facade and signboard.

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH04.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG photo
APR 2010

S. looking west - Detail of facade (E)

- FRONT STEPS
- PILASTERED SOUTHERN FACADE DOOR
- GALLERY WINDOW SILL

MA - HAVERHILL (ESSEX COUNTY) - EAST PARISH OS..tif



1744
SITE OF
FIRST
MEETING HOUSE
IN THE
EAST PARISH

EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO

APR 2010

6. Looking West - Detail of signboard

MA-HAVERHILL(ESSEXCOUNTY)-EASTPARISH06.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

7. Looking north (south elevation)

MA.-HAVERHILL (ESSEX COUNTY) - EAST PARISH 07.tif



EAST PARISH Meeting House

TIM ORWIG PHOTO

Haverhill, MA

APR 2010

8. looking north - (south elevation, window detail)

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH08.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

9. looking Southeast @ west elevation

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH 09.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG photo
APR 2010

10. Belfry (off-site)

- ARCHED SIDE OPENINGS, ITALIANATE PENDANTS

MA-HAVERHILL (ESSEX COUNTY) - EAST PARISH 10.tif



EAST Parish Meeting House
Haverhill, MA

U. Bell - off site

TIM ORWIG PHOTO
APR 2010

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH11.tif



EAST Parish Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

12. Looking west @ eastern wall - INTERIOR

- GALLERY
- STOVE, SIDNEPIPE
- CHANDELIER

MA - HAVERHILL (ESSEX COUNTY) - EASTPARISH12.tif



EAST Parish Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

13. Interior, near hallway, looking north

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH13.tif



EAST Parish Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

4. Interior, north end doorways

MA-HAVERHILL (ESSEX COUNTY) - EASTPARISH14.tif



EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG PHOTO
APR 2010

15. Interior, SE CORNER

- CURVED GALLERY FRONT
- REAR BOXED PEWS

MA_HAVERHILL(ESSEX)_EASTPARISH15.tif



EAST Parish Meeting House
Haverhill, MA

TIM ORWIG photo
4/2010

16. Interior, front of Sanctuary

MA - HAVERHILL (ESSEX COUNTY) - EASTPARISH16.tif



EAST Parish Meeting House
Haverhill, MA

TIM ORWIG PHOTO
4/2010

17. Interior, Gallery

- CURVED GALLERY PEWS

MA_HAVERHILL(ESSEXCOUNTY)_EASTPARISH17.tif



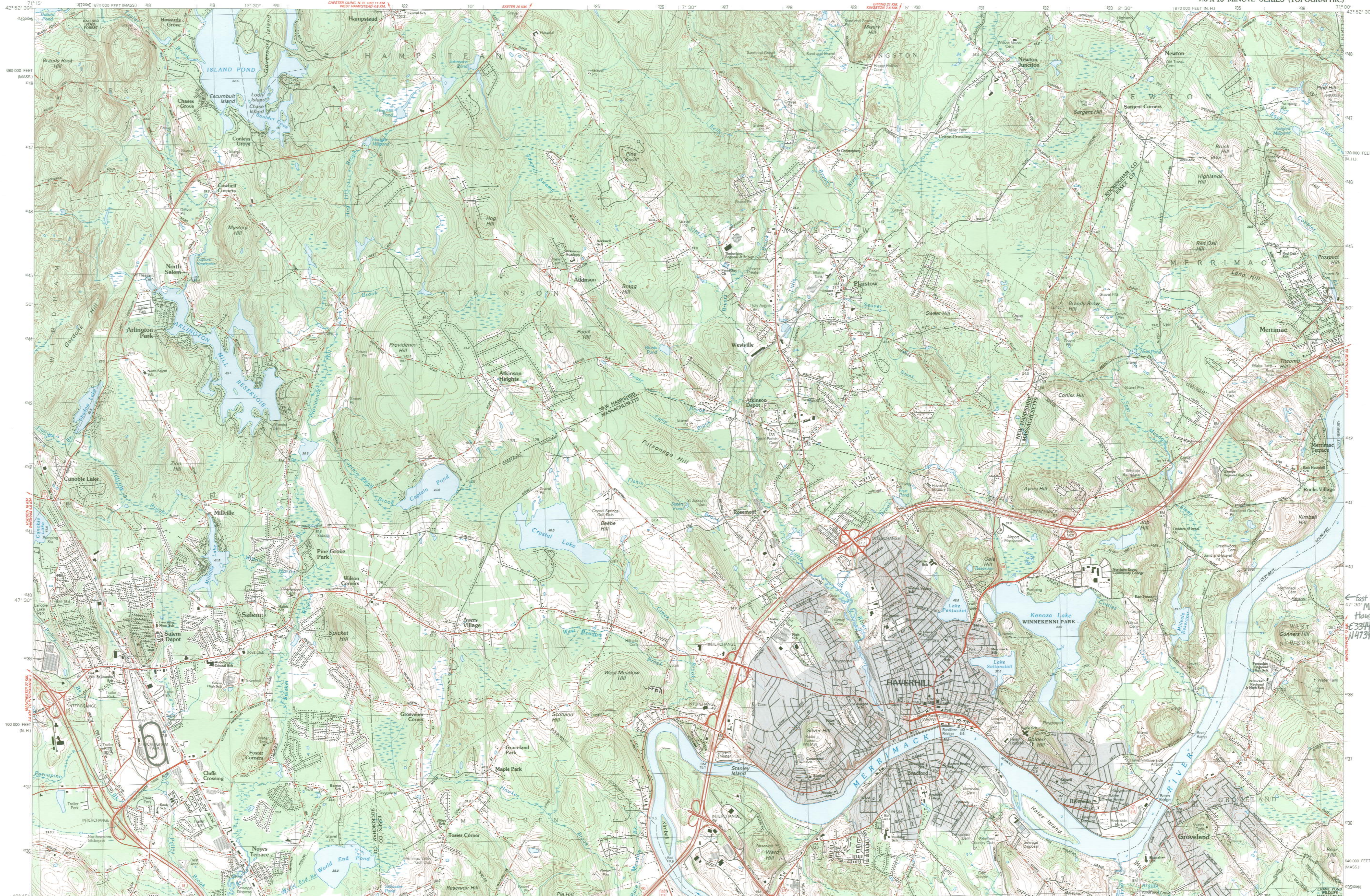
EAST PARISH Meeting House
Haverhill, MA

TIM ORWIG photo
4/2010

18. Interior, attic

QUEEN-POST TRUSSES

MA_HAVERHILL(ESSEXCOUNTY)-EASTPARISH18.tif

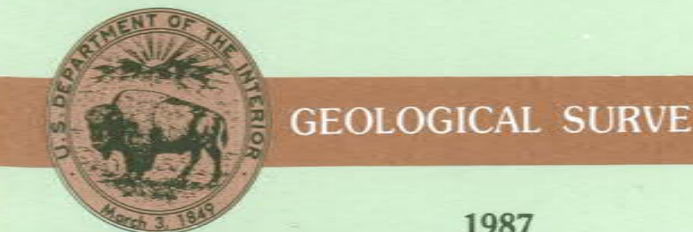


Haverhill
MASSACHUSETTS
NEW HAMPSHIRE
1:25 000-scale metric
topographic map



7.5 X 15 MINUTE QUADRANGLE
SHOWING

- Contours and elevations in meters
- Highways, roads and other manmade structures
- Water features
- Woodland areas
- Geographic names



Produced by the United States Geological Survey in cooperation with Massachusetts Department of Public Works
 Control by USGS, NOS/NOAA, Commonwealth of Massachusetts agencies, and State of New Hampshire agencies
 Compiled by photogrammetric methods from aerial photographs taken 1978. Field checked 1979. Map added 1987
 This area covered by 7.5-minute, 1:24,000-scale maps: Salem Depot 1968 and Haverhill 1972
 Selected hydrographic data compiled from NOS chart 13274 (1982)
 This information is not intended for navigational purposes
 Projection and 1000-meter grid, zone 19
 Universal Transverse Mercator
 10 000-foot grid ticks based on Massachusetts coordinate system, mainland zone, and New Hampshire coordinate system 1927 North American Datum
 To place on the predicted North American Datum 1983, move the projection lines 6 meters south and 41 meters west as shown by dashed corner ticks
 There may be private inholdings within the boundaries of the National or State reservations shown on this map

CONTOUR INTERVAL 3 METERS
 NATIONAL GEODETIC VERTICAL DATUM OF 1929
 CONTOUR ELEVATIONS SHOWN TO THE NEAREST 0.1 METER
 OTHER ELEVATIONS SHOWN TO THE NEAREST 0.5 METER
 SOUNDINGS IN METERS
 DATUM IS MEAN LOW WATER
 SOUNDINGS BETWEEN THE TWO DATUMS IS VARIABLE
 SHORELINE SHOWN REPRESENTS THE APPROXIMATE LINE OF MEAN HIGH WATER

THIS MAP COMPLES WITH NATIONAL MAP ACCURACY STANDARDS
 FOR SALE BY U.S. GEOLOGICAL SURVEY
 DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092

Meters	Feet	DECLINATION DIAGRAM			ADJOINING MAPS		
1	3.2808		1	2	3	1 Manchester South 2 Keegan 3 Easton 4 Nashua 5 Newburyport 6 Lowell 7 Lawrence 8 Ipswich	
2	6.5617		4	5			
3	9.8425		6	7			
4	13.1234		8				
5	16.4042						
6	19.6850						
7	22.9659						
8	26.2467						

To convert meters to feet multiply by 3.2808
 To convert feet to meters multiply by 0.3048

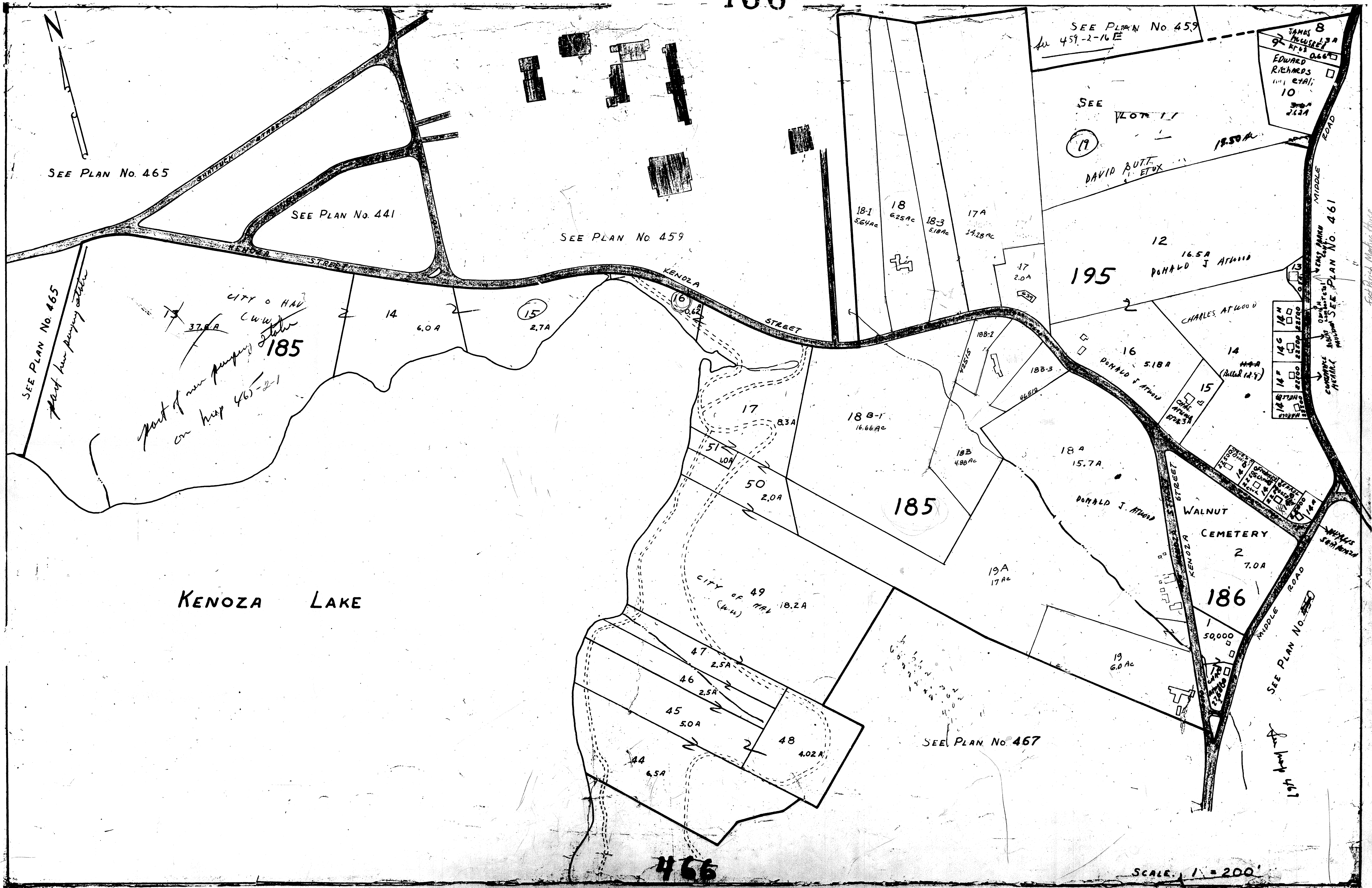
UTM grid convergence (EN) and 500-meter declination (M) at center of map
 Diagram is approximate

ISBN 0-607-23451-2
 9 780607 234510

Topographic Map Symbols

Primary highway, hard surface	
Secondary highway, hard surface	
Light-duty road, hard or improved surface	
Unimproved road, trail	
Route marker: Interstate, U. S. State	
Railroad: standard gage, narrow gage	
Bridge: drawbridge	
Footbridge; overpass; underpass	
Bulk-up area: only selected landmark buildings shown	
House; barn; church; school; large structure	
Boundary:	
National, with monument	
State	
County; parish	
Civil township, precinct, district	
Intorporated city, village, town	
National or State reservation; small park	
Land grant with monument; found section corner	
U. S. public lands survey: range, township; section	
Range, township; section line: location approximate	
Fence or field line	
Power transmission line, located tower	
Dam; dam with lock	
Canals; grave	
Campground; picnic area; U. S. location monument	
Windmill; water well; spring	
Mine shaft; prospect; well or cave	
Control: national station; vertical station; spot elevation	
Contours: index; intermediate; supplementary; depression	
Distorted surface: strip mine, levee, sand	
Sounding; depth curve	
Perennial lake and stream; intermittent lake and stream	
Rapids, large and small; falls, large and small	
Submerged marsh; marsh, swamp	
Land subject to controlled inundation; woodland	
Snow; meadow	
Orchard; vineyard	

A pamphlet describing topographic maps is available on request



KENOZA LAKE

SCALE 1" = 200'

466

East Parish Meeting House

SEE PLAN No. 465

SEE PLAN No. 441

SEE PLAN No. 459

SEE PLAN No. 459
459-2-16 E

SEE LOT 17

DAVID BUTT ETUX

195

12 DONALD J. ATWOOD
16.5A

CHARLES ATWOOD

16 DONALD J. ATWOOD
5.18A

15 CHARLES ATWOOD
5.18A

18A
15.7A

DONALD J. ATWOOD

WALNUT CEMETERY
2 7.0A

19A
17Ac

186

19
6.0 Ac

SEE PLAN No. 461
SEE PLAN No. 467

SEE PLAN No. 467

SEE PLAN No. 465
Part from pumping station

CITY OF HAV (C.W.W.)
part of new pumping station
on map 465-2-1
185

17 37.8A

14 6.0A

15 2.7A

17 8.3A

18B-1 16.66Ac

18B 4.88Ac

50 2.0A

CITY OF HAV (C.W.W.)
49 18.2A

47 2.5A

46 2.5A

45 5.0A

44 6.5A

48 4.02A

13	14	15	16	17	18	19
14	15	16	17	18	19	20
15	16	17	18	19	20	21
16	17	18	19	20	21	22
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21	22	23	24	25	26	27
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23	24	25	26	27	28	29
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78	79	80	81	82	83	84
79	80	81	82	83	84	85
80	81	82	83	84	85	86
81	82	83	84	85	86	87
82	83	84	85	86	87	88
83	84	85	86	87	88	89
84	85	86	87	88	89	90
85	86	87	88	89	90	91
86	87	88	89	90	91	92
87	88	89	90	91	92	93
88	89	90	91	92	93	94
89	90	91	92	93	94	95
90	91	92	93	94	95	96
91	92	93	94	95	96	97
92	93	94	95	96	97	98
93	94	95	96	97	98	99
94	95	96	97	98	99	100



WINDSOR AVENUE

1804

EAST PARISH MEETING HOUSE
HAVERHILL (ESSEX) MA

Haverhill Assessor's Map #466
April 2010

National Register of Historic Places

Note to the record

Additional Documentation: 2014

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 East Parish Meeting House

other names/site number Fourth Congregational Church

2. Location

street & number 150 ~~267~~ Middle Road * not for publication

city or town Haverhill vicinity

state Massachusetts code MA county Essex code 009 zip code 01830

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.)

Brona Simon February 10, 2011
Signature of certifying official/Title Brona Simon State Historic Preservation Officer Date
Massachusetts Historical Commission

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 _____ Date of Action _____

* Address revised by city, 2014

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: ADDITIONAL DOCUMENTATION

PROPERTY NAME: East Parish Meeting House

MULTIPLE NAME:

STATE & COUNTY: MASSACHUSETTS, Essex

DATE RECEIVED: 3/13/14 DATE OF PENDING LIST:
DATE OF 16TH DAY: DATE OF 45TH DAY: 4/29/14
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 11000149

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

 ACCEPT RETURN REJECT DATE

ABSTRACT/SUMMARY COMMENTS:

Additional Documentation Approved

RECOM./CRITERIA Accept
REVIEWER Edson Beall DISCIPLINE History
TELEPHONE DATE 4.28.14

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

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

National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.

Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY East Parish Meeting House
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Essex

DATE RECEIVED: 2/11/11 DATE OF PENDING LIST: 3/16/11
DATE OF 16TH DAY: 3/31/11 DATE OF 45TH DAY: 3/29/11
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 11000149

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

ACCEPT RETURN REJECT 3-29-11 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

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

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



The Commonwealth of Massachusetts
William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

FEB 11 2011

February 10, 2011

Mr. J. Paul Loether
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW, 8th floor
Washington, DC 20005

Dear Mr. Loether:

Enclosed please find the following nomination form:

East Parish Meeting House, 267 Middle Road, Haverhill (Essex), MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the properties were notified of pending State Review Board consideration 30 to 45 days before the meeting and were afforded the opportunity to comment.

Sincerely,

A handwritten signature in cursive script that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Timothy Orwig, consultant
David & Shannon Hewey, East Parish Congregational Society
James J. Fiorentini, Mayor, City of Haverhill
Richard Raiche, Haverhill Historical Commission
William Pillsbury, Planning & Economic Development

JAMES J. FIORENTINI
MAYOR



**CITY OF HAVERHILL
MASSACHUSETTS**

CITY HALL, ROOM 100
FOUR SUMMER STREET
HAVERHILL, MA 01830
PHONE 978-374-2300
FAX 978-373-7544
WWW.CI.HAVERHILL.MA.US

March 8, 2011

Mr. J. Paul Loether
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW, 8th Floor
Washington, DC 20005

RE: East Parish Meeting House, 267 Middle Road, Haverhill, MA

Dear Mr. Loether:

I am writing to offer my support for the nomination of the East Parish Meeting House to be placed on the National Register of Historic Places.

The East Parish Meeting House, located at 276 Middle Road, was constructed in 1838. It served as a place of worship for several 19th century congregants, including famed Haverhill poet and abolitionist John Greenleaf Whittier. The old church is important to the history of East Haverhill, and has not been significantly altered or upgraded with any modern features such as electricity or running water. Entering the church is to walk back into the pre-Civil War era.

Equally important, I am very impressed with the dedicated efforts of volunteers committed to preserving this important relic—just for history's sake. Various trustees, sewing circle members, neighbors and volunteers have dedicated time and resources in an attempt to preserve, maintain and restore the East Parish Meeting House. Their efforts would be greatly enhanced by the designation of this site onto the National Historic Registry.

With funding from grants that require National Historic Registry status, the East Parish Meeting House could become a revenue source and community resource in the near future.

I urge you to support the nomination of the East Parish Meeting House for the historic designation it so richly deserves.

Very truly yours,

James J. Fiorentini
Mayor



The Commonwealth of Massachusetts
William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission



March 5, 2014

Mr. J. Paul Loether, Chief
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW 8th floor
Washington, DC 20005

Re: Technical correction, Wakefield (Middlesex), MA, Oliver House
Technical correction, Haverhill (Essex), MA, East Parish Meeting House 11000149

Dear Mr Loether:

Please accept the two enclosed corrections. After submitting a nomination for the Oliver House to the National Park Service on February 21, 2014, a number of typographical errors were noted. Could you please replace the five pages on the original version with the enclosed corrections?

Also, there has recently been a local address change for a property, the East Parish Meeting House, which was listed on March 29, 2011. A revised cover page is also enclosed.

Thank you.

Sincerely,

A handwritten signature in blue ink that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosures