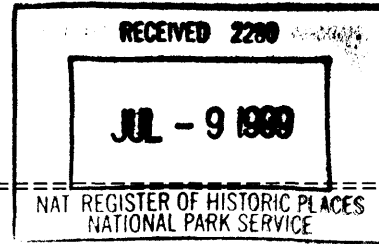


United States Department of the Interior
National Park Service

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**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**



1. Name of Property

historic name: EMMANUEL CHURCH

other name/site number: N/A

2. Location

street & number: 50 Emmanuel Church Road

city/town: Killingworth

not for publication: N/A
vicinity: N/A

state: CT county: Middlesex code: 007 zip code: 06419

3. Classification

Ownership of Property: private

Category of Property: building

Number of Resources within Property:

Contributing	Noncontributing	
<u>2</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>2</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register: _____

Name of related multiple property listing: N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this X 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 X meets does not meet the National Register Criteria. See cont. sheet.

Signature of certifying official: John W. Shannahan Date: 06/30/99
John W. Shannahan, Director, Connecticut Historical Commission

State or Federal agency and bureau

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

Signature of commenting or other official _____ Date _____

State or Federal agency and bureau

5. National Park Service Certification

I, hereby certify that this property is: Elson H. Beall 8.5.99
 entered in the National Register ___ See continuation sheet.
___ determined eligible for the National Register ___
___ See continuation sheet.
___ determined not eligible for the National Register ___
___ removed from the National Register ___
___ other (explain): _____

Signature of Keeper _____ Date of Action _____

6. Function or Use

Historic: RELIGION Sub: religious facility
Current: RELIGION Sub: religious facility

=====
7. Description
=====

Architectural Classification:

Federal

Other Description: N/A_____

Materials: foundation STONE roof WOOD
walls WOOD other GLASS

Describe present and historic physical appearance. X See continuation sheet.

=====
8. Statement of Significance
=====

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

Applicable National Register Criteria: A, C

Criteria Considerations (Exceptions) : A

Areas of Significance: ARCHITECTURE
RELIGION

Period(s) of Significance: 1800 - c.1880_____

Significant Dates: 1803, 1816_____

Significant Person(s): _____

Cultural Affiliation: _____

Architect/Builder: Not known_____

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above. X See continuation sheet.

9. Major Bibliographical References

X See continuation sheet.

Previous documentation on file (NPS):

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

Primary Location of Additional Data:

- X State historic preservation office Connecticut Historical Commission
- Other state agency 59 South Prospect Street
- Federal agency Hartford, Connecticut 06106
- Local government
- University
- Other -- Specify Repository: _____

10. Geographical Data

Acreage of Property: approx. 1 acre

UTM References: Zone Easting Northing Zone Easting Northing

A	18	699880	4584910	B	_____	_____
C	_____	_____	_____	D	_____	_____

See continuation sheet.

Verbal Boundary Description: See continuation sheet.

The boundary is a portion of church land, shown as Map 10, Parcel 13 and Map 14, Parcels 4A, 6A, and 6B, in the Killingworth Assessor Records, that runs from the intersection of Emmanuel Church Road and North Chestnut Hill Road east-northeast for 200 feet along Emmanuel Church Road, then at a right angle south-southeast to Church Brook, then west along the brook and north along North Chestnut Hill Road to the beginning point.

Boundary Justification: See continuation sheet.

The boundary includes the entire parcel historically associated with the church, as well as a small amount of additional land, purchased in 1984, upon which the parish hall was built.

11. Form Prepared By

Name/Title: Bruce Clouette, reviewed by John Herzan, Connecticut Historical Commission

Organization: Public Archaeology Survey Team Date: February 22, 1999

Street & Number: P.O. Box 209 Telephone: 860-429-1723

City or Town: Storrs State: CT Zip: 06268

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Description

**Emmanuel Church
Killingworth, Middlesex County, CT**

7-1

The Emmanuel Church (Photographs 1,2) is a small Episcopalian house of worship located at the juncture of two minor town roads in Killingworth, Connecticut. The setting is wooded, with no houses or other buildings nearby; a small stream, locally known as Church Brook, runs to the south of the church. Built in 1803 (though not all the finish work was completed until 1816), the church is a post-and-beam framed building with a clapboarded exterior; the gable roof is covered with wood shingles. The church rests on a foundation of large slabs of gray granitic gneiss; similar stone is used for three steps leading to the main entrance. Attached at the rear of the church is a small modern addition housing a parish hall (1988). A small wooden structure was built about the same time south of the church, from which is suspended an 1883 bell; the bell formerly hung in a belfry that was part of a steeple added in the Victorian period.

The principal elevation is the west gable end, in the center of which is the main entrance (Photograph 3). The entrance is flanked by Georgian pilasters, each of which consists of a plain base, fluted shafts, plain necking, and a section of pulvinated frieze below the capital moldings. Raised moldings define a round-arched area above the doorway that has interlaced arches incised into its matched-board surface. The double flush-paneled doors are original, except that the top panel of each door has been replaced with glass. Immediately above the entrance, giving light to the gallery level within, is a twelve-over-twelve window with a blind round-arched head.

The side elevations consist of four bays of round-arched windows, each fitted with twenty-over-twenty sash and interlaced straight diagonals as glazing in the head (Photograph 4). Originally, the church was only three bays deep, or 32 feet by 39 feet in plan, but about 1867 an additional bay was added to accommodate a chancel within, bringing the church to its present dimensions of 32 feet by 50 feet.

The interior is plainly finished with plaster walls and ceiling and a simple horizontal-board dado running along the outside wall. The center of the ceiling is vaulted, carried on two rows of tall square paneled columns, which have delicate beading and cavetto moldings decorating the capitals (Photograph 5). Across the rear of the interior is a gallery with a paneled front (Photograph 6); the church's Victorian-period melodeon is currently being stored there. There are two aisles dividing the six rows of pews, which are painted white with dark-stained scrolled arms; the sides and front walls of the seats are paneled, suggesting they were made over from the original paneled boxed

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Description

**Emmanuel Church
Killingworth, Middlesex County, CT**

7-2

seats. On the left side of the chancel opening is a section of two additional pews at right angles to the main seating (Photograph 7), while on the opposite side is a similar enclosure for the present organ. Other interior woodwork of note includes molded casings around window and door openings; the window stools continue as a molded cap for the dado.

A communion railing of simple square balusters separates the chancel from the rest of the interior. The small altar (Photograph 8) is of paneled construction; it has a cornice decorated with reeding and an interlaced design and appears to have been adapted from the church's original pulpit base. Behind the altar, a round-arched stained-glass window dating from the 1880s (Photograph 9) commemorates the Bristol family, who were active in founding and sustaining the church.

The only other building on the property is a small privy to the rear of the church (Photograph 10). It retains its original three-hole facilities, but much of the timber framing and exterior has been replaced in kind in order to address its formerly deteriorated condition.

Although enlarged and adapted for changing customs of worship over the years, the church retains a high degree of architectural integrity. The entrance detail, windows, and clapboarded exterior all date from the church's first period, as does much of the interior fabric. The recent addition of a small clapboarded, gable-roofed parish hall at the rear of the building in no way compromises the church's original proportions and scale. Restoration work undertaken at about the same time, including a wood-shingled roof and installation of some seating that had been displaced, have returned much of the church's early appearance, as can be seen by comparing contemporary photographs to a c.1880 view taken shortly before the steeple was added.

Although the land associated with the church now totals six acres, the nominated property uses the two roads and Church Brook as natural boundaries on the north, south, and west sides; these define the historical church parcel as well. To the east, the nominated property extends 200 feet from the intersection so as to include the land on which the parish-hall addition was built.

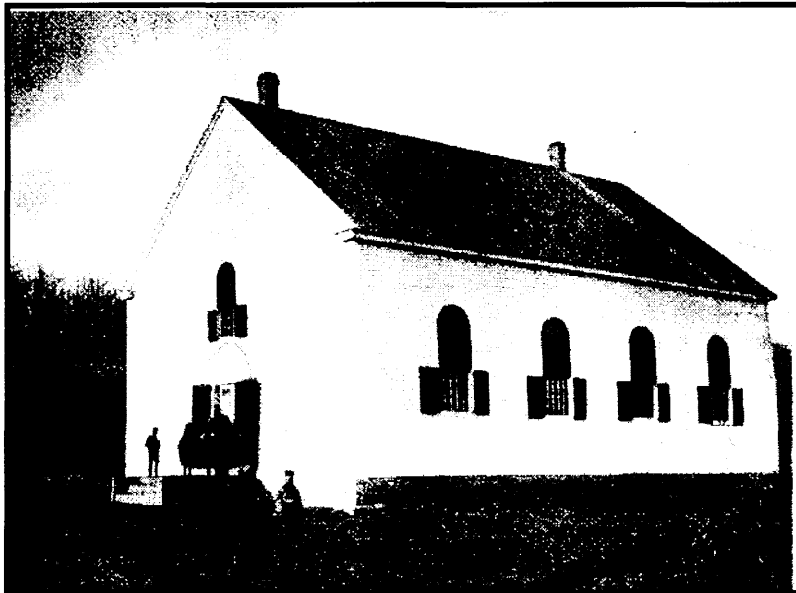
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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Description

Emmanuel Church
Killingworth, Middlesex County, CT

7-3



View of Church, c.1880, from *Connecticut Churchman*,
December 11, 1909, p. 3

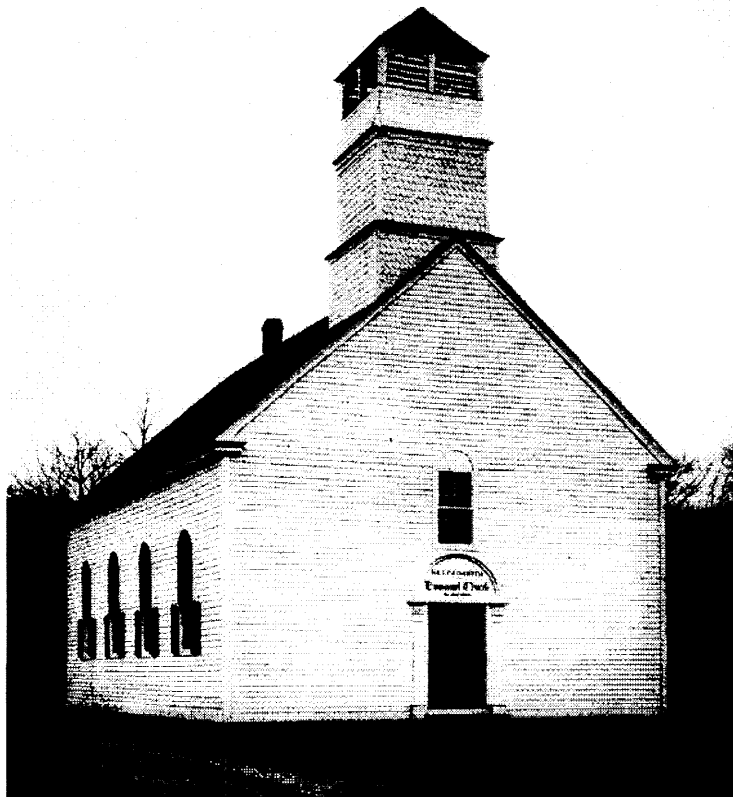
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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Description

**Emmanuel Church
Killingworth, Middlesex County, CT**

7-4



View of Church, c.1940, from Kelly, *Early Connecticut Meetinghouses*

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National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Significance

**Emmanuel Church
Killingworth, Middlesex County, CT**

8-1

Summary

The Emmanuel Church of Killingworth, Connecticut, is significant as one of a small number of early non-Congregational houses of worship that serve to memorialize the growth of religious diversity in Connecticut in the years following the American Revolution (Criterion A). The church was organized in 1800 as an Episcopalian church society; the members began this building in 1803, finishing it enough to make it their place of worship in 1804 and completing the building in 1816. In this period, Congregationalism was the established religion of Connecticut; its ministers and churches were recognized by law and supported at public expense. In the 1790s and early 1800s growing numbers of Episcopalians, Baptists, and Methodists challenged the principle of an established church. Fairness to Episcopalians became an especially important issue and led directly to the victory of the Toleration Party in 1816 and the creation of a state constitution in 1818 that provided for equal treatment of all Christian denominations and special status for none.

The Emmanuel Church is also of great architectural interest because it offers a look at the changing tastes in New England ecclesiastical architecture that were underway in the late 18th and early 19th centuries (Criterion C). Although the church is small in size and for the most part plainly detailed, some striving for elegance is apparent in the pilastered entry, round-arched windows, and vaulted ceiling. Such Classical details, drawn from English Baroque and Adamesque precedents, were incorporated into urban meetinghouses and churches in America as early as the 1720s, but they made little headway in the rural interior of New England, where a much plainer, utilitarian meetinghouse was the norm.

Historic Context

The placement of all Christian denominations on an equal footing by the Constitution of 1818 has been recognized as an important development in the political and social history of Connecticut, with non-Congregationalist Protestant churches one of the key property types that reflect this theme.¹ Although adherents of the Church of England had been guaranteed the right to form and support their own churches in

¹John Herzan, *Eastern Coastal Slope: Historical and Architectural Overview and Management Guide* (Hartford: Volume V, *Historic Preservation in Connecticut*, Connecticut Historical Commission, 1997), 27-28, 109.

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Significance

**Emmanuel Church
Killingworth, Middlesex County, CT**

8-2

1726, the law was ineffective, because dissenters such as the Churchmen (as Episcopalians were called) rarely could afford to maintain a full-time clergyman in each town; they thus remained subject to taxes to support Congregational ministers and build and maintain Congregational meetinghouses. The Connecticut legislature in both the colonial and post-Revolutionary periods gave support to the established church in numerous other ways, large and small. Congregational ministers were accorded a role in the supervision of public schools, they preached on official public occasions, and the legislature made sizeable grants to Congregational institutions such as Yale College and missionary societies.

By 1800 growing numbers of dissenters, notably Episcopalians, Baptists, and Methodists, protested the favored treatment of what historically had been the dominant, if not exclusive, religion of Connecticut's settlers and their descendants. The Federalist faction, firmly in control of state politics, resisted any incursion into the historical status of the established religion, despite the presence of some influential Episcopalians within the party. For a time, a sort of sharing in established status was held out to them. In 1814 the General Assembly authorized a sizeable donation to be made to Yale College and to the Episcopal Bishops Fund, using proceeds from the charter of incorporation granted to the Phoenix Bank. When the legislature reneged on the second part of the bargain, hopes for a sort of "bi-sectarianism" were dashed, and Episcopalians provided strong support for the Toleration Party, which was victorious in the elections of 1816 and instrumental in forming the Constitution that was approved two years later. Although the party differed from the Federalists on a number of other issues as well, reflecting the Jeffersonian outlook in many ways, religious disestablishment was a main rallying point. The victory of the Tolerationists broke the monopoly of the Federalist Party on state government, leading to greater political competition and a new constitution in 1818. The principle of religious liberty contained in that document was soon extended to non-Christian denominations as well, completing the transformation of Connecticut to a non-sectarian political entity.

At the time of Edmund Sinnott's inventory (1963), the Emmanuel Church was one of only 19 non-Congregational buildings for public worship built in Connecticut before 1816 and still standing.² It is a fit resource to mark the transition to religious equality and the important

²Edmund W. Sinnott, *Meetinghouse & Church in Early New England* (New York: McGraw-Hill Book Company, 1963), 212-26.

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National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Significance

**Emmanuel Church
Killingworth, Middlesex County, CT**

8-3

role played by dissenting religions, such as the Episcopalians, in bringing about this political and social change. Its origin in the early 19th century is apparent from its Federal-style architectural details, and its small size and plain appearance suggest its identity as the church of a minority religion. Although many other small churches of this period are known to have existed in Connecticut, most, such as Tolland's 1795 Methodist Church, a similar small barn-like structure with round-arched windows, have disappeared, replaced by larger buildings when their congregations thrived, abandoned to decay by shrinking congregations, or altered beyond recognition.

Architectural Significance

The Emmanuel Church possesses attributes of both the traditional New England meetinghouse and the "modern stile," as one building committee termed it, that appeared in the 1790s and dominated ecclesiastical architecture in the first three decades of the 19th century. Whether it was due to the limited resources of the early membership or the strength of the Congregationalist influence, the building put up by the founders of the Emmanuel Church was in many ways an example of the "plain style" New England meetinghouse that characterized much of the 18th century, particularly in the interior, away from the cosmopolitan influences found in coastal towns. Without the chancel addition, the Emmanuel Church was a small structure, nearly square in plan, well-lighted by large windows, with simple seating facing a large pulpit. Its exterior appearance, with little ornamentation and an uncomplicated gable-roofed rectilinear form, differed little from the houses and barns that dotted the surrounding countryside. Indeed, architectural historians regard the essence of the "plain style," as applied to meetinghouses, to be not so much a lack of ornament but rather a kinship with domestic architecture, in which little distinguishes the building as a special, sacred structure. The Emmanuel Church's two-aisle plan suggests that preaching and prayer, rather than processional liturgies, were the dominant activities in its earliest years. The addition of the chancel in the late 1860s, along with the communion rail and the remodeling of the pulpit base as a simple altar, undoubtedly reflect the "High Church" or "Anglo-Catholic" ideas that permeated the American Episcopal Church in that period. Nevertheless, much of the building's original interior ambience remains to suggest the appearance of Connecticut's early ecclesiastical buildings.

The "modern stile" perceived in the 1790s had two components: a transformation of the meetinghouse into a distinctly church-like form, usually a long rectangular plan with a portico and steeple at one end;

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Significance

**Emmanuel Church
Killingworth, Middlesex County, CT**

8-4

and a higher degree of architectural embellishment, using Classical elements. Although overall it is a plain, even rustic, building, the Emmanuel Church reflects the second component in its enrichment of the entryway, use of round-arched windows, vaulted ceiling, and delicate moldings and beaded ornament in the capitals of the interior columns. Particularly in the case of ecclesiastical buildings, the Federal style of the early 19th century typically incorporated both Baroque and Adamesque elements.³ This characteristic is embodied in the Emmanuel Church: the straight shafts and pulvinated frieze of the entry pilasters are Georgian or Baroque in tone, similar to what was shown in James Gibbs's *Book of Architecture* (available in America in the 1730s), while the false interlaced arches and small-scale ornament found in the interior woodwork clearly reflect an Adamesque approach.

History of the Emmanuel Church

Although popularly thought of as a religion practiced by well-to-do urbanites, the Episcopal Church in Connecticut had its roots equally in the cities and in the rural countryside, where farming families of modest means pooled their resources to create and sustain small parishes such as this. Like most Episcopal churches in Connecticut, the Emmanuel Church began with the initiative of laymen drawing from their experience in the Congregationalist tradition. On July 10, 1800, a number of Episcopalians living in the northern parts of Guilford (now North Madison in the Town of Madison) and Killingworth banded together to create a formal church society. This was not the first stirring of Episcopalian sentiment in the area, for the meeting notice specifically addressed "all the inhabitants . . . belonging to the Episcopalian Church so-called." Many of the early organizers, such as Bezaleel Bristol, the financial bedrock, had been raised in local Congregational churches, but by the time they organized, they clearly already thought of themselves as adherents of another religious tradition. Indeed, the Reverend Samuel Peters and other Anglican missionaries had preached in Killingworth before the Revolution, and as elsewhere throughout Connecticut, their message found a hearing, especially among those disaffected with upheavals in the established church. By 1775 there were 20 full-time Church of England clergymen active in Connecticut,

³See Jack Quinlan, "Asher Benjamin and Charles Bulfinch: An Examination of Baroque Forms in Federal Style Architecture," in Peter Benes (ed.), *New England Meeting House and Church, 1630-1850* (Dublin, N. H.: Dublin Seminar for New England Folklife, 1979), 18-29.

United States Department of the Interior
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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Significance

**Emmanuel Church
Killingworth, Middlesex County, CT**

8-5

with the Reverend Bela Hubbard of New Haven having charge over adherents in this area.

Starting in December 1802, the fledgling church in Killingworth began the process of purchasing land and erecting a place of worship. The church was raised but not "covered" by May of 1803, and the society held its first meetings in the building in 1804; the building was first painted in 1805. As with their Congregationalist neighbors, the society appointed special committees to undertake these efforts, which were paid for by a "tax" that was approved by the membership and based on the worth of the property holdings of each family. In 1805 the group united with other families from North Killingworth and took the name "Union Episcopalian Society," directing that "Union Church" be painted over the door. The structure was known as Union Church until its renaming in the late 1860s.

It is apparent from church accounts that the building when first occupied was still incomplete. The gallery was erected in 1816, and large expenses for plaster, lumber, and nails in the period 1813-1816 suggest that much of the finish was accomplished at this time. Again a special "tax" was assessed on the membership to pay for the improvements (at least one member, George Griswold, paid in kind, donating a quantity of nails and a gallon of rum worth \$5.13 to the building project). The building was consecrated by Bishop John H. Hobart of New York⁴ on June 6, 1817, at which time he administered the Sacrament of Confirmation to 47 people.

The first clergy who ministered to this small rural church were shared on a part-time basis with larger parishes in nearby towns. In 1867 the Reverend Doctor Samuel G. Fuller, a professor at the Berkeley Divinity School in Middletown, took charge on a nearly full-time basis, renewing the church and undertaking a number of improvements, including adding the chancel and refurbishing the seating. Fuller was soon succeeded by William Clarke Knowles, a dedicated layman who conducted services in the absence of a regular clergyman, until he himself was ordained, first to the diaconate and then, in 1886, to the priesthood. During his tenure, a bell was donated to the church, as well as a stained-glass window for the chancel, and a shingled steeple was added to the building (and has since been removed). After the turn of the century, the church became the home base of George B. Gilbert, a plain-speaking,

⁴At the time, Connecticut's Episcopalians had not yet elected a successor to Bishop Abraham Jarvis, who died in 1813, and therefore they were placed under the care of the bishop of New York.

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Significance

**Emmanuel Church
Killingworth, Middlesex County, CT**

8-6

down-to-earth, ecumenically minded priest who achieved a national reputation as the "Pastoral Parson," writing a series of popular magazine articles on faith in the rural church and a best-selling autobiography, *Forty Years a Country Preacher*, in 1939.

Criteria Considerations

Although properties owned by religious institutions are not normally eligible for listing on the National Register of Historic Places, the Emmanuel Church has both architectural significance as an example of the Federal style and historical significance as a resource that recalls the achievement of religious equality, an important development in Connecticut's political and social history. The Emmanuel Church thus falls within the category of properties "deriving primary significance from architectural or artistic distinction or historical importance."

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

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Killingworth, Middlesex County, CT**

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Killingworth, Middlesex County, CT**

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National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Photographs

**Emmanuel Church
Killingworth, Middlesex County, CT**

Photos-1

All photographs:

1. Emmanuel Church
2. Killingworth, Middlesex County, CT
3. PAST, Inc. Photo
4. February, 1999
5. Negative filed with Connecticut Historical Commission
Hartford, CT

Captions:

West (front) and south elevations, with small structure for 1883 bell on right, church hall addition visible at rear, camera facing northeast
Photograph 1 of 10

East (rear) and north elevations, parish hall addition on left, camera facing southwest
Photograph 2 of 10

Detail of entrance, west elevation, camera facing northeast
Photograph 3 of 10

Detail of side window, south elevation, camera facing northeast
Photograph 4 of 10

Interior, looking toward altar from gallery, camera facing east
Photograph 5 of 10

Interior, looking toward rear of church, camera facing west
Photograph 6 of 10

Interior, detail of seating to left of chancel, camera facing northwest
Photograph 7 of 10

Interior, detail of altar, camera facing southeast
Photograph 8 of 10

Interior, detail of window behind altar, camera facing east
Photograph 9 of 10

Privy behind church, camera facing northeast
Photograph 10 of 10