

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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.

1. Name of PropertyHistoric name: Advent Camp Meeting Grounds Historic DistrictOther names/site number: Advent Christian Church and Conference Center

Name of related multiple property listing:

N/A

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

2. LocationStreet & number: 150 Advent LaneCity or town: Hartford State: VT County:Windsor

Not For Publication:

n/a

Vicinity:

n/a**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, 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. I recommend that this property be considered significant at the following level(s) of significance:

 national X statewide local

Applicable National Register Criteria:

X A B X C D**Signature of certifying official/Title:****Date**Vermont Division for Historic Preservation**State or Federal agency/bureau or Tribal Government**

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Name of Property

Windsor, Vermont

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

Signature of commenting official:

Date

Title :

**State or Federal agency/bureau
or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

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Category of Property

(Check only **one** box.)

Building(s)

☐

District

☒

Site

☐

Structure

☐

Object

☐

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

21

Noncontributing

12

buildings

0

0

sites

1

0

structures

1

0

objects

23

12

Total

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

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7. Description

Architectural Classification

(Enter categories from instructions.)

No Style

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Wood, Stone, metal, concrete, vinyl

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Advent Camp Meeting Grounds Historic District is a religiously oriented summer community in White River Junction, a village in Hartford, Vermont. It is located on a 7-½ acre terrace between the Connecticut River to the east and Mount Olivet Cemetery to the west. Camp meetings were religious gatherings in a natural setting, characterized by large audiences attending religious services with on-site camping and lodging for an extended period of time.¹ The Advent Camp Meeting Grounds consist of thirty-three buildings, one structure and one object. Established in 1887, the Advent Camp remains in active use and still hosts religious gatherings and services each summer. The buildings that make up the camp are of simple design and construction, and reflect national architectural trends in late 19th/early 20th century camp meeting grounds. These buildings consist of small residential cottages and service buildings including classrooms, dormitories, dining hall, kitchen and tabernacle. While minor changes in layout and limited new construction has occurred since its founding in 1887, overall the Advent Camp Meeting Grounds Historic District retains integrity of location, design, setting, materials, workmanship, feeling and association.

Narrative Description

The Advent Camp Meeting Grounds Historic District consists of three separate buildings for group lodging, two separate classroom buildings, a kitchen building, baptistery, tabernacle, residential cottages and a single gravestone. Established in 1887, the Advent Camp Meeting Grounds host evangelical events attended by people of multiple denominations for extended

¹ Lampl, Elizabeth Jo with Clare Lise Kelly, "Historic Context Report "A Harvest in the Open for Saving Souls -The Camp Meetings of Montgomery County," Montgomery County Planning Department Historic Preservation Section, Maryland Historical Trust, July 2004.

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periods of time. The meeting grounds are located in the Taft's Flats neighborhood of White River Junction, named after Orren A. Taft, a farmer who owned all of the land in the present day neighborhood. The 7-½ acre site is located between the Connecticut River to the east and Mount Olivet Cemetery to the west.

With the rapid growth of evangelical camp meetings throughout America in the mid-19th century, the Reverend B.W. Gorham's 1854 *Camp Meeting Manual* influenced many northeastern camp meeting grounds' design and layout. Gorham, a Methodist minister, felt the camp meeting grounds should be kept "as simple as possible, with modest cloth tents ... [as] he felt it was important to have society tents so that member churches could hold more private prayer meetings."² Gorham felt that meeting grounds required a circular layout "for the worship area, with the preaching stand at the north end so the audience would not face the sun. Buildings were generally unheated, as they were intended for summer use."³ The layout of the Advent Camp Meeting Grounds originally reflected Gorham's circular design, but an 1895 fire resulted in a layout change to more of a horseshoe pattern, with the tabernacle located at the northern end of the site and the baptistery in the center. The cottages, originally densely clustered together, were also spaced farther apart in order to avoid another disaster caused by flames spreading from building to building. To accomplish this task, "...several of the cottages were lifted onto logs and moved, by horsepower, to their current location in the center green."⁴

The religious camp meetings of the late 19th century "were largely open-air affairs, with rows of seats facing a preaching stand."⁵ This description of a camp meeting is accurate of the White River Junction camp. The large grassy area in the middle of the circle/horseshoe "was mostly occupied by a series of benches, which would allow two preachers to stand at either end of the green to deliver simultaneous sermons to the large number of congregants."⁶ Historian Jan Cunningham points out that the intimate setting, small size, and openness of the campground form "a highly organized, non-hierarchical setting that embodied the democratic sensibilities of the community."⁷

The cottages and classrooms are rectangular in plan with a gable front. The typical cottage is a symmetrical, 1½ -story structure with a steeply pitched gable roof. The main entry is centered on the gable facade and flanked by a double hung window on each side. The balloon-framed buildings have a simple interior, with a 12' x 24' open space on each floor. The first floor served as a living room, parlor and kitchen. Stairs in the back corner of the room lead to the second floor sleeping quarters. Although initially intended for use during the warmer summer months and thus built without a heat source, today many of the cottages have wood-burning stoves connected to external cinderblock chimneys.

² Beard, Christine, Asbury Grove National Register Nomination, Hamilton, Massachusetts. National Park Service, 2009.

³ Ibid.

⁴ Hongoltz-Hetling, Matt, "Hartford Christian Camp Eyed for Historic Designation:." Valley News, April 24, 2016.

⁵ Guion Griffis Johnson, *Ante-Bellum North Carolina: A Social History*. Chapel Hill: UNC Press, 1937.

⁶ Hongoltz-Hetling, Matt, "Hartford Christian Camp Eyed for Historic Designation:." Valley News, April 24, 2016.

⁷ Connecticut Preservation News, Volume XXXI, No. 2, March/April 2008

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According to interviews with present day cottage owners, most of the buildings were designed by local builders and are modest in their detailing. It is believed that a carpenter in Morrisville, Vermont, built many of the original cottages. Costing \$18.75 a piece, the carpenter transported the lumber to White River Junction on his horse cart.⁸ There is no archival evidence to support this information. A secondary anecdote relays the story of the grandfather of present day cottage owner Susan Butterfield riding on the lumber when it arrived in the camp.⁹ Because attendees of religious ceremonies at the Advent Camp Meeting Grounds awaited the second coming of Jesus Christ, they did not initially intend to remain at the site for a long period of time. This explains the lightly built structures with no foundations or vertical support posts. All of the buildings were built on cinderblock piers.

The following inventory of resources in the Advent Camp Meeting Grounds Historic District is numbered sequentially starting at the entrance to the camp. Where applicable, common names such as "Cottage #2" or "Building B" are included in parentheses.

1. Cottage (Building #2), c. 1974, non-contributing due to age

This is a 1-story, L-plan building with intersecting gables, 1/1 windows and shallow pitched metal gable roof. It is situated parallel to the road. There is an offset entry door on the west gable end and the windows are covered with plywood. There is a rear addition with plywood covered window openings and a modern door. A detached shed is located to the southeast of the building.

Shawn Martel owned this building in 2016.

2. Classroom/Cottage (Building #29), c. 1890, contributing

This is a 1½ story, rectangular plan building with a steeply pitched gable roof. Orientated east-west, the building is situated diagonal to the road. The main entry is centered on the gable facade and flanked by a double hung window on each side. There is a 2/2 window centered in the gable peak. The cottage has vertical board siding, replacement windows, and sits on cinder block piers.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. This cottage was moved from its unspecified secondary location in 1971.

3. VBS Classroom (Building #28), c. 1980, non-contributing due to age

This is a 1½ story, rectangular plan building with a steeply pitched gable roof. The first story has an offset entry door and a 1/1 window, and there is second story window centered in the gable peak. The south eaves side has a secondary entrance and two 1/1 windows. The north eaves side has three 1/1 modern windows. The building has T-111 wood siding and sits on cinder block piers.

⁸ Interview with Joseph G. Trotter Caretaker, April 10, 2016.

⁹ Interview with Susan Butterfield, August 12, 2016.

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4. Cottage (Building #27), c. 1980, non-contributing due to age

This 1½ story, rectangular plan building has a shallow pitched gable roof and sits on cinder blocks. The building has a large setback from the road, located behind Building #7. Clad with vinyl siding and a metal roof, a shed roofed wood porch spans the south side. There is an offset entry and a 1/1 window on the south eaves side and a center entry flanked by 6/6 windows on the north eaves side. There are two 1/1 windows on the east gable end and two 1/1 windows on the second story of the north eaves side.

Lawrence and Cinda Wilson owned this building in 2016.

5. Cottage (Building #26), c. 1980, non-contributing due to age

This is a 1½ story, eaves front, saltbox form structure has a wraparound porch and a small addition on the north side. The building has a large setback from the road, located behind Building #7. The porch has square posts, turned balustrade and latticework. Windows throughout the building are primarily modern 1/1 units. The building has a metal roof, vinyl siding and sits on cinder block piers.

Mark Wormwood owned this building in 2016.

6. Bathrooms, c. 1980, non-contributing due to age

This is a one-story concrete block structure with a shallow pitched roof. It sits on a concrete slab.

7. Kitchen and Dining Hall (Building #24), c. 1910, contributing

This is a 2-story building with vinyl siding and a metal gable roof. The long, narrow building is oriented north-south, with the east elevation parallel to the road. The south gable end has a center entrance on the first story, flanked by 6/6 double hung wood windows. A wood exterior staircase accesses an entrance on the second story, flanked by 2/2 double hung wood windows. The first story of the east elevation has three 1/1 modern replacement windows, two modern doors and three smaller casement windows. There are five modern 1/1 windows on the second floor of the east elevation. The first story of the west elevation has three 1/1 modern replacement windows, and kitchen HVAC equipment. There are three modern 1/1 windows on the second floor of the west elevation. Clad in vinyl siding, a 2-story addition extends from the north gable end. The north end of the addition has a 2/2 window. The addition is slightly shorter than the main block, creating a slight difference in the two gable roof lines. There is a kitchen and storage space on the first floor, and the second floor is used for overflow lodging.

8. Lodging Hall (Building #24), c. 1925, contributing

This is a 2½ story gable roof building with vinyl siding and a metal roof. The long, narrow building is oriented north-south, with the west elevation parallel to the road. Sitting on concrete blocks, the first floor entry is centered on the south gable end, flanked by a 2/2 window on each side. A wooden exterior staircase accesses a second story wood door, flanked by 2/2 windows. The west eaves side has four 2/2 windows on the first floor and three 2/2 windows on the second floor. The east eaves side has four 2/2 windows on the first floor and three 2/2 windows on the second floor. The north gable end has an offset entry and 2/2 window on the first floor, two 2/2

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windows with shutters on the second floor. A 2/2 window covered with shutters is centered on the third floor of both gable ends.

9. Camp Office (Building B), c. 1995, non-contributing due to age

This is a 1-story rectangular plan building with a steeply pitched gable roof and is situated perpendicular to the road. Clad with vinyl siding and a metal roof, it rests on cinder blocks. It has an offset entry, a 1/1 window and a gable vent on the south gable end. There is an offset entry and wooden steps on the north gable end. There are two 1/1 windows on the east eaves side.

10. Snack bar (Building #23), c. 1930, contributing

This is a 1-story rectangular plan structure with vertical siding and a steeply pitched metal roof. It has a moderate setback and is situated perpendicular to the road. Sitting on concrete cinder blocks, the west eaves side is recessed to provide a sheltered concession space. A section of the clapboard siding swings upwards to create the opening. There is an offset entry and square opening on the east eaves side and a square opening on the north end.

This building originally served as the meeting grounds library. It was originally located near the preacher's stand (no longer standing). It was moved to its present location between 1900 and 1940.

11. Cottage (Building #22), c. 1890, contributing

This is 1½ story, rectangular plan building has a steeply pitched gable roof and vinyl siding. Situated perpendicular to the road and sitting on concrete cinder blocks, the main entry is centered on the north gable end, flanked by modern 1/1 windows on each side. A 1/1 window is centered on the second story of both gable peaks. The east eaves side has a single fixed glass window. Covered by a shallow pitched metal roof, there is a one story addition on the north side. Sitting on concrete cinder blocks, the addition has an offset entry and a modern 6/6 window on the north side. A shed roofed addition with vertical siding extends from the south end of the main block.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. This cottage was moved from its unspecified secondary location in 1971. This cottage belonged to Clifton and Margaret Wormwood, who first came to the White River Camp in 1961. Three more generations of the Wormwood family utilized the camp meeting. Charlene Wormwood owned this building in 2016.

12. Cottage (Building #18), c. 1890, contributing

This is a 1½ story building with clapboard siding and a steeply pitched gable roof. It has rectangular plan and is situated parallel to the road. A wood door with two etched glass panes is centered on the north gable end, flanked by a 2/2 window on each side. A 2/2 wood window is centered in both gable peaks. The window openings are closed with wood shutters. A 1-story shed roofed addition with vinyl siding extends from the south gable end. There is an off center entry and window on the south end of the addition.

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Bryan and Rebecca Gantt owned this building in 2016.

13. Evangelist's Cottage (Building #19), c. 1890, contributing

This is a 1½ story building with a steeply pitched gable roof. The rectangular plan building is situated perpendicular to the road. Sitting on cinder blocks, the modern six panel entry door is centered on the front (north) gable end, flanked by a 2/2 wood window on each side. A 2/2 wood window is centered in both gable peaks. The windows have simple trim and hoods and are closed with wood shutters. There is a concrete block chimney on the west eaves side and fixed pane window on the east eaves side.

14. Cottage (Building #20), c. 1890, contributing

This is a 1½ story building with steeply pitched gable roof. The rectangular plan footprint is situated perpendicular to the road. Sitting on concrete cinder blocks, the main entry is centered on the north gable end, flanked by a 2/2 wood window on each side. There is a 2/2 window centered in both gable peaks. There is an offset entry door on the west side and a window on the south side. Both of these openings are covered with vertical siding.

Nathan and Ashley Wilson owned this building in 2016.

15. Cottage (Building #21), c. 1890, contributing

This is a 1½ story, building with vertical siding and steeply pitched gable metal roof. The rectangular plan footprint is situated perpendicular to the road. Sitting on concrete cinder blocks, the entry door is centered on the north gable end. The door is flanked by a 2/2 window with simple trim on each side. A 2/2 double hung wood window is centered on the second floor of both gable peaks. The window openings are closed with wood shutters. The south gable end has an off-center 2 pane sliding window covered by a wood. There is a metal chimney on the east eaves side and a casement window on the west eaves side.

Dawn Lee Dumond owned this building in 2016.

16. Cottage (Building #3), c. 1890, 1995, non-contributing due to alterations

This is a 2-story building with vinyl siding and a steeply pitched asphalt shingle roof. The rectangular plan building is situated parallel to the road. Sitting on concrete cinder blocks, the south gable end has an off center entry door protected by a gable roof. The south end has a sliding window on the first floor and an off center 1/1 modern vinyl window on the second floor. The north side has a small octagonal window and 1/1 modern vinyl window on the first floor and a 1/1 modern vinyl on the second floor. The west eaves side has a 6/6 modern vinyl window on the first floor.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. This cottage was moved from its unspecified secondary location in 1971. It underwent significant alterations in the 1990s. Justin Dobbins owned this building in 2016.

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17. Cottage (Building #4), c. 1974, non-contributing due to age

This is 1-story, rectangular plan building has vertical siding and a shallow pitched metal roof. Sitting on concrete cinder blocks, the building is situated perpendicular to the road. An entry door is centered on the east and west gable ends, flanked by a 1/1 window on each side. There is a concrete block chimney on the north eaves side.

Michael Gantt owned this building in 2016.

18. Cottage (Building #5), c. 1974, 2014, non-contributing due to age

This is a 1-story rectangular plan building with vinyl siding and a shallow pitched gable roof. Sitting on concrete cinder blocks, the building is situated parallel to the road. A 1½ story addition abuts the east end of the main block. The main entry is centered on the west gable end, flanked by a 2/2 window and 2 pane sliding window. There are two modern windows on the north side of the main block. Clad in vinyl siding and a metal seam roof, the east side of the addition has an off-center entry and casement window on the first floor and a 1/1 window centered in the gable peak. The addition has a casement window on the south side and a 1/1 window and casement window on the north side

Kevin Wright owned this building in 2016.

19. Cottage ("Maranatha Cottage" Building #6), c. 1974, non-contributing due to age

This is a 1-story building with a shallow pitched metal gable roof. It has rectangular plan and is situated perpendicular to the road. Clad with T-111 siding, the building rests on round concrete posts. Protected by a shallow pitched gable roof, the main entry is centered on the gable end, flanked by a casement window with horizontal muntins and a two casement/two fixed pane window unit. Latticework covers the front foundation posts and a wood staircase accesses the entry. There is a concrete block chimney on the south eaves side and a horizontal sliding window on the north eaves side. There is decorative trim between the gable and the walls. A metal sided, gable roofed shed sitting on concrete cinder blocks is located to the southeast of the building.

Paula Fox owned this building in 2016.

20. Bible Teacher Cottage (Building #7), c. 1974, non-contributing due to age

This is a 1-story building with vinyl siding and a shallow pitched metal gable roof. The rectangular plan footprint is situated perpendicular to the road. Sitting on concrete cinder blocks, the west elevation has an offset entry and a pair of stacked awning windows. There is a single 1/1 window on the north eaves side. A fiber board, shed roofed tool shed is located behind the building.

21. Garage (Building #8), c. 1985, non-contributing due to age

This is a 1-story building with a shallow pitched metal roof and diagonal wood siding. Sitting on concrete cinder blocks, the rectangular plan footprint is situated perpendicular to the road. The west facing garage bay has twelve-glass pane door. There is a modern door on the west end of

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the north eaves side. Clad with vertical wood siding, the west gable projects slightly over the main building. An addition projects from the east end providing an open bay space.

The garage site and Bible Teacher's cottage were the former location of the evangelist platform, which faced towards the west. During the camp meetings, there were long rows of benches and pews arranged facing the platform. The hillside to the west of the stand "could be used to contain the sound in the manner of a natural amphitheater in days when no amplification was used".¹⁰ In time, the association converted the platform to a cottage. The cottage collapsed due to heavy snow loads c. 1970.¹¹

22. Cottage (Building #8a), c. 1890, contributing

This is a 1½ story building with vertical siding and a steeply pitched metal gable roof. The rectangular plan building is situated perpendicular to the road. Sitting on concrete blocks, the entry door is centered on the gable end, flanked by a 2/2 window with simple trim and hood. There is a 2/2 window centered in both gable peaks. There is a sliding window on the north eaves side and a shed roof addition on the south eaves side. The window openings on the addition are covered with plywood. There is one covered opening on the west side and four covered openings on the south side.

Mark Dexter owned this building in 2016.

23. Dormitory, c. 1930, contributing

This is a long rectangular 1-story building with a shallow pitched metal roof and vertical wood siding. Sitting on round concrete posts, the building has a large setback from the road. An entry is centered on the south end, accessed by a wood staircase and flanked by a modern 1/1 window on each side. The west eaves side has two entry doors accessed by wood staircases and eight horizontal casement windows. The southern portion of the east eaves side has five fixed pane windows and the northern portion has four 1/1 modern windows.

24. Caretaker's Cottage (Building #9), c. 1900, contributing

The main block of the structure is a 1½ story building with a steeply pitched gable roof and interior brick chimney. The rectangular plan building is situated perpendicular to the road. Clad in vinyl siding and an asphalt shingle roof, the building sits on concrete cinder blocks. There is a 1/1 replacement window centered in both gable peaks. The main entry is centered on the gable end and is enclosed by a closed-in porch. The porch has a ribbon of three modern 1/1 window units on the south side and a modern 1/1 window and entry door on the east side. The east side of the main block has two 1/1 windows and an exterior concrete block chimney. Covered by a metal roof, a single story c. 1960 addition wraps around the south and west sides. The addition has an entry door and modern 6/1 window on the south side, and a horizontal casement windows, a horizontal sliding window on the west side and a horizontal sliding window on the east side. There is a modern 3-panel/1-glass pane door on the north side of the addition

¹⁰ Hartford Historical Society, Advent Camp Meeting Grounds Research File.

¹¹ Interview with Joseph G. Trotter Caretaker, April 10, 2016.

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Joseph G. Trottier is the present caretaker. Previous caretakers include Mr. Eastman and Al Currier.

25. Youth Leader Cottage (Building #10), c. 1890, contributing

This is a 1½ -story building with a steeply pitched gable roof and wood clapboard siding. The rectangular plan building is situated perpendicular to the road. Sitting on concrete cinder blocks, the main entry is centered on the south gable end. The wood plank door is flanked by two 2/2 double hung wood windows with simple trim and hoods. There is a 2/2 double hung wood window centered in both vertical sided gable peaks. An outdoor shower stall abuts the north side of the building.

Wayne and Robin Stires owned this building in 2016.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. The remaining cottages, such as this one, were then moved slightly to create a cohesive grouping.

26. Cottage (Building #11), c. 1890, contributing

This is a 1½ story building with a steeply pitched gable roof and vertical wood siding. The rectangular plan building is situated perpendicular to the road. Sitting on concrete cinder blocks, the main entry is centered on the south gable end, flanked by a 2/2 wood window on each side. There is a 2/2 window centered in both gable peaks. The north side has an offset wood plank door and a horizontal opening covered with plywood.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. The remaining cottages, such as this one, were then moved slightly to create a cohesive grouping. Barton Freeman owned this building in 2016.

27. Cottage (Building #12), c. 1890, contributing

This is a 1½ story, rectangular plan building with a steeply pitched gable metal roof and vinyl siding. The rectangular footprint is situated perpendicular to the road. Sitting on concrete cinder blocks, the main entry is centered on the south gable end, flanked by a 2/2 wood window on each side. A 2/2 double hung wood window is centered in both gable peaks. There is an entry door and fixed window on the north end.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. The remaining cottages, such as this one, were then moved slightly to create a cohesive grouping. Gregory Cushman owned this building in 2016.

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28. Cottage (Building #14), c. 1890, contributing

This is a 1½ story building with a steeply pitched gable roof and vertical siding. The rectangular plan building is situated perpendicular to the road. The main entry is centered on the gable end, flanked by a 2/2 wood window on each side. The south gable end has an off center entry door and a second story 2/2 double hung wood window.

This cottage once belonged to George and Doris Stone. George Stone was president of the association from 1945 to 1980. Ben Butterfield, long time President, then owned this cottage. Susan Lamb owned this building in 2016.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. The remaining cottages, such as this one, were then moved slightly to create a cohesive grouping.

29. Cottage (Building #13), c. 1890, contributing

The main block of the structure is a 1½ story rectangular plan building with steeply pitched gable roof and vinyl siding. The building has a large setback from the road and is situated perpendicular to the road. Resting on concrete cinder blocks, the main entry is centered on the east gable end, flanked by a 2/2 double hung wood window and a casement window. There is a single 2/2 double hung wood window centered in both vertical sided gable peaks. A modern wood deck with a metal roof and concrete cinder block posts extends from the east side. A small shed roof addition joins the north side. This addition has a metal roof, and a combination of wood clapboard and board and batten siding. This addition has a horizontal sliding window on the east side and entry door on the west side. A detached exterior shower stall abuts the north side of this addition. A second shed roof addition extends from the south side of the main block. Clad with vinyl siding and metal roof, the addition has two 1/1 modern windows on the east side and two casement windows on the south side.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. This building was moved from its unspecified secondary 1971 location. Ronald Gates owned this building in 2016.

30. Pump houses, c. 1930, non-contributing due to alterations

These are two shed roof structures. One has asphalt siding and the other has board and batten siding.

31. Cottage (Building #15), c. 1890, contributing

This is a 1½ story building with steeply pitched gable metal roof. The rectangular plan building has a large setback and is situated diagonally to the road. The north and south eaves sides have shingle siding and the gable ends have staggered asphalt shingle siding embossed with a wood grain pattern. The main entry is centered on the south gable end, flanked by a 2/2 wood window on each side. A wood deck sitting resting on wood posts spans the front gable end. There is a

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single 1/1 replacement window in both gable peaks. The north eaves side has a single vent. There is a door on the first floor of the west gable end.

When the site was originally laid out, the cottages were closely grouped together. Following a disastrous fire in 1895, the cottages were spread out. By 1971, many cottages were moved to other sites on the meeting grounds. This building was moved from its unspecified secondary 1971 location. Charles Barton owned the cottage until 2008. Robert Hamel owned this building in 2016.

32. Cottage ("Corner Cozy Cottage", Building #16), c. 1890, contributing

This is a 1½ story, rectangular plan building with a steeply pitched gable metal roof with simple wood fascia. The building has a large setback and is situated diagonally to the road. Resting on cinder blocks, the cottage has an elevated wood deck resting on round concrete posts. Clad in clapboard siding with wood corner boards, the main entry is centered on the east gable end, flanked by a 1/1 replacement window on each side. A door is centered on the rear (north) gable elevation. A single 1/1 replacement window is centered in both gable peaks. There is a single casement window on south eaves sides. A shed roof addition extends from the north side.

James Losee bought this cottage from Harold Turner in 1946 for \$75. James Losee owned the building through 2003. Thomas and Tammy Losee owned this building in 2016.

33. Tabernacle (Building #17), c. 1920, contributing

This is a large one story building with brick-patterned asphalt shingle exterior siding on the lower level, wood siding on the upper level and a shallow pitched metal gable roof. The rectangular plan building has minimal setback from the road and is situated perpendicular to the road. The tabernacle is oriented with its eaves sides on the north and south. The siding is laid over a combination of vertical and horizontal boards, exposed on the interior. There is a large cross and a bell attached to the exterior of the east gable. The south eaves side has two entry doors and large openings and the north eaves side has a single entry and three openings. During meetings, the attendees create the openings by removing sections of the exterior siding. The interior has a platform and theater seating, with the congregation facing towards the east. The tabernacle originally had cloth sides, akin to tent flaps. There is c. 2015 gravel patio on the south side to accommodate overflow seating. The sides of the south elevation of the tabernacle are removable so that attendees seated outside can view the services.

The tabernacle is often called the arbor at the campground, harking back to the days when they met at a "brush arbor". Camp meetings were also known as the "Feast of the Tabernacle" or the "Festival of Booths", with the booths being tents. The tabernacle in the center of the camp, surrounded by the cottages in close proximity to each other, is typical of spiritualist camps widespread over the eastern United States at the turn of the century. This camp has maintained the scale and general character of these camps that once flourished in America.

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34. Baptistry, c. 1920, contributing

This wood-frame, octagonal structure rests on a low concrete block platform. It has vertical board siding and a shallow pitched octagonal asphalt shingle roof with deep overhanging eaves. It has simple narrow chamfered posts spanned by segmental arches. . Originally, wood spindles on a wood base supported the chamfered posts. They were replaced c. 1950. There is a cement baptismal pool in the center of the structure.

35. Gravestone, contributing

This small stone reads Azra Wyman 1833-1912. The stone is engraved with a branch with leaves and a single flower. The bottom of the stone states "Co. G. 5th Vt. Vol." Wyman was born in Stockbridge, Vermont. He then lived in Claremont, New Hampshire, and Sherburne, Vermont. Wyman enlisted August 1861 in Company G, 5th Infantry Regiment, Vermont, and mustered out on 1 October 1864. Wyman was the caretaker of the camp for many years. A recent attendee spoke about Wyman: "White River came to define Ozzie in life, and he asked not to leave the place in death. His grave is marked by small stone out back."¹²

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.

¹² Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11)

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Criteria Considerations

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

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

Religion

Community Planning

Architecture

Period of Significance

1887-1930

Significant Dates

1887

1895

Significant Person

(Complete only if Criterion B is marked above.)

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Cultural Affiliation

Architect/Builder

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Advent Camp Meeting Grounds Historic District is significant under National Register Criteria A & C as a largely intact and unified Vermont camp meeting grounds. The Period of Significance is 1887-1930, reflecting the establishment of the White River Junction Adventist Camp Meeting Association and its development in the following decades. It is eligible under Criterion A, as the district reflects broad religious trends in New England's history as well as the social change in rural Vermont. The site reflects American religious and social traditions beginning the late 19th tradition and continuing through the present day. It is eligible under Criterion C, as the structures in the district represent the simple building traditions of late 19th and early 20th century religious camps. The property meets Criteria Consideration A, because it is a religious property that derives its primary significance from architectural and historical importance. The district is an important group of structures demonstrating a seasonal religious campground associated with a long religious tradition. It is of statewide significance because the traditional camp meetings drew (and continue to draw) audiences from around the state. It is also one of three remaining examples of this type of religious campground left in the state.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A: Religion

The Advent Camp Meeting Grounds Historic District is significant under Criterion A for its representation of broad religious trends in New England's history. The grounds have a historic connection with the great religious "camp meeting" movement of the early 19th century. The camp meeting was a place where area residents gathered during the summer for social interaction and religious fellowship. The camp meeting was an attraction for regional families to gather annually for the fellowship and spirituality of the camp meeting. The Advent Camp Meeting

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Grounds Historic District is representative of the new generation of splinter religious orders that formed throughout Vermont and New England during the mid-19th century. This period was “a time of upheaval —economic dislocations after the War of 1812, a spotted fever epidemic, the year 1816 with a killing frost every month of the growing season, flooding, insect blight and the start of westward migration.”¹³

Criterion C: Community Planning and Development

The Advent Camp Meeting Grounds Historic District is significant under Criterion C, as the district reflects the design and layout of a seasonal religious community. The district provides an important context for the development of rural cultural life in late 19th century and early 20th century. The site exhibits a tight knit plan typical of the camp meeting landscape, and is based upon the recommendations of Reverend B.W. Gorham’s 1854 *Camp Meeting Manual*, which influenced many northeastern camp meeting grounds’ design and layout. The general scale and character of the camp remains intact and is representative of religious camp layouts. The central open green of the meeting grounds has retained its original size and character with minimal modern development.

Criterion C: Architecture

The Advent Camp Meeting Grounds Historic District is significant under Criterion C, as the structures in the district represent the simple building traditions of late 19th and early 20th century religious camps. The majority of the cottages that existed during the period of significance remain, albeit often with minor additions or alterations. In most cases where alterations have occurred, they have been minimal in nature and do not compromise the integrity of the district as a whole. Although many of the structures have been covered in vinyl siding or have replacement windows, the massing of the buildings, their layout, and the general feeling of the camp remain very much intact. A small number of new houses/cottages have been constructed, but they do not detract from, the larger collection of historic resources and continue the tradition of small, simple building forms and materials.

Out of the multitude of camp meeting sites that once proliferated in the Vermont landscape, the White River site is one of a few Vermont camp meetings that remain in operation. During the late 19th-early 20th centuries, Adventist meetings were held in Vermont communities such as Northfield, Randolph, Lyndonville, St. Johnsbury, South Londonderry, West Randolph, St. Albans, Essex Junction, and Hardwick. There is no evidence of camp meetings in these communities today. The White River Junction site has remained in continuous operation since 1887. Other associations, such as the Central Vermont Camp-Meeting Association and the Vermont Conference of the Methodist Church, hosted an annual camp meeting in Northfield. There was a multidenominational meeting in Northfield until 1999 but it is no longer running.

One of the White River Junction’s sister sites, located in Bethel, Vermont, continues to operate as a non-denominational spiritual gathering site. The Nazarene-based Ithiel Falls Camp Meeting, which formed in 1899, is still active in Johnson, Vermont. The Johnson and Bethel site both

¹³ Beard, Christine, Asbury Grove National Register Nomination, National Park Service, 2009.

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retain a tabernacle and a collection of cabins. While there are only a handful of camp meetings sites still in operation, these camps are consistent in their spiritual mission. Further analysis is required to ascertain the integrity of the buildings and structures on the sites. The White River Junction site is representative of this small collection.

Historic Context

Early Camp Meetings

The American tradition of the camp meeting arose from the middle of the 19th century, “when the devout began gathering in the woods for a week at a time in observation of the biblical “Feast of Booths” celebrated by the Hebrews as they wandered through the wilderness of Sinai.”¹⁴ Followers were instructed to “dwell in booths,” typically interpreted as a reference to temporary structures in the woods, “for seven days.”¹⁵ At the time, these gatherings were not referred to as “camp meetings,” but rather “spiritual feasts,” and God called the first camp meetings “feasts” or “festivals.”¹⁶

The religiously-themed camp meetings were open-air revivals lasting several days. Unique to American culture, the first camp meetings were believed to be weeklong events held in the late 18th century in Georgia and the Carolinas. The first documented camp meeting was an interdenominational event held in 1799 in Kentucky. Although led by Presbyterian minister James McGready, Presbyterians, Baptists and Methodists also attended this meeting. This interdenominational tradition continues to the present day.

The religious camp meeting “spread very rapidly all over the western frontier and into the South and New England via the Methodist circuit riders.”¹⁷ The meetings featured “fiery orators” who “held the attention of throng” Dedicated to the salvation of human souls, these itinerant Methodist preachers promoted the development and spread of camp meetings on a large scale with great success.”¹⁸ The preachers used the camp meetings as an effective technique for gaining converts to Methodism and for reviving religious enthusiasm in existing church members.”¹⁹ For one to two weeks, attendees concentrated on religion activities morning, noon, and night.²⁰ It is estimated that roughly 600 camp meetings were held in 1810 and as many as 1,000 in 1820. In 1811, approximately 1.2 million people attended camp meetings across the country, a number representing approximately one-tenth of the American population that year.²¹

Camp meetings were multi-denominational events as no single Diocesan Order dominated a camp meeting. Presbyterians, Baptists, and Methodists were the primary early attendees, but the

¹⁴ “Our History” White River Christian Camp Website

¹⁵ Hongoltz-Hetling, Matt, “Hartford Christian Camp Eyed for Historic Designation.” Valley News, April 24, 2016.

¹⁶ Davidson, Richard M. “The Forgotten Festival” (or “If I Had Only One Sermon to Preach”), Wenatchee Seventh-day Adventist Church

¹⁷ Weiss, Ellen B. *Wesleyan Grove National Historic Landmark Nomination*, National Park Service, 2005.

¹⁸ Beard, Christine, *Asbury Grove National Register Nomination*, National Park Service, 2009.

¹⁹ Ibid.

²⁰ Weiss, Ellen B. *Wesleyan Grove National Historic Landmark Nomination*, National Park Service, 2005.

²¹ Beard, Christine, *Asbury Grove National Register Nomination*, National Park Service, 2009.

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Methodists embraced the camp meeting with religious fervor and “perpetuated and expanded the tradition after the others abandoned the practice.”^{22 23} While Methodists took the reins of the camp meeting tradition, the events remained open affairs.

The early camp meetings “were held under temporary shelters made of boughs lashed together” but as they “became institutionalized annual affairs, camp meeting grounds were established.” As a result, “permanent tabernacles were erected, and regular members began to build structures to accommodate their families. The first camp meeting tents were rude temporary structures, as the name implies, but they soon were replaced by the permanent cabins.”²⁴ The meetings were often held on a temporarily leased lot with primitive living conditions for the attendees. The attendees “slept in society or church tents with straw spread on the ground or on board floors with a blanket placed over them. The food was prepared a week in advance. The people brought what they needed with them and took everything away when they left. The camp meeting lasted for about a week, usually from Monday to Saturday sometime during the month of August.”²⁵

Millerites

The White River Camp has its roots in the Second Adventist movement, led by William Miller. The name reflects the church’s belief in the imminent Advent of Christ. William Miller of Pittsfield, Massachusetts, was the first leader of the Adventists. A Baptist minister and War of 1812 veteran, Miller calculated that Jesus’ return to earth would occur between 1843 and 1844. Miller took to literal interpretation of the bible, especially the “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14). With this interpretation, Miller eventually identified October 22, 1844 as the day of Jesus’ return.

In 1832, Miller wrote a collection of sixteen articles concerning the advent in the *Vermont Telegraph* of Brandon, Vermont. Through these writings and his public sermons, Miller gained a large following. These deeply affected converts gave away their personal property reflecting “the excitement created by the preaching of Miller that many of his followers became hopelessly insane...”²⁶ Known as Second Great Awakening, the northeast in the 19th century was a “hotbed of revival” that ignited movements such as the Shakers, early Mormons, and the followers of William Miller - Millerites. Neighboring upstate New York was dubbed the “burned-over district,” referring to the fact that evangelists had exhausted the region’s supply of unconverted people.”²⁷

In 1842, Millerites gathered together and “stressed the soon-coming end” of October 22, 1844. These participants decided to hold the first northern Adventist camp meeting in East Kingston,

²² Ibid.

²³ Weiss, Ellen B. *Wesleyan Grove National Historic Landmark Nomination*, National Park Service, 2005.

²⁴ Ibid.

²⁵ Beard, Christine, *Asbury Grove National Register Nomination*, National Park Service, 2009.

²⁶ Tucker, William Howard, *History of Hartford, Vermont, July 4, 1761-April 4, 1889: The First Town on the New Hampshire Grants Chartered After the Close of the French War*, Free Press Association, 1889.

²⁷ Lechleitner, Elizabeth “Seventh-Day Adventists Church Emerged From Religious Fervor of 19th Century. Adventist.Org, The Seventh Day Adventist World Church. Accessed April 2016.

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New Hampshire. That summer, “numerous speakers, including Miller, lectured at the eight-day East Kingston camp meeting, which was attended by 7,000 to 15,000 Adventists of many denominations from New England and Canada.”²⁸

Wherever Miller spoke, his “preaching effected spiritual revivals in all the churches.... Halls were filled with attentive listeners.”²⁹ Not only did Miller want to establish a new church but also his goal was to “simply to preach the near coming of Christ in the already established churches, hoping that people would listen and draw closer to God. Since his message was fundamentally evangelical, any church in the New England area could benefit from it. All churches believed, more or less literally, in the imminent advent of Christ or the inauguration of the millennium of peace and, therefore, could profit from this message.”³⁰

When the long awaited day of October 22, 1844, arrived, Millerites “gathered peacefully in their homes or halls to pray and wait. They had anticipated this day for a long time, but after they waited all day and all night, the signs of Christ’s second advent did not appear. October 22, 1844, was a day like any other day.”³¹ Known as the Great Disappointment, many Millerites felt dejected. Hiram Edson, of Western New York, wrote, “Our fondest hopes and expectations were blasted and such a spirit of weeping came over us I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.”³² In some parts of the northeast, “the spiritual condition ... was not unlike that of a prairie after it has been swept by fire. All was blackness and desolation and death.”³³ Following the disappointment of October 22, Millerites felt deceived and misguided. Many of the followers abandoned the movement and returned to their former churches. A great number of these believers turned their backs on the movement becoming “apostates and bitter adversaries of Christianity, and finally lapsed into spiritualism, or some other phase of infidelity.”³⁴ In this climate, the Millerites weathered the Great Disappointment, when the group expectantly, but futilely, waited for Christ’s return. With what Adventist historian George Knight calls the “mathematical certainty of their faith” dashed, many Millerites deserted the movement.”³⁵

Adventists

Following the Great Disappointment, Miller and his followers gathered together to form the Albany Conference in 1845. This group maintained the core tenets of their beliefs and became known as “Adventists”, or “Second Adventists.” This splinter group continued to believe in the Second Advent of Jesus Christ and gradually segmented into separate groups such as the Seventh Day Adventists, the Advent Christian Church and the Evangelical Adventists.

28 Nickels, Richard C. *The Adventist Movement: Its Relationship to the Seventh Day Church of God*, February 25, 1972 Revised, 1993.

29 Fortin, Denis “The World Turned Upside Down,” Millerism in the Eastern Townships, 1835-1845, *Journal of Eastern Townships Studies*, Fall 1997

30 Ibid.

31 Ibid.

32 Ibid.

33 Vedder, Henry C. *A History of the Baptists in the Middle States*. Philadelphia: 1898.

34 Tucker, William Howard, *History of Hartford, Vermont, July 4, 1761-April 4, 1889: The First Town on the New Hampshire Grants Chartered After the Close of the French War*, Free Press Association, 1889.

35 Lechleitner, Elizabeth “Seventh-Day Adventists Church Emerged From Religious Fervor of 19th Century. Adventist.Org, The Seventh Day Adventist World Church. Accessed April 2016.

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The Millerites' belief in the Second Advent of Christ was pivotal, as their core tenets "anchor[ed] the early Advent movement amid a climate of religious turmoil."³⁶ These groups of New Englanders were "convinced the date was right, but the event was wrong" and "they concluded is that instead of returning to Earth on October 22, Jesus had begun the last phase of his atoning ministry in the heavenly sanctuary."³⁷

Following in the footsteps of the Methodists, the Millerites and then the Adventists "found it easy to adapt the camp meeting to their new movement. Convinced of the need to warn the world of the immediacy of Christ's second coming, Adventists added an evangelistic thrust to their camp meetings."³⁸ Groups of people, families and individuals throughout the region travelled to camp together and met for "worship and fellowship" and the camp meetings "developed into annual events..."³⁹ The camp meeting attendees ate and slept at the site after traveling great distances. This led to the birth of the camp atmosphere.

By the middle of the 19th century, the camp meetings were less spontaneous and more institutionalized, resulting in permanent campgrounds with permanent structures.⁴⁰ Following the American Civil War, there was revived interest in camp meetings due to the establishment of camp meeting associations, "formed for the purpose of establishing and developing permanent grounds." During this time, there was also an increased interest in middle class summer vacationing, and "therefore many camp grounds also became religious summer resorts."⁴¹ By 1889, nearly 150 vacation camp grounds were operating in many sections of the country - coast to coast, and down to Texas - but the main concentration seems to have been in the area between Maryland and New England. Pennsylvania, New Jersey, and New York states held the largest number...⁴²

The camp meetings following the Civil War were more "sedate and less ritualistic than in former years" as the "excesses and bodily exercises of the earlier days were gone, and the social aspects were much more in evidence..."⁴³ Despite becoming less formal in their religious exercises, there was still widespread interest in the camps following the Civil War. Advent Christian camp meetings were established in New Hampshire, Massachusetts, Rhode Island and Connecticut. At the 1876 Boston-area Groveland camp meeting, "as many as twenty thousand people were present, and thousands more were unable to get transportation."⁴⁴

³⁶ Ibid.

³⁷ Ibid.

³⁸ Mitchell, Grant N. "Voices in the Wilderness, Seventh-Day Adventist Camp Meetings in California, 1877-1948." 1998.

³⁹ "A Brief History of the Rock Spring Camp Meeting." Rock Spring Website.

⁴⁰ Beard, Christine *Asbury Grove National Register Nomination*, National Park Service, 2009.

⁴¹ Parker, Charles A. "The Camp Meeting on the Frontier and the Methodist Religious Resort in the East." *Methodist History*, April, 1980.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Spalding, Arthur Whitefield. *Captains of the Host, First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*. Review and Herald Publishing Association, Washington D.C., 1949

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As the earliest proponent of camp meetings, the Methodist Church was one of the first denominations to host camp meetings in the White River Junction area. There was a Methodist campground in Claremont, New Hampshire, in the mid-19th century. In 1862, the Claremont District New Hampshire Conference of the Methodist Church, led by the Reverend Elisha Adams, attempted to establish a camp across the Connecticut River in Vermont. The group leased widow Sweatland's lot of land approximately a mile west of Lebanon Center for the term of five years. The Sweatland property was "easy of access & well prepared for the meeting. Soon thereafter camp meeting adopted the name of "The White River Junction Camp-Meeting Association."⁴⁵

When the association met in 1866, a committee explored leasing the Sweatland farm for a ten-year term. The committee reported that Sweatland sold the land and the new owners "wished for a greater compensation."⁴⁶ As a result, the association looked for a new location, "one being found within one mile of White River Junction, and a grove to be controlled by the Northern Railroad was considered."⁴⁷ The Sweatland property, "it was found, could not be re-leased and its price—\$3,500—was evidently prohibitive. A committee was appointed to negotiate with the Northern Railroad in regard to a grove."⁴⁸ While this is evidence of an early camp meeting site in the White River Junction area, there is no physical record of this site today.

White River Junction Camp Meeting

In 1868, a camp meeting was held at Maple Grove at Bethel, Vermont. Two of the preachers, Brother James Cleveland and Elder John Couch "remained after the camp meeting and organized the Advent Christian Conference."⁴⁹ In early days this conference was quite strong, but several of the membership churches were later taken over by the International and Hoosick Valley Conferences and the Holiness Association, "so that in later years it has been quite small, but still disposed to press on in its work with good courage. The conference has a camp meeting at White River Junction..."⁵⁰ In 1868, the Advent Christian Conference of Vermont held its camp meeting at White River Junction.⁵¹

The Adventists were "among the number of church or religious societies that have had a past existence in Hartford."⁵² The Advent Christian Church was also located on the corner of Norwich and Passumpsic Avenues in Wilder. While there was a church presence, the society itself had "no regular church home, except as their camp-meeting grounds may be so called."⁵³

There were several Advent Christian camp meetings in the greater White River Junction-Lebanon region between 1866 and 1886. A group similar to the Advent Christians, the Green

⁴⁵ *The Granite State Monthly*, Volumes 50-51. Henry Harrison Metcalf, John Norris McClintock Granite Monthly Company, 1918.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Johnson, Albert C. *Advent Christian history: a concise narrative*. *Advent Christian Publication Society*, 1918.

⁵⁰ Ibid.

⁵¹ *The Granite State Monthly*, Volumes 50-51. Henry Harrison Metcalf, John Norris McClintock Granite Monthly Company, 1918.

⁵² Aldrich, Lewis Cass and Frank R Holmes. *The History of Windsor County Vermont*, D. Mason & Company, 1891.

⁵³ Ibid.

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Mountain Christian Union (later changed to Advent Christian Holiness Association) held its first camp meeting in Bethel, Vermont, in August 1886.⁵⁴ The following year, in June 1887 “a group of men met beside a hemlock log on a peaceful plateau above the Connecticut River” with “White River Junction ... less than a mile to the south” and “determined this to be the ideal site for an Advent Christian campground.”⁵⁵ In 1886, there was a split in the Adventists in the area, between those attending a camp in Bethel, Vermont, and this group seeking a White River location.

A local farmer and landowner, Orren (Orrin) A. Taft, sold the members six acres of land on a sparsely wooded plateau on August 16, 1887. Taft owned a large expanse of land, then known as Taft's Flats, and presently known as the Hartford Avenue corridor. The group was “successful in purchasing the desired parcel of land for under \$1,000” located “on the west side of Connecticut river about one mile above White River Junction, and closely adjacent to the Passumpsic railroad.”⁵⁶ The six founding members each paid \$10 a share to join the new White River Junction Adventist Camp Meeting Association. The initial investment went towards the construction of several buildings and a cloth tent.⁵⁷

The acquired land started at the centerline of the Connecticut River and Passumpsic Railroad. In addition to the acreage, Taft granted “exclusive use of a spring of water in a gully northerly of said land.”⁵⁸ He also granted the right “to make a road to said spring and keep the same in repair or to lay pipe or pipes from said camping ground to said spring and to keep the same in repair across the said Taft's land.” The transfer did not include water for animals in the pastures or the hemlock trees “more than 12 inches in diameter at the stumps to be removed in one year.”⁵⁹

Three months prior to the purchase of the grounds, in February 1887, a railroad tragedy occurred in West Hartford. The Boston-Montreal “Night Express” derailed off of the Central Vermont Railroad tracks on the West Hartford Bridge and plummeted forty-two feet onto the ice of the White River. The crash killed 37 people and injured 50 more, “but with the event's trauma to follow them the rest of their days. In all, 115 persons are counted in what was and is still today the worst railroad disaster in the history of Vermont railroading.”⁶⁰ The huge personal loss “surely caused people of the town and region to face their mortality and consider spiritual matters.”⁶¹

Within a few months of the land purchase, the association hosted the first camp meeting between August 8th and September 11th, 1887. The association built a railroad platform just down the bank from the site, so that the train stopped close to the site. The gathering “attracted a large

54 Slater, Martha, “Bethel Camp Celebrates 125 Years.” *The Herald of Randolph*, July 15, 2010.

55 Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11).

56 Tucker, William Howard, *History of Hartford, Vermont, July 4, 1761-April 4, 1889: The First Town on the New Hampshire Grants Chartered After the Close of the French War*. Free Press Association, 1889.

57 Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11)

58 Town of Hartford Deeds. Hartford, Vermont. Accessed October 2015.

59 Ibid.

60 Ferguson, J.A. “The Wrong Rail in the Wrong Place at the Wrong Time: The 1887 West Hartford Bridge Disaster,” *Vermont History*, January 1981

61 Hartford Historical Society, Advent Camp Meeting Grounds Research File.

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attendance of people, who found the location pleasant, the preaching entertaining and instructive, and the exercises in general interesting.”⁶² The meeting maintained a sense of civility as “order, proper decorum and solemnity characterized the occasion. All who attended the services were favorably impressed by the candid, intelligent exposition of the tenets and belief of the Adventists made by their preachers. The earnestness, seriousness and whole deportment of the Adventists, during this meeting, proved that they were not nominal Christians, and that a Christian spirit influenced their worship. No room was left for unkindly comments or invidious criticism.”⁶³ Several groups from the Enfield, New Hampshire, camp attended the first camp and they returned, “very favorably impressed, and will, no doubt, profit by the privilege.”⁶⁴

After purchasing land near the Connecticut River, the Adventist erected cottages on the grounds. The cottages were originally situated in a tight-knit layout, but an 1895 fire destroyed many of the buildings, leading to the eventual spread-out layout. The surviving buildings were most likely moved by putting the buildings on logs and rolling them into new locations, farther apart from one another.

During the final week of the inaugural meeting, delegates formed the White River Junction Camp Meeting Association, “for the purpose of holding public worship and religious meetings by Advent Camp meetings.”⁶⁵ John Couch, R. N. Stetson, William Guild, Luther E. Lord, P. G. Lord, Daniel Johnson, William C. Bugbee, Ezra Willey, David H. Bragg, Ballard B. Chedell, L. C. McKinstry, Myron H. Wilmot, and E. A. Stockman signed these articles of association. Royal N. Stetson was elected President and William Guild was Secretary. The ground purchased is to be known under the title of The White River Junction Advent Ground. Ezra Willey was from Strafford while Royal Stetson lived in Pomfret. Several of the signees were active participants in the Advent Church. The Rev. L. C. McKinstry ran services at the Adventist Church in Richford, Vermont. John Couch of New Hampshire was a preacher, and president of the New Hampshire Advent Christian Conference.⁶⁶ These organizations often “invested their revenues in further development of their facilities, and dedicated surpluses to charity. Chartered by state legislatures, these religious corporations divided their lands into lots which were leased for terms up to ninety-nine years.... special laws also entitled the managers to regulate public conduct and commerce, usually within a radius of one mile around their holdings, and they imposed strict regulation upon residents and visitors alike. Property rights could be transferred only if the members of the association approved of the new lease holder.”⁶⁷

Following the Civil War, the camp meeting “was modified by a number of religious and social trends, some of which enabled the institution to survive in to the twentieth century.”⁶⁸ The

⁶² Tucker, William Howard, *History of Hartford, Vermont, July 4, 1761-April 4, 1889: The First Town on the New Hampshire Grants Chartered After the Close of the French War*, Free Press Association, 1889.

⁶³ Ibid.

⁶⁴ *The Manifesto*, Volumes 17-19, United Societies, 1887.

⁶⁵ Town of Hartford Deeds. Hartford, Vermont. Accessed October 2015.

⁶⁶ Wellcome, Isaac Cummings. *History of the Second Advent Message and Mission, Doctrine and People*. Boston: Advent Christian Publication Society, 1874.

⁶⁷ Parker, Charles A. “The Camp Meeting on the Frontier and the Methodist Religious Resort in the East.” *Methodist History*, April, 1980.

⁶⁸ Mohnvev, Kirk F. Bayside National Register District Nomination, Bayside, Waldo County, Maine. National Park Service National Register Nomination, 1996.

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evangelical camp meetings evolved into "the camp meeting as a religious resort." With the parallel improvement of public transportation and rise of the middle class," more people travelled for vacations and "camp meeting resorts were soon established as a religious alternative to such places as Newport, Rhode Island; Coney Island, New York; and Atlantic City, New Jersey."⁶⁹

In addition, the renewed interest in camp meetings during the 1880s reflected a "tremendous popular interest in summer vacationing, which was felt in America ... when vacation resorts were established along the entire Atlantic coast, from Maine to Florida."⁷⁰ Prior to this period, summer vacationing had been exclusive to the upper class "but the extension of the railroad and the steamship line, combined with the, availability of moderately priced facilities, brought great waves of visitors, to the newly established gathering places."⁷¹

Camp meeting grounds and then religious resorts sprung up "often close by secular grounds, at the seashore, in the mountains, by the riverside, at the lakeside, and at woodland groves. The camp meeting associations provided a Christian substitute for fashionable "watering places" such as those at Saratoga and Niagara, New York; Newport, Rhode Island; the White Mountains, New Hampshire; and Cape May and Long Branch, New Jersey. They also provided an alternative to Atlantic City, New Jersey, which had become popular as a middle class secular resort."⁷²

White River Junction was not Vermont's only camp meeting site in the 1880s. Adventist meetings were held in Northfield, Randolph, Lyndonville, South Londonderry, West Randolph, St. Albans, Essex Junction, and Hardwick and across the Connecticut River in Claremont, New Hampshire. The White River Camp had sister camps at Bethel, Vermont; Alton Bay, New Hampshire; Mechanics Falls, Maine; and Beebe, Quebec. During a given summer, evangelicals made visits to several meetings over the course of a few months. For instance, in 1902, the Reverend Miriam McKinstry, a major Vermont Adventist advocate, first attended the sister camp meeting in Alton Bay, New Hampshire, and then the White River Junction camp meeting.⁷³ McKinstry was the wife of the Rev. L. C. McKinstry, one of the founding members of the White River Camp. Together, they ran services at the Adventist Church in Richford, Vermont.

In 1890, the third annual camp meeting of the Second Adventists at White River Junction commenced on August 31. By this time, the association had invested in the site as "the grounds have been improved and several new cottages built during the summer ... and things have been prepared for a large and successful meeting."⁷⁴ Five years later, in May 1895, a fire destroyed "numerous trees, seats, and cottages." The fire, apparently started when a passing train sparked and ignited a leaf pile, destroyed eleven out of the twenty-two cottages.⁷⁵ In 1899, a

⁶⁹ Ibid.

⁷⁰ Parker, Charles A. "The Camp Meeting on the Frontier and the Methodist Religious Resort in the East." *Methodist History*, April, 1980.

⁷¹ Ibid.

⁷² Ibid.

⁷³ *Richford Gazette*, August 1902

⁷⁴ *The Vermont Tribune*, Ludlow, Friday, August 30, 1889

⁷⁵ Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11)

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thunderstorm struck the boarding house at the campgrounds. John Harding an attendee from Copperfield was “prostrated by the shock and did not recover consciousness for several hours.”⁷⁶

By the end of the 19th century, camp meeting attendance dwindled “as society became less focused on religious pursuits, and vacationing habits changed as accessibility improved.”⁷⁷ With the accessibility and affordability of rail and automobile travel increasing, Americans sought a wider array of summer options. The automobile had a dual effect on the camps. While the automobile allowed for quicker travel times and wide array of summer options, it also contributed to crowded camp conditions. As a result, many conferences attempted holding “successive camp meetings on the same grounds” and in the case of White River, “several of the larger conferences permanent campgrounds have been founded, with substantial buildings for main auditorium and various services.”⁷⁸

While there was a general decline in camp meetings, there was a constant flow of meetings in White River Junction. White River Junction was “one of the prettiest spots in the State of Vermont, or even all New England. ... Situated in a beautiful valley, bordering on the Connecticut River. The annual camp meeting is always interesting and well attended.”⁷⁹ Hartford and White River Junction always benefited from its central location as “... no town in eastern Vermont has better or greater railroad facilities than has Hartford.”⁸⁰ Railroads provided easy access from every direction in the state and beyond; the Central Vermont offered reduced convention rates. The 1904 White River Junction Camp Meeting, held between August 26 and September 4, 1904, featured “a first class program of speakers” and “a large and interesting meeting is anticipated.” The Boston & Maine Railroad offered reduced rates to White River Junction⁸¹

While most camp meetings followed the Methodist temperance tradition, there were apparently alcohol-related issues at Vermont meetings. The 1906 session of the Vermont Legislature passed several laws and regulations relating to “Disturbing Camp Meetings”. Any person who sold liquor or promoted gambling within two miles of a camp meeting had to pay a fine of forty dollars to the town. In addition, the camp meeting association “may act as special police at a camp meeting... Within two miles of the camp meeting grounds ... with the same power as is given to constables, to seize intoxicating liquors, to demand assistance, and to arrest disorderly persons and detain them in custody until proper trial can be had, and shall, before acting as such special police, be sworn, and, while on duty, wear a badge of office.”⁸²

⁷⁶ *Vermont Phoenix*, Brattleboro, Vermont · September 8, 1899.

⁷⁷ Beard, Christine *Asbury Grove National Register Nomination*, National Park Service, 2009.

⁷⁸ Spalding, Arthur Whitefield. *Captains of the Host, First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*. Review and Herald Publishing Association, Washington D.C., 1949.

⁷⁹ *St. Johnsbury Caledonian*, August 24, 1904.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*

⁸² *The Public Statutes of Vermont, 1906: Including the Public Acts of 1906, with the Declaration of Independence, the Articles of Confederation, and the Constitutions of the United States and the State of Vermont*, Rumford Print Company, 1907

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During the first quarter of the 20th century, other evangelical groups held camp meetings in the White River Junction area. In 1911, there was an alternative camp meeting closer to downtown White River Junction. Seventh-Day Adventists, a group similar to the Adventists, “decided to hold our camp meeting at White River Junction, Vermont, or nearby at some central point, providing the grounds can be secured. Definite notice will appear as soon as the grounds are secured.”⁸³ The 1911 Seven Day Adventist site was located only two short blocks from the station to the foot of the path on an “elevated plateau just west of the village, and within a very few minutes walk from the station.”⁸⁴ Specific directions told attendees to pass the First National Bank, go up Gates Street to Courier Street, and “turn to the left around the corner of Millers' Automobile Barns ...and keep on Courier Street ...to a beautifully shaded hill to the camp-ground.”⁸⁵ The General, Union, and local Advent Conferences provided ministers and speakers for the 1911 meeting. The organizers yearned to “do all in our power to make this camp-meeting a success, and much pains will be taken to make the grounds perfectly sanitary and agreeable to all. We wish here to assure our people that they will find some decided improvements over former years along sanitary lines.”⁸⁶

Just as they did in 1911, White River Junction hosted a Seventh-day Adventist camp meeting in 1915. The camp meeting was moved from Woodsville, New Hampshire, “owing to an epidemic of infantile paralysis.”⁸⁷ The Woodsville conference committee conducted “careful investigation” of the White River area and “a beautiful site was secured a short distance from the city, just one half mile from the station.”⁸⁸ The organizers felt that “the ground is high and dry, and overlooks the city. The water is good, and there are absolutely no mosquitoes.” Although located in White River Junction, it was not at the existing site: “It is not the location on which the camp-meeting was held a few years ago, but it is on the opposite side of the city on a high plateau.”⁸⁹ With the quick selection of a new 1915 site, there were few permanent structures and there was a need for tents. The organizers arranged for attendees to rent tents for 50 cents as “there will be little opportunity to secure rooms but the ground is high and dry, and floors will not be needed in the tents.”⁹⁰ The White River Junction site was suitable due to its central location as “it is forty miles farther for those from St. Johnsbury and the north, it will be nearer for those in New Hampshire and the southern part of Vermont; so let no one who planned to come from the north change their plans, but let those from the south increase their attendance.”⁹¹ Attendees were greeted at the train station and for those who could not make the walk, the organizers offered automobile rides.⁹²

The following year, the Seventh Day Adventists organized another meeting in White River

⁸³ *Atlantic Union Gleaner*, South Lancaster, Massachusetts, June 1911.

⁸⁴ *Ibid.*

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*

⁸⁷ *Atlantic Union Gleaner*, South Lancaster, Massachusetts, August 11, 1915

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*

⁹⁰ *Ibid.*

⁹¹ *Ibid.*

⁹² *Ibid.*

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Junction. The site came “as a pleasant surprise to our Vermont brethren and sisters” as “It will be of just as easy access to those living in New Hampshire.” Concord, New Hampshire, was the original host site but “the land which we had hoped to secure in Concord was found to be unsuitable, and it seemed impossible to secure land without going some distance out of the city. This, we felt, would be an injury to our tent effort instead of a help, as it would be could we locate in the city.”⁹³

While there were periodic alternative Seventh Day Adventist meetings, the White River Junction Advent Camp Meeting Association hosted an encampment annually on Hartford Avenue until 1917. At this time, the Spanish-American influenza “reached epidemic proportions, and quarantine for polio was also in effect. Americans avoided public gathering places and the campground was silent.”⁹⁴

The camp meeting resort of the early 20th century “was popular with four classes of persons: cottage owners, cottage and tent renters, hotel guests, and excursionists.”⁹⁵ Many of the cottage owners, “largely preachers, lawyers, and businessmen spent the entire summer on the grounds.”⁹⁶ They “regarded the well-regulated and strongly protected religious resort as an ideal place to leave their families during the summer, while they attended matters elsewhere, spending only weekends at the cottages. Some even commuted to and from the city daily.”⁹⁷

Many of the remaining cottages were available to renters at an affordable price, “thus gaining the same benefits as those who owned cottages.”⁹⁸ The association built lodging houses and dormitories for overflow visitors while neighboring hotels and lodging houses benefited from the annual migration to the area. The visitors “crowded these places to capacity throughout the summer season. Large numbers of excursionists also were drawn to the grounds, especially during the camp meeting services. Most of them wandered around the grounds, partaking of the religious or recreational amenities, but having no specific headquarters.”⁹⁹

Over the years, camp meetings “changed externally with the times.”¹⁰⁰ As the attendance increased, the associations improved and expanded the facilities. Amongst the facilities were permanent kitchens so that “the feeding of the multitudes became more scientifically organized.”¹⁰¹ Despite the modernization, “still in essentials the camp meeting remained the

⁹³ *Atlantic Union Gleaner*, South Lancaster, Massachusetts, 1916

⁹⁴ Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11)

⁹⁵ Parker, Charles A. “The Camp Meeting on the Frontier and the Methodist Religious Resort in the East.” *Methodist History*, April, 1980.

⁹⁶ Parker, Charles A. “The Camp Meeting on the Frontier and the Methodist Religious Resort in the East.” *Methodist History*, April, 1980.

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Spalding, Arthur Whitefield. *Captains of the Host, First Volume of a History of Seventh-day Adventists Covering the years 1845-1900*. Review and Herald Publishing Association, Washington D.C., 1949.

¹⁰¹ Ibid.

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same.”¹⁰² During the first three decades of the 20th century, the White River Camp built permanent structures such as dormitory, kitchen and a tabernacle.

The thirty-third annual White River Junction camp meeting occurred between August 14 and August 22, 1920. The Reverend F.W.S. Walden of Scotstown, Quebec, and the Reverend E. H. Timberlake of Auburn, Maine, were two of the featured preachers. The camp meeting featured music of Charles L. Rand and Mrs. Ethel Woodard. The Reverend L.E. Peabody was President, Reverend W.C. Boutwell was Vice President and Mrs. S.C. Wheeler was Treasurer. The camp meetings provided room and lodging with the rooms “equipped with good beds having springs and mattresses.”¹⁰³

The summer meetings typically lasted seven to ten days. Approximately ten to fifteen services occurred throughout a typical camp meeting day. There were prayer meetings, experience meetings, young people's meetings, mothers' meetings, and communion services. A day typically included a morning Prayer Meeting, Love Feast, Morning Worship Service, Afternoon Worship Service, Tent and Cottage Prayer Meetings, and Evening Worship Service, followed by informal prayers and hymn singing in the cottages and tents.¹⁰⁴ The organizers invited guest speakers including “ministers, editors of religious publications, home missionaries, and representatives of church related institutions, such as schools of theology or Deaconess Homes and Hospitals. Topics were generally biblical, moral, or ethical in nature. Hymn singing, communion, and conversions were also popular.”¹⁰⁵

In 1962, the association held special services to commemorate the 75th Anniversary of the camp meeting. In 1974, there were approximately fifteen cottages on the property. This accounts for the core group of c. 1890 cottages. In the years following, the association added nine more cottages. The 1982 Articles of Association stated that the cooperation “shall exist for the purpose of maintaining facilities appropriate to the task of providing public worship, training for the work of the ministry, youth outreach programs and Biblical conferences...”¹⁰⁶ The Board of Directors must approve new cottages and campsites. Cottage owners are allowed to stay on the grounds any time of the year but they need written permission to rent the cottages to outside people. The Board of Directors must approve the sale of any cottage and owners must maintain cottage as a safe and habitable dwelling”.¹⁰⁷

Roberta Butterfield, wife of the association's longtime treasurer, Rutland's Ben Butterfield, spoke about the camp in the late 20th century: “There has always been the special feeling of being in a holy place which has called members and visitors back for another encampment.” Another person who typified the spirit of the Advent Camp Meeting Grounds was President Emeritus George Stone. After serving as president of the association for over 35 years, “he was

¹⁰² Ibid.

¹⁰³ Camp Meeting Broadside, Home of Joseph G. Trottier, White River Junction, Vermont.

¹⁰⁴ Jenkins, Candace, *Yarmouth Camp Ground Historic District National Register Nomination*, National Park Service, 1990.

¹⁰⁵ Ibid.

¹⁰⁶ Advent Christian Campground and Conference Center Articles of Association

¹⁰⁷ Ibid.

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the camp ...He opened the camp alone many times. He did battle with the old sheet metal woodstove, decorated the tabernacle, cleaned toilets and baked pies."

Butterfield spoke about the special nature of the place: "It's not an especially beautiful place...The same cottages are standing now that were first erected 100 years ago...The original builders used no studs as they are just 3x4s held 10 together with vertical boarding ... No one expected them to last. Being Adventists, I guess we expected the Lord to come before they'd fall down!"¹⁰⁸

The rise of the automobile, and then the Great Depression, led to the decline of camp meetings in the early 20th century. In addition, the camp meeting declined as a resort getaway experience, as "vacationers no longer depended upon the railroad for transportation and could travel routes of their own choosing."¹⁰⁹ During the 20th century, interest in camp meetings ebbed and flowed as the denomination's membership declined. According to *The Advent Christian Manuals*, "the highest number of churches in the era was 326 in 1903 organized into 15 conferences. ...The Vermont Conference of six churches disappeared in 1937."¹¹⁰ During the 20th century century, there were summers "when all the accommodations at cottages and campsites at White River were full" but during a few summers, "interest seemed to have greatly waned."¹¹¹ With the declining attendance, there was a parallel decline in the structure of the camp meeting during the 20th century as they "became less rigidly structured although the religious emphasis remained."¹¹²

To the greater White River Junction population, the Advent Camp Meeting Grounds were a mystery. As the site is nestled between the plateau of Hartford Avenue and the railroad tracks, the topography isolates the meeting grounds from public thoroughfares. For those who knew about the site, the meeting grounds often were identified as "Monkey Town" – a playful yet naive term referring to the possibility of monks living on the site.¹¹³

In 2006, the Advent Christian Church membership in the United States was approximately 25,600 members belonging to 293 churches, similar to the 28,300 memberships in 1925 and "relatively stable membership during the intervening years."¹¹⁴ In recent years, "attendance at the camp ... has grown so much ... that the tabernacle can't accommodate the 275 people who show up for the week-long main event in early August. Some of the campers have been sitting outside the building, struggling to hear the preacher's words."¹¹⁵ The meeting still features daily

108 Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11)

109 Lampl, Elizabeth Jo with Clare Lise Kelly, *Historic Context Report A Harvest in the Open for Saving Souls -The Camp Meetings of Montgomery County*, Montgomery County Planning Department Historic Preservation Section, Maryland Historical Trust, July 2004.

110 Taber, Clinton E. "The Eastern Regional Association of Advent Christian General Conference Past-Present." *Henceforth Magazine*, Fall 2011.

111 Rowe, Marjorie, *The Advent Christian Witness* [serial] (4 of 11)

112 Beard, Christine, *Asbury Grove National Register Nomination*, National Park Service, 2009.

113 Interview with Thomas Losee, July 1, 2016.

114 National Council of Churches' Historic Archive CD and Yearbook of American & Canadian Churches

115 Hongoltz-Hetling, Matt, "Hartford Christian Camp Eyed for Historic Designation." *Valley News*, April 24, 2016.

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worship services, bible study classes and special speakers. While these type of religious services remained a focus, the meetings offered extra events and activities such as organized sports, board game nights, woodland hikes, swimming trips and picnics. In recent years, the association rented the facility out for other religious groups. For instance, a White River Junction ministry, Revival Connections, held a meeting at the site in June-July, 2007-2009. In 2016, the organization operated under the name White River Advent Christian Church and Conference Center. Despite the name change, it continues to operate under the updated Constitution and By-laws first laid out in 1887 and updated in 1982. The by-laws lay out procedures for membership, finances, officers, meetings and guidelines for cottage owners. Today the Advent Camp Meeting Grounds Historic District continues the tradition of religious camp meetings and is a good example of the property type.

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9. Major Bibliographical References

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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 # _____
- ☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

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

Name of repository: _____

Historic Resources Survey Number (if assigned): _____

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10. Geographical Data

Acreage of Property 7.5 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 43.659860 | Longitude: -72.311962 |
| 2. Latitude: 43.660629 | Longitude: -72.312249 |
| 3. Latitude: 43.660645 | Longitude: -72.312341 |
| 4. Latitude: 43.662034 | Longitude: -72.312336 |
| 5. Latitude: 43.662000 | Longitude: -72.310671 |
| 6. Latitude: 43.660650 | Longitude: -72.311204 |
| 7. Latitude: 43.659860 | Longitude: -72.311962 |

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

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Verbal Boundary Description (Describe the boundaries of the property.)

The nominated property is bounded by the legal description recorded on the Town of Hartford tax lot maps on file at the Town of Hartford, Vermont. The boundary of the Advent Camp Meeting Grounds Historic District is a polygonal area. The district includes the buildings on the lot to the east of Mount Olivet Cemetery and to the west of the Boston and Maine Railroad. The boundary is based on the lot associated with the entire complex.

Boundary Justification (Explain why the boundaries were selected.)

The boundary of the nominated property includes all buildings and structures of the property and the acreage surrounding these resources that has been associated with the Advent Camp Meeting Grounds Historic District since its inception in 1887. The acreage is consequential to the outdoor social activities associated with the camp meeting.

The boundary of the district has been drawn to include the concentration of architecturally and historically significant resources in the Advent Camp Meeting Grounds Historic District that are eligible for the National Register. The western boundary extends to the eastern boundary of Mount Olivet Cemetery. To the south of the southern boundary are houses built after the Period of Significance and not associated with the district. There is no housing to the east of the buildings on the west side of the Connecticut River. To the north are non-historic buildings. The boundaries cover the historic concentrated development of the meeting grounds and are sufficient to convey its significance.

11. Form Prepared By

name/title: Brian Knight
organization: BKR
street & number: 585 Nichols Hill Road
city or town: Dorset state: VT zip code: 05251
e-mail brianknight@fastmail.fm
telephone: 201-919-3416
date:

Advent Camp Meeting Grounds Historic District

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Advent Camp Meeting Grounds Historic District

City or Vicinity: Hartford

County: Windsor State: Vermont

Photographer: Brian Knight

Date Photographed: April 19, 2016

Description of Photograph(s) and number, include description of view indicating direction of camera:

VT_Windsor County_Advent Camp Meeting Grounds Historic District_001: Building #1 from West

VT_Windsor County_Advent Camp Meeting Grounds Historic District_002: Building #2 from East

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VT_Windsor County_Advent Camp Meeting Grounds Historic District_003: Building #3
from East

VT_Windsor County_Advent Camp Meeting Grounds Historic District_004: Building #4
from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_005: Building #5
from South

VT_Windsor County_Advent Camp Meeting Grounds Historic District_006: Building #6
from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_007: Building #7
from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_008: Building #8
from southwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_009:
Building #9 from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_010: Building #10
from northeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_011: Building #11
from northwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_012: Building #12
from northwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_013: Building #13
from northwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_014: Building #14
from northwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_015: Building #15
from northwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_016: Building #16
from south

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VT_Windsor County_Advent Camp Meeting Grounds Historic District_017: Building #17
from west

VT_Windsor County_Advent Camp Meeting Grounds Historic District_018: Building #18
from west

VT_Windsor County_Advent Camp Meeting Grounds Historic District_019: Building #19
from west

VT_Windsor County_Advent Camp Meeting Grounds Historic District_020: Building #20
from west

VT_Windsor County_Advent Camp Meeting Grounds Historic District_021: Building #21
from southwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_022: Building #22
from southwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_023: Building #23
from west

VT_Windsor County_Advent Camp Meeting Grounds Historic District_024: Building #24
from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_025: Building #25
from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_026: Building #26
from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_027: Building #27
from southwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_028: Building #28
from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_029: Building #29
from east

VT_Windsor County_Advent Camp Meeting Grounds Historic District_030: Building #30
from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_031: Building #31
from east

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State

VT_Windsor County_Advent Camp Meeting Grounds Historic District_032: Building #32
from east

VT_Windsor County_Advent Camp Meeting Grounds Historic District_033: Building #33
from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_034: Structure #34
from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_035:
Building #7, #8 and #9 from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_036: Buildings #19,
#13, #14 and #15 from northwest

VT_Windsor County_Advent Camp Meeting Grounds Historic District_037
Buildings #31, #28, #27, #26, #25 and #24 from southeast

VT_Windsor County_Advent Camp Meeting Grounds Historic District_038
Buildings #12, #33, #28, #29, #27, #26 and #13 from south

VT_Windsor County_Advent Camp Meeting Grounds Historic District_039: Buildings #26,
#25, #24, #22, and #34 from southwest

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.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State

Historic Photographs



Figure 1. View from Preacher's Stand Towards West

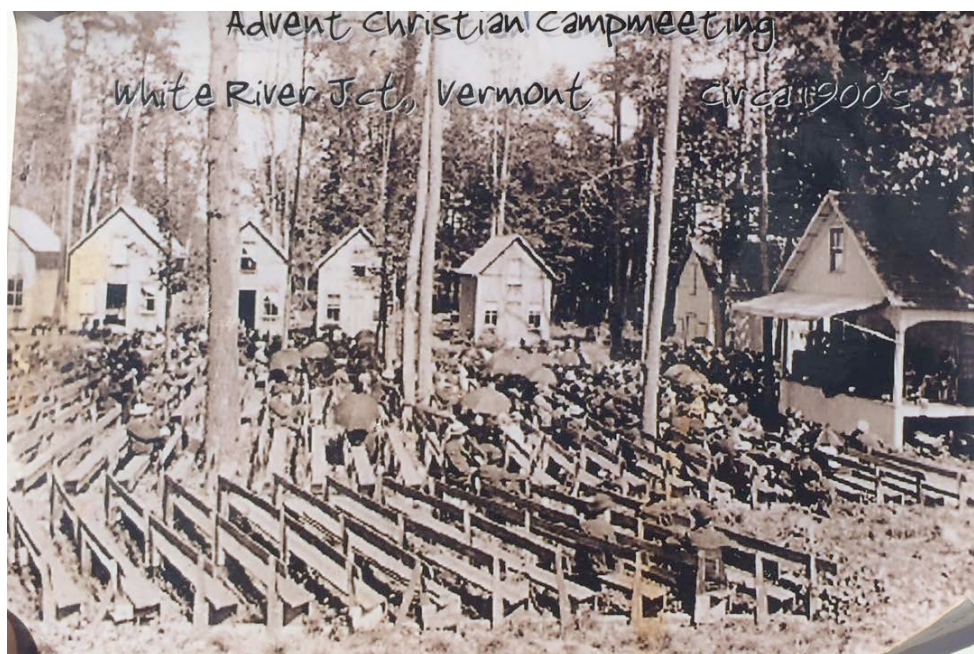


Figure 2. View North

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State

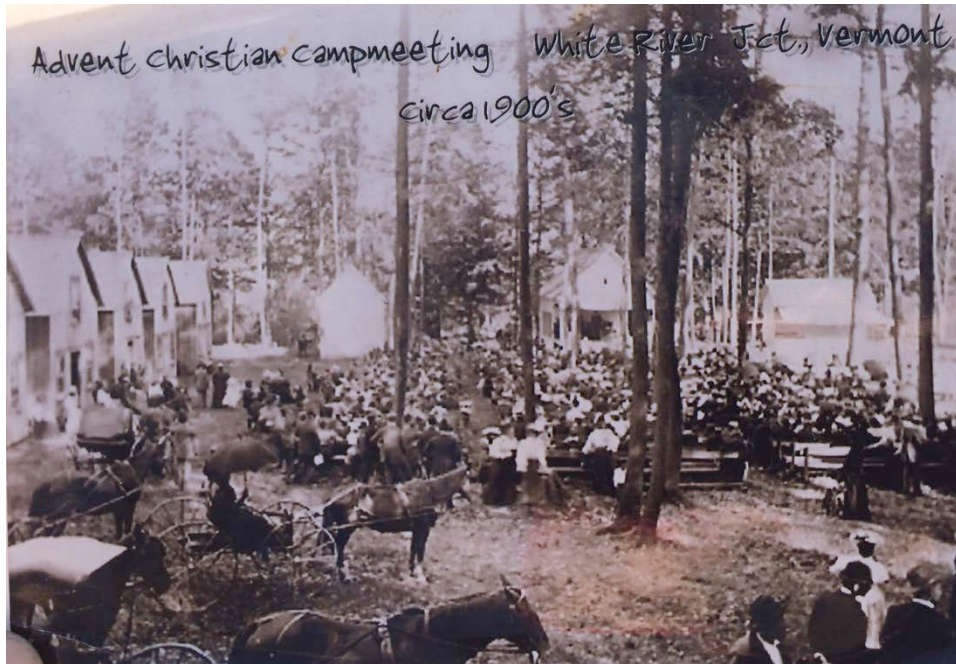


Figure 3. View East, from site of present day tabernacle



Figure 4. Preacher's Stand. No Longer Standing

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State

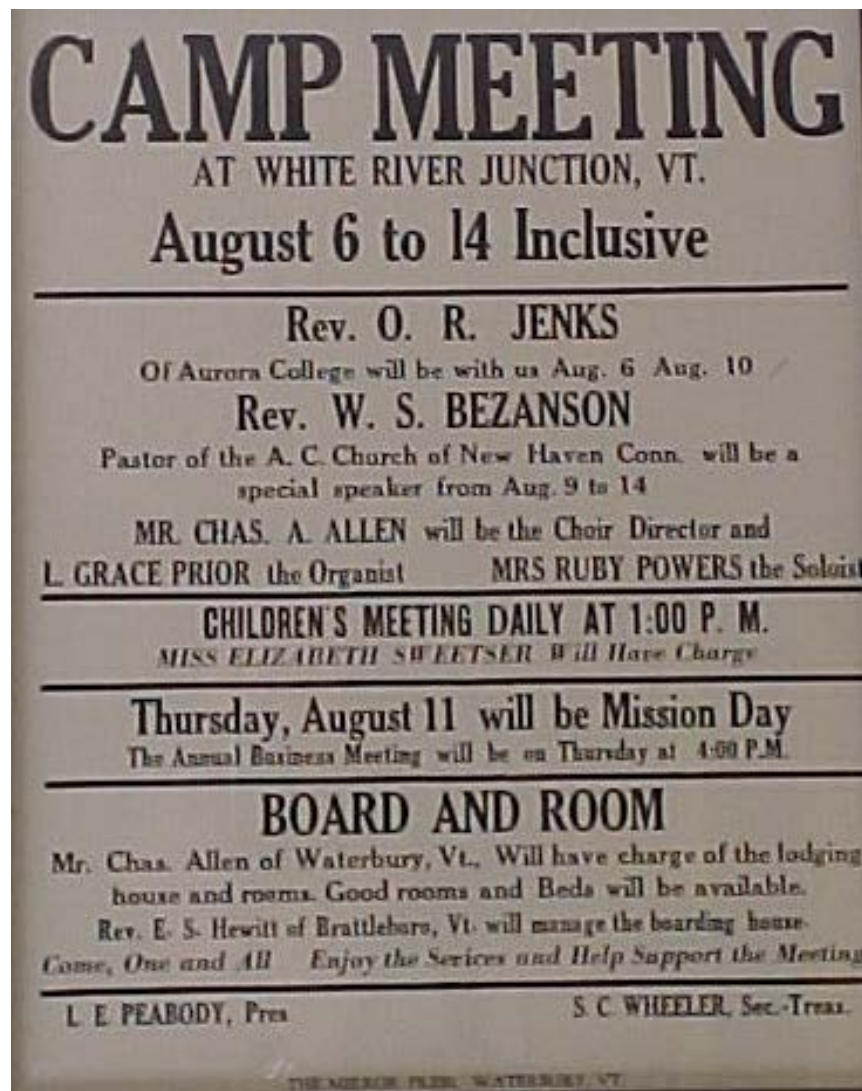


Figure 5: C. 1920 Broadside

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 6 View of Baptistery from southwest

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 7. View to west of Baptistery and Tabernacle

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 8. View to northeast, from southeast corner of tabernacle

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 9, Building # 16, c. 1971

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 10. Baptistery, c. 1940



Figure 11. South side of tabernacle

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 12. Baptistry



Figure 13. South facade of tabernacle

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State



Figure 14. Dormitory, Kitchen and Bookstore

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State

Historic Map



1869 Map, Showing Land of Orren A. Taft

Advent Camp Meeting Grounds Historic District

Name of Property

Windsor, Vermont

County and State

District Map

