

Determination of Eligibility (DOE)

Inventory #: EAT0004

DOE Review Date: 8/14/2024

Date Received: 8/7/2024

Final DOE Approved: Yes

Property Name: Eaton Center Church/Little White Church

Area:

Address: 2371 Eaton Road

Town: Eaton

County: Carroll

Reviewed For: SR

DOE Program(s):

National Register

State Register

Determination of Eligibility:

State Register eligible, individually		Integrity: Yes		Level: Local	
Criteria:	A: Yes	B: No	C: Yes	D: No	E: No

Areas of Significance(s):

Architecture

Religion

Social History

Period of Significance: 1879 to 1974

Boundary:

The Little White Church occupies Lot U01-8-0 in the local assessor's records.

Statement of Significance:

The Eaton Center/Little White Church is eligible for the State and National Register on the local level for its associations with religious and community life in the town of Eaton and its associations with the Free Will Baptist movement. Since the 1940s the building has functioned as a nonsectarian church which is an important community gathering place in the small town. The church is significant under Architecture, on the local level, as a well-preserved example of rural religious architecture. It is of interest as a later expression of the Greek Revival style which was the most commonly used style of Free Will Baptist Churches in the 19th century and notably includes a belfry not common earlier Free Will Baptist churches.

Comments:

Follow Up:

Notify appropriate parties.

INDIVIDUAL INVENTORY FORM

NHDHR INVENTORY #EAT0004

Name, Location, Ownership

Historic name Eaton Center Church/Little White Church

Street and number 2371 Eaton Road (Rt. 153)

City or town Eaton

County Carroll

Current owner Community Church of Eaton

Function or Use

Current use(s) Church, Meeting Hall

Historic use(s) Church

Architectural Information

Style Greek Revival

Architect/builder Oliver Hurd/Robert , Henry H. and Charles Robertson

Source Henney, *The Eaton Records*

Construction date 1879

Source Henney, *The Eaton Records*

Alterations, with dates 1904 – bell; 1993 - church raised for basement; 2019-2020 – steeple rebuilt

Moved? no yes date: _____

Exterior Features

Foundation Granite

Cladding Clapboard, Plywood

Roof material Metal

Chimney material Brick

Type of roof Gable

Chimney location Rear ridge

Number of stories 1 1/2

Entry location Façade, center

Windows Double-hung 4/4, diamond, 2/2

Replacement? no yes date: _____

Site Features

Setting Rural village

Outbuildings None



Photo #1 Direction: north

Date July 29, 2024

Landscape features Garden, stone walls

Tax Map U01-8-0

Acreage 0.148 acre

State Plane Feet (NAD83) X=1138742; Y=514066

Form prepared by

Name Lisa Mausolf

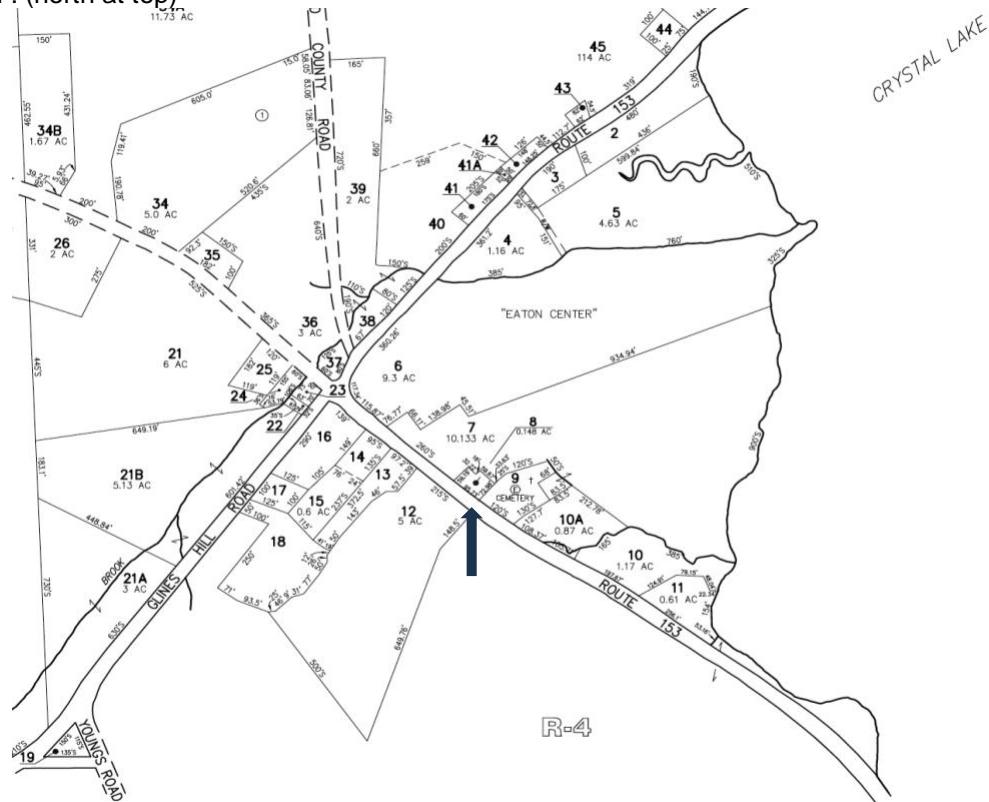
Organization Community Church of Eaton

Date of Survey July 29, 2024

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LOCATION MAP: (north at top)



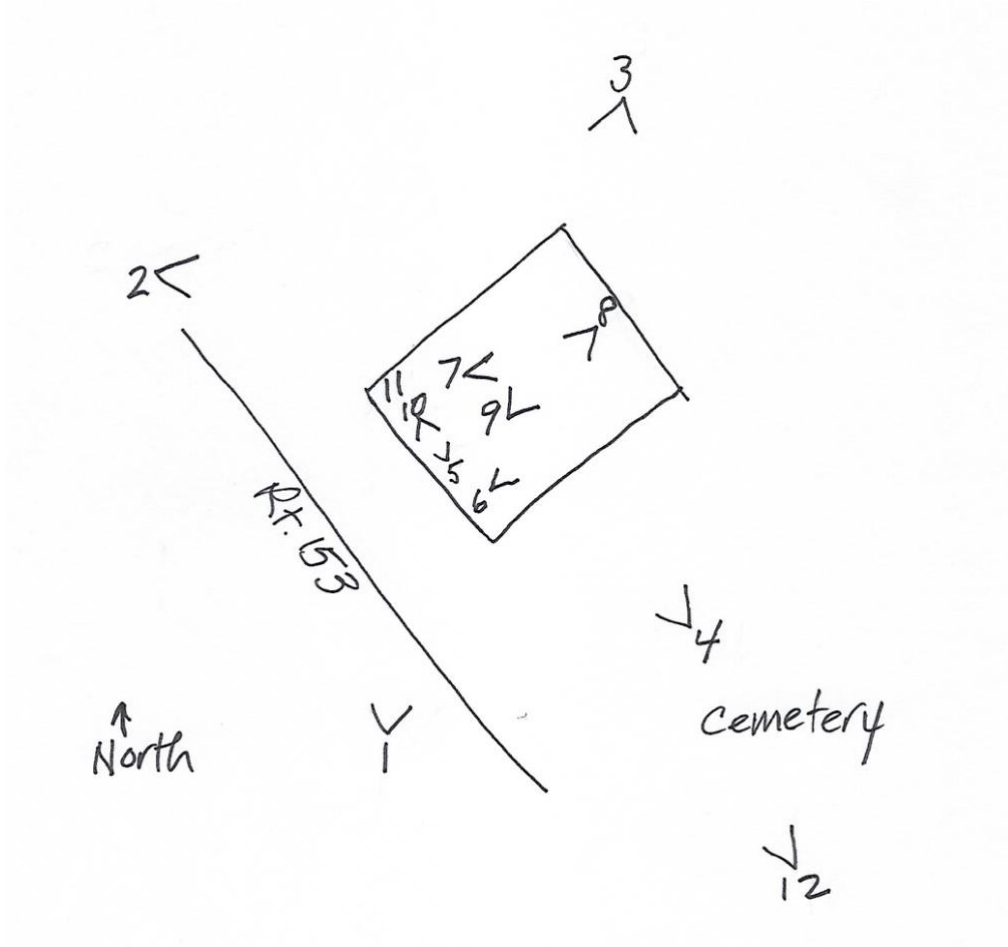
PROPERTY MAP AND PHOTO KEY: (north at top)



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Photo Key



Historical Background and Role in the Town's Development:

What is now Eaton was granted and incorporated on November 7, 1766 by Benning Wentworth, Governor of the Province under King George III. Actual settlement did not occur for almost twenty years. William Robertson was one of the first to settle here and bought land in 1784. The first town meeting was held at Samuel Banfill's house on July 1, 1784 although there were few settlers before 1812. In 1852 more than half of the original town's acreage was split off and became Madison. In 1860 the town of Eaton had a population of 780 residents. By 1870 it had decreased to 657 persons and continued to decrease into the 20th century.

The Freewill Baptist religious denomination had been founded in 1780 in New Durham, New Hampshire by Benjamin Randall (1749-1808), a sailmaker from New Castle, NH. The Freewill Baptists were founded as a protest against Calvinism and were centered in northern New England. It was the fastest-growing religious group in New Hampshire in the early decades of the 19th century. Served by itinerant ministers, by 1826 three separate Freewill congregations had been formed in Eaton; other Freewill Baptist groups were organized in town over the next fifty years or so, meeting in barns, schoolhouses, private homes and store buildings. In 1844 a Freewill Baptist meeting house was built in South Eaton.¹

In 1878 plans were made to build a Freewill Baptist Church at Eaton Center. In September Robert Robertson, Clement Drew, Charles H. Shackford and Henry H. Robertson posted a warrant for a meeting of the signers for pews in the proposed Eaton Center Church. That year, Charles Robertson and his wife Emma offered the Eaton Center Church Corporation a piece of land adjacent to and within eight rods of the Eaton Center cemetery on which to erect a church.² In October 1878 Henry H. Robertson and Charles Robertson agreed to construct and complete a church on or before June 1, 1879 for the sum of twelve hundred dollars. One thousand dollars of the fee was to be paid by the subscription list for forty pews at \$25 each and the remainder to come from the treasury of the church and other donations.

The church was built to exacting specifications issued by the building committee consisting of B.F. Wakefield, C.H. Shackford, Clement Drew and Hiram Paul.³ They read as follows:

The underpinning shall be good stone well split two feet wide of the usual thickness well set on good binders and there shall be eight suitable stone piers to support the center. The house shall be 42 ft long, 32 ft wide, 18 ft high to beams. Square roof. Height of belfry to bell deck from beams shall be 20 ½ ft and 9 ft square. Height from bell deck to foot of spire 10 ft. Size of bell tower 7 ft square. Length of spire 30 ft. The frame timbers shall consist of 4 sills 42 ft long 8 x 8 in., 3 sills 32 ft long 8 x 8 in. Sleepers 3 x 8 in. two ft apart, 10 posts 8 x 8 in., 18 ft long. Also thick studding 3 x 8 in., also two plates 7 x 7 in., 44 ft long. One beam to support gallery; 5 beams 8 x 8 in. 34 ft long, 10 rafters 7 x 8 in. Belfry timbers shall consist of 8 posts 8 x 8 in. 22 ft long, 4 "gists" 7 x 7 in. 7 ft long. One spire 8 x 8 in. at bottom and 5 x 5 in. at top.

Also suitable truss work to support the beams and such other timbers, braces and bolts as may be necessary to make a strong and substantial structure sufficient to swing a bell of two thousand pounds weight. The sills, sleepers and studding shall be of good spruce or hemlock lumber. The posts, beams, plates, large rafters and belfry timbers shall be of good straight-grained spruce. All other timbers of good spruce.

The underfloors, walls and roof boards shall be of good hemlock or spruce. The finish on the outside shall be like the church at Madison, N.H. The clapboards shall be best spruce six inches wide and laid not more than four inches to the weather. The shingles shall be best spruce laid five inches to the weather. There shall be three windows on each side and two on the front end. The side windows shall each contain 8 lights of glass 22x27 in. The end windows shall each contain 12 lights 22x27 in. with a No. 1 sash & German glass and to be hung with weights. There shall be No. 1 blinds for windows and belfry.

¹ Listed on the National Register of Historic Places in 1980.

² The land was deeded to the Corporation on June 2, 1879. Carroll County Registry of Deeds, Book 75, Page 567.

³ Nella and Keith Henney, *The Eaton Records*. North Conway: The Reporter Press, 1972, pp. 106-109.

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There shall be one outside door 4x8 ft two in one two inches thick to swing out and to be made of clear pine in modern style to correspond with the rest of the house. Inside these shall be a vestibule six ft wide, suitable space on the left shall be partitioned off for stairs with a door and stairs to go into the gallery. Also a space to the right of said vestibule of the same size partitioned off for the wood with a door. There shall be suitable locks for outside and gallery doors. There shall be two doors 2.8x6.8 ft 1 ½ in. thick to go from vestibule to main room; frame doors four panels and made of good pine.

The pews shall be like those in the church at Conway except they are to be without doors and in quality except the rail and arm which shall be of oak, ash, maple, black or yellow birch. The number, size and plan of the pews to be according to the plan drawn by Mr. Hurd except the wall pews which are to be swung, the rear ones seven inches and increasing one inch for each pew towards the front making sixteen inches for the front pews. There shall be a seat at the back of the center pews facing the stove with arm and end like pews and a similar seat in front of each front pews.

The platform of the pulpit shall be as high as the top of the pews. The desk shall be made of hard wood or best pine and be 3 ft long 11/2 ft wide, 31/4 ft high and in style like the desk in said Conway church. There shall be a suitable settee and chairs for the pulpit, also suitable steps on each side of the desk to reach the platform.

The sides of the house shall be arched overhead forming a quarter circle from near the tops of the windows to the beams. The main room, vestibule and gallery shall be well lathed and plastered. The floors shall be No. 1 spruce boards not more than six inches wide. The finish around doors and windows shall be like the finish of the church at said Madison and the finish in front of gallery to correspond with it. There shall be a gallery over the vestibule containing two rows of seats with aisles, the back seats to be placed on a platform eight inches higher than the front and to be finished with arm and rail like seats in the main room. The front of gallery on the inside shall be sheathed with good spruce or pine. There shall be a suitable way provided to ascend into the belfry. There shall be two columns erected on each side and in rear of the pulpit platform to set the chimney on.

There shall be one large box stove suitable for heating the house to be set in the center of the space between the inside doors with a six inch Russian pipe of suitable height, then branching to right and left of the center of aisles, then following the aisles to near the pulpit, then coming towards center until in front of chimneys. Said chimneys to be set on the before mentioned columns and to go perpendicular above the beams, then draw together and unite to form one chimney from the roof. There shall be one good chandelier in the center of the house containing six lamps and one lamp each side of the pulpit with reflectors and two on each side of the house and two in the gallery. These lamps shall be of the usual size used in public buildings.

The house shall be well painted white on the outside with best lead and oil. The blinds shall be painted green. The inside shall be painted white except the rails of the pews and the pulpit which shall be black walnut stain. And it is further required that all materials not enumerated in the foregoing specifications shall be used where needed that are necessary to make a good substantial house and the workmanship throughout the entire structure shall be good.

The specifications were apparently written by O.L. Hurd (sic) who according to church records was paid \$2.00 for a church plan on October 17, 1878.⁴ The Eaton Church was to be made "similar in style and finish to the church at Madison, N.H. with some improvements suggested by the architect Mr. Oliver Hurd".⁵ Though he was described in various sources as an architect, the individual appears to have been Oliver S. Hurd (1813-1880) of Conway whose occupation is listed in U.S. Census records as a house carpenter or carpenter. It appears that Hurd may have also built the Madison church as well as the Conway church mentioned in the specifications although this has not been verified. A 1984 article on the Eaton church and its builders notes that Henry and Charles Robertson built the church "from several standard church plans of the day and that the architectural plans are still intact, and although very fragile, are rolled up and tucked away in a closet" in the possession of a Robertson family descendant.⁶ Recent attempts to locate the plans have been unsuccessful.

⁴ Henney, *Eaton Records*, p. 111.

⁵ Henney, p. 110.

⁶ "Founding Ties in Eaton: Family Has a 200 Year Past", *Mt. Washington Valley Ear*, 20 November 1984, p. 11.

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Many of those purchasing pews in the church worked out their obligations (\$25 per pew) by assisting in construction at varying rates of pay ranging from 75 cents to \$1.25 per day. Like Robert, Henry and Charles Robertson, many of the men who assisted were farmers although the group also included at least one merchant, John Snow, and a carpenter, Benjamin Allard. The structure was complete on May 31, 1879.

The Eaton Center church was one of 99 Freewill Baptist congregations in New Hampshire in 1880 although few had their own church building or pastor. It was part of the Sandwich Quarterly Meeting, the largest constituent body in the state. In 1880 there were two Freewill Baptist groups in Eaton. In 1889 the Freewill Baptist yearbook reported that the Eaton Center congregation had 13 resident members and 11 nonresident members and 40 Sunday School scholars.⁷ In 1892 a Freewill Baptist publication reported that the Eaton Center "church is small and finds it difficult to sustain the means of grace. It has church property valued at \$1,000, but no pastor at present".⁸

In 1904 a bell was purchased and placed in the church belfry through the efforts of pastor J.W. Farrell who had recently come to Eaton from the Meredith Center Free Will Baptist Church. This was the first bell the church ever had.⁹ A dedication service was held on January 25, 1904 in connection with the annual donation. Over the years the building saw few changes other than maintenance. In 1925 a new roof was installed, windows were repaired and there was plastering and carpeting.

Beginning in 1921 when Camp Wonalancet for boys was founded and continuing until 1960 a weekly service was held at the church for the boys. During the early years girls from Camp Waukeela also attended. Later Crystal Lake Camp also used the church for weekly services. In 1928 Mr. and Mrs. C.O. Dahl of Conway presented the "Little White Church" with two pulpit chairs.¹⁰

Throughout New Hampshire Freewill Baptist members steadily declined in the 20th century due to widespread migration from rural areas to the city and the inability of the church to grow in urban areas where many were settling. By the end of World War II, the number of Freewillers in Eaton had dwindled to one woman in her nineties. In June 1949 a group of citizens, desiring to insure the future of the "Little White Church", organized for the purpose of securing the church property and keeping it an active organization. The building was purchased from the Freewill Society for \$1 to become the newly incorporated Community Church of Eaton, a non-sectarian, community church, to be governed and maintained by an Association in which anyone could be a member.¹¹ There are no regular services but weddings, concerts, memorials and special events are held here in addition to the annual Christmas Eve pageant. After the pageant, the building is closed up for the winter and reopened in the spring.

In 1979 the church celebrated its 100th birthday. In 1983-4 a group of Eaton residents began work on the upper section of the church including the spire, belfry and bell tower although workmen discovered greater than expected deterioration to the steeple.¹² In 1993 the church was raised in order to create a function room, bathrooms, and catering kitchen.

In June 2019 work began on an even more ambitious project to restore the steeple. Led by local carpenter Thomas Costello, the restoration team used traditional joinery to rebuild the timber-framed belfry and spire. Copper roofing and flashings were introduced to ensure the interior structure would be protected. The steeple project was completed in December 2020 and celebrated with the ringing of the newly refinished bell on Christmas Eve. The stage floor was also refinished to its original color and the 1908 Steinway O grand piano underwent complete restoration. The total cost of the project was just under \$200,000. In May 2021 the New Hampshire Preservation Alliance awarded the Little White Church a preservation award for the project.

Applicable NHDHR Historic Contexts (please list names from appendix C):

Religion in New Hampshire, 1623-present

⁷ *Freewill Baptist Register & Yearbook*, 1881 and 1889.

⁸ *Centennial Souvenir of the New Hampshire Yearly Meeting of Free Baptists, 1792-1892*, p. 125.

⁹ Henney, p. 113.

¹⁰ *Reporter*, 12 July 1928.

¹¹ *Reporter*, 22 December 1949.

¹² *Reporter*, 8 February 1984.

Architectural Description and Comparative Evaluation:

Set on a small lot measuring just 0.148 acre adjacent to the Eaton Center Cemetery and close to Eaton Road (Rt. 153), the Little White Church was constructed in 1879 and is a late example of the Greek Revival style. The gablefront building is set on a granite foundation and for the most part is sheathed in wood clapboards. In the early 1970s, the church was raised to accommodate a lower level meeting hall and on the three lesser elevations, vertical boards sheath the walls of the lower level above the granite foundation. The gable façade is framed by simple pilasters which are echoed by matching pilasters on the adjacent side elevations, an effect which is repeated on the rear corners as well. The pilasters support a two-part frieze and the overhanging eaves form cornice returns on both the façade and rear elevation. The building is capped by a corrugated metal roof with a brick chimney rising from the rear ridge.

Centered on the three-bay gablefront, the slightly recessed entrance consists of double doors, each two panels, set into an entablature surround supported by simple pilasters. The entrance is fronted by modern granite steps and stone pavers and is equipped with a modern metal ramp. On either side of the entrance there is an elongated window opening capped by an entablature lintel. The lower half of the window, adjacent to the entry, has 2 x 2 lights flanked by blinds while the upper half of the window is obscured by closed shutters. Above the entrance painted boards read "The Little White Church/Eaton, New Hampshire/1879". The gable above is punctuated by a diamond-shaped window with four diamond panes of glass.

The two-level belfry is square and clapboarded with the detail of the main block, including pilasters and two-part cornices repeated on each level. The openings on the upper level have louvered panels capped by entablature lintels. Rising from the belfry is an octagonal flared spire thirty feet high. The entire belfry and spire was carefully rebuilt in 2019-2020, replicating as nearly as possible the original design.

The east and west side elevations are each punctuated by three double-hung 4/4 windows capped by entablature lintels and flanked by blinds. On the east elevation a gabled entrance set on simple posts was added in the 1970s to provide access to the lower level and is flanked by two small modern windows. The rear elevation is without openings other than the two modern windows lighting the basement level.

Inside the front door, the six-foot-wide vestibule has two four-panel doors leading into the auditorium. The heavy rope used to ring the bell hangs from the ceiling. At the west end of the vestibule, another four-panel door accesses the steep stairs leading up to the gallery.

The interior of the building consists of a single room with a gallery to the rear. The detailing of the auditorium is simple with plain door and window casings topped by simple entablature lintels. The outer edges of the plaster ceiling are coved. The room is lit by brass four arm chandeliers that were originally kerosene lit and have been wired for electricity. Mounted on each side of the pulpit and on the side walls are lamps with reflectors.

Two aisles lead from the front doors to the pulpit area. These aisles provide access to single rows of pews set against the side walls of the building at a slight angle and to a double row of pews in the center of the floor. The white slip pews are without doors and have contrasting stained trim including top rails and simple scrolls on the pews ends. Brass numbers are mounted on the end of each pew. The aisles are covered with modern carpeting, punctuated by circular iron grates.

The northernmost two-thirds of the front of the auditorium has a wooden pulpit platform raised two steps above the floor. The center of the back wall projects slightly with a shallow arched recess set between two chimney stacks that are covered by plaster. The arch is accented by a surround with cut out triangles in the two upper corners and topped by a simple entablature. To the right of the pulpit platform the remaining space has two single pews facing each other.

The rear gallery contains two rows of pews. The front wall of the gallery is sheathed in horizontal boards and two chamfered wooden posts extend from the top of the hall to the ceiling. There is an opening in the ceiling that accesses the belfry, next to the bell rope. Behind the pews, the tops of the façade windows are visible.

The basement level meeting room with bathrooms and kitchen was created in 1993 and has sheetrock walls with pine wainscotting.

Comparative Evaluation:

The Eaton Center/Little White Church is one of two religious structures in the town of Eaton. The South Eaton Meetinghouse at the corner of Towle Hill and Burnham Roads was completed in 1844 and also initially housed a Free Will Baptist congregation. It was listed on the National Register in 1980.

The South Eaton Meetinghouse is indicative of the steeple-less meetinghouses that were traditional in the region in the early 19th century, beginning with the construction of the mother church of the Free Will Baptist movement, initially constructed in New Durham in 1818. Most of the early Free Will Baptist churches were steeple-less meetinghouses, with minimal Greek Revival detailing. Simple Greek Revival elements including pilasters had been established as appropriate design features of Free Will Baptist churches in the area by 1834 when the church at Strafford Corners [Crown Point] had been constructed and many of the later buildings share the same general plan and basic Greek Revival detailing.¹³ The simple design elements of the Greek Revival style were also easily attained by volunteers and modest budgets in rural areas of relatively sparse population.¹⁴

The Little White Church at Eaton Center is also a significant example of rural religious architecture and reflects the later building traditions of the Free Will Baptists including the addition of a belfry/steeple feature to the original basic meetinghouse design. The church at Center Strafford built in 1857 seems to have served as a prototype for the remodeling of earlier meetinghouses including the remodeling of the New Durham church in 1861 when a steeple was added.¹⁵ The Eaton Center Free Baptist Church constructed in 1869 no doubt was influenced by the example set in New Durham. Although Eaton Center has a steeper gablefront than the earlier meetinghouses, it reflects the continued, long established preference for simple Greek Revival-inspired detailing, despite its relatively late date of construction at a time when the Greek Revival style had largely been eclipsed by other styles. Again, the simple design was easily accomplished by local residents, many of whom were farmers, working together to construct the church.

National or State Register Criteria Statement of Significance:

Criterion A: The Eaton Center/Little White Church is eligible for the State and National Register on the local level for its associations with religious and community life in the town of Eaton and its associations with the Free Will Baptist movement that was founded in New Durham, New Hampshire in 1780 and subsequently found popularity in rural New Hampshire and beyond in the 19th century. Since the 1940s the building has functioned as a nonsectarian church which is an important community gathering place in the small town of Eaton (population 405 at the 2020 Census).

Criterion B: The property is not individually eligible for either the National or State Registers under Criterion B. The property lacks associations with any persons known to have made highly significant contributions to history.

Criterion C: The Eaton Center/Little White Church is significant under Architecture, on the local level, as a well-preserved example of rural religious architecture. It is of interest as a later expression of the Greek Revival style which was the most commonly used style of Free Will Baptist Churches in the 19th century and notably includes a belfry not common earlier Free Will Baptist churches.

Period of Significance: 1869-1974

Statement of Integrity:

The Eaton Center/Little White Church retains a high level of location, design, setting, materials, workmanship, feeling and association. The only significant alteration to the building since its construction was the insertion of a basement meeting room in 1993. Above the granite foundation vertical wood siding sheaths the new basement level, clearly differentiating this from the original clapboarded exterior on the three lesser elevations. While this sheathing is not traditional, the addition of the basement was a critical step in insuring the continued use of the building for years to come. These alterations are also not enough to significantly impact the building's ability to convey a sense of feeling and association.

¹³ Hiatt, National Register Nomination for New Durham Free Will Baptist Church.

¹⁴ Acker & Stineford, National Register Nomination for White Meetinghouse, South Eaton.

¹⁵ Although the National Register Nomination states that the New Durham building was remodeled in 1869, the 1892 Centennial Souvenir of the Free Baptists states that it was remodeled in 1861.

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Boundary Description and Justification:

The Little White Church occupies Lot U01-8-0 in the local assessor's records. This is the same lot acquired by the church in 1878.

Bibliography and/or References:

Acker, Bruce and Raymond Stineford. National Register Nomination for White Meetinghouse, Eaton. Listed on the National Register, 5/15/1980.

Baxter, Norman Allen. *History of the Freewill Baptists: A Study in New England Serparatism*. Rochester, NY: American Baptist Historical Society, 1957.

Centennial Souvenir of the New Hampshire Yearly Meeting of Free Will Baptists, 1792-1892. Laconia: Press of Weeks Brothers, 1892. [NH State Library]

Costello, Thomas. "The Raising of a Local Icon: The Tolling of the Eaton Bell...at Last", *Vibe Mt. Washington Valley*, Spring 2021, Vol. 4: Issue 15.

Freewill Baptist Register & Yearbook. Dover, NH: Freewill Baptist Printing, 1881. [NH State Library]

Henney, Keith and Joan Simonds. "History of the Little White Church". www.littlewhitechurch.com

Henney, Nella and Keith. *The Eaton Records*. North Conway: The Reporter Press, 1972.

Henney, Nella and Keith. *The Little White Church: One Hundred Years 1879-1979*.

Hiatt, Bernard. National Register Nomination for Free Will Baptist Church, New Durham. Listed on the National Register, 11/13/1980

The Reporter (Conway newspaper), various years.

U.S. Census, various dates (Ancestry.com)

Surveyor's Evaluation:

NR listed: individual _____
within district _____

Integrity: yes _____
no _____

NR eligible: individual _____
within district _____
not eligible _____
more info needed _____

NR Criteria: A x
B _____
C x
D _____
E _____

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Photo #2 Description: View looking east of west elevation and south facade



Photo #3 Description: View looking south at rear and west elevations



Photo #4
c.1970

Description: View looking NW at east elevation including basement entry added when building was raised



Photo # 5 Description: View looking NW at vestibule inside front entry

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Photo #6 Description: View looking NE from vestibule into sanctuary



Photo #7 Description: View looking NE toward pulpit area

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Photo #8 Description: View looking SW from front platform toward gallery



Photo #9 Description: View looking NE down from gallery to pulpit

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Photo #10 Description: View looking SE at gallery from top of stairs



Photo #11 Description: Looking down stairs from gallery at west corner of building

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Photo #12 Description: Looking east in basement created in 1993



Photo #13 Description: Looking NW at Eaton Center Cemetery with church visible in distance at left.