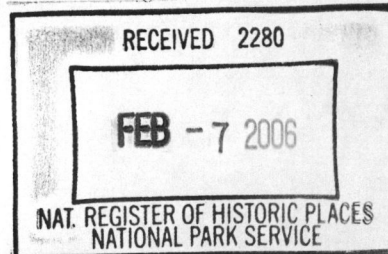


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United States Department of the Interior
National Park Service



National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Oneida Lake Congregational Church

other name/site number _____

2. Location

street & number 2508 NY 31 not for publication

city or town Oneida Lake vicinity

state New York code NY county Madison code 053 zip code 13032

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

William Carter, SAPO
Signature of certifying official/Title

10/14/05
Date

New York State Office of Parks, Recreation and Historic Preservation
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register.
 - See continuation sheet.
- determined eligible for the National Register
 - See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain:)

love
Signature of the Keeper

Edson H. Beall

Date of Action

3-22-06

Oneida Lake Congregational Church
Name of Property

Canastota, Madison County, New York
County and State

5. Classification

Ownership of Property
(check as many boxes as apply)

Category of Property
(check only one box)

Number of Resources within Property
(Do not include previously listed resources in the count.)

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

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

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

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

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Function
(Enter categories from instructions)

Current Function
(Enter categories from instructions)

RELIGION: Church

RELIGION: Church

7. Description

Architectural Classification
(Enter categories from instructions)

Materials
(Enter categories from instructions)

EARLY REPUBLIC: Federal

MID-19TH CENTURY: Greek Revival

foundation stone

walls clapboard

roof asphalt

other

Narrative Description

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

Oneida Lake Congregational Church
Canastota, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 7 Page 1

DESCRIPTION

Setting:

The Oneida Lake Congregational Church stands on a 0.929 acre parcel of land situated on Great Lot #12 of the Lake Lots of the School and Gospel Tract, Town of Sullivan, Madison County. It is located on the south side of New York State Route 31, midway between the hamlets of Lakeport and Messengers Bay. The nearest intersection is Coulter Cove Road leading from Route 31 to the lakeshore.

Construction of the church began about 1824 on leased land, originally purchased by Leonard Foster in 1814¹ and referenced as an exception in land transfers of Lots #11 and #12, until the land was deeded to the church trustees by Gilbert S. Hubbard in 1847. That deed described the lot as a portion of Lot #12 located a few rods east of a road leading to the lake, just east of the dwelling house of G.S. Hubbard, measuring approximately 13 rods by 12 rods.² Today the calculated dimensions of the parcel are 214.5' x 198'.

Early in church history, horse slips existed on the grounds, and in 1849 they were auctioned to members of the congregation in order to raise money for the pastor's salary.³ In 1852 the church society voted that "individuals may build horse sheds on the south side of the meeting house."⁴ At one time there was a carriage house east of the church as illustrated in a 1915 picture. Local tradition relates that the carriage house was torn down previous to the construction of the 1922 addition.

For many years the church property was fenced. In 1849 the trustees resolved to "enclose the lot belonging to (the) society with common board fence and hemlock posts."⁵ The oldest known picture of the church shows a wire fence surrounding the church. The church is presently the only building on the property and is bordered by natural vegetation. Formal landscaping is limited to plantings near the sign bearing the name of the church and small shrubs flanking the entry. The area surrounding the church property is primarily rural and residential. Diagonally across from the church is the mid-19th century brick house built by John R. Chapman, known as "Orchard Cottage," and west of the church property is a very old schoolhouse occupied as a residence.

Building:

The church is a two-story post and beam structure sheathed with clapboard and resting on a stone and mortar foundation. The 8" exterior walls measure approximately 38' x 48'. The front steps are currently concrete and date from the mid-20th century. However, the Trustees' Record Book states that on March 6, 1848 the Trustees voted "steps be built in front of the house to extend the width of the house with platform of six foot and steps and risers in front."⁶ A 1915 photograph portrays a narrow platform with steps. Entrance to a vestibule is gained through a pair of doors set within a Greek Revival enframement and there are two stained glass oval windows at the second story level of the façade.

¹ Madison County Deeds, Liber 1, page 15.

² Ibid., Liber BH, p. 339

³ Records of the Congregational Society, Book 2, pages 9 and 11.

⁴ Trustees' Record Book of the Congregational Society, page 16.

⁵ Ibid., page 6.

⁶ Ibid., page 6

Oneida Lake Congregational Church
Canastota, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 7 Page 2

The shallow gabled roof is articulated by a full Greek Revival pediment and a continuous entablature that surrounds the entire building. At the center of the gable on the front is a two-tiered tower, the first stage of which is covered in clapboard. The front and rear elevations have no openings and side elevations are pierced by single multi-paned windows. Capping it is a full entablature and a slightly pitched roof, in the center of which is the second stage. The second stage has two pilasters on each face set slightly in from the corners and single multi-light windows on all faces. Above the windows is another full entablature.

Inside the front doors is a vestibule across the full width of the church. It has been made slightly smaller at the east (left) side by the addition of a small restroom; at the west (right) is the old staircase to the balcony, unused since 1892. From the vestibule, entrance to the church is provided by two widely spaced doors that open to the two aisles of the sanctuary.

Within the sanctuary, the church has three 5' x 14' foot double-hung stained glass windows on each side, now covered with protective transparent panels on the exterior. Most likely, the original side windows were multi-light double-hung sash, but on November 14, 1891, a special trustee meeting was held to "fix the church." At that time they "proposed to have new windows, arch ceiling, level the floor, and plaster between the gallery and the audience room." The seats were to be remodeled to allow for a new aisle configuration, and the gallery across the rear of the "audience room" or sanctuary would be sealed off with a partition behind the balcony rail. According to a 1942 history of the church describing the renovation of 1892, "the new arched ceiling was lowered to its present ceiling height, seats remodeled, [one set of pews on one side of the original center aisle were cut in half and the halves installed at the outer walls of the church, and one intact set was positioned in the middle of the space to create two aisles], wainscoting added, a communion table and new stove were purchased, and the building was repaired."⁷

The Clerk's Record book contains an original list of donations received and expenditures for these renovations, including the purchase of altar chairs, a Bible cushion and stand.⁸ The current altar, which is raised and separated from the seating area by a low decorative railing made of wood, and furnishings date from this renovation.

At the same meeting of 1891, a vote was taken to "cut a wide door through the entry."⁹ Today a set of double doors, installed in memory of May Hopper after her 1969 death, open into the church vestibule. In 1991 two small stained glass windows were added to the doors in memory of Tonia Frayer. It is not clear that this project widened the existing opening or simply replaced an existing door with double doors. The opening itself is trimmed in the Greek Revival style and probably dates from the 1840s.

On November 23, 1891 the Trustees were authorized to "fix the cupola with a tin roof."¹⁰ Local tradition relates that when the steeple was repaired a higher portion was removed, a fact borne out in the earliest known picture of the church, which shows a dome surrounded by a decorative railing atop the bell tower. A very old unmarked brass bell with its well-worn clapper hangs in the square bell tower above the vestibule.

⁷ Carrie Bushnell, History of the Oneida Lake Congregational Church, 1942. Private manuscript owned by Sandra Willsey, Canastota, NY.

⁸ Record Book 2, inserted list.

⁹ Trustee Record Book, page 54.

¹⁰ Trustee Record Book, page 54.

Oneida Lake Congregational Church
Canastota, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 7 Page 3

On March 7, 1921 a trustee committee was appointed to oversee the construction of a church kitchen and dining room to be attached to the back of the church.¹¹ This 36' x 22' addition was completed in 1922, and adjacent to the altar area is the entrance to this addition. In 1942, the *Syracuse Post Standard* stated that "No extensive alterations in the outward appearance of the church were made until 1921, when the church kitchen was added." In 1999 a 35' x 22' wing, housing a new kitchen, nursery, copy room, and restroom, was added on the east side of the kitchen/dinning room addition. Neither addition altered the original design of the structure.

In 1942, with money donated in memory of congregant Clodene Coulter, the plaster and lath walls were papered and hand stenciled. The pews were painted dark brown and cream, and a hardwood floor was installed, along with new carpet runners.¹²

In more recent times, modern wood paneling, dating from c.1970, was added to the sanctuary walls between the historic wainscoting and historic curved beaded-board ceiling above. Ceiling fans and additional lighting fixtures were added in the mid-twentieth century.

¹¹ Trustee Record Book, page 94.

¹² *Syracuse Post Standard*, 28 November, 1942.

8. Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

- A** owned by 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 of age or achieved significance within the past 50 years.

Narrative Statement of Significance

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

Areas of Significance

(enter categories from instructions)

ARCHITECTURE

SOCIAL HISTORY

Period of Significance

1824-1922

Significant Dates

1824, 1846, 1892, 1922

Significant Persons

(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

Unknown

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other Name of repository: _____

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

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SIGNIFICANCE:

The Oneida Lake Congregational Church is significant under Criterion C as an outstanding example of an early-nineteenth-century frame church that exhibits many characteristics of Late Federal period and Greek Revival architecture. It has a two-story meeting house form with a central tower, Greek Revival trim, and Federal period decoration that may date from its initial construction in 1824. It was modified in the 1840s and again in the late-nineteenth century, and all three historic periods remain visible in the building.

It is also significant under Criterion A for its association with anti-slavery activities of the pre-Civil War era and the temperance movement in the late-nineteenth and early-twentieth centuries.

History of Madison County and the Town of Sullivan

Prior to the settlement of the area by European-Americans after the close of the American Revolution, present-day Madison County was the home of the Oneida Indians of the Iroquois Six Nations. By the time of the survey of the state after 1789, the entire northern half of Madison County was part of the Oneida Reservation while the southern part had been divided into rectangular townships within the large County of Herkimer. These "Twenty Towns" were purchased by Governor George Clinton from the Indians in 1788.

In 1790, James and William Wadsworth, on their way to the Genesee Valley at present-day Rochester, 100 miles to the west, cut a road from present-day Utica to Oneida Castle, the center of the reservation. This road opened up what is now Madison County to development, and within a few years, white settlers began to arrive within the current bounds of the county. The large area of Herkimer County was broken up around this time, and in 1806, Madison County was formed by the breakup of Chenango County (formerly part of Herkimer), which now lies to the south of Madison. It was named for the U.S. president in office at the time of its formation.

At the beginning of the nineteenth century, the Great Western or Cherry Valley Turnpike was chartered and constructed between Albany and Cazenovia at the western end of Madison County. The Cherry Valley Turnpike was one of the earliest in the state and helped open agricultural development of the interior of New York away from the Hudson River. When Madison County was formed, its first county seat was at Cazenovia.

According to historian James Rohrer, "The flow of immigrants into New York from Connecticut and Massachusetts was extraordinary. Speculators lured Yankees westward with the promise of rich farmland and easy credit."¹ One such area that became the destination of settlers from Connecticut was the School and Gospel Tract bordering the southern shore of Oneida Lake. New York State authorized the sale of these lands by the Twenty Towns of Chenango County to raise money for the

¹ James Rohrer, Keepers of the Covenant, p. 31

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
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Section number 8 Page 2

support of schools and churches.² The Connecticut pioneers in Greene County, in the Hudson Valley, moved westward again to settle these lands.

Founders of the Oneida Lake Congregational Society, Reuben and Stephen Bushnell, arrived with their families in 1811³ and were soon joined by many friends and relatives from the Saybrook area of Connecticut.⁴ Most early pioneers followed the Great Genesee Trail, a rough wagon road through the Mohawk Valley, to central New York.⁵ Present-day New York State Route 31, often referenced as the State Road, was laid out in 1810-1811 through the dense wildness along the lakeshore. While it remained a mere footpath for many years, it provided a route that skirted the Great Swamp of Lenox and Sullivan leading settlers from the Genesee Trail to the School and Gospel Lands.⁶ In 1814, the Oneida Lake Congregational Society was incorporated, making it one of the earliest religious organizations in Madison County.⁷ With only temporary periods of inactivity, the church remains active to this day.

Local tradition indicates that construction of the church edifice began in 1824 and this date is substantiated by "Centennial Records of Religious Denominations,"⁸ and Smith's History of Chenango and Madison County.⁹ The church records offer evidence of an 1828 completion date. On February 23, 1829 the Church Clerk's Record Bk. #1 cites the proceedings of a church court trial in which a member of the congregation was charged with the unauthorized purchase of glass to be utilized "to enclose the building."¹⁰ The installation of windows would have been one of the final construction tasks, and probably occurred before the onset of winter in 1828. Although the building may have been occupied for services prior to its completion, the first recorded use of the building took place on July 22, 1829 when the church officials "... adjourned to meet at the same place (the church) on Wednesday, the 10th of August next."¹¹ The meeting of the church officials on April 1, 1832, and frequently thereafter, took place in the Meeting House.¹²

As expansion crept westward into the foothills of the Catskill Mountains, people from the heavily populated Connecticut shore, where farmland was becoming scarce and overworked, were attracted to the frontier. Families who later became the founders of the Oneida Lake Church, including the

² NYS Session Laws, p.362

³ Carrie Bushnell, *A Bit of History of the Early Days of Lakeport*. Manuscript owned by Sandra Wilsey, Canastota, NY, 1920: p. 14.

⁴ Evelina Hubbard, *Local History in Northern Sullivan*. Undated manuscript, collection of Town of Sullivan History Room, Chittenango, NY, p. 12.

⁵ James Rohrer, *Keepers of the Covenant*. New York: Oxford Press, 1995, p. 31.

⁶ Louisa M. Hammond, *History of Madison County*. Syracuse: Truair, Smith & Co., Book and Job Printers, 1872, p. 682.

⁷ *Incorporations of Religious and Library Associations in Madison County, Vol. 1 & 2*.

⁸ Rev. W.A. Aiken, *Centennial Records of Religious Denominations*, 1906, p. 7.

⁹ James H. Smith, *History of Chenango and Madison County*, Syracuse: Mason and Company, 1880, p. 759.

¹⁰ *Records of the Congregational Society of Northern Lenox and Sullivan, Book #1*, p. 169.

¹¹ *Ibid.* p. 183.

¹² *Ibid.* p. 207.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

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Bushnells, Chapmans, and Hubbards, migrated from the Saybrook, Connecticut area to Greene County, New York, settling briefly in and around Durham.¹³

Westward migration from New England to the New York frontier increased rapidly with the completion of the Erie Canal in 1825, and later church members arrived in the School and Gospel Lands by traveling the waterways of the state. In his memoirs, Charles Bushnell recalled his 1836 voyage from Connecticut to Oneida Lake. He reported traveling by schooner from Connecticut to New York City, and northward up the Hudson River. Following their fourteen-mile railroad connection between Albany and Schenectady, his family proceeded westward on the Erie Canal to Durhamville. There they obtained a team and wagon, and traveled through State Bridge (now Oneida Valley), to reach their home lot at Oneida Lake.¹⁴ Charles's father, Ira Bushnell, purchased Great Lot # 20 in the School and Gospel Tract from E.S. Cadwell.¹⁵

While the canal facilitated the movement of people into Central New York, it also encouraged further westward migration. During the 1830's, members of the Oneida Lake Church were dismissed "...to where the province of God may place them."¹⁶ Like the Cadwells who settled in Wisconsin¹⁷ Bushnell church members also emigrated from the area to become pioneers in Illinois and Michigan¹⁸ This pattern of migration continued through the first half of the 19th century as other church members who belonged to the one-time frontier church at Oneida Lake, were dismissed to become settlers in the American West.

Influence of the Connecticut Missionary Society:

Religion on the New York frontier and in the Northwest Territory was influenced by the work of New England missionaries from various religious denominations. "The Connecticut Missionary Society, (CMS),... was the largest and most influential orthodox missionary agency."¹⁹ Organized in 1798, "to support and promote Christian Knowledge in the new settlements," its founders were committed to Edwardsean religious principles.²⁰ While the main thrust of the missionary effort had shifted further west by the time that the Oneida Lake Church was founded, the church history reflects the influence of three of the most prominent members of the CMS: Seth Williston, Jedediah Bushnell, and Ezekiel J. Chapman.

¹³ J.B. Beers, *History of Greene County, NY*, New York: J.B. Beers & Company, 1884, pp. 38-41.

¹⁴ Charles R. Bushnell, *Reminiscences of Charles R. Bushnell*. Manuscript collection of Madison County Historical Society, Oneida, NY, pp. 1-5.

¹⁵ Madison County Deeds, Liber AO, p. 58.

¹⁶ *Records, Book #1*, p. 230.

¹⁷ S.J., G., and G.D. Cadwell, *Fourteen Generations of the Cadwell Family in America*, Manuscript owned by Gary Cadwell of Oklahoma, 1992, p. 81.

¹⁸ George Eleaser Bushnell, *Bushnell Family Genealogy: Ancestry and Posterity of Francis Bushnell (1580-1646)*, Nashville, TN: 1945, pp. 154 & 248.

¹⁹ James R. Rohrer, *Keepers of the Covenant*. New York: Oxford Press, 1995. p. 11.

²⁰ *Ibid.*, p. 62.

Oneida Lake Congregational Church
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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

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Dr. Seth Williston, who traveled extensively among the Chenango settlements of Central New York, was ordained by the CMS with the unprecedented title of “evangelist at large.”²¹ Tiring of the itinerant life style, Williston accepted the call to be installed as a pastor in Durham, Greene County in 1810, where he remained until 1828.²² A number of the early members at Oneida Lake presented letters of recommendation from Mr. Williston’s Durham congregation.²³ In 1834, the Oneida Lake Church voted to attempt to procure Williston as their pastor.²⁴ While there is no evidence of his response, the vote testifies to his enduring influence upon the members of the early Oneida Lake Church. After leaving the church in Durham, Williston did return to central NY, and received a Doctor of Divinity degree from Hamilton College, south of Oneida Lake in Hamilton, Madison County, in 1838. He had devoted much of his life to literature, publishing numerous volumes of theology.²⁵

Referring to him as “the most successful missionary in western New York,…” Williston spoke admiringly of the work one of his associates, Rev. Jedediah Bushnell. “Bushnell steadfastly upheld orthodox (Edwardsean religious) tradition,”²⁶ Born in Saybrook in 1769, Bushnell’s missionary work in Central New York between 1798 and 1803 acquainted him with Chenango County.²⁷ (The northern portion of Chenango County was separated and became Madison County in 1806.) The Bushnell Genealogy reports that Jedediah returned to Saybrook in 1801 and again in 1802.²⁸ His frontier experience probably encouraged friends and relatives to migrate westward. A contemporary and second cousin of the Oneida Lake Congregational Church founders Reuben and Stephen Bushnell, and a more distant cousin of other Bushnell church members, family members were, no doubt, influenced by Jedediah’s frontier experience and theological perspective.

Rev. Ezekiel Jones Chapman, a Saybrook native, served as a missionary in the Western Reserve. Due to his meek manner, however, the Society judged that while he was a fine pastor, he was better suited to serve an established congregation than as a frontier missionary.²⁹ He resigned from the CMS in 1803, becoming a pastor in Ontario County, New York. “In 1827 he moved to Madison County and resided at Oneida Lake.”³⁰ (During the 1830’s he served as a supply pastor for the Oneida Lake Church and its sister church in Whitelaw as well as, the Presbyterian Church at Oneida Valley.³¹ In 1832 Chapman purchased twelve acres of land on the north side of Route 31 across from

²¹ Ibid., pp. 58-59.

²² Klos, Stanley L., ed. “Seth Williston”. Virtual American Biography. Appleton’s Cyclopedia of American Biography. 1999. 6/7/2004. <http://famousamericans.net>.

²³ *Records Book #1*, pp. 1-13.

²⁴ Ibid., p. 345.

²⁵ Klos, et al..

²⁶ James R. Rohrer, *Keeping the Covenant*, p. 89.

²⁷ Ibid., p. 85.

²⁸ Ibid., p. 204.

²⁹ Ibid., p. 138.

³⁰ F.W. Chapman, *Descendants of Robert Chapman*. Hartford, CT: Hartford, Case, Tiffany and Co., 1854., p. 128.

³¹ Smith, *History of Chenango and Madison County*, pp. 732-734.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

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the Oneida Lake Church³² and his second wife, Tryphena, and adult daughter, Caroline, became church members in 1833.³³ Ezekiel was influential in the church community, serving as pastor, church clerk, and hosting church meetings in his home.³⁴ The Rev. Chapman is listed in the church records as assisting with pastoral duties at the Oneida Lake Congregational Church as late as 1864³⁵ and he and his wife are buried in the Oneida Lake Cemetery³⁶ confirming a long association with the Oneida Lake Church. Rev. Chapman is noted for his publication of a work interpreting the New Testament that enjoyed sufficient popularity for three printings.³⁷ Years of association with these prominent missionaries had a unique and lasting impact on the theological orientation of the Oneida Lake Congregational Church.

Transporting the New England Life Style to New York State in the Early Nineteenth Century

As the American nation grew diversity abounded as traditions, values and life styles accompanied the settlers westward. The life style of the Oneida Lake Church members replicated their New England heritage. Hammond references two of the church founders saying, "Deacon Reuben Bushnell and Mr. Cadwell may be mentioned as among the most prominent in settling and shaping the early history of their section of northern Sullivan. They, with others, came fully imbued with New England ideas, and when they became sufficiently numerous to form a religious society, they adopted the religious doctrines of Jonathan Edwards, and lived them in the full faith and simplicity of the day."³⁸

Followers of Edwardsean theology were conservative in their view point, and adhered to the Calvinist dogma of their Puritans forefathers. They believed in personal restraint and community responsibility.³⁹ The early Oneida Lake church carried out its responsibility to the Gospel and its member with unceasing vigilance. The records of the Oneida Lake Church beginning in 1822⁴⁰ make numerous references to the decisions and action of the discipline committee. Such offenses as failure to act in a brotherly manner resulted in trials.⁴¹ Strict adherence to the commandments was required. In 1828 two women, who traveled in a canal boat on Sunday, were required to make a public confessions.⁴² An individual whose business involved canal transportation was placed on trial for violation of the Sabbath.⁴³ Drinking and swearing were considered serious violations and could

³² Madison County Deeds, Liber AF, pp. 89-91.

³³ *Record Book #1*, p. 12.

³⁴ *Ibid.*, p. 238.

³⁵ *Records of the Congregational Society, Book #2*, p. 42.

³⁶ Mary K. Myers and Joyce C. Scott, *Survey of Messenger's Bay Cemetery*, 1964, p. 8.

³⁷ F.W. Chapman, *Descendants of Robert Chapman*, p. 128.

³⁸ *Ibid.*, p. 681.

³⁹ James R. Rohrer, *Keeping the Covenant*, p. 21.

⁴⁰ *Record Book #1*, p. 64.

⁴¹ *Ibid.*, pp. 180-181.

⁴² *Ibid.*, p. 145.

⁴³ *Ibid.*, p. 147.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
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result in excommunication.⁴⁴ One female member was tried and convicted of adultery resulting in her excommunication,⁴⁵ while a man who had intercourse with his wife prior to their marriage was required to make a public confession.⁴⁶ In 1835 one church member described the public confessions required by the church as "soul destroying."⁴⁷ "Some orthodox leaders viewed the migration of New Englanders to the new settlements as a reenactment of the original Puritan migration to the wilderness."⁴⁸ Certainly the rigid church discipline echoed the strict religious practices of their Puritan forefathers.

The communities of Connecticut were comprised of "homogeneous congregations, closely knitted together by generations of marital, political, and economic relations."⁴⁹ The people who made up the Oneida Lake Church community were familiar with this life style and transplanted it to the New York frontier. Four branches of the Bushnell family came to settle along side numerous Chapman families with whom they had family ties. Connecticut neighbors including the Clark, Hart, Lay, Tuttle, Spencer, and Underhill families also migrated to this small frontier community.⁵⁰ (It was reported that there were so many people from Saybrook living in the area that consideration was given to naming the community New Saybrook.)⁵¹ In an era of log cabins and hardships, the early church members relied on each other economically for survival. Together they cleared the forests, established businesses, and built their homes, a church and schools along the lake road.⁵²

Smith's history states, "...nearly all the descendents of New England ancestry who became pioneers in this part of the state (and their number was relatively large) brought with them a love of learning..."⁵³ Education was important to the members of this frontier community. Church member Reuben Clark was authorized to organize School District #11, the first meeting being held on April 11, 1815. Elected trustees purchased a 30' x 40' parcel of land from Silas Fiske in 1815, and agreed to raise \$300 to construct the building. The school was completed before 1820 when the trustees voted that families should provide 5 ½ quarts of corn for each scholar to Reuben Bushnell as compensation for wood he supplied to heat the school.⁵⁴ It is believed that this structure, which is still standing, was the place referred to in the church records as the 'West School House,' where church meetings were frequently held. In 1822 thirty eight men within the Oneida Lake and Whitelaw communities united to form an association whose purpose was "... procuring and erecting

⁴⁴ Ibid., pp. 93 & 99.

⁴⁵ Ibid., p. 132.

⁴⁶ Ibid., p. 194.

⁴⁷ Ibid., p. 350.

⁴⁸ James R. Rohrer, *Keeping the Covenant*, p. 107.

⁴⁹ Ibid., p. 11.

⁵⁰ *Record Book #1*, pp. 1-13.

⁵¹ Evelina Hubbard, *History in Northern Sullivan*, p. 6.

⁵² Ibid., p. 9.

⁵³ James Smith *History of Chenango and Madison County*, p. 519.

⁵⁴ Clodene Coulter, *About the Old Schoolhouse*, Manuscript, 1915, p. 1.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

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a public library in the northern part of the Town of Sullivan and Town of Lenox.”⁵⁵ These actions demonstrate the value placed on education by the young frontier community.

The New England life style at Oneida Lake was perpetuated by the contact that the pioneers maintained with their family and neighbors back home in Connecticut. Although travel was difficult, Reuben and Betsy Chapman Bushnell returned to Saybrook during the 1830's to visit family and friends.⁵⁶ Hiram Hubbard and Mercy Spencer Hubbard also traveled back to their former home in Saybrook in a “fine new lumber wagon with a span of horses” in 1849.⁵⁷ Horace Bushnell, a prominent member of the Oneida Lake Church, was dismissed by letter in 1835 to return to the church in Westbrook, Connecticut.⁵⁸ When he became aware of the difficulties in the church at the lake, he requested that information be forwarded to him on the church proceedings in a particular discipline case, and the church voted to forward the records he had requested.⁵⁹ Oneida Lake Church continued to admit new members from the Saybrook area well into the middle of the 19th century.⁶⁰

Impact of the Slavery Issue

As the United States grappled with the issue of slavery, churches, including the Oneida Lake Church, were affected by the struggle. The opposition of the Oneida Lake Church to the institution of slavery was reflected in a report of an 1820 meeting where the church “resolved that public and private prayers be made for the emancipation of the African slaves.”⁶¹ Throughout the church records, this is the only reference to a prayer topic, indicating a significant level of concern on the part of the church.

With the increased momentum of the abolition movement in Central New York during the 1830's, revivalists such as Luther Lee and Luther Myrick worked to consolidate churches into nondenominational groups, known as Unionists, who rejected not only slavery, but also authoritarianism in any form.⁶² In 1834 a number of Oneida Lake church members seceded to form such a Union Church,⁶³ as did leading abolitionists, Gerrit Smith, Beriah Green and William Goodell.⁶⁴ According to Rev. Jerome J. Ward's 1846 history of the church, the schism generated by the controversial philosophy of Lee and Myrick weakened the church to the degree that it became

⁵⁵ *Incorporations of Religious and Library Associations in Madison County, Vol. 1*, p. 48.

⁵⁶ Carrie Bushnell, *A Bit of History of the Early Days of Lakeport*, p. 15.

⁵⁷ Evelina Hubbard, *Local History in Northern Sullivan*, p. 5.

⁵⁸ *Record Book #1*, p. 358.

⁵⁹ *Ibid.*, p. 376.

⁶⁰ *Record Book #2*, p. 16..

⁶¹ *Record Book #1*, p. 55.

⁶² Douglas M. Strong, “The Application of Perfectionism to Politics: Political and Ecclesiastical Abolitionism in the Burned over District.” Northwest Nazarene University. 4/22/04. <http://wesley.nnu.edu/WesleyanTheology/theojrnl/21-25/25-02.htm>, p.3.

⁶³ *Record Book #1*, p. 346.

⁶⁴ Douglas Strong, p. 21.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

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briefly inactive.⁶⁵ Many churches in Madison County, particularly the “Presbygational Churches” like Oneida Lake, experienced similar secession movements.⁶⁶

Among the twenty-nine members who withdrew their membership from the Oneida Lake Church to found a Unionist church, and were subsequently suspended in July of 1835, were several of its respected leaders.⁶⁷ Revolutionary War veteran Phineas Cadwell, the man who initially issued the call to form the church society in 1814,⁶⁸ and served as church clerk for nearly twelve years,⁶⁹ withdrew from Oneida Lake Congregational Church. He was a “staunch supporter of individual freedom” and had “strong feelings about slavery.”⁷⁰ His son, E.S. Cadwell, another church leader, War of 1812 hero, local school commissioner, and prominent community citizen, seceded with his wife, Sarah, and several other family members. In his personal journal E.S. Cadwell states, “The anti-Slavery and Moral reform cause have been sustained by us in all their bearings...we have been known as advocates and patronizers.”⁷¹ Clerk George Dibble resigned his position and seceded.⁷² Although he is not listed with those who seceded, Deacon Reuben Bushnell admitted attending the Union Church rather than his own church.⁷³ The loss of its long standing leaders contributed to the eventual period of inactivity at the Oneida Lake Congregational Church during the early 1840’s.

The Union Church at the time of its organization was without a minister, and chose to invite Deacon Reuben Bushnell to administer communion at their service. Doing so resulted in his being cited to appear before the discipline committee of his church. Refusing to admit any moral wrong in his actions, he was placed on trial.⁷⁴ Ultimately, this man who had served faithfully for 20 years as Deacon was excommunicated. While Reuben drew support from a brother and a cousin, another brother and two cousins voted affirmatively on the question of his excommunication.⁷⁵ In a way similar to the Civil War’s impact on families, the slavery issue had a similar impact on this small rural church nearly a quarter of a century before the war broke out.

The Unionist movement in Central New York was brief, and the members typically reunited with their former churches within a short time.⁷⁶ Under the leadership of Rev. Josiah J. Ward the Oneida Lake Congregational Church was reorganized in 1846,⁷⁷ and the congregation again selected Reuben Bushnell to serve as one of its deacons.⁷⁸ He retained that position until 1851, when he requested

⁶⁵ *Record Book*. #2, p. 1.

⁶⁶ Douglas Strong, *The Application of Perfectionism...* p. 22.

⁶⁷ *Record Book*. #1, p. 357.

⁶⁸ *Incorporations*, Vol. 1, p. 12.

⁶⁹ *Record Book*. #1, pp. 46 & 89.

⁷⁰ S.J. Cadwell et al., *Fourteen Generations*, p. 82.

⁷¹ Gary Cadwell, e-mail Interview.

⁷² *Record Book*. #1, p. 345.

⁷³ *Ibid.*, p. 365.

⁷⁴ *Record Book* #1, p. 370.

⁷⁵ *Ibid.*, p. 371.

⁷⁶ Douglas Strong, *The Application of Perfectionism...* p. 22.

⁷⁷ *Incorporations*, Vol. #2, p. 15.

⁷⁸ *Record Book*. #2, p. 4.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

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release from those duties.⁷⁹ Merritt Kelsey, a prominent member of the church was elected as a trustee in 1847.⁸⁰ In 1854 Kelsey's obituary identified him as a "pillar of the Oneida Lake Church" and stated, "in him the slave... had a true and tried advocate."⁸¹ While nothing specific is known about possible abolitionist activities in the Oneida Lake area, it is known that the Oneida Lake Church continued its opposition to slavery after its reorganization when many of the Unionists returned. This is evidenced by a vote in 1854 to withdraw from the Onondaga Presbytery, because the Presbytery was associated with the Presbyterian National General Assembly where the Southern churches supported slavery.⁸² By 1859 the church voted to renew its association with the Onondaga Presbytery, because the southern churches had withdrawn from the General Assembly, and their support of slavery was no longer an obstacle to membership.⁸³

The Temperance Movement and Oneida Lake Congregational Church

Central New York, and particularly Madison County, was in the forefront of mid-nineteenth-century reform movements. The causes of abolition and temperance garnered support from many of the same individuals and organizations. Along with many other area churches, the Oneida Lake Church supported temperance, which correlated with its belief in personal restraint. The tenet of corporate responsibility in the Congregational faith obligated the church to act on member complaints in order to maintain "communal harmony."⁸⁴ As early as 1826, the records of the church defined public drunkenness as "immoral conduct,"⁸⁵ thus labeling it an offense which required disciplinary action. Within that year the church took action on two complaints related to the use of alcohol: one for "a too frequent use of ardent spirits" and the other for "public drunkenness."⁸⁶

Once the church investigated complaints and substantiated validity, the individual involved was confronted by the discipline committee and offered counsel in the hope that he would abandon the use of "evil spirits."⁸⁷ The next step in such cases was issuing a formal written citation to appear before the church.⁸⁸ That person was expected to present himself and "give satisfaction to the church." Refusing to make such a public confession of "wrong doing" resulted in a church trial.⁸⁹ Written testimony was taken prior to the trial from witnesses stating the time, place and circumstance where they had observed the drunken state of the accused. During the trial each transcript was read aloud, and the witness swore to the accuracy of the prepared statement. Subsequent to the testimony for the prosecution, the accused was allowed to speak and bring forth

⁷⁹ Ibid., p. 17.

⁸⁰ *Incorporations*, Vol. #2, 15.

⁸¹ *Oneida Sachem* (newspaper), July 8, 1854: Vol. 1, No. 3, p 3, col. 3.

⁸² *Record Book #2*, p. 23.

⁸³ Ibid., p. 32.

⁸⁴ James Rohrer, *Keepers of the Covenant.*, p. 21.

⁸⁵ *Record Book #1*, p. 84.

⁸⁶ Ibid., pp. 82 & 84.

⁸⁷ Ibid., p. 84.

⁸⁸ Ibid., p. 91.

⁸⁹ Ibid., p. 99.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

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defense witnesses.⁹⁰ The congregation acted as the jury, and voted to determine the verdict and punishment. Being found guilty of public drunkenness resulted in suspension,⁹¹ or excommunication from the church.⁹²

The Sherburne Congregational Church (Chenango County) published the position of Congregational and Presbyterian Churches regarding alcohol in 1848. A portion of the text stated "the use of intoxicating drinks, as a beverage (is a) disciplinable offences."⁹³ Not only did the Oneida Lake Church disapprove of the use of alcohol as a beverage; the use of wine for communion was questioned at a church meeting in 1850. It was recommended that they avoid the "adulterated stuff" for communion, and described it as "drugged and poisoned alcohol." They voted to direct the Deacons, "to procure, if possible, the juice of the grape."⁹⁴

In 1885 area women joined together in forming the Lakeport Women's Christian Temperance Union (WCTU). The National Temperance organization had been formed in 1874 and the New York State organization had only existed twelve years. Emma C. Bushnell, who had become interested in the Madison County organization, invited ladies to her Lakeport home to form such a temperance union. The charter members were President Addie Near, Secretary Emma C. Bushnell, Addie Hubbard, Libbie A. Bushnell, Jennie Clark, Melissa Gifford, Marica E. Ward, Calista L. Swan, and Clara B. Greene.⁹⁵ They banded together supporting the words of Emma Willard: "For the cause that lacks assistance, For the wrong that needs resistance, For the future in the distance, and the good that you can do."⁹⁶

WCTU membership increased steadily, including many women from the Whitelaw area. Under the leadership of Mrs. Bushnell, Mrs. Gifford, Mrs. Hubbard, Mrs. Judd, Mrs. Messenger, and Mrs. Warner, the organization became very active. Informational papers were prepared and discussed at meetings, including one on suffrage which "seemingly swept away all objections usually put forth on this subject." The women agreed to "confer with the teachers" as they believed that the youth of the community were receiving insufficient information with regard to the effects of alcohol. Within the next few years this organization established a library, sent out literature, petitioned the state legislature, placed posters in railroad stations, and raised money for several charitable causes.⁹⁷

A WCTU Convention was sponsored at the Whitelaw Church in 1891 with many area women arriving by horse drawn carriages.⁹⁸ In 1892 the WCTU convened at the Oneida Lake Church.⁹⁹

⁹⁰ Ibid., p. 103.

⁹¹ Ibid., p. 112.

⁹² Ibid., p. 198.

⁹³ Articles 8

⁹⁴ *Record Book #2*, p. 15.

⁹⁵ Carrie Bushnell, *Looking Backward fifty Years in the History of Lakeport W.C.T.U.*. Manuscript, 1935, p. 1

⁹⁶ Ibid., p. 2.

⁹⁷ Ibid., p. 3.

⁹⁸ Ibid., p. 4.

Oneida Lake Congregational Church
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CONTINUATION SHEET**

Section number 8 Page 11

Delegates from the Oneida Lake organization attended the New York State and County Conventions, and Mrs. Emma C. Bushnell served a term as County President.¹⁰⁰ In 1896 a representative from the Lakeport organization attended the dedication of the WCTU Dining Room on the State Fair Grounds in Syracuse.¹⁰¹ It is not surprising that these politically active women were selected to hold church offices during the nineteenth century long before the 1920 Suffrage Amendment.¹⁰²

By the turn of the twentieth century, many of the original members had died, but younger women filled the ranks. In 1923 the Madison Country WCTU Convention was hosted at the Oneida Lake, Church.¹⁰³ In 1935 they celebrated their Golden Anniversary paying tribute to the many Oneida Lake Church women involved in the temperance movement.

The church remains active today and is in a good state of preservation. With the exception of the modern paneling above the historic wainscot, the original building retains its character from three historic periods of construction and modernization in the nineteenth century.

⁹⁹ Ibid., p. 5.

¹⁰⁰ Ibid., p. 8.

¹⁰¹ Ibid., p. 6.

¹⁰² *Record Book #2*, p.89.

¹⁰³ Carrie Bushnell, *Looking Back FiftyYears....*, p. 7.

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Section number 9 Page 1

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Section number 9 Page 2

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Town of Sullivan, Madison County, New York

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Section number 9 Page 3

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Trustee's Record Book of the Congregational Society. (records of trustee meetings 1847–1945).
Manuscript in the possession of Sandra Wilsey. Canastota, NY.

Oneida Lake Congregational Church
Name of Property

Canastota, Madison County, New York
County and State

10. Geographical Data

Acreage of Property .93 acres

UTM References

(Place additional boundaries of the property on a continuation sheet.)

1 18 432570 4558230
Zone Easting Northing

2 18
Zone Easting Northing

3 18
Zone Easting Northing

4 18
Zone Easting Northing

See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Anthony Opalka, Historic Preservation Program Analyst (see continuation sheet)

organization NYS Office of Parks, Recreation & Historic Preservation date December 2005

street & number PO Box 189 telephone 518-237-8643

city or town Waterford state NY zip code 12188-0189

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name/title _____

street & number _____ telephone _____

city or town _____ state _____ zip code _____

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 10 Page 1

VERBAL BOUNDARY DESCRIPTION

The property boundary is outlined on the attached map.

BOUNDARY JUSTIFICATION

The nominated property includes the boundary that has been associated with the Oneida Lake Congregational Church since it was constructed c. 1824.

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 11 Page 1

Nomination draft prepared by:

Sandra B. Wilsey
7619 Roberts Street
Canastota, NY 13032

1-315-697-7592

Oneida Lake Congregational Church
Canastota Vicinity, Madison County, New York

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Photographs

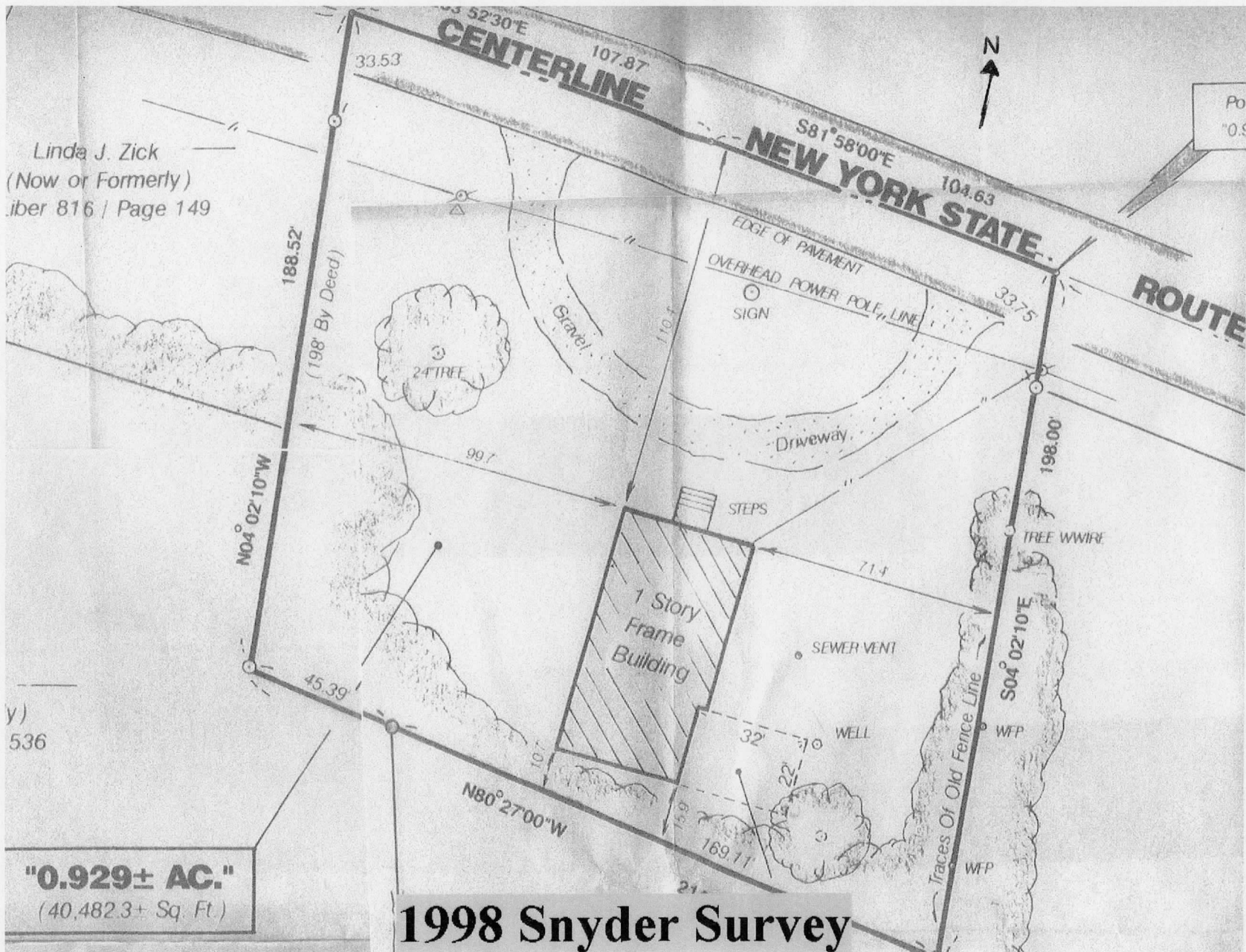
Photograph key

Pictures taken June 2005

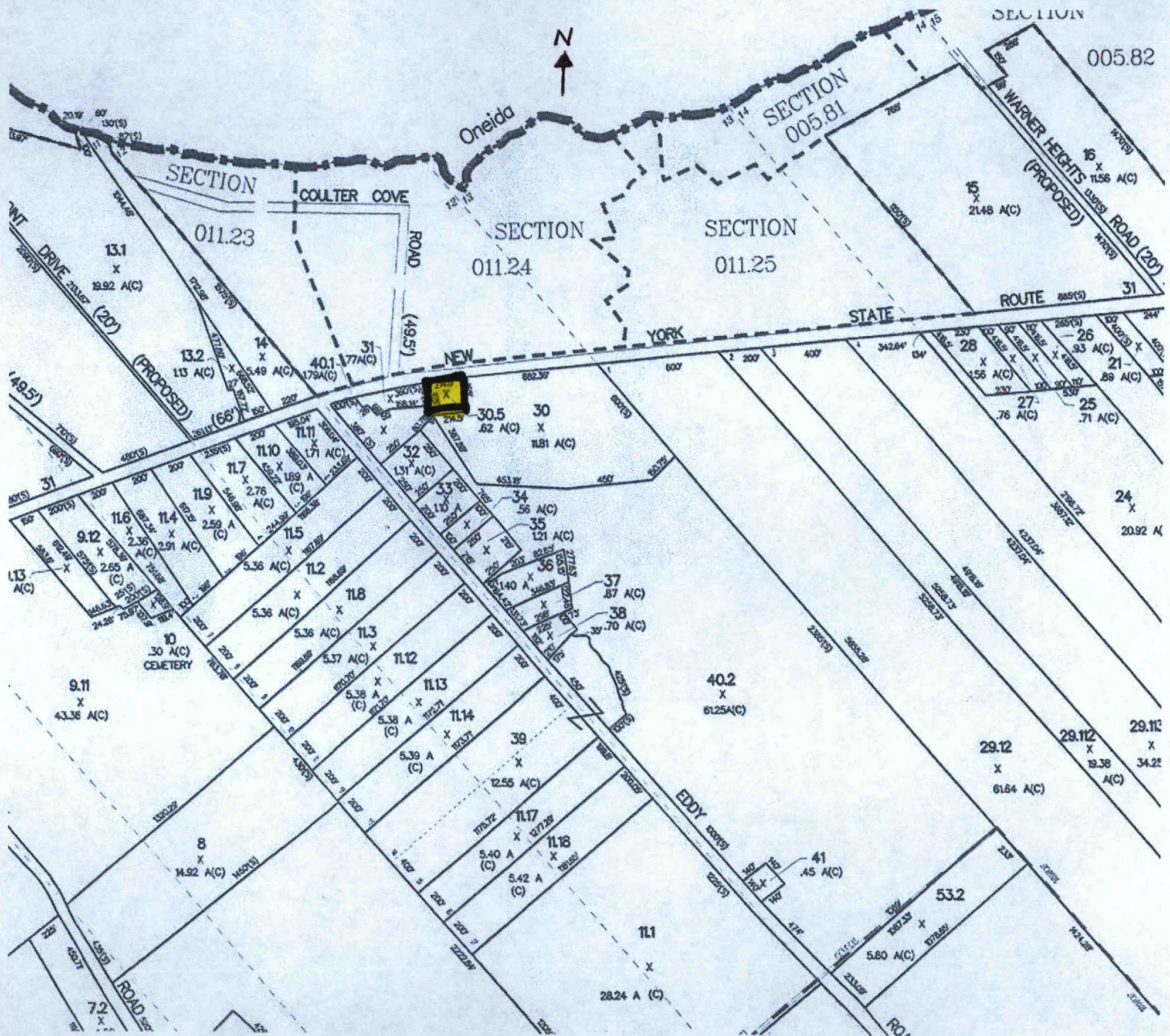
Photographer: Mark Peckham

Negatives: NYSHPO, Waterford, NY

1. View of façade; photographer facing southeast
2. View of façade and west side; photographer facing southeast
3. View of façade and east side; photographer facing southwest
4. View of rear; photographer facing northeast
5. View of 1922 and 1999 rear additions, photographer facing northeast
6. Interior: view of sanctuary showing windows, coved ceiling, pews
7. Interior: close-up of pews
8. Interior: view of altar



1998 Snyder Survey



Madison County Tax Map 2004

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Oneida Lake Congregational Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW YORK, Madison

DATE RECEIVED: 2/07/06 DATE OF PENDING LIST: 3/03/06
DATE OF 16TH DAY: 3/18/06 DATE OF 45TH DAY: 3/23/06
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 06000159

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

ACCEPT RETURN REJECT 3-22-06 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in the
National Register

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

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

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



ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO. N.Y.

PHOTO # 1



ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO. N.Y.

PHOTO #2



ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO. N.Y.

PHOTO #3



ONEIDA LAKE CONGREGATIONAL
CHAURCH
MADISON CO. N.Y.

PHOTO #4



ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO. N.Y.

PHOTO #5



ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO N.Y.

PHOTO #6



ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO. N.Y.

PHOTO #7



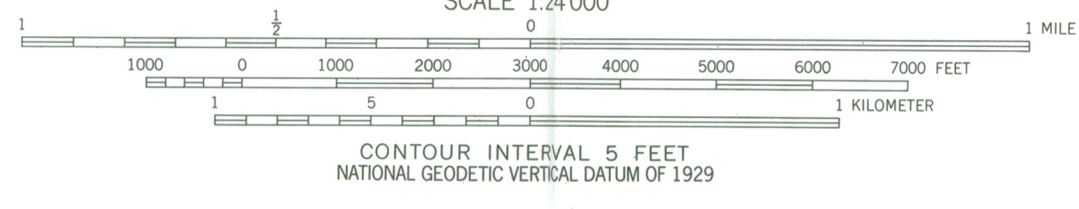
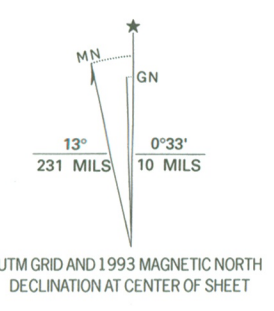
ONEIDA LAKE CONGREGATIONAL
CHURCH
MADISON CO. N.Y.

PHOTO #8

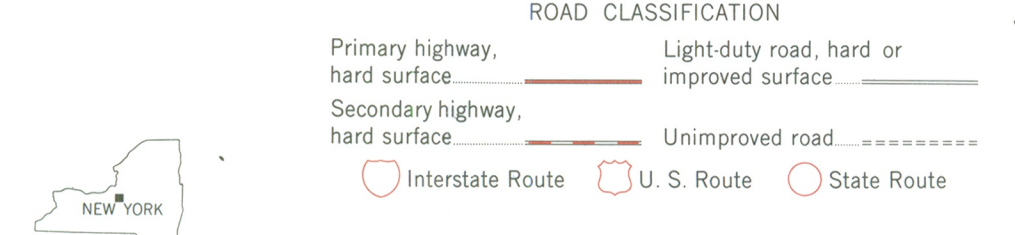


ONEIDA LAKE CONGREGATIONAL
CHURCH, MADISON CO. N.Y.
JEWELL QUAD ZONE 18
432570E 4558230N
4778230

Produced by the United States Geological Survey
Control by USGS and NOS/NOAA
Planimetry by photogrammetric methods from aerial photographs
taken 1941. Topography by planimetric surveys 1945
Revised 1957
Projection and 10,000-foot grid ticks: New York coordinate
system, central zone (transverse Mercator)
1000-meter Universal Transverse Mercator grid ticks, zone 18, shown in blue
1927 North American Datum (NAD 27)
North American Datum of 1983 (NAD 83) is shown by dashed corner ticks
The values of the shift between NAD 27 and NAD 83 for 7.5-minute
intersections are given in USGS Bulletin 1875



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QUADRANGLE LOCATION
Revisions shown in purple compiled from aerial photographs
taken 1988-89 and other sources. Field checked 1991
Map edited 1993
Information shown in purple may not meet USGS content
standards and may conflict with previously mapped contours

JEWELL, N.Y.
43075-B7-TF-024
1957
REVISED 1993
DMA 5870 III NE-SERIES V821

STATEMENT OF OWNER SUPPORT

Before an individual nomination proposal will be reviewed or nominated, the owner(s) of record must sign and date the following statement:

I, Robert C. Stokes, Ch. of Bd. of Trustees, am the owner of the property at
(print or type owner name) of Oneida Lake Congregational Church
2508 State Rt. 31, Canastota, NY 13032
(street number and name, city, village or town, state of nominated property)

I support its consideration and inclusion in the State and National Registers of Historic Places.

Robert C. Stokes 10/31/05
(signature and date)

Robert C. Stokes
8503 N. Main St.
Canastota, NY 13032
(mailing address)

