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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 St. Peter's A.M.E. Zion Church

other names/site number \_\_\_\_\_

2. Location

street & number 615 Queen Street N/A  not for publication

city or town New Bern N/A  vicinity

state North Carolina code NC county Craven code 049 zip code 28560

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.)

Jeffrey J. Crow 4/29/97  
Signature of certifying official/Title Date

\_\_\_\_\_  
State of 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): \_\_\_\_\_

Signature of the Keeper Ma J. M. [Signature] Date of Action 6/30/97

St. Peter's A.M.E. Zion Church  
Name of Property

Craven, N.C.  
County and State

**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply)

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

**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	Noncontributing	
2	0	buildings
		sites
		structures
		objects
2	0	Total

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

Historic African American Churches in  
Craven County, N.C.: 1864-1947

**Number of contributing resources previously listed  
in the National Register**

-0-

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

Religion: religious structure  
church-related residence

**Current Functions**  
(Enter categories from instructions)

Religion: religious structure  
church-related residence

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

Gothic  
Bungalow/Craftsman

**Materials**  
(Enter categories from instructions)

foundation brick  
walls brick  
weatherboard  
roof metal-tin  
other concrete  
wood

**Narrative Description**

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

Name of Property

County and State

8. Statement of Significance

Applicable National Register Criteria

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

XXA 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.

XXC 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:

XXA 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.

Areas of Significance

(Enter categories from instructions)

Religion

Ethnic Heritage-Black

Architecture

Period of Significance

1942-1947

Significant Dates

1942

1926

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Sparrow, Henry Clay, Builder

Narrative Statement of Significance

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

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:

St. Peter's A.M.E. Zion Church  
Name of Property

Craven, N.C.  
County and State

**10. Geographical Data**

**Acreege of Property** less than 1 acre

**UTM References**

(Place additional UTM references on a continuation sheet.)

1 

18	313	7	4	0	38	8	7	00	0
Zone	Easting			Northing					

  
2 

Zone	Easting			Northing					

3 

Zone	Easting			Northing					

  
4 

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 M. Ruth Little  
organization Longleaf Historic Resources date Jan. 31, 1997  
street & number 2709 Bedford Ave. telephone 919-836-8128  
city or town Raleigh state N.C. zip code 27607

**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 \_\_\_\_\_  
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.

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7. Description

St. Peter's A.M.E. Zion Church and parsonage stand on a crowded urban site, a one-half acre lot on the south side of Queen Street directly opposite the historic Cedar Grove Cemetery, the town's principal nineteenth century burying ground, at the edge of the locally designated New Bern Historic District, a large district listed on the National Register of Historic Places in 1973. Two-story frame dwellings flank the church on both sides. The dwelling on the west side, at 617 Queen Street, the parsonage built about 1926, is included in this nomination.

St. Peter's Church, constructed on the site of the 1914 church building which was destroyed by fire in 1922, was slowly rebuilt from 1923 to 1942. The congregation actually began using the new building in 1940, before installation of the pews and windows. The cornerstone commemorates the date that the building was considered to have been completed. To the right of the entrance vestibule, a marble cornerstone inset into the main facade contains this inscription:

ST. PETER'S  
A.M.E.Z. CHURCH  
BUILT 1879  
REBUILT 1914  
REBUILT 1942

The large brick building faces north. The Gothic Revival-style building, three bays wide and seven bays deep, consists of a gabled nave, a one-story entrance vestibule, and flanking two-story

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truncated stair towers. A gabled roof covered with standing seam tin covers the nave. Dark red brick laid in running bond veneers the front half of the building, while softer-fired, lighter red brick, some laid in one-to-five bond, forms the walls of the rear half of the church. The facade corners and side elevation bays are marked by brick buttresses with concrete coping. A massive colored glass window with traceried wooden muntins dominates the upper level of the main facade. The first story of the stair towers contains a single pointed arch window, the upper story two rectangular windows. In the outer face of each tower is a double-door entrance at the first story and two rectangular windows at the second story. Concrete steps lead up to the front and west side entrances; the east entrance is at grade. Tall pointed arch windows occupy each bay of the side elevations. All windows and doors have triple brick rowlock surrounds. The rear elevation carries a central traceried window identical to that centered on the main facade, flanked by 8/8 clear glass sash illuminating the choir and communion rooms.

Because the church building is of relatively recent vintage, few renovations have been made. The front entrance and side entrances have replacement plate glass doors in metal surrounds. Unless otherwise noted all windows retain their original wooden sash with opaque blue central panes with borders of small opaque green panes.

The interior features a large nave covered by a vaulted ceiling. Little alteration to this large, open space has occurred. The original finishes--wooden flooring, plaster walls, vertical-board wainscots, and plaster ceiling--remain. Reminiscent of the 1914 church building, the altar area contains a central monumental arch flanked by smaller arches. The chancel platform extends beyond the arch into the sanctuary, enclosed by a flat-paneled altar rail. In the middle of the side

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walls are double doors surmounted by four-paned transoms. The rear gallery is accessed by stairs in the two flanking entrance towers. The gallery railing is flat-paneled. Altar furniture of oak and pine, of similar Gothic design to the furniture in the earlier church, furnishes the chancel. The pews, one of the finishing touches, were installed in 1953. Each contains a plaque in honor of church members whose families donated the pews. A tall marble baptismal font is inscribed "Presented to St. Peter's Church 1956 by the Improvement Club."

The vestibule and stair towers are finished similarly to the nave, with plaster walls, wainscoting and plaster ceilings. The open-string stairs have heavy square newel posts and wooden rails, with no balusters. The vestibule doors appear to be replacements, but the doors to the closets beneath the stairs, with five horizontal panels, appear original.

The 1926 parsonage is a large two and one-half-story frame dwelling of substantial construction in the Craftsman style. The L-shaped structure features a front-gable wing and side-gable rear section, with a one-story porch extending down the east side of the wing and sheltering the front door located in the side-gable section. The house has a high brick foundation, plain weatherboard, 4/1 Craftsman style sash with plain trim, and a gabled roof covered with composition shingles. The porch has Craftsman style boxed posts on brick bases, with a wooden railing with plain balusters.

Between the sanctuary and parsonage, a basement which is partially raised above ground level links the two buildings, making them one continuous complex. The main entrance, in the

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basement wall of the front wing of the parsonage, has brick steps leading to a paneled wooden door, sheltered by a simple wooden canopy. A second entrance is located in a brick wall linking the two buildings, beside the front door of the parsonage. A third entrance is located at the rear. Inside, the basement contains a large open fellowship hall, supported by rows of cast-iron Corinthian columns (probably original) and finished with a linoleum floor and plywood paneled walls and ceiling. These modern materials conceal the original finishes.



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**8. Statement of Significance**

St. Peter's A.M.E. Zion Church, known within the denomination as the "Mother Church of Zion Methodism in the South," is the oldest existing African Methodist Episcopal congregation in the South. It is the first of many A.M.E. Zion congregations founded in North Carolina in the closing years of the Civil War and afterward, and has earned a place not only in North Carolina black religious history but throughout the country for its glorious past. The church produced national race leaders Joseph C. Price and Sarah Dudley Pettey during the later nineteenth century. In the Great Fire of 1922 a grand new brick sanctuary was destroyed, along with most of its African American neighborhood. A nineteen-year struggle to rebuild, hampered by lack of funds and congregational discouragement, resulted in the completion in 1942 of the present sanctuary, a massive Gothic Revival style brick building with broad gabled facade and truncated twin towers at 615 Queen Street. As the architecturally significant sanctuary of a historic black congregation, St. Peter's A.M.E. Zion Church building and ca. 1926 parsonage are eligible for the National Register of Historic Places under Criterion C (architecture) and A (religion and ethnic heritage-black), as discussed in the Multiple Property Documentation Form, "Historic African American Churches in Craven County: 1864-1947."

**Historical Background**

Bishop James Walker Hood, chronicling a century of A.M.E. Zion history in his 1895 book *One Hundred Years of the African Methodist Episcopal Zion Church*, gave a dramatic accounting of

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the establishment of St. Peter's Church.<sup>1</sup> James Walker Hood (1831-1918), a free-born black from Pennsylvania, had served as a minister of the A.M.E. Zion church in New Haven and Bridgeport, Connecticut and in Nova Scotia before he was commissioned as a missionary to New Bern in December 1863. After an arduous journey, he arrived on January 20, 1864. Although the Civil War still raged, New Bern had been under the occupation of Union troops since 1862, thus Hood's mission work could proceed in relative safety. Andrew Chapel, the colored congregation of the Methodist Episcopal Church, South, in New Bern, had about 400 members. They were ready to attach themselves to one of the African Methodist denominations.<sup>2</sup> They worshipped on Hancock Street in the former white Methodist church, which was given to the black congregation in the early 1840s when the white congregants built a new building, known as Centenary Methodist Church.<sup>3</sup>

Hood wrote that a number of former members of Andrew Chapel who belonged to the A.M.E. Zion church in New Haven had urged the bishop to send a missionary to Andrew Chapel "to look after our people there."<sup>4</sup> But when he arrived in New Bern he found the Methodist church "in much confusion," with several ministers already vying for their allegiance. A white Methodist

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<sup>1</sup> James Walker Hood, *One Hundred Years of the African Methodist Episcopal Zion Church* (New York City: A.M.E. Zion Book Concern, 1895), 290-296.

<sup>2</sup> William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South 1865-1900* (Baton Rouge: Louisiana State University Press, 1993), p. 64; St. Peter's A.M.E. Zion Church 100th Anniversary Celebration Pamphlet, 1963 (copy in file).

<sup>3</sup> John B. Green, III, *A New Bern Album* (New Bern: Tryon Palace Commission, 1985), caption of photograph of Old Centenary Methodist Church.

<sup>4</sup> Hood, *One Hundred Years of the African Methodist Episcopal Zion Church*, 85-87.

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missionary, Rev. Round, had been in charge of the church since 1862. A white Congregationalist missionary, a Mr. Fitz, backed by Chaplain Horace James, the Superintendent of Negro Affairs who was himself a Congregationalist, was attempting to convert it to a Congregationalist Church. The members, apparently, wanted black leadership, and had heard about the A.M.E. Zion church, an independent African American denomination in New York. Finally, two black missionaries of the A.M.E. Church, sent from Norfolk, arrived to minister to the church at the same time as Hood. The contest for the allegiance of the church narrowed down to the two black denominations: A.M.E. and A.M.E. Zion. At a dramatic meeting of the board of trustees of Andrew Chapel, Hood and the A.M.E. missionaries each petitioned for the church to join their denomination. The church trustees decided to connect with the A.M.E. Zion denomination. For several months afterward, during a government-enforced closure of the churches due to a smallpox epidemic, the white missionaries attempted to undermine Hood's authority by appeals to the Union military authorities, who were governing the black population of New Bern during the war. Rev. Round challenged Hood's authority to Secretary of War E. M. Stanton, and in March 1864 Stanton settled the issue with the terse reply, "The congregation worshiping in St. Andrew Chapel are permitted to select their own pastor."<sup>5</sup>

On Easter Sunday when the churches reopened, Hood described his moment of triumph:

"It was a beautiful spring Sabbath morning, and a beautiful spring morning in New Berne is hardly excelled anywhere under the sun. The occasion was great; a preacher had come

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<sup>5</sup> Hood, *One Hundred Years of the African Methodist Episcopal Zion Church*, 290-296.

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to serve his own race, a new thing under the sun. Besides this was the fact that his claims were disputed by a white man, and the question was to be decided by themselves. The black preacher had already become their hero by securing to them the right to decide for themselves. He had spent two weeks in Washington, D.C., at his own expense, visiting the office of the Secretary of War in their interest, and his mission had proved successful....The church was packed, and the street in front of the church was full of people; the congregation outside was nearly as large as that within....The presence of the Lord filled the house, and the people were truly joyful. At the close of the service the papers from the Secretary of War were read, and his decision. The question was put to the house, and the congregation unanimously agreed to unite with Zion Connection and to accept the minister who had been sent to them.<sup>6</sup>

Further solidifying the congregation's allegiance to A.M.E. Zion, Bishop J.J. Clinton, head of the A.M.E. Zion church, came to New Bern in May 1864 and held the first southern conference of the denomination.<sup>7</sup> On December 17, 1864 the North Carolina Conference was organized at Andrew Chapel.<sup>8</sup>

The congregation continued to be known as Andrew Chapel and worshipped in the same building, which they owned. They were thus spared the trials of most black congregations who did not

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<sup>6</sup> Hood, *One Hundred Years of the African Methodist Episcopal Zion Church*, 294-295.

<sup>7</sup> Hood, *One Hundred Years of the African Methodist Episcopal Zion Church.*, 296-297.

<sup>8</sup> Dorcas Carter's church history, "1982 Observance of St. Peter's Day," November 14, 1982. (Copy in file.)

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own the buildings in which they worshipped and were forced to move and buy or build a new church building after the war. By 1874 Andrew Chapel must have needed a larger building. Trustees Southey Fonville, Moses T. Bryan, Stephen Johnson, Virgil A. Crawford, Edward R. Dudley, Clarence Stanley, Jerry Thompson, Edward Downes and John G. Sutton purchased a new lot, approximately one-third acre, for \$306 on the south side of Queen Street, in this year.<sup>9</sup> By 1879 the congregation had erected its first church building, a handsome frame Gothic Revival style sanctuary with an imposing steeple said to have been visible all over New Bern, and an entrance porch with tall classical columns. They changed the name from Andrew Chapel to St. Peter's A.M.E. Zion Church.<sup>10</sup> In 1901 the church bought a lot on the west side of the church building and probably built the first parsonage, a two-story frame house, soon afterward.<sup>11</sup>

During Reconstruction and the rise of African American institutions during the 1880s and 1890s, St. Peter's grew in influence and prestige, producing a number of leaders who held positions of authority within the national denomination. Rev. Hood served the church until 1866 or 1867, then went on to Fayetteville, Wilmington and Charlotte where he planted other A.M.E. Zion churches. Joseph Charles Price (1854-1893), who became an AME Zion bishop and first president of Livingstone College, the A.M.E. Zion college in Salisbury, North Carolina, attended Andrew Chapel as a child in the 1860s where he became a protege of Rev. Hood. In 1888 the eighteenth conference of the A.M.E. Zion denomination was held at St. Peter's, and the New

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<sup>9</sup> Craven County Deed Book 75, 202-203.

<sup>10</sup> A Documentary photograph of the 1879 church, by Bayard Wooten, is displayed in the foyer.

<sup>11</sup> Craven County Deed Book 137, 446.

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Bern *Daily Journal* described the convention as representing “the higher cultured people of the colored race...and a very gratifying exhibition of the advancement in learning and progress in religion they are making.”<sup>12</sup> Sarah Dudley Pettey, daughter of St. Peter's trustee and New Bern politician Edward Dudley, married Charles Calvin Pettey, the son of pastor C. C. Pettey and moved to Charlotte, where she wrote a column for the denominational newspaper, *The Star of Zion*. (Her husband later became an A.M.E. Zion bishop.) She served as treasurer of the Woman's Home and Foreign Missionary Society from 1892-1896.<sup>13</sup> Mrs. Dudley Pettey is considered to have been one of the most eloquent voices for black women during the turn-of-the-century New South era.<sup>14</sup>

In 1914 the growing congregation, then numbering 300-400 members, again needed a larger building. According to tradition, the 1879 church was brick-veneered to create a larger Gothic Revival building with two corner towers. Yet the 1914 cornerstone reads:

ST. PETER'S  
A.M.E. ZION CHURCH  
BUILT 1879  
REBUILT 1914

<sup>12</sup> Frenise A. Logan, *The Negro in North Carolina 1876-1894* (Chapel Hill: UNC Press, 1964), 168-169.

<sup>13</sup> Carter, “1982 Observance of St. Peter's Day.”

<sup>14</sup> Hanchett and Little, “The History and Architecture of Long Wharf and Greater Duffyfield,” p. 14.

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A documentary photo of the 1914 building after the fire offers proof that it was actually a largely new building, with wider walls and a radically different facade and steeple configuration. A documentary photograph of the interior reveals a magnificent triple-arched chancel screen and a balcony which extended around the rear and sides.<sup>15</sup> Murals above the arches, a massive chandelier, ornate Gothic Revival altar furniture and handsome Gothic style pews adorned the church. In 1921 an expensive pipe organ was installed in the sanctuary.

The congregation did not enjoy their new church for long. On December 1, 1922, the "Great Fire" consumed St. Peter's Church and parsonage. The congregation worshipped during the following year in the auditorium of West Street School, and began rebuilding the sanctuary on their lot. In November 1923 the congregation moved into the newly dug basement and worshipped there for seventeen years while finishing the present church building. One of the first building projects was the construction of a new parsonage on top of the basement.<sup>16</sup> The parsonage continues in use today.

The long struggle to rebuild marked the most difficult period in St. Peter's history. In addition to having no church, New Bern's black community were also left without homes and businesses. During the Depression many in the congregation grew discouraged and a number of them left the church. Many moved north in search of better jobs and living conditions. A succession of

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<sup>15</sup> Documentary photographs of the burned shell, after the fire, and a pre-fire view of the interior of the 1914 church are displayed in the foyer.

<sup>16</sup> Interview with Dorcas E. Carter, New Bern, November 13, 1996. Her father, Sylvester W. Carter, was one of the carpenters.

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ministers, each serving for a few years, "carried up the walls." The Rev. William R. Martin Jr. contracted with church member Henry Clay Sparrow, local brick mason, to build the new structure. W.T. Griffin, of Goldsboro furnished the building materials, which were ordered bit by bit as the congregation could afford it.<sup>17</sup> Some of the bricks were salvaged by members of the congregation, either from the old church or other buildings, and reused in the rear and side walls of the new building, although the dark red bricks of the front half were ordered from W.T. Griffin. Most of the work was done by church members. Carpenter Robert L. Gardner built the altar rail and balcony railing. One of the final phases, about 1939, was the construction of the roof, required to be of steel by local building code. Finally in 1940 the congregation occupied the new building, although windows were not installed until the early 1940s (canvas was used until then), the heating plant until the late 1940s, and pews until 1953 (folding chairs were used until then).<sup>18</sup>

The design of the 1942 church appears to be a deliberate re-creation of the earlier building, but was hindered by financial constraints because it was constructed during a period of greater economic hardship. The great arched chancel screen certainly recalls the interior design of the previous church. The present stair towers, which rise two stages tall, and terminate in abrupt flat roofs, appear as if a third stage was intended but never built.

In spite of its difficulties as a result of the Great Fire, and of its smaller membership in recent years, St. Peter's has continued to have a strong presence in New Bern and to play a prominent role in the A.M.E. Zion denomination. Ministers who served the church during the first third of

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<sup>17</sup> Interview with Dorcas E. Carter.

<sup>18</sup> Interview with Dorcas E. Carter.



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the twentieth century are Rev. J. H. Love, Rev. C. D. Hazel, Rev. J. W. Witherspoon, Rev. J. H. Thompson, Rev. William R. Martin, Rev. H. L. Holt, and Rev. H. R. Hawkins. The church has always been active in the community. Its sanctuaries have hosted the commencement exercises for West Street School and for the Eastern North Carolina Industrial Academy of the A.M.E. Zion Church, on Biddle Street, a boarding school which operated from 1895 to 1930. Students from the Academy worshipped there on Sunday.<sup>19</sup>

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<sup>19</sup> Interview with Dorcas E. Carter; Hanchett & Little, *The History and Architecture of Long Wharf and Greater Duffysfield*, " p. 11.

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**Major Bibliographical References**

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Hood, James Walker. *One Hundred Years of the African Methodist Episcopal Zion Church*. New York City: A.M.E. Zion Book Concern, 1895.

Interview with Dorcas E. Carter, New Bern, November 13, 1996.

Montgomery, William E. *Under Their Own Vine and Fig Tree: The African-American Church in the South 1865-1900*. Baton Rouge: Louisiana State University Press, 1993.

"St. Peter's A.M.E. Zion Church 100th Anniversary Celebration Pamphlet, 1963". Copy on file at the State Historic Preservation Office.

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**10. Verbal Boundary Description**

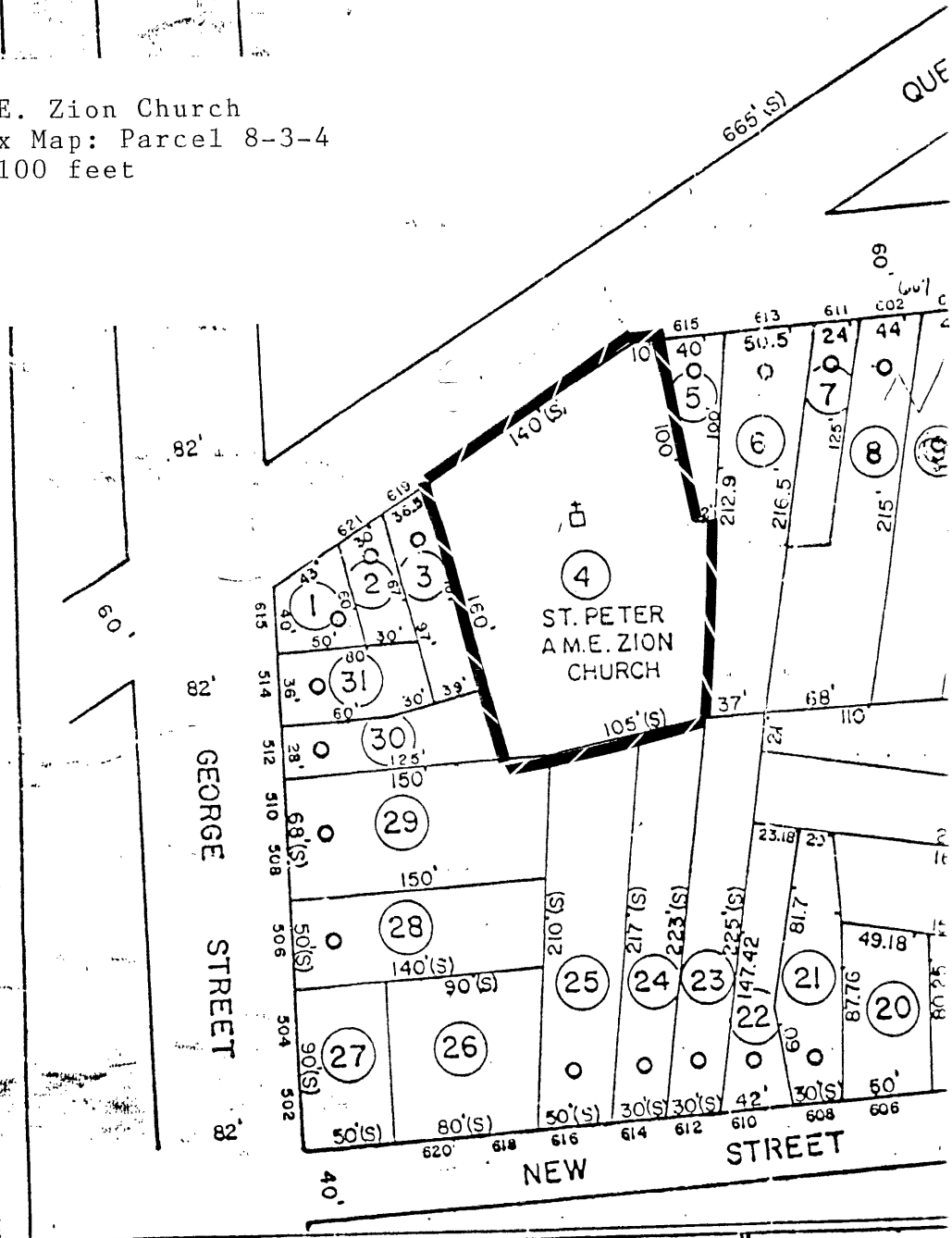
The parcel, an irregularly shaped rectangle, is shown in the accompanying Craven County tax map: Parcel 8-3-4. It contains the church building and parsonage.

**Boundary Justification**

This parcel constitutes the entire property historically associated with St. Peter's A.M.E. Zion Church.

SEE MA

St. Peter's A.M.E. Zion Church  
Craven County Tax Map: Parcel 8-3-4  
Scale: 1 inch = 100 feet



This map was prepared  
for assessment purposes only.

by

**E.T. WILKINS & ASSOCIATES**

VALUATION ENGINEERS

Plan Block  
Plan Lot  
Plan Lot  
Waterway

3

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

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**SUPPLEMENTARY LISTING RECORD**

**NRIS Reference Number:** 97000571

**Date Listed:** 6/30/97


St. Peter's AME Zion Church  
**Property Name**

Craven  
**County**

North Carolina  
**State**

Historic African American Churches in Craven County  
**Multiple Name**

-----  
This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

for   
Signature of the Keeper

7/1/97  
Date of Action

=====  
**Amended Items in Nomination:**

Section No. 8:

This nomination is amended to delete Criterion C and architecture as an area of significance, since the architectural importance of this resource is not addressed either in the cover or in the individual nomination.

The period of significance is changed from 1942-1947 to 1923-1947, because the congregation began using the basement for church services in 1923.

These changes have been discussed with the North Carolina SHPO.

**DISTRIBUTION:**

- National Register property file
- Nominating Authority (without nomination attachment)

United States Department of the Interior  
National Park Service

**National Register of Historic Places  
Continuation Sheet**

St. Peter's A.M.E. Zion Church, Craven Co., N.C.

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**Photographs:**

The following information pertains to all photographs:

Photographer: M. Ruth Little

Date: November 1996

Location of negatives: North Carolina State Historic Preservation Office, Raleigh

- A. Overall view from north. east
  
- B. Entrance from north
  
- C. View of sanctuary from north
  
- D. View of basement from north
  
- E. View of parsonage from north

