



North Carolina Department of Cultural Resources
State Historic Preservation Office

Peter B. Sandbeck, Administrator

Michael F. Easley, Governor
Lisbeth C. Evans, Secretary
Jeffrey J. Crow, Deputy Secretary

Office of Archives and History
Division of Historical Resources
David Brook, Director

August 23, 2004

MEMORANDUM

TO: Gregory Thorpe, Ph.D., Director
Project Development and Environmental Analysis Branch
NCDOT Division of Highways

FROM: Peter B. Sandbeck *Peter Sandbeck*

SUBJECT: Bridge Replacement of Bridge No. 8 on SR 1403/SR1567 over Tranters Creek,
WBS Project # 33387.1.1, Federal Aid # BRSTP-1403 (4), TIP# B-4020,
Beaufort County, ER 04-0104

Thank you for your letter of June 16, 2004, transmitting Historic Architectural Resources Survey Report for the above project.

For purposes of compliance with Section 106 of the National Historic Preservation Act, we concur that the following property is eligible for the National Register of Historic Places under the criterion cited:

Singleton Primitive Baptist Church, north side of Secondary Road 1403, approximately five miles west of town, is eligible for the National Register under Criterion C for architecture. It is a significant and intact example of a nineteenth-century Primitive Baptist house of worship. The property meets criteria considerations for moved properties because it is primarily significant for its architectural value and has not been compromised by the move from its original location. We also concur with the proposed National Register boundary as described and delineated in the survey report.

For purposes of compliance with Section 106 of the National Historic Preservation Act, we concur that the following property is not eligible for listing in the National Register of Historic Places:

Bridge No. 8 linking SR 1403 to SR 1567 is not eligible for the National Register because it is a replacement to an earlier 1935 bridge. During the 1973 rebuilding, the earlier bridge was nearly eradicated and is now a common steel stringer bridge.

	Location	Mailing Address	Telephone/Fax
ADMINISTRATION	507 N. Blount Street, Raleigh NC	4617 Mail Service Center, Raleigh NC 27699-4617	(919)733-4763/733-8653
RESTORATION	515 N. Blount Street, Raleigh NC	4617 Mail Service Center, Raleigh NC 27699-4617	(919)733-6547/715-4801
SURVEY & PLANNING	515 N. Blount Street, Raleigh, NC	4617 Mail Service Center, Raleigh NC 27699-4617	(919)733-6545/715-4801

The above comments are made pursuant to Section 106 of the National Historic Preservation Act and the Advisory Council on Historic Preservation's Regulations for Compliance with Section 106 codified at 36 CFR Part 800.

Thank you for your cooperation and consideration. If you have questions concerning the above comment, contact Renee Gledhill-Earley, environmental review coordinator, at 919/733-4763. In all future communication concerning this project, please cite the above referenced tracking number.

PBS:w

cc: Mary Pope Furr

bc: Southern/McBride
County



RECEIVED
JUN 17 2004
HISTORIC PRESERVATION OFFICE

STATE OF NORTH CAROLINA
DEPARTMENT OF TRANSPORTATION

MICHAEL F. EASLEY
GOVERNOR

LYNDO TIPPETT
SECRETARY

June 16, 2004

Ref. # ER04-0104

Mr. David L. S. Brook
Deputy State Historic Preservation Officer
North Carolina Department of Cultural Resources
4617 Mail Service Center
Raleigh, North Carolina 27699-4617

S Due 7/9

Dear Mr. Brook:

RE: TIP# B-4020, Beaufort County, Bridge Replacement of Bridge No. 8 on SR 1403 / SR 1567 over Tranters Creek, WBS Project # 33387.1.1, Federal Aid #BRSTP-1403 (4)

The North Carolina Department of Transportation (NCDOT) is conducting planning studies for the above-referenced project. Please find attached two copies of the Historic Architectural Resources Survey Report, which meets the guidelines for survey procedures for NCDOT and the National Park Service. This report evaluates Bridge No. 8 and surrounding resources within the Area of Potential Effect for eligibility for listing to the National Register of Historic Places. It specifically addresses Singleton Primitive Baptist Church, which was moved to its current site in the APE in 1994.

Please review the attached survey report and provide us with your comments. If you have any questions concerning the accompanying information, please contact me at 715-1620.

Sincerely,

Mary Pope Furr
Historic Architecture Section

Attachment

RECEIVED

cc (w/ attachment): John F. Sullivan III, Federal Highway Administration
Elmo Vance, P. E., Project Engineer, PDEA

JUN 18 2004

MAILING ADDRESS:
NC DEPARTMENT OF TRANSPORTATION
OFFICE OF HUMAN ENVIRONMENT
1583 MAIL SERVICE CENTER
RALEIGH NC 27699-1583

TELEPHONE: 919-715-1500
FAX: 919-715-1522
WEBSITE: WWW.NCDOT.ORG

LOCATION:
PARKER LINCOLN BUILDING
2728 CAPITAL BOULEVARD, SUITE 168
RALEIGH, NC 27604

HISTORIC ARCHITECTURAL RESOURCES SURVEY REPORT

REPLACE BRIDGE NO. 8 ON SR 1403 AND SR 1567
OVER TRANTERS CREEK
BEAUFORT COUNTY, NC

TIP No. B-4020
State Project No. 8.2150801
33387.1.1 (WBS)
Federal Aid No. BRSTP-1403(4)



NORTH CAROLINA DEPARTMENT OF TRANSPORTATION
REPORT PREPARED BY PENNE SANDBECK

JUNE 2004

Penne Sandbeck

Principal Investigator
Historic Architecture Section
North Carolina Department of Transportation

June 11, 2004
Date

Mary Pope Furr

Mary Pope Furr, Supervisor
Historic Architecture Section
North Carolina Department of Transportation

June 11, 2004
Date

Management Summary

The North Carolina Department of Transportation (NCDOT) proposes to replace Bridge No. 8 located on SR 1403 (Beaufort County), spanning Tranters Creek; the Secondary Road number changes to SR 1567 (Pitt County) at the creek's west bank. This proposed replacement would widen the bridge's approach to twelve feet with eight-foot shoulders, including four-foot paved shoulders; the right of way would increase from approximately sixty to one hundred feet. During construction, traffic would be detoured offsite. This project is federally (Project No. BRZ-1403 (4)) and state (STP 8.2150801) funded, and is classified as a Categorical Exclusion (CE).

The purpose and need of Bridge No. 8's replacement is due to the bridge's structural deficiency, in addition to that it is technologically obsolete. The high daily volume of traffic Bridge No. 8 experiences, as it is a popular local route to Washington, North Carolina, further compounds this. Estimated daily traffic volume in 2003 was 4,800 vehicles per day.

In November 2003, NCDOT architectural historian Penne Sandbeck, with colleagues Jennifer Cathey and Vanessa Patrick, conducted a survey to identify historic architectural resources within the project's Area of Potential Effects (APE). Every property in the APE, fifty years of age or older, was photographed and evaluated, as well as properties less than fifty years old. On November 25, 2003, the survey results were submitted to the North Carolina State Historic Preservation Office (NC-HPO) for review. At that meeting, NC-HPO requested further investigation of one resource, Singleton Primitive Baptist Church, located in the APE. Singleton Primitive Baptist Church was moved from downtown Washington and relocated to this site in 1994, making it ineligible for listing to the National Register of Historic Places under Criterion A. However, as an exceptionally intact example of an unusual Primitive Baptist church type, Singleton Primitive Baptist Church is eligible for the National Register under Criterion C for architecture. Further explanation of this is provided in the attached report.

Table of Contents

Title Page	I
I Management Summary	1
II Project Description	4
III Purpose of Survey	4
IV Methodology	4
V <u>Summary of Findings:</u> Bridge No. 8 Singleton Primitive Baptist Church	5
<u>Physical Description</u>	10
<u>Historic and Architectural Contexts</u>	
Historic Context	12
Architectural Context	18
VI <u>Evaluation</u>	22
<u>Boundary Justification</u>	23
Photographs of Singleton Primitive Baptist Church	25
VI Bibliography	35
VII Appendix:	
<u>Inventory of Buildings in the APE Determined Not Eligible</u>	
Concurrence Form for Properties Determined Not Eligible for the NRHP	39
Photographs of Properties Determined Not Eligible for the NRHP	40
Entry for Bridge No. 8 (from Historic Bridge Inventory)	45
Table: Beaufort County Primitive Baptist Churches	46

Maps, Figures, and Photographs

Figures 1a, 1b:	Project Area and Location	7
Figure 2:	Area of Potential Effects (APE)	8
Figure 3:	Detail, 1795 plat of Washington, North Carolina	10
Figure 4:	Washington Regular Baptist Church, ca. 1890	12
Figure 5:	City Map of Washington, North Carolina; Washington Regular Baptist Church locations and Singleton Primitive Baptist Church, 1822-1994	24
Figures 6-12:	Photographs of Singleton Primitive Baptist Church	25
Figure 13a:	Washington Regular Baptist Church, ca. 1890	28
Figure 13b:	Beaufort County Courthouse, ca. 1785 (1930s print)	28
Figures 14-18:	Photographs of Singleton Primitive Baptist Church	29
Figure 19:	Floor Plan, Singleton Primitive Baptist Church	31
Figures 20-22:	Photographs of Singleton Primitive Baptist Church	32
Figure 23:	Interior, Spring Green Primitive Baptist Church	33
Figure 24:	Exterior, Skewarkey Primitive Baptist Church	34
Figure 25:	Exterior, Smithwick's Creek Primitive Baptist Church	34
Figures 26-35:	Photographs of APE Properties Determined Not Eligible for the National Register (DNE)	40

Project Description

The North Carolina Department of Transportation (NCDOT) proposes to replace Bridge No. 8 located on SR 1403 (Beaufort County), spanning Tranters Creek; the Secondary Road number changes to SR 1567 (Pitt County) at the creek's west bank. The proposed replacement would widen the bridge approach to twelve feet with eight-foot shoulders, including four-foot paved shoulders; the right of way would increase from sixty to one hundred feet. During construction, traffic will be detoured offsite, via SR 1565 and U. S. Highway 264. This project is federally (Project No. BRZ-1403 (4)) and state (STP 8.2150801) funded, and is classified as a Categorical Exclusion (CE).

Purpose of Survey and Report

The purpose and need of Bridge No. 8's replacement is due to the bridge's structural deficiency, in addition to that it is technologically obsolete. The high daily volume of traffic the bridge experiences further compounds this, as SR 1403/1567 is a popular local route to Washington. Estimated daily traffic volume in 2003 was 4,800 vehicles per day, which is expected to increase to 8,500 vehicles per day within the next twenty years.

NCDOT conducted this survey and compiled this report in order to identify historic architectural resources located within the project's Area of Potential Effects (APE) as part of the environmental studies performed by NCDOT and documented by a Categorical Exclusion (CE). This report is prepared as a technical appendix to the CE and as part of the documentation of compliance with the National Environment Policy Act (NEPA) of 1969 and the National Historic Preservation Act (NHPA) of 1966, as amended. Section 106 of the NHPA requires Federal agencies to take into account the effect of their undertakings (Federally-funded, licensed, or permitted) on property included in or eligible for the National Register of Historic Places, and to afford the Advisory Council on Historic Preservation a reasonable opportunity to comment on such undertakings. This report is on file at NCDOT and available for review by the public.

Methodology

The survey and resulting report were prepared in accordance with the provisions of the Federal Highway Administration (FHWA) Technical Advisory T 6640.8A (Guidance for Preparing and Processing Environmental and Section 4(f) Documents); the Secretary of the Interior's Standards and Guidelines for Archaeological and Historic Preservation (48 FR 44716); 36 CFR Part 60; and Survey Procedures and Report Guidelines for Historic Architectural Resources by NCDOT (2003). This survey and report meet the guidelines of NCDOT and the National Park Service (NPS).

NCDOT conducted an intensive survey with the following goals: (1) to determine the APE, defined as the geographic area or areas within which a project may cause changes in the character or use of historic properties, if any such properties exist; (2) to identify all significant resources within the APE; and (3) to evaluate these resources according to the National Register of Historic Places criteria. The APE boundary is shown in **Figures 1 and 2**.

In November 2003, NCDOT architectural historian Penne Sandbeck, with NCDOT colleagues Jennifer Cathey and Vanessa Patrick, conducted a survey to identify historic architectural resources within the project's APE. All properties in the APE were photographed and evaluated. On November 25, 2003, the survey results were presented to the North Carolina State Historic Preservation Office (NC-HPO) for review. At that meeting, NC-HPO requested further investigation of one resource, Singleton Primitive Baptist Church, located in the APE. Singleton Primitive Baptist Church was moved from downtown Washington and relocated to this site in 1994, making it ineligible for listing to the National Register of Historic Places under Criterion A. However, as an exceptionally intact example of an unusual Primitive Baptist church type, Singleton Primitive Baptist Church is eligible for the National Register under Criterion C for architecture.

Background research has been conducted at a number of archival repositories. These include the North Carolina Division of Archives and History's State Library; NC-HPO survey and planning files; Beaufort County Tax Office, and the Registrar of Deeds Office, Washington, North Carolina. University and local history resources investigated include the Special Collections and Manuscripts Room, Perkins Library, Duke University; the North Carolina Collection, Wilson Library, University of North Carolina at Chapel Hill; John A. Wilkinson Reading Room, Brown Memorial Library, Washington, North Carolina; and the Francis Manning Archive Collection and Reading Room, Martin Community College, Williamston, North Carolina. Individuals who have contributed to this report include Scott Power of NC-HPO's Eastern Office, Greenville, North Carolina; Vanessa Patrick, Historic Architecture, NCDOT; and Fred Harrison, Archivist, North Carolina Collection, J. Y. Joyner Library, East Carolina University, Greenville, North Carolina.

Summary of Survey Findings

Properties Listed on the National Register of Historic Places

None

Properties that are Locally Designated

None

Properties Listed on the North Carolina Study List (designated by NC-HPO)

None

Eligibility of Bridge No. 8

Not eligible (explanation follows)

Bridge No. 8, which links SR 1403 (Beaufort County) to SR 1567 (Pitt County) over its span of Tranters Creek, is *not eligible* for listing to the National Register of Historic Places for two reasons. First, although a bridge was initially constructed at this crossing in 1935, the 1935 bridge was nearly eradicated during a 1973 rebuilding; the only 1935 elements left are the three interior piles of the bents. Second, it is a 1973 steel stringer bridge with no innovative or distinctive features, one of thousands existing across North Carolina.¹ Further information about the bridge is in an appendix to this report.

Resources Considered Eligible for the National Register of Historic Places (Determination of Eligibility)

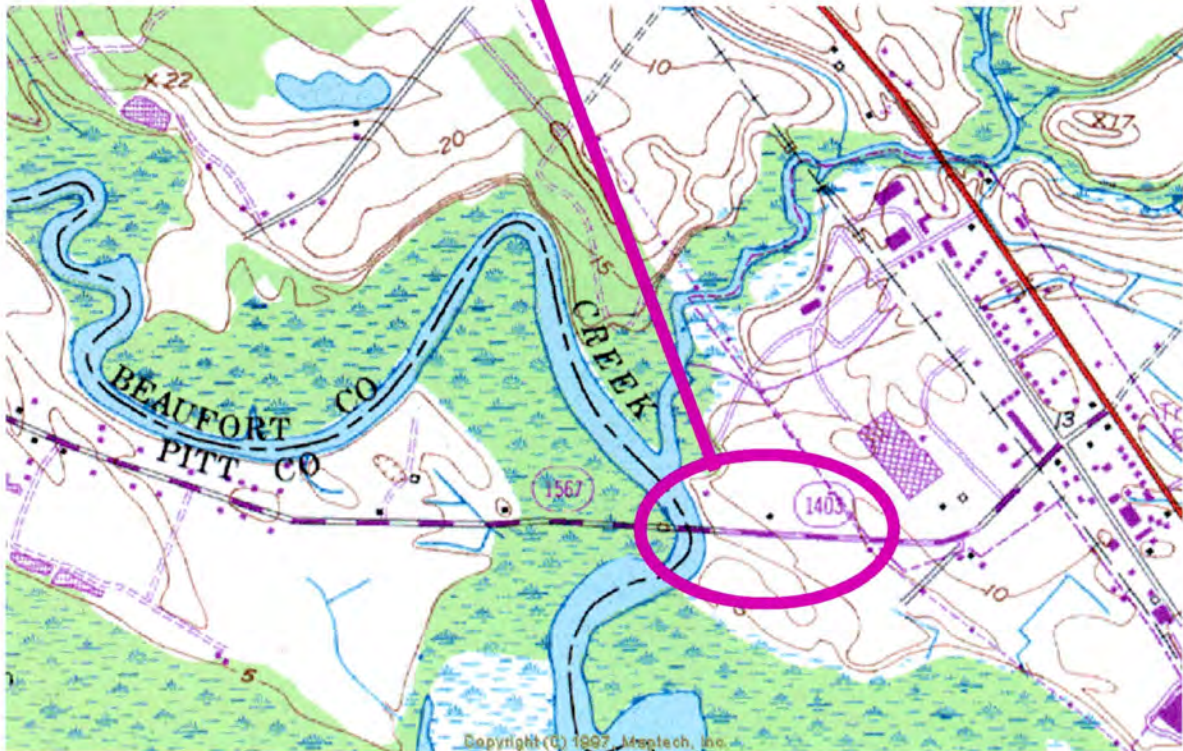
Singleton Primitive Baptist Church

¹ Patrick Harshbarger, North Carolina Department of Transportation Historic Bridge Inventory Report, entry for Bridge No. 8 (Tranters Creek, Beaufort County), ca. 2002.

Figures 1a and 1b: Project Location and APE



1a Project Location

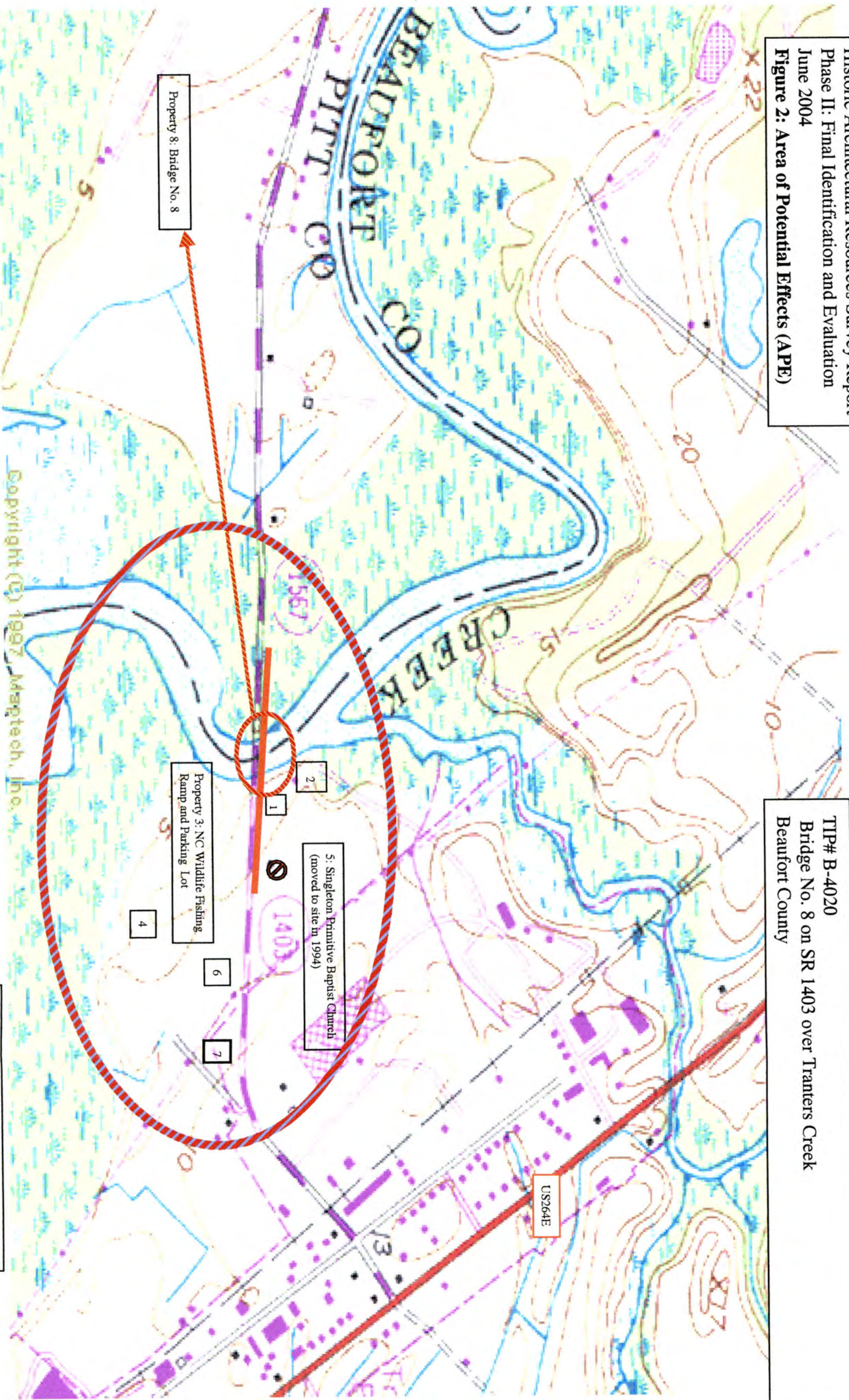


1b Project Location and APE
(Area of Potential Effects)



Historic Architectural Resources Survey Report
 Phase II: Final Identification and Evaluation
 June 2004
Figure 2: Area of Potential Effects (APE)

TIP# B-4020
 Bridge No. 8 on SR 1403 over Tranters Creek
 Beaufort County



KEY:
 Length of Project Area ———
 Area of Potential Effect ○
 Buildings on 1997 USGS no longer standing ⊗

Penne Sandbeck /Historic Architecture
 NCDOT
 June 2004

SINGLETON PRIMITIVE BAPTIST CHURCH

PRESENT PHYSICAL LOCATION AND DESCRIPTION OF BUILDING

HISTORIC CONTEXT

ARCHITECTURAL CONTEXT

EVALUATION

BOUNDARY JUSTIFICATION



Figure 3: Cartouche, lower left hand corner of Washington, N. C., plat, ca. 1795 (negative print of positive image). John Gray Blount Papers, North Carolina Division of Archives and History

Physical Location and Description

When Singleton Primitive Baptist Church was threatened by demolition in 1994, the Washington Area Historical Foundation (WAHF) funded moving the building from 409 Market Street in downtown Washington to its present location. This present site, a 100 by 200-foot lot, is situated at a slight rise on the north side of Secondary Road 1403 (Clarks Neck Road) approximately five miles west of town.² Singleton Church's new location was once the site of the Kennedy farm, a plantation dating from the late eighteenth century; there is no connection between the Kennedys, who were Catholic, and the forebears of Singleton Primitive Baptist Church. The only surviving feature of the Kennedy complex is a small overgrown cemetery plot located behind the church, whose decipherable stones date from the early nineteenth century.³ On either side of Clarks Neck Road, between Tranters Creek and the Pitt County line to the west and Highway 264 to the east, development dates from between 1970 to 2004, making this moved church the oldest building in the project area.

Built between 1894 and 1896, the church, thirty feet wide and fifty-seven feet long, is of frame construction. Its fenestration pattern is three bays wide and four bays deep. Above the building sits a diminutive bell cap belfry pierced by arched louvered ventilators on all four sides; comparable ventilators pierce the church's front and rear elevation gables. Below, the building now rests on cement block piers and has latticework skirting and a raised platform for access. At its former Market Street location, a wooden stair with square newel posts and a plain rail balustrade led to the doubleleaf center entrance, while a set of simple wooden

² Singleton Primitive Baptist Church relocation file, North Carolina State Historic Preservation Office (NC-HPO), Eastern Branch, Greenville, N. C.

³ *Washington (N. C.) Daily News*, March 10, 1996, page C-1. The Kennedys were associated with the Hanrahans, another Irish family that came to the Forks of the Tar (early name for Washington) vicinity in the 1750s; Walter Hanrahan (d. 1825) has the only legible grave marker in the plot. From what could be ascertained during November 2003 fieldwork, no significant grave markers are in the cemetery.

steps with neither rail nor balustrade led to the gallery entrance left of the center bay.⁴ Both sets of steps were removed and not reinstated at the time of the 1994 move, but had been in place at least from the 1950s and probably sooner than that. At the center entrance's right is a six-over-six double-hung sash window, and two identical windows light the front elevation's gallery. Four elongated six-over-six double-hung sash windows, roughly equidistant, are along the church's east elevation; at the west elevation are only three. At the rear elevation, the doors and window are in a format common to area Primitive Baptist churches. A six-over-six double-hung sash window, situated between the two rear elevation doors, provided illumination for the elder or pastor at the "preacher stand" located at the rear gable end.

The exterior fabric is plain, in accordance with Primitive Baptist doctrine, but with some unusual features. Although many such houses of worship exhibit comparable niceties, such as small pilastered cornerboards, louvered ventilators, and drip caps on doors and windows, Singleton Church's louvered window surround arches are not typical.⁵ Nor is the large wooden fanlight over the center entrance (**Figure 12**). This is a "blind" fanlight, purely for decoration, as it is entirely of wood, with no glass. Nevertheless, its circular-sawn spokes and faceted wooden boss appear to be echoing Federal style architecture within Washington itself, possibly the earlier Washington Regular Baptist Church (**Figures 3, 13a**) or the 1786 Beaufort County Courthouse (**Figure 13b**).

The interior plan is typical of nineteenth-century Primitive Baptist regional churches, with and without galleries. The left front entrance leads, via an enclosed winding stairway (**Figure 15**), to an upper gallery. The space is simple, with walls and ceiling sheathed with manufactured beaded board, and little decorative finish other than the chamfered newel post. From the post, two mortised rails extend to the wall, providing a protective, if not decorative (there is no balustrade and appears to never have been one), function. The gallery's balcony is equally simple, sheathed with vertical tongue-and-groove boards set into a molded rail (**Figures 16, 20**). Compared to contemporary Primitive Baptist churches, such as the 1878 Spring Green Church in neighboring Martin County (**Figure 23**), however, the Singleton Church's gallery shows a more sophisticated degree of interior finish. An interior stair wall and two turned posts support the gallery.

The greater sanctuary space (**Figures 18, 20**) is also comparable to regional Primitive Baptist churches built in the nineteenth century's last quarter. Other than tongue-and-groove wainscoting, the turned gallery supports, and the windows and doors' understated surrounds, finish is austere. Surviving original interior elements, apart from the features previously mentioned, include the arched ceiling sheathed with manufactured beaded board and the "preacher stand", a raised dais centered at the rear gable. There are three pine lecterns along the preacher stand, two of which are smaller and flank the larger center one. Generally, the smaller lecterns accommodated books or communion vessels; the center lectern was where the elder or pastor, bible on the stand, would have preached. Earlier pews were removed, but their arrangement was in a conventional aisle pattern, facing the preacher stand.

⁴ *Washington (N. C.) Daily News*, Special (Tobacco Market) Edition, August 19, 1952, p. 3

⁵ Louvered arch shutters, however, are seen with 1890s

Renovations to the church since its move did not adversely affect its intrinsic character. A 5-V metal roof replaced the standing seam metal roof covering, but other exterior elements are intact. Inside, the north, east, and west interior walls have been replaced with sheetrock, but the building, from its four-inch wide floorboards to its arched ceiling, remains intact.



Figure 4: Washington Regular Baptist Church, 1822-1895. Engraving by Johnson & Dowe Company, Richmond, Virginia, ca. 1889-1895. Although the belfry appears to date from the 1870s-1880s, the form and exterior of the church are comparable to earlier Beaufort County buildings such as Chocowinity's Trinity Episcopal Church and the 1785 Beaufort County Courthouse. Occupied by Washington's Missionary Baptists in the 1850s, this building was the predecessor to Singleton Primitive Baptist Church.

Historic Context

A brief overview of eighteenth- and early nineteenth-century Baptist factions in North Carolina, within the framework of Washington Regular Baptist Meeting House's short history, is essential to understanding Singleton Primitive Baptist Church's historic and architectural contexts, —specifically, how it came to be and how it was ultimately built and designed. First, various alliances and estrangements within the denomination created a number of variations within the greater Baptist faith and, most importantly, influenced visible aspects of northeastern North Carolina's Primitive Baptist churches. Second, the one known surviving image of the 1821-1895 Washington Regular Baptist Meeting House (known after 1853 as the Washington Missionary Baptist Church) provides some insight to Singleton Primitive Baptist Church's unusual decoration and form.

Although there were no known organized congregations in the colony until 1727, Baptists were migrating from Virginia into North Carolina's northeastern Albemarle region by 1695. These earlier Baptists adhered to what is now termed General Baptism, which believed in

redemption for all people, not only a select few, provided they were baptized.⁶ By the eighteenth century's third quarter, three distinct Baptist groups operated within North Carolina. The first was the General Baptist faction. Particular Baptism migrated south in the 1750s through messengers of its parent organization, the Philadelphia Association, a group of Baptist congregations in Pennsylvania and New Jersey with ties to Particular Baptists in England. John Gano, affiliated with the Philadelphia Association, preached in North and South Carolina and was influential not only in converting people, but also with turning the tide in North Carolina away from General Baptism.⁷ The Kehukee Association, a confederation of Baptist churches formed in northeastern North Carolina in 1769, shared Particular Baptism's Calvinistic views, which espoused predestination of the "elect", the absolute necessity of a personal and professed experience of grace for redemption, and consequent baptism by direct immersion in water.⁸ A third faction within the colony was Separate Baptism, established in 1755 by Shubal Stearns, within present-day Randolph County. Stearns, a New Englander who, transformed by hearing George Whitefield preach in the 1740s, established this branch of Baptists, saw a religious conversion as the Holy Spirit directly, involuntarily, entering a human's soul. Consequently, Separate Baptism's aim was to "win" as many souls to God as possible, rather than letting converts come forward of their own, unsolicited, accord.⁹

These three facets of Baptist ideology were to coexist, often uneasily, for the following seventy years; this coexistence has been called "United Baptism". In 1821 when Singleton Primitive Baptist Church's predecessor, Washington Regular Baptist Meeting House, was formed, General, Separate, and Particular Baptists had been unified since the Revolutionary War, a confederacy Primitive Baptist historian Cushing Biggs Hassell termed "United Baptists".¹⁰ To further complicate matters, yet further revealing the Baptist faith's complexity and dynamic nature during this time, the Washington congregation called themselves "Regular Baptists", not "United Baptists". Other former Particular Baptist

⁶ Hugh Talmage Lefler and Albert Ray Newsome, *North Carolina: The History of A Southern State* (Chapel Hill: The University of North Carolina Press, 1973 edition), p. 138.

⁷ A few General Baptist congregations continued on, but they were in the minority.

⁸ Don Y. Gordon, *Like Drops of Morning Dew: A Concise History of North Carolina Baptists* (Winston-Salem, N. C.: North Carolina Baptist Historical Committee, 1999). In this work, Gordon describes the Particular Baptists' North Carolina predecessors as being General Baptists, who were less Calvinistic in doctrine, believing in man's free will (for better or for worse) but also that redemption was available for more than a select few. Paul Palmer, a General Baptist from New England, established the first Baptist meeting houses in North Carolina in the 1720s but these were a minor voice in the state by the 1740s and 1750s, when Particular Baptists and the more evangelical Separate Baptists became predominant voices of the Baptist persuasion. Also, Penne Sandbeck, National Register draft nominations for Skewarkey (p. 8.2) and Spring Green (pp. 8.1-8.2) Primitive Baptist Churches, Martin County, N. C. (March 2004 drafts).

⁹ Gordon, pp. 11-13. Stearns himself moved from Connecticut to Randolph County, North Carolina, establishing a meeting house at Sandy Creek. His Separate Baptist, or "New Light" movement is considered the forerunner of the present-day mainstream Baptist denomination. Also, Talmage and Lefler, pp. 139-140, and Sandbeck, Skewarkey (p. 8.3) and Spring Green (pp. 8.2-8.3) Primitive Baptist Churches draft nominations.

¹⁰ Cushing Biggs Hassell and Sylvester Hassell, *History of the Church of God*, Chapter 20. Online at www.primitivebaptist.org/writers/hassell/history/chapter20.asp.

congregations were referring to themselves as Regular Baptists by the early nineteenth century, but the reason for the differing nomenclature is not known.¹¹

In 1821, seventy-two years before Singleton Primitive Baptist Church was founded, Jeremiah Mastin and four other Washington citizens paid Gray Judson ten dollars for a forty by forty-one foot section of Town Lot 51. It was at this time that the Washington Free Church, physically moved to Lot 51 from Lot 50, where it had served the town's different denominations, became the Baptists' exclusive property and was thus renamed the Washington Regular Baptist Meeting House. There were fifty-two congregation members, one of whom was African American. Several of these members had belonged to nearby Tranters Creek Baptist Meeting, founded in 1804, and one of the oldest Baptist groups in the county. In 1822 Washington Regular Baptist Meeting House gained membership to the Kehukee Association.

In 1834 the Baptists physically moved their meeting house again, this time to the northeast corner of Lot 22, situated at Second and Market streets' northwest corner (**Figure 5**). Elizabeth Fullerton sold the lot for one hundred and fifty dollars to a group representing the Regular Baptist Church in Washington, including Elijah Clark, Frederick Brooks, and Valentine Swindell.¹²

An 1890s engraving depicts Washington Regular Baptist Meeting House (**Figures 3, 13a**) as a frame two-story meeting house with center and side entrances at its front elevation. It had a belfry and a small diocletian window, or fanlight, in its front gable, and that was the extent of its exterior decoration.¹³ Although it is a print lacking the certitude of a photographic image, there is another interesting detail, namely the slim raking cornice and its junction with equally slim corner pilasters, a detail the early nineteenth-century Trinity Episcopal Church, located at nearby Chocowinity, also shares.

During the 1830s a movement within United Baptist congregations to create missions within the church and to proselytize on a larger scale ultimately divided this alliance of Particular, Separate, and General Baptists. For some years prior, the Kehukee Association had debated this question within its congregations—whether or not the Association's mission was to actively seek more converts, and if such a mission entailed going beyond the parameters of their communities. Martin Ross, an influential pastor in northeastern North Carolina, was an early advocate for the missionary movement and had a number of allies within the Kehukee Association. Other Kehukee members shared the opinion of a Particular Baptist minister in

¹¹ Gordon, p. 18, and Hassell, pp. 704-710 (Chapter 20). "Regular Baptist" was a term that, apparently, was used interchangeably with "Particular" by the late eighteenth century.

¹² Beaufort County Register of Deeds, Deed Book 20:58 (Fullerton>Trustees of Regular Baptist Church, Washington, N. C., February 26, 1834, registered March Term 1839).

¹³ Ursula Fogleman Loy and Pauline Marion Worthy, eds. *Washington and the Pamlico* (Washington, N. C.: Washington-Beaufort County Bicentennial Commission, 1976), pp. 299-301. Also, ca. 1920 drypoint etching of Washington Free Church (aka Washington Baptist Meeting House), Johnson & Dowe Company, Richmond, VA, ca. 1889-1896 (North Carolina Photography Collection, UNC-Chapel Hill).

England, who, when facing the issue some years earlier, had concluded, “When God pleases to convert the heathen, He will do it without consulting you or me.”¹⁴

The Kehukee Association’s final answer, as well as other Baptist associations who took a dim eye of missions and other forms of evangelical outreach, was to stamp out missionary societies within the Association. This occurred in 1827 and was followed by other Baptist meetings in other states taking the same course. Congregations in Maryland and the northeast, in a number of addresses, the best known of which is the 1832 Black Rock Address, further eschewed the trend of becoming more evangelical and, as perceived by them, more commercially and less spiritually oriented.¹⁵ It was around this time that the terms “Old School” and “Primitive” were first employed to describe these conservative Baptists. “Old School” was noted in the Black Rock Address as an outside term they “were led to adopt...in our use of it we have reference to the school of Christ, in distinction from all other schools which have sprung up since the apostles’ days.”¹⁶ The term “Primitive” came from a similar philosophy, more ideal in inspiration than pejorative. These Baptists saw themselves as the continuance of the first Apostles, and thus “Primitive” was a conscious association with the early days of Christianity.¹⁷

Remarkably, Washington Regular Baptist Meeting House came to an amicable arrangement between local Missionary and Regular/Primitive Baptists, one that was to last from 1827 until approximately 1852. The Regular/Primitive Baptists, who also had a meeting house at Beaverdam southeast of Washington, rotated their meetings so that the Missionary Baptists could also use the building in town, a remarkable gesture given the rancor of the Missionary-Primitive Baptist schism. During this period, former local strongholds of conservatism—Tranters Creek, Old Ford, Grindle Creek—left the Kehukee Association, either becoming Missionary Baptist or Disciples of Christ churches.¹⁸ Washington’s Primitive and Missionary Baptist truce lasted nearly twenty years.

In 1852, however, the “Old School Baptist Church at Washington” sent a plaintive missive to Elijah Clark, a New Bern merchant and prominent Baptist who had lived in Washington during the 1830s and had been one of the trustees behind the meeting house building’s move to Lot 22:

¹⁴ Hassell, *History of the Church of God*, Chapter 21. Also, Gordon, pp. 18-20.

¹⁵ Hassell, chapter 21, page 2 of 20; “The Black Rock Address”, reprinted online at www.pb.org/pbdocs/blakrock.html. Melanie Sovine Reid offers the additional Primitive Baptist insight that the missionary movement was seen “as human devices to artificially increase the number of souls that might expect to gain entry into heaven,” yet “no amount of human activity of persuasion could change the eternal destiny of a soul” (pp. 172-173). Also, Sandbeck, National Register nomination drafts for Skewarkey (pp. 8.3-8.5) and Spring Green (pp. 8.3-8.5) Primitive Baptist Churches.

¹⁶ *ibid.*

¹⁷ Reid, p. 171.

¹⁸ Hassell, Chapter 21, p. 19 of 20 (1833 meeting cited). Also Loy and Worthy, pp. 299-300.

We were in quiet possession of a meeting house or place of worship before you moved to Washington. You then said you wished to move the meeting house on a dry and better place, you said not for purpose of making our privileges less but our comforts more.

We now inform you that we have been denied the use of it by those professing to be missionary Baptist [sic.] in Washington. We are the same now that we were then when the house was built. Our regular monthly meetings are held at the Beaverdam meeting house. Some of our brethren living in Town have sometimes had preaching in town...until now they are denied.¹⁹

The letter concluded, "We cannot believe it was through your intentions to take the house from us. You know when you came to Washington we denied none calling themselves Baptist."²⁰ Clark had been one of the trustees who obtained the 1834 church site from Elizabeth Fullerton; neither he nor the other two trustees, Valentine Swindell or Frederick Brooks, are in the Washington Regular/Primitive Baptist minutes, except for the 1852 letter.²¹ Most of Clark's time in Washington was apparently spent in acquiring and selling real estate and slaves; given that the meeting house's previous site, Lot 51, was close to the town wharves along the Pamlico, the move may have stemmed more from mercantile than altruistic interests.²²

By 1872, Washington's Regular, or Old School, Baptist congregation was meeting only at Beaverdam. N. H. Harrison, who also served as a pastor for Martin County's Smithwick's Creek Primitive Baptist Church, was the presiding elder at Beaverdam, and there were six church members in 1885.²³ These six included one African American member, Hannah Wooten.²⁴ Daniel Topping, the preeminent Primitive Baptist elder in Beaufort County's

¹⁹ Washington North Carolina Baptist Church Minutes, 1821-1883, July 1852 letter to Elijah Clark, New Bern, North Carolina. On microfilm at Davis Library, the University of North Carolina at Chapel Hill (this is a transcription by Anne Singleton Condran, forwarded to Penne Sandbeck April 2004). Also Peter B. Sandbeck, *The Historic Architecture of New Bern and Craven County, North Carolina* (New Bern, North Carolina: Tryon Palace Commission, 1988), p. 382; Beaufort County Register of Deeds, Book 20, page 44 (Elijah Clark > James B. Marsh [Lot 24 "Lately occupied by the said Elijah Clark," initially entered in 1835 and registered in 1839. This lot faced directly Lot 23, across Third Street, which was adjacent to Lot 22 where the church was moved.]).

²⁰ Washington North Carolina Baptist Church Minutes, 1821-1883, July 1852 letter to Elijah Clark, New Bern, North Carolina, transcribed in minutes.

²¹ Washington Baptist Church Minutes, 1821-1883. July 1852 minutes re Elijah Clark: "...this meeting house was erected about 1823 or 24 by and for the use of our church on the 3rd Sunday and Saturday before about 1833 or 1834. Mr. Elija (sic.) Clarke moved to Washington and he granted to move the house where it now stands he then said for the purpose of increasing our comforts or privileges. We have had but few preachers to preach for us since the death of Jeremiah Mastin, and were never denied of privilege until lately..."

²² Beaufort County Register of Deeds, DB 19:163 (1834), DB 19:199 (1837), and DB 20:44 (1835: James B. Marsh > Elijah Clark, Lot 24, NW corner Market and Third streets).

²³ Hassell, *History of the Church of God*, Chapter 26 [pp. 849-850 in book]. Also, Francis M. Manning and W. H. Booker, *Religion and Education in Martin County, North Carolina*, pp. 48-49.

²⁴ Washington North Carolina Baptist Church Minutes, 1821-1883, Sept. 4, 1883, list of members (at back of book, no page number)

remote communities of Pinetown, North Creek, Pungo, and Pantego, was also active at Beaverdam.²⁵

In 1891 descendants of the former Regular or “Old School” Baptists returned to Washington and established a new house of worship. According to local history, John N. Rogerson and a group of Primitive Baptist elders, including George D. Rogerson, John R. Rowe, Levi Roberson, Henry Peel, and Daniel W. Topping, formed a small church in town.²⁶ In July 1893 the group was officially deeded a lot on North Market Street just north of its intersection with Fourth Street; the heirs of John C. Singleton, whose family had attended Washington Regular Baptist Meeting House and the church at Beaverdam, were the grantors.²⁷ The trustees for Singleton Primitive Baptist Church, were L. E. Everett, James T. Lupton, Samuel C. Williams, Haywood Singleton, and R. V. Waters.²⁸ Haywood Singleton furnished much of the building’s lumber, and M. G. Singleton, still alive in the 1950s, was one of its carpenters.²⁹ The church was built by 1897; in that year, the congregation took out a mortgage to pay construction debts, which was paid in full by 1900.³⁰ At nearby Lot 22, the former Washington Regular Baptist Church, which had been the Missionary Baptist Church for over forty years, surviving Washington’s shelling during the Civil War, was demolished in 1896, its timbers being employed in a new building.³¹

From 1896 to 1993 Singleton Primitive Baptist Church enjoyed an obscurity in keeping with a Primitive Baptist house of worship, albeit one in the middle of a busy port town rather than out in the country. The neighborhood around the church, limited to a few dwellings and a grocery in 1901, expanded to a number of two-story dwellings, an auto service station, and a hospital by 1943.³² According to period maps, the church did not have electricity. There was a wood-burning stove, and kerosene lamps for lighting. Given that services took place on the first Saturday and Sunday of the month, at precisely 11:00 a.m., the congregation may never have felt a need for modern creature comforts, generally discouraged by the denomination anyway. A. B. Ayers, a Primitive Baptist elder from Martin County, served as pastor for some years.³³

Singleton’s parent organization, the Kehukee Association, declined markedly in leadership and membership during the twentieth century. With the 1928 death of Sylvester Hassell, the influential Primitive Baptist historian and local mediator, conflicts within and between these

²⁵ *Branson’s North Carolina Business Directory* for 1896, pp. 95-96; Topping is mentioned as early as 1870 in the Washington/Beaverdam Primitive Baptist Church minutes. Beaverdam later became a Disciples of Christ church, and has since been extensively overbuilt.

²⁶ *Washington (N. C.) Daily News*, Special (Tobacco Market) Edition, August 19, 1952, p. 3.

²⁷ Beaufort County Register of Deeds, DB 84:57-60 (White and Wallace>Trustees of Singleton Church, 1893).

²⁸ *Ibid.*

²⁹ *Washington Daily News*, August 19, 1952.

³⁰ Beaufort County Register of Deeds, DB 98:389. Also, the church does not appear on site in the 1896 Sanborn Fire Insurance map for Washington.

³¹ Reed, *Beaufort County: Two Centuries of Its History*, p.143. According to Reed, the church was “remodeled” in 1895, but contemporary photographs show none of the 1820s church’s original fabric.

³² Sanborn Fire Insurance Company Maps of Washington, N. C., 1901-1943. The hospital was the S. R. Fowle Hospital across Market Street.

³³ *Washington Daily News*, August 19, 1952.

churches became thornier. An ongoing place of unrest was Smithwick's Creek Primitive Baptist Church, which had enjoyed a close association with Singleton Church's predecessors Beaverdam Church and Washington Regular Baptist Church. A faction of Smithwick's Creek broke off to form Hayes Swamp Primitive Baptist Church and Piney Grove Missionary Baptist Church in the 1930s, but their restlessness did not transmit to Singleton.³⁴ However, the Kehukee Association, which decreased from 1,590 members in 1905 to 260 in 1981, experienced an internal schism in 1981 that split the organization into the Kehukee and Eastern Kehukee Associations.³⁵ Singleton Primitive Baptist Church sided with the Eastern Kehukee Association, a group of ten churches that included the Primitive Baptist churches of Tarboro, Smithwick's Creek and Skewarkey in Martin County, Flat Swamp in Pitt County, Bethlehem in Tyrrell County, and Providence Primitive Baptist Church (disbanded ca. 2000) in Kitty Hawk, Dare County.³⁶ Singleton's number of members during this period is not known; in 1952 there were eleven members. By 1987, only the church clerk, Violet O'Neal, and the recently deceased Nancy Waters are cited as members in the Eastern Kehukee's church minutes.³⁷

Singleton Primitive Baptist Church was "set down" (the denomination's term for disbanding) by the early 1990s. In 1993, a local businessman bought the church lot to expand his adjacent gas station and car wash facilities. The Washington Area Historical Foundation (WAHF) raised money to move the church to its present Clarks Neck Road (SR 1403) location near Tranters Creek. The site itself is part of the Kennedy tract; there is a small cemetery on the lot, impenetrable due to overgrown trees and shrubs, where descendants of the Kennedy and Hanrahan families, Irish settlers who came to Beaufort County in the late eighteenth century, are buried. Singleton's move took place in May 1994, after which time the church's roof and small belfry were restored, as well as the interior. The church is presently used for private functions.³⁸

Architectural Context

Singleton Primitive Baptist Church's form and design conflate two types of churches found within this denomination, one of which is extremely rare and the other somewhat rare. It was, first, an urban church where most Primitive Baptist churches were located either at the edge of small towns or in open countryside. It remains a

³⁴ Thomas R. Butchko, *Martin Architectural Heritage* (Williamston, N. C.: Martin County Historical Society, 1998), pp. 198, 194. Also, Penne Sandbeck, National Register Nomination Draft for Smithwick's Creek Primitive Baptist Church, p. 8.6 (March 2004 draft).

³⁵ Nancy Van Dolsen, National Register Nomination for Red Banks Primitive Baptist Church (Pitt County, N. C.), 2002, p. 8.4 (re Kehukee Association membership in 1905); William L. Everett, "Reflections on the Kehukee Association", ca. 1999, reprinted online at <www.primitivebaptist.org>. Everett discusses the split in the Association as motivated less by church doctrine disagreements and more by an interpersonal squabble. Since that time, according to Everett, eastern North Carolina Primitive Baptist churches that have persevered withdrew from both Kehukee and Eastern Kehukee, becoming autonomous; one example is Falls of The Tar Primitive Baptist Church outside of Rocky Mount, North Carolina.

³⁶ Eastern Kehukee Association, Minutes of the Fifth Annual Session (1987), pp. 6-7, 13.

³⁷ Eastern Kehukee Association 1987 Minutes, pp. 6 and 13.

³⁸ *Washington Daily News*, May 25, 1994 (pp. 1A-6A), and March 10, 1996 (p. 1C); Singleton Primitive Baptist Church survey file, NC-HPO.

substantially-sized building with an upper gallery, a feature whose original function was obsolete by the early twentieth century. Yet, unique aspects aside, the building is as unadorned as any of its Primitive Baptist peers. Like them, Singleton Primitive Baptist Church reflects the mindset of this denomination, which is often considered to be a spiritual heir of seventeenth-century Puritanism. Although undeniably loved by congregants for its connection to earlier generations and its place as a sanctuary, the building remained a means to an end, and not an end in itself. Decoration is, with two exceptions, not present, but all of its components are well made and of a higher degree of finish than other nearby Primitive Baptist churches.³⁹

Before its 1994 move, Singleton Primitive Baptist Church was an anomaly for its urban location. Its predecessor, Washington Regular Baptist Church, was one of three out of the Kehukee Association's thirty-seven churches to be located within a town.⁴⁰ Generally, Primitive Baptist churches were sited either on the outlying edges of a community, such as Skewarkey Primitive Baptist Church in Williamston and Tarboro Primitive Baptist Church, or out in the country like Martin County's Spring Green Primitive Baptist Church. Although by the turn of the twentieth century more Primitive Baptist congregations were establishing themselves within towns, one example being Martin County's Robersonville Primitive Baptist Church, Singleton was following an earlier precedent, as Washington Regular Baptist Church had been located within town limits.

There was no definitive template for a Primitive Baptist meeting house, and the basic form arrived at by the mid-nineteenth century—a frame, front-gable weatherboarded building with two front entrances—is employed by other rural churches. However, there were variations of this form in eastern North Carolina, as well as other places along the eastern seaboard. In addition to more common one-story meeting houses, there was the form seen at Skewarkey, Spring Green, and Conoho in adjacent Martin County, a front-gable meeting house one- and one-half story high. The double-hung sash windows over each front door signify the presence, in this meeting house, of an interior gallery where slaves and free blacks would have been seated.⁴¹ These latter meeting houses were normally located in areas where there had been larger antebellum farms and plantations; local examples besides Skewarkey and Spring Green are Conoho, a Primitive Baptist church in northwestern Martin County torn down in the 1970s, and Tarboro Primitive Baptist Church in Edgecombe County.

Within Beaufort County, other Primitive Baptist congregations included Sandhill, Gerard, Pungo, North Creek, and Blount's Creek. These houses of worship are, or were, even more modest in appearance than Singleton Church, and none of them were larger than one-story. One example is Sandhill Primitive Baptist Church, which was located east of Washington in the Edward community. Its diminutive size and simple exterior were more typical of eastern North Carolina Primitive Baptist

³⁹ Drucilla H. York, Kehukee Primitive Baptist Church National Register nomination, p. 8.8.

⁴⁰ York, p. 8.9.

⁴¹ York, 8.9.

churches by the early twentieth century, further underscoring Singleton Primitive Baptist Church's uniqueness within its own county.⁴²

There are other ways Singleton Primitive Baptist Church differs from the conventional regional format, one being that Singleton Church has a single, not double, entrance into the sanctuary. Singleton's employment of a center, single doubleleaf door entrance would not have been unusual in the late nineteenth century, as other Primitive Baptist churches were shifting from the double entrances dictated by gender separation during services.⁴³ Apart from the 1880s-1890s Johnson and Dowe print of Washington Regular Baptist Church, the earliest known single center entrance documented in the Kehukee Association is Tyson's Primitive Baptist Church, built in 1875 in Pitt County.⁴⁴ Possibly, Singleton's employment of such an entrance was a result of looking back to earlier buildings in the area, significant landmarks such as the 1786 Beaufort County Courthouse or the 1821-1895 Washington Regular Baptist Church. The Johnson and Dowe print shows the Washington Regular Baptist Church as having side entrances (one of which led to the gallery) and a central doubleleaf entrance at the front facade. The print may show a later remodeling, but the similarities of fenestration between Washington Regular Baptist Church and Singleton Primitive Baptist Church are noteworthy (**Figures 3, 13a, and 13b**). There is also the center entrance's blind fanlight (**Figure 12**), a feature not seen at other area churches.⁴⁵ Again, it is possible that Singleton's use of this decoration, which was not functional, was in homage to the gable fanlights seen in the earlier Washington Regular Baptist Church or that of the Beaufort County Courthouse.

Inside, Singleton Primitive Baptist Church's plan is identical to nineteenth-century churches throughout the area, including the minimally-finished upstairs gallery (**Figures 16, 17, 20**). After the Civil War many African Americans left the Kehukee Association to form their own congregations and religious associations, but some stayed on with the older churches into the early twentieth century.⁴⁶ By the mid-twentieth century, what few African American members remained at these churches were not using the gallery, Jim Crow notwithstanding, but were instead either sitting at the back of the church, in the case of Della Rogers at Skewarkey. In some cases, as with Wayne County's Memorial Primitive Baptist Church, seating was behind the

⁴² *Washington Daily News*, August 1952 edition.

⁴³ This is not to say that gender separation, however, did not continue; most Primitive Baptist churches had separate seating for men and women until the late 1940s.

⁴⁴ York, p. 8.9.

⁴⁵ *The Washington Daily News* August 1952 Special Tobacco Market Edition includes a photograph of the Christian Science building, which does have a gable fanlight, but this building was originally a house and, so, was not constructed specifically for public or religious purposes.

⁴⁶ York, p. 8.11. Also, Tarboro Primitive Baptist Church Records, 1819-1914 (Special Collections and Manuscripts, Perkins Library, Duke University, Durham, N. C.), Volume 2, pp. 117, 118, and Penne Sandbeck, Skewarkey Primitive Baptist Church NR nomination draft, p. 8.8. Records are limited regarding how many African American members Beaverdam and then Singleton Primitive Baptist Church had, compared to Tarboro, Kehukee, or Skewarkey Primitive Baptist churches, but the presence of a gallery in Singleton suggests there was initially a sufficient number of blacks for a gallery to be built.

preacher stand. Such documentation suggests that if any African American members remained at Singleton by that time, they were not sitting in the gallery, and that that part of the church, as with other Primitive Baptist churches, became obsolete.⁴⁷ That the gallery was built at all, at a time when African Americans were leaving the Kehukee Association and the Association's numbers were dwindling, is unusual and notable.⁴⁸

The church's interior plan and finish reflect Primitive Baptist doctrine, which emphasizes a focus on spiritual contemplation without aesthetic props. Inside a Primitive Baptist church, there is no ecclesiastical ornamentation; the preacher's stand is just that, with no altar or crucifix. Proscriptions against musical instruments during services mean that there is no piano or organ in the building. Instead, the congregation practices acappella, or shaped-note, singing. There are no murals from the Old or New Testament, and almost never are there stained glass windows, no choir stall with fancy molding, or any other features deemed nonessential or distracting.⁴⁹ Benches are simple, and cushions were not seen in the building until the twentieth century. Walls are often unpainted, or whitewashed. Other interior features—corner entrance closets and cast iron stoves—were eventually incorporated by the turn of the twentieth century, one imagines, with the judicious hesitation described by Melanie Sovine Reid whereby “they are made to everyone's agreement, but not necessarily to everyone's satisfaction.”⁵⁰ Primitive Baptists did not have Sunday Schools, believing that enlightenment for children and adults alike were found in Biblical scripture, so that the congregation and its youth (who did not join the church until baptized) sat together during services. This meant there were no separate buildings nor annexes attached or next to the church, nor were there partitions within the worship area, other than what separated men from women.⁵¹

In summary, Singleton Primitive Baptist Church is archetypal of late nineteenth-century regional Primitive Baptist churches, but with some unusual variances. Its retention of the gallery plan, employment of a center entrance, in addition to its

⁴⁷ Sandbeck, Skewarkey NR nomination, p. 8.8; J. Daniel Pezzoni and Penne Smith, *Glimpses of Wayne County, North Carolina* (Goldsboro, N. C.: Wayne County Historical Association, 1998), p. 97. Memorial Primitive Baptist Church does not have a gallery, but this seating was an unusual alternative.

⁴⁸ In written correspondence, Tim Mattimoe, who teaches history at Beaufort County Community College and is very knowledgeable about Eastern North Carolina's Primitive Baptists, has recalled that he does not know of any African American members of Singleton during the twentieth century. Mattimoe, April 6, 2004, e-mail communication to Penne Sandbeck, NCDOT (in research file).

⁴⁹ James L. Peacock and Ruel W. Tyson, Jr., *Pilgrims of Paradox: Calvinism and Experience among the Primitive Baptists of the Blue Ridge* (Washington: Smithsonian Institution Press, 1989), pp. 106-109. Peacock and Tyson's description of a Primitive Baptist church in western North Carolina is quintessential of these meeting houses. Aycock Primitive Baptist Church in northern Wayne County is one of the few Primitive Baptist churches known to have stained glass windows; generally, the windows are of clear glass.

⁵⁰ Reid, p. 174, and York, p. 8.9.

⁵¹ York, pp. 8.8-8.9. Also, *Washington Daily News*, August 19, 1952, p. 3 (Special Edition) and *Washington Daily News* 1952 Special Edition Church Questionnaires, Southern Historical Collection (Manuscript No. 2880), Wilson Library the University of North Carolina at Chapel Hill: Singleton Primitive Baptist Church's congregation stated, in their questionnaire, that church members explicitly followed the direction of John 5:39, which stated, “Search the scriptures; for in them ye think ye have eternal life and they are they which testify of [God].”

unusual exterior decoration, and bows to “modernity”, such as its diminutive belfry, show a unique synthesis between tradition, innovation, and nostalgia not seen with comparable houses of worship. At the turn of the twentieth century, other churches in the Kehukee Association were or had been treading into the unfamiliar waters of fashionable taste. Tarboro, for example, augmented its exterior during P. D. Gold’s tenure as pastor, and Kehukee Primitive Baptist Church added its bell tower and steeple around 1901.⁵² Then, there is the case of Robersonville Primitive Baptist Church, constructed in 1910, whose center steeple, according to longtime residents, was inspired by that of an Episcopal chapel in nearby Hamilton.⁵³ However, some of Singleton’s exterior features and use of decoration may not have been spurred by a desire to appear fashionable but, rather, a desire to recall an earlier house of worship, the very building that their predecessors had lost. Although this cannot be known for sure, comparing the Washington Regular Baptist Church to Singleton Primitive Baptist Church yields enough parallels to support such a hypothesis, especially when the anguish of the 1850s congregation over losing the meeting house is factored in.

Evaluation

Singleton Primitive Baptist Church is **eligible** for the National Register under Criterion C for architecture. For a property to be eligible under this criterion, it must retain integrity and either (1) embody distinctive characteristics of a type, period, or method of construction; (2) represent the work of a master; (3) possess high artistic value; or (4) represent a significant and distinguishable entity whose components lack individual distinction.⁵⁴ Singleton Church is a significant and intact example of a nineteenth-century Primitive Baptist house of worship, further significant for its continuation of earlier interior plans, such as the upper gallery, and its unusual, yet understated, exterior decoration. It is the most elaborate and substantial extant Primitive Baptist church in Beaufort County. Criteria considerations for buildings moved from their original location states that such buildings remain eligible if their significance is chiefly their architectural value, and that integrity has not been compromised by relocation.⁵⁵

Singleton Primitive Baptist Church is **not eligible** for listing to the National Register of Historic Places under Criterion A. To merit eligibility under Criterion A, a building must retain integrity and must be associated with a specific event marking an important moment in American history, or a pattern of events or historic trend that made a significant contribution. Although the church was an important component of the Washington National

⁵² York, pp. 8.13-8.16. Also, Tarboro Primitive Baptist Church Minutes, Volume 2 (July-October 1879) and Volume 3 (December 1888). The exact date of Tarboro’s belfry and entrance alterations is not precisely known, but church documents reveal that interior and exterior alterations happened the summer and fall of 1879, and then in the winter of 1888.

⁵³ Mary Jane Taylor, Robersonville, N. C., July 26, 2003 conversation with Penne Sandbeck (cited in National Register nomination draft for Robersonville Primitive Baptist Church, p. 8.7, March 2004).

⁵⁴ National Park Service, *National Register Bulletin 15* (Washington, D. C.: Department of the Interior, 1991), p. 15.

⁵⁵ National Park Service, *National Register Bulletin 16A* (Washington, D. C.: Department of the Interior, 1991), p. 37.

Register Historic District, and furthermore unique for being an urban Primitive Baptist church, its removal to a rural location eradicated its earlier additional context of setting.

Singleton Primitive Baptist Church is **not eligible** for listing to the National Register of Historic Places under Criterion B for an important personage. For properties to be eligible for significance under Criterion B, they must retain integrity and (1) be associated with the lives of persons significant in our past, i.e., individuals whose activities are demonstrably important within a local, state, or national historic context; (2) be normally associated with a person's productive life, reflecting the time period when he or she achieved significance; and (3) should be compared to other associated properties to identify those that best represent the person's historical contributions. Furthermore, properties are not eligible if their only justification for significance is that it was owned or used by a person who is or was a member of an identifiable profession, class, or social or ethnic group.⁵⁶

Singleton Primitive Baptist Church is **not eligible** for the National Register under Criterion D. For properties to be eligible under Criterion D they must, first, have or have had information contributing to our understanding of human history or prehistory and, second, the information must be considered important.⁵⁷

Boundary Justification

Until 1994, Singleton Primitive Baptist Church stood at 409 Market Street in downtown Washington. The church's present boundary is within a 100 by 200-foot lot located within Parcel No. 4818 on Beaufort County Tax Map 5676.09. is situated at a slight rise on the north side of Secondary Road 1403 (Clarks Neck Road) approximately five miles west of town.⁵⁸ The restricted boundary area addresses that the church is not on its original setting, and that significance rests with the building and not the surrounding landscape other than its immediate boundaries.

⁵⁶ National Park Service, *National Register Bulletin 15* (Washington, D. C.: Department of the Interior, 1991), p. 15.

⁵⁷ National Park Service, *National Register Bulletin 15* (Washington, D. C.: Department of the Interior, 1991), p. 15.

⁵⁸ Singleton Primitive Baptist Church relocation file, North Carolina State Historic Preservation Office (NC-HPO), Eastern Branch, Greenville, N. C.

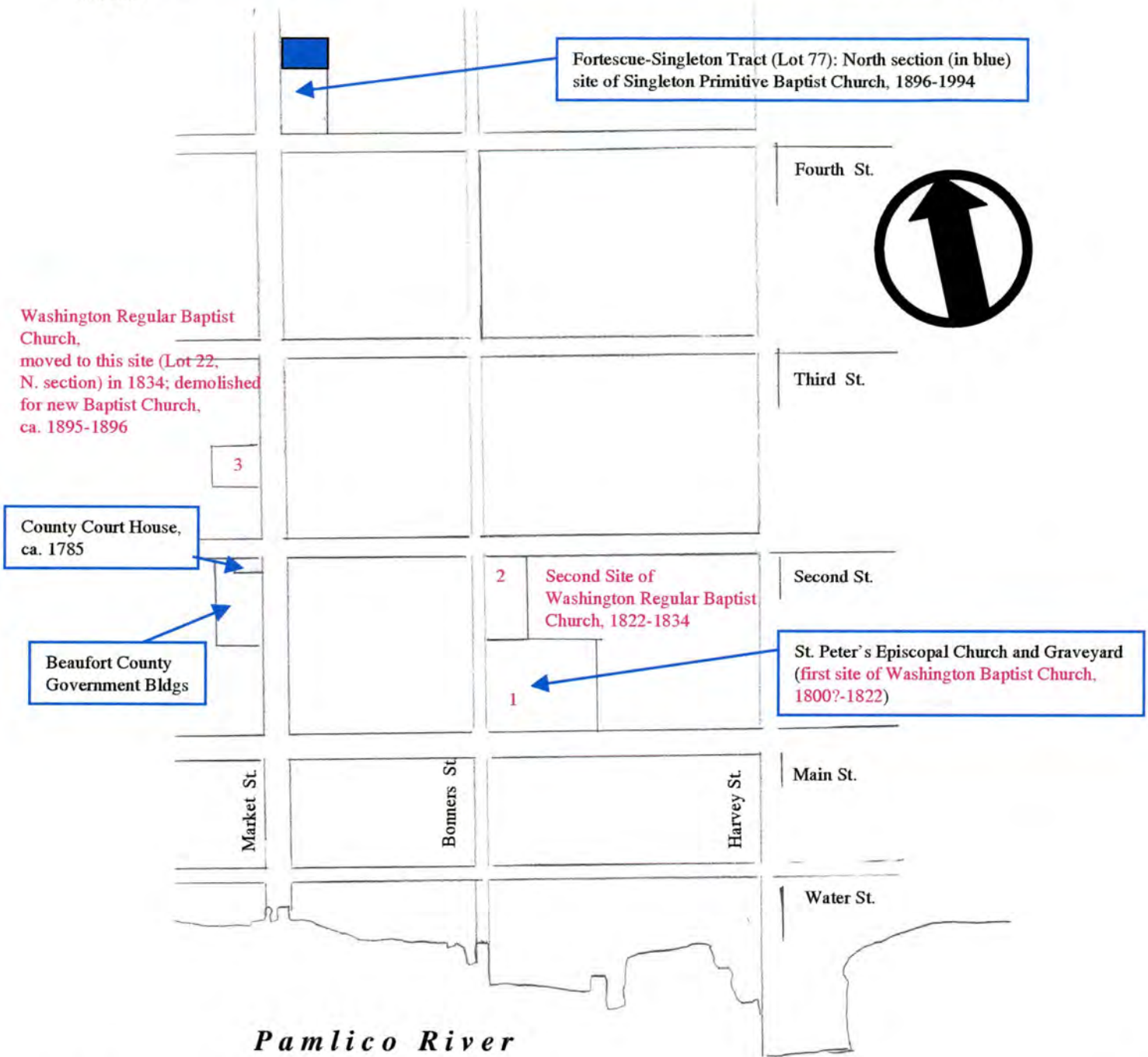


Figure 5
Washington, North Carolina: City Map showing locations of Washington Regular Baptist Church and Singleton Primitive Baptist Church, 1822-1994
 Scale: 1" = approximately 200 feet
 Based on Town Map in John Gray Blount Papers, State Archives, and Gray's New Map of Washington, ca. 1880



Property 5: Singleton Primitive Baptist Church, south and east elevations seen from SR 1403 (*Figure 6*)



Property 5: North (entrance) elevation (*Figure 7*)



Property 5: East elevation (louvered arches over windows are original)
(*Figure 8*)



Property 5: North (rear) elevation (*Figure 9*)



Property 5: West elevation (no ghost marks seen of an earlier window at south end)
(Figure 10)



Property 5: Front elevation entrances (single door to upstairs gallery)
(Figure 11)



Property 5: Blind fanlight over center entrance (*Figure 12*)

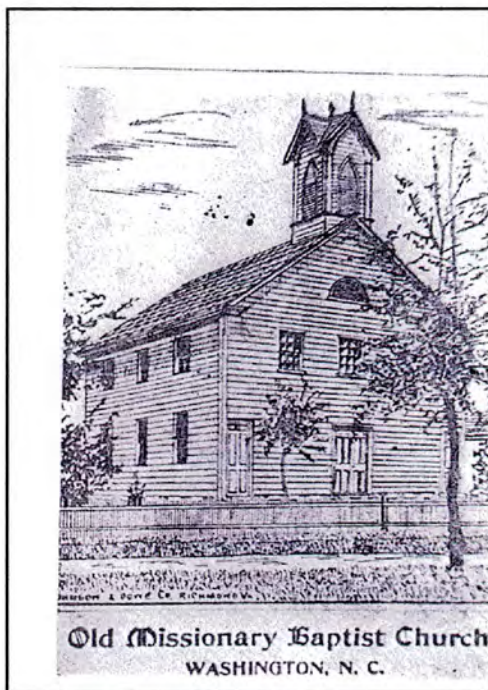
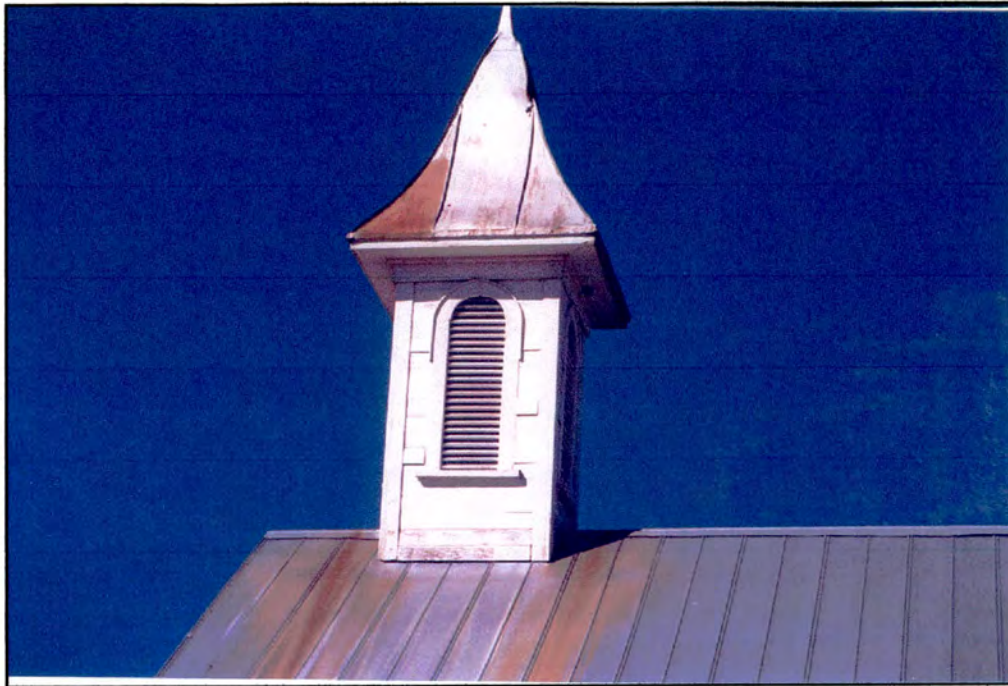


Figure 13a (former ca. 1822 Washington Regular Baptist Church, 1890s print) and **Figure 13 b** (ca. 1786 Beaufort County Courthouse). Note similarities in form, and similarities to the 1896 Singleton Primitive Baptist Church.



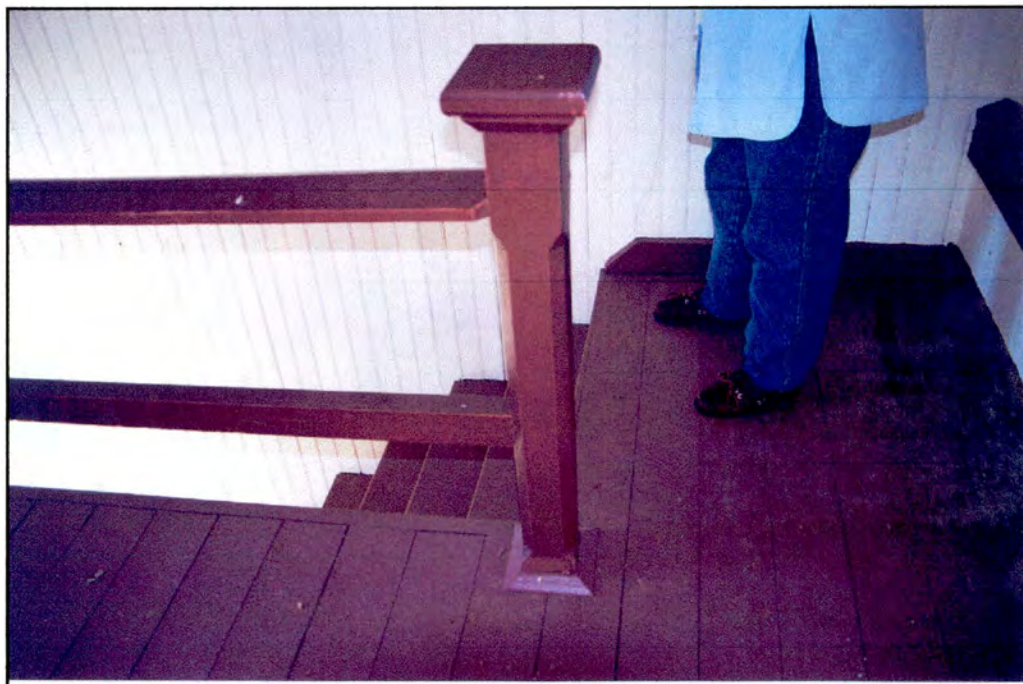
Property 5: Belfry (*Figure 14*)



Property 5: Interior stair to gallery (*Figure 15*)



Property 5: Upper Gallery, view to west wall and stair rail/newel (*Figure 16*)



Property 5: Newel Post and Rail, upper gallery (*Figure 17*)



Property 5: "Preacher Stand" and worship area from gallery (*Figure 18*)

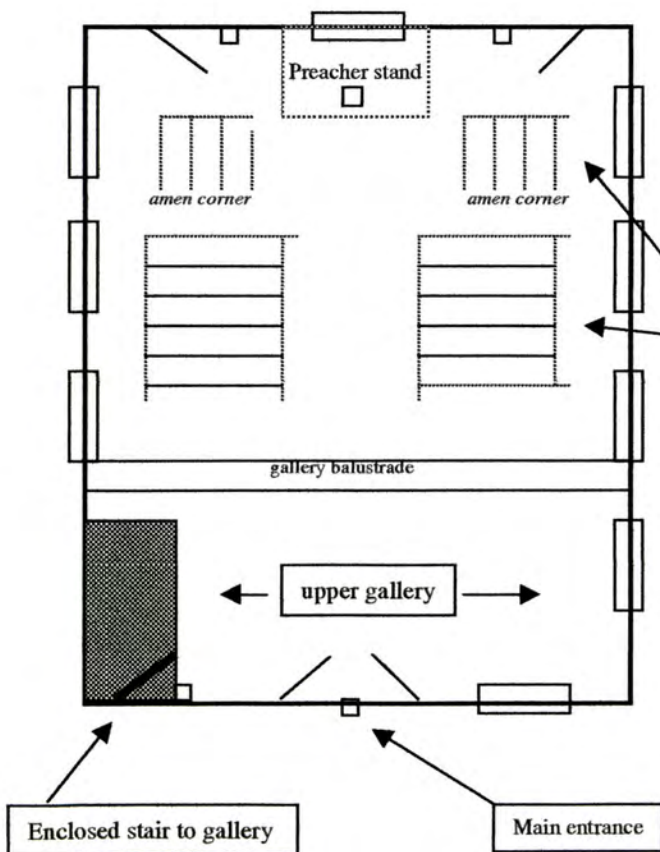


Figure 19: Sketch of Interior Plan,
Singleton Primitive Baptist Church,
from 11/2003 visit (not to scale)

Probable location of removed pews. "Amen corners" were seating closer to the preacher stand that were usually reserved for elders and church dignitaries.



Property 5: Upper Gallery, east wall (n. b. arched ceiling and tongue-and-groove balustrade) (*Figure 20*)



Property 5:Example of Interior Finish (sheathing, windows, flooring) (*Figure 21*)



Two turned support posts
below gallery balustrade

Property 5: Detail, Upper Gallery Balustrade (access closed downstairs)
(Figure 22)



Figure 23: Spring Green Primitive Baptist Church, Hamilton vic., Martin County, N. C. This rural church was built approximately thirteen years before Singleton and its gallery, though more in keeping with antebellum fashion, is similar in finish (Photograph by Fred Harrison, Martin County Historical Society, March 2003).

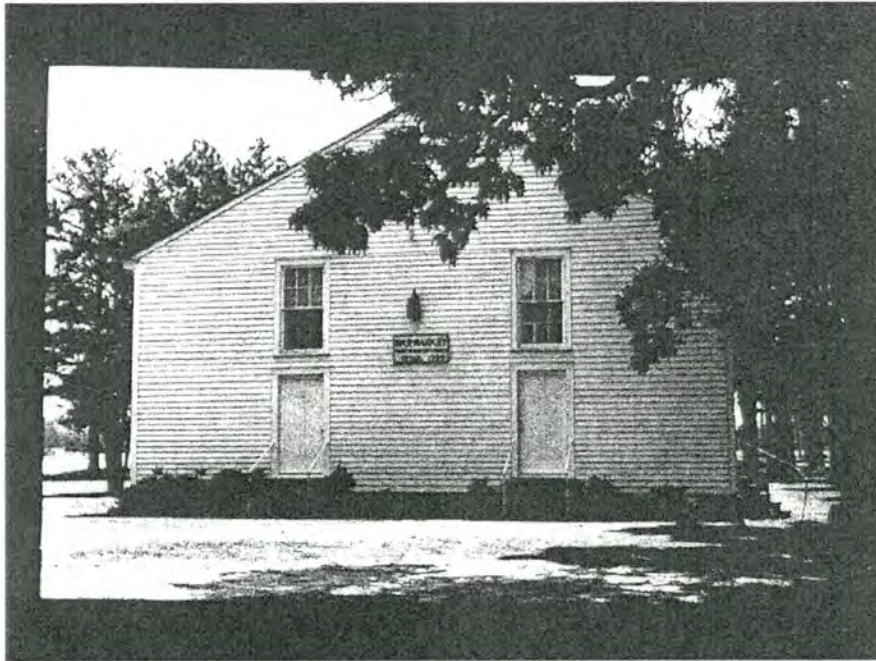


Figure 24: Skewarkey Primitive Baptist Church, Williamston, Martin County, N. C. This austere, unadorned building is typical of nineteenth-century Primitive Baptist churches although upper galleries were not always typical of these houses of worship (Penne Sandbeck, photograph, July 2003).



Figure 25: Smithwick's Creek Primitive Baptist Church, Farm Life vicinity, Martin County, N. C. This church, built in 1897, has exterior finish comparable to Singleton, as well as an identical arched ceiling (Photograph by Penne Sandbeck, August 2002).

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APPENDIX

Concurrence Form for Properties Determined Not Eligible for the National Register of
Historic Places

Inventory of Properties Determined Not Eligible for the National Register (DNE)

Bridge No. 8 (SR 1403, over Tranters Creek): Evaluation from Historic Bridge Inventory
Report

CONCURRENCE FORM FOR PROPERTIES NOT ELIGIBLE FOR THE NATIONAL REGISTER OF HISTORIC PLACES

Project Description: Replace Bridge No. 8 over Tranters Creek on SR 1403 (Beaufort County) and SR 1567 (Pitt County).

On November 25, 2003, representatives of the

- North Carolina Department of Transportation (NCDOT)
- Federal Highway Administration (FHWA)
- North Carolina State Historic Preservation Office (HPO)
- Other

Reviewed the subject project at

- Scoping meeting
- Historic architectural resources photograph review session/consultation
- Other

All parties present agreed

- There are no properties over fifty years old within the project's area of potential effects.
- There are no properties less than fifty years old which are considered to meet Criteria Consideration G within the project's area of potential effects.
- There are properties over fifty years old within the project's Area of Potential Effects (APE), but based on the historical information available and the photographs of each property, the property identified as (see attached) is considered not eligible for the National Register and no further evaluation of it is necessary.
- There are no National Register-listed or Study Listed properties within the project's area of potential effects. *BUT No. 5 has been assigned by RG-E & SMCB as DoE being needed*
- All properties greater than 50 years of age located in the APE have been considered at this consultation, and based upon the above concurrence, all compliance for historic architecture with Section 106 of the National Historic Preservation Act and GS 121-12(a) has been completed for this project.
- There are no historic properties affected by this project. *(See attached documentation)*

Signed:

Penne Sandbeck 11-25-2003
 Representative, NCDOT Date

Michael C. Dawson 11/25/03
 FHWA, for the Division Administrator, or other Federal Agency Date

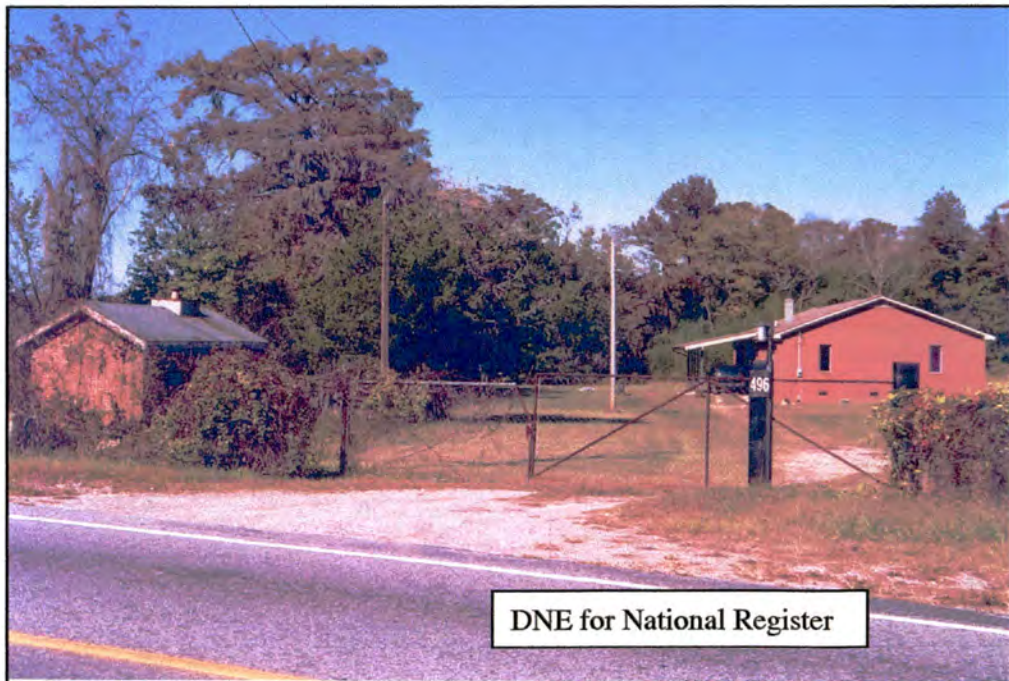
Scott D. [Signature] 11/25/03
 Representative, HPO Date

Renee Hedrick-Ealy 11/25/03
 State Historic Preservation Officer Date

Properties Determined Not Eligible for the National Register (DNE)

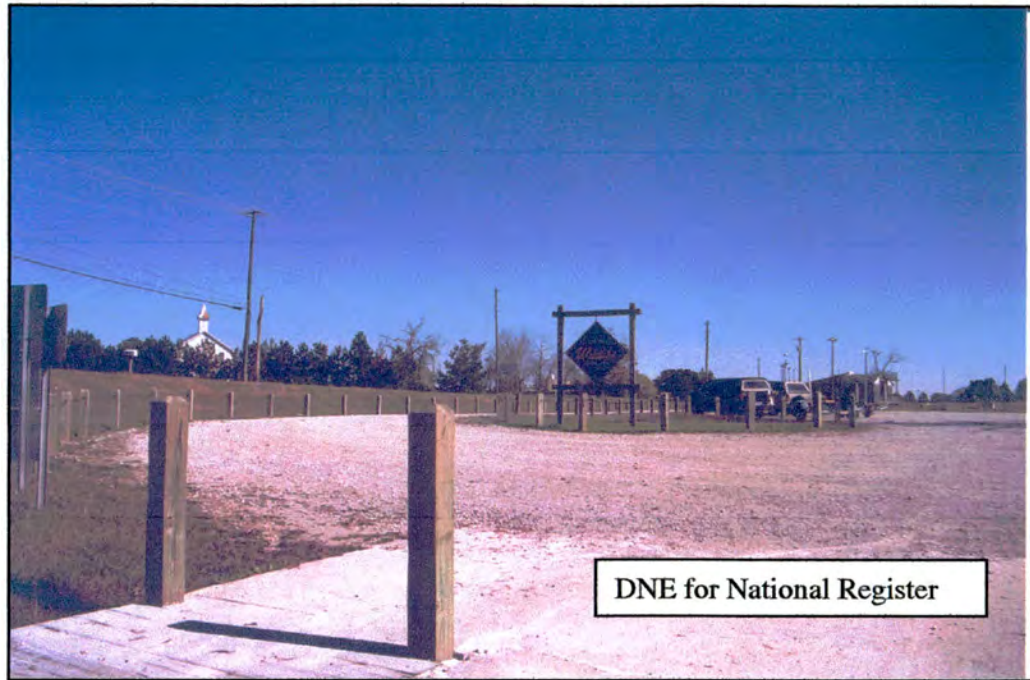


Property 1: Pumphouse, N side SR 1403
Figure 26



Property 2: House, 496 Clarks Neck Road
Figure 27

Properties Determined Not Eligible for the National Register (DNE)



**Property 3: Parking Lot, NC Wildlife Recreation area,
South Side SR 1403 at Tranters Creek**
Figure 28



**Property 3: NC Wildlife Recreation Parking Lot (view to
Tranters Creek)**
Figure 29

Properties Determined Not Eligible for the National Register (DNE)



Property 4: House, 443 Clarks Neck Road (South side SR 1403)
Figure 30



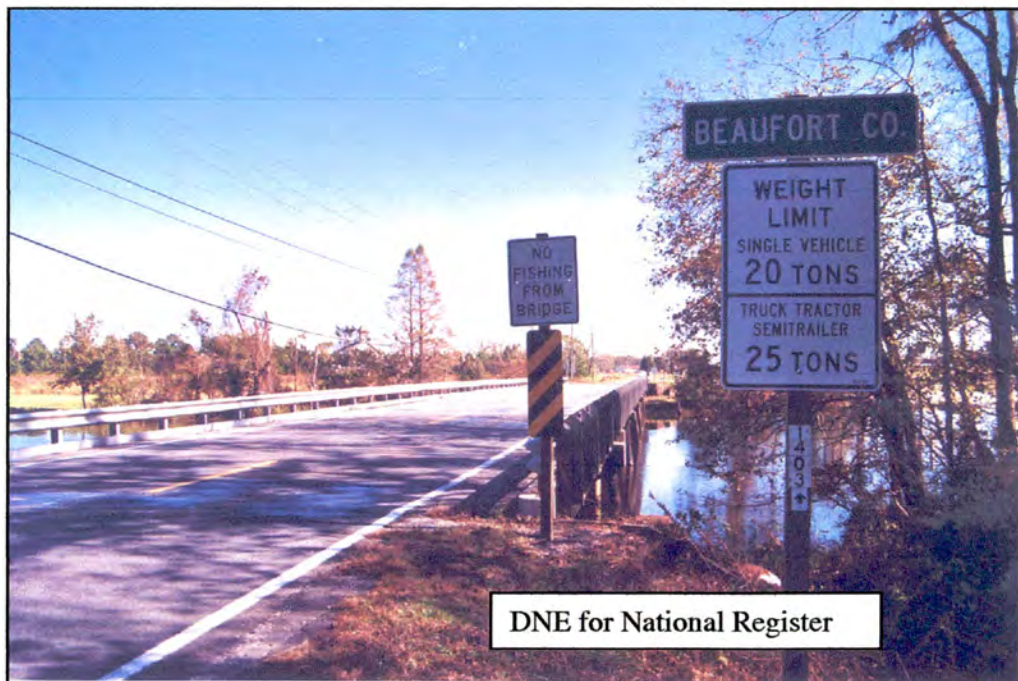
Property 6: New Hope Worship Center, 437 Clarks Neck Road (South side SR 1403)
Figure 31

Properties Determined Not Eligible for the National Register (DNE)



DNE for National Register

Property 7: Creek Side Golf, 421 Clarks Neck Road (South Side SR 1403)
Figure 32



DNE for National Register

Property 8: Bridge No. 8 on SR 1403 at Tranters Creek (West Side)
Figure 33

Properties Determined Not Eligible for the National Register (DNE)



DNE for National Register

Property 8: Bridge No. 8, SR 1403, South Side
Figure 34



DNE for National Register

Property 8: Bridge No. 8, SR 1403, North Side and East approach
Figure 35

Bridge ID No: 060008 County: BEAUFORT Div: 02 City: * WASHINGTON
Location: 0.6 MI W JCT SR 1402 UTM: 18 310883 393748 Owner: STATE
Facility Carried: SR 1403
Carried/Feature Intersected: SR 1403 OVER TRANTERS CREEK
Type: STRINGER/MULTI-BEAM Design:
Material: STEEL # Spans: 7 Length: 308 Width: 281 # Lanes: 2
Railing Type: BEAM GUIDE RAILS
Date of Construction: 1973 Alteration: Source: NCDOT Bridge Maint. Unit File
Designer/Builder: BRIDGE MAINTENANCE UNIT

Current National Register Status of Bridge: Not Previously Evaluated.

Local, Determined Eligible, or NR Historic District/Status:

Name/Date:

Located in Potential Historic District/Historic Context? No

Adjacent to Identified or Potential Historic Properties?

Inventory NR Recommendation: Not Eligible

Setting/Context:

Physical Description:

Summary of Significance:

The only elements of the 1935 bridge at this crossing are the three interior piles of the bents. The bridge was rebuilt in 1973 by the bridge maintenance unit. It is a post-1960 bridge.

Bibliography:

NCDOT Bridge Maintenance Unit File.
NC Dept. of Cultural Resources. Survey & Planning Branch Records.

Plan Reel/Position: /

Reviewed By/ Date: MEM (2/01)

Notes:

Primitive Baptist Churches in Beaufort County, 1803-1896

Primary Sources: *Washington (N. C.) Daily News*, August 1952 Special Edition (Tobacco Market Issue); Cushing Biggs and Sylvester Hassell, *A History of the Church of God* (1885)

Church	Vicinity	Est. Year Built	Physical Features
Beaverdam	Washington	by 1870	Former Washington PBC congregation had a church here by the 1830s, used in addition to the Washington Regular Baptist Church. Became a full-time house of worship for former Washington Regular Baptist Church congregation by 1850s. No data re building. Church in vicinity extremely altered and now a Disciples of Christ church
<i>Blount's Creek</i>	S. Beaufort	?	No data re building. Founded 1812.
<i>Free Church</i>	Washington	1821	1890s print survives. Shows WB, FG building with belfry. Indication of a gallery. Missionary Baptist congregation took it over ca. 1852. Was known as Washington Regular Baptist Church between 1822 and 1852.
Gerard	Cox Crossroads	1870?	WB, FG, flush eaves, box cornice, paired entr.
<i>North Creek</i>	Ransomville/Bath	1890?	WB, FG, box cornice, 2/2 dh, CSE, cmtly Founded by 1820.
<i>Pungo</i>	Pungo	1890, rep. 1952	WB, FG, gab returns, 4/4 dh, CSE (2 nd bldg). Founded 1824.
Sandhill	Edwards	1880?	WB, FG, paired entrance, plain ext, br. Piers, Cmtly
<i>Singleton</i>	Washington	1896	WB, FG, Gallery, belfry, CSE. Founded 1891.
<i>Tranters Creek</i>	W. Beaufort	?	No data re building. Founded 1804, but split from Primitive Baptists by 1830s.
<i>White Plains</i>	NE. Beaufort	?	No data re building. Founded 1828.

Key:

WB weatherboarded
 FG front gable
 d/h double-hung window sash
 CSE center single entrance

Italics indicate congregations in place by 1825-1830