

North Carolina Department of Natural and Cultural Resources
State Historic Preservation Office

Ramona M. Bartos, Administrator

Governor Roy Cooper

Secretary D. Reid Wilson

June 23, 2021

MEMORANDUM

TO: Shelby Reap sreap@ncdot.gov
NC Department of Transportation
Environmental Analysis Unit, Historic Architecture Group

FROM: Renee Gledhill-Earley
Environmental Review Coordinator

RGE for Ramona M. Bartos

SUBJECT: Historic Structures Survey Report for Replacement of Bridge #5 on SR 1103 over Chapel Creek, PA 19-08-0004, Pasquotank County, ER 21-1421

Thank you for your June 8, 2021, email transmitting the above-referenced report and provide the following comments.

We concur that the Union United Methodist Church (PK0808) is eligible for listing in the National Register of Historic Places under Criteria A and C. We also concur that the Galilee Missionary Baptist Church (PK1153) is not eligible for listing for the reasons outlined in the report. We very much appreciate the interior photographs that supported the author's conclusions.

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 919-814-6579 or environmental.review@ncdcr.gov. In all future communication concerning this project, please cite the above referenced tracking number.

cc: Mary Pope Furr, NCDOT

mpfurr@ncdot.gov



STATE OF NORTH CAROLINA
DEPARTMENT OF TRANSPORTATION

ROY COOPER
GOVERNOR

J. ERIC BOYETTE
SECRETARY

June 8, 2021

Ms. Renee Gledhill-Earley
Environmental Review Coordinator, State Historic Preservation Office
North Carolina Department of Natural & Cultural Resources
4617 Mail Service Center
Raleigh, North Carolina 27699-4617

Dear Renee:

RE: Historic Structures Survey Report, Replace Bridge No. 5 on SR 1103 (Esclip Rd)
over Chapel Creek in Pasquotank County PA# 19-08-0004, WBS# 17BP.1.PE.88

The North Carolina Department of Transportation (NCDOT) proposes replace Bridge No. 5 in Pasquotank County. NCDOT contracted Commonwealth to determine if two churches on either side of the bridge are eligible for National Register listing.

The report and survey materials are enclosed for your review and comment per 36CFR.800. Please let me know if you have any additional questions regarding this project. I can be reached at (919) 707-6088 or by email at sleap@ncdot.gov.

Sincerely,

A handwritten signature in cursive script that reads "Shelby Reap".

Shelby Reap
Historic Architecture Team

Attachments

**HISTORIC STRUCTURES SURVEY REPORT
REPLACE BRIDGE NO. 5 ON SR 1103 (ESCLIP RD) OVER CHAPEL CREEK
PASQUOTANK COUNTY, NORTH CAROLINA**

**WBS NO. 17BP.1.PE.88
PA TRACKING NO. 19-08-0004**

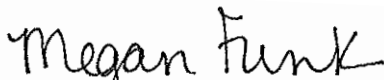
**Prepared for:
The North Carolina Department of Transportation
Environmental Analysis Unit
Century Center A
1000 Birch Ridge Drive
Raleigh, NC 27610**

**Prepared by:
Commonwealth Heritage Group, Inc.
P.O. BOX 1198
201 WEST WILSON STREET
TARBORO, NORTH CAROLINA 27886**

**Megan Funk
*Architectural Historian***

NCR-0863

MAY 2021



**Megan Funk, Principal Investigator
Commonwealth Heritage Group**

05-17-2021

Date

**Mary Pope Furr, Supervisor
Historic Architecture Group, NCDOT**

Date

**HISTORIC STRUCTURES SURVEY REPORT
REPLACE BRIDGE NO. 5 ON SR 1103 (ESCLIP RD) OVER CHAPEL CREEK
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**Megan Funk
*Architectural Historian***

NCR-0863

MAY 2021

MANAGEMENT SUMMARY

The North Carolina Department of Transportation (NCDOT) proposes to replace Pasquotank Bridge No. 5 on SR 1103 (Esclip Rd) over Chapel Creek in Pasquotank County, North Carolina. The Area of Potential Effects (APE) equates with the study area and spans from 1,000 feet north of the northern edge of the bridge to 1,000 feet south of the southern edge of the bridge. The APE has a total width of 150 feet, 75 feet to the east and west of the centerline of the road.

The project is subject to review under the Section 106 Programmatic Agreement for Minor Transportation Projects (NCDOT/NCHPO/FHWA/USFS 2020). An NCDOT Architectural Historian conducted preliminary documentary research and a site visit to identify and assess all resources of approximately fifty years of age or more within the APE. Two resources warranted intensive National Register eligibility evaluation and are the subject of this report. One of these resources has been previously recorded, Union United Methodist Church (PK0808), and the other, Galilee Missionary Baptist Church (PK1153) has not. NCDOT Architectural Historians determined all other properties as not worthy of further study and evaluation due to lack of historical significance and/or integrity.

This report represents the documentation of two properties located within the APE for this project, as per Section 106 of the National Historic Preservation Act of 1966. For the preparation of this evaluation report, the Commonwealth Heritage Group, Inc. (Commonwealth), architectural historian conducted architectural analysis and in-depth National Register of Historic Places (NRHP) evaluation of the requested properties in the study area. Field documentation included notes, sketch maps, and digital photography. Background research was conducted at the Pasquotank County Register of Deeds, both in person and online, and at the Pasquotank County Library, in addition to using other online sources. This report recommends Union United Methodist Church as eligible for listing in the NRHP and recommends Galilee Missionary Baptist Church as not eligible for listing in the NRHP.

PROPERTY NAME	HPO SSN	ELIGIBILITY DETERMINATION	CRITERIA
Union United Methodist Church	PK0808	Eligible	A and C
Galilee Missionary Baptist Church	PK1153	Not Eligible	-

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METHODOLOGY

For the preparation of this report, the Commonwealth architectural historian conducted architectural analysis and in-depth NRHP evaluations of the requested properties in the study area in February and March 2021. Field documentation included notes, sketch maps, and digital photography. Background research was conducted at the Pasquotank County Register of Deeds, both in person and online, and at the Pasquotank County Library, in addition to other online sources. This report includes the architectural analysis and in-depth evaluation of two properties in the APE: Union United Methodist Church (PK0808) and the Galilee Missionary Baptist Church (PK1153). One of the resources has been previously recorded, Union United Methodist Church (PK0808), and the other, Galilee Missionary Baptist Church (PK1153), has not been previously recorded. This report is on file at NCDOT and is available for review by the public.

Commonwealth prepared this historic architectural resource evaluation report in accordance with the provisions of the *Secretary of the Interior's Standards and Guidelines for Archaeology and Historic Preservation*,¹ NCDOT's *Survey Procedures and Report Guidelines for Historic Architectural Resources*, and the North Carolina State Historic Preservation Office's (HPO's) *Report Standards for Historic Structure Survey Reports*. Resources are evaluated according to NRHP criteria. The location of the study area and the evaluated resources are shown in Figures 1 and 2.

PHYSICAL ENVIRONMENT

The study area is located in a rural section of southern Pasquotank County, North Carolina along SR 1103 (Esclip Road). The road runs roughly north-south and crosses over Chapel Creek, a tributary of Big Flatty Creek, which flows southeast to the Albemarle Sound. The land on the north and south banks of the creek is wooded and swampy. Though the depth of the wooded area varies on both banks, it is wider along the north bank, roughly 500 ft along SR 1103, than along the south bank, which measures roughly 200 ft along the road. The studied properties stand just beyond the edge of the wooded areas on the east side of the road: Union United Methodist Church (PK0808) approximately 0.05 miles south of the river and Galilee Missionary Baptist Church (PK1153) approximately 0.1 miles north of the river. Beyond the churches, a few small residential parcels surrounded by plowed fields dot the east and west sides of SR 1103. Griffin Swamp Road leads west from SR 1103 just south of Union United Methodist Church, while Double Bridge Road leads northwest opposite Galilee Missionary Baptist Church.

¹ National Park Service, 2017. 48 CFR 44716; 36 CFR Part 800; 36 CFR Part 60.

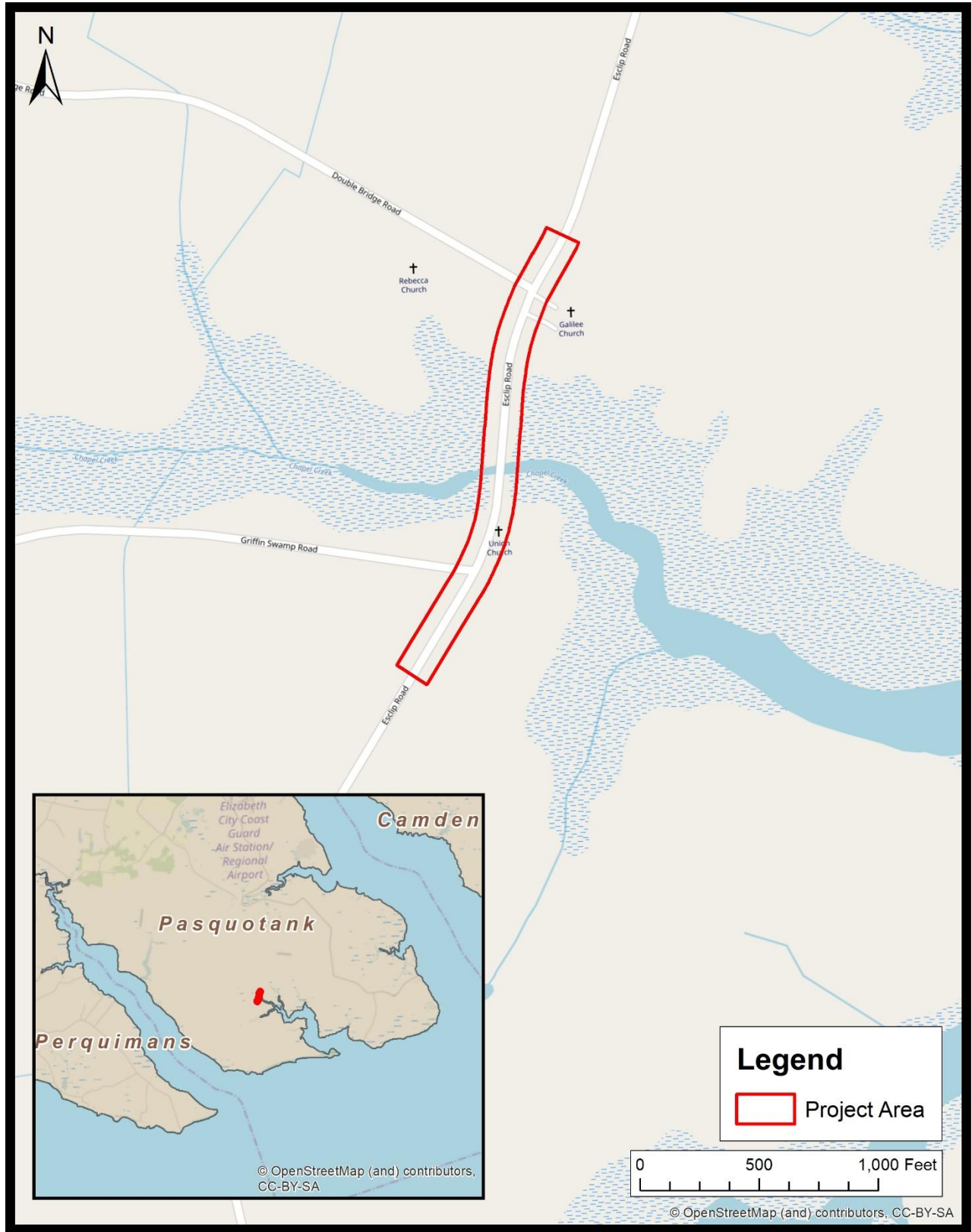


Figure 1: Project Location Map.

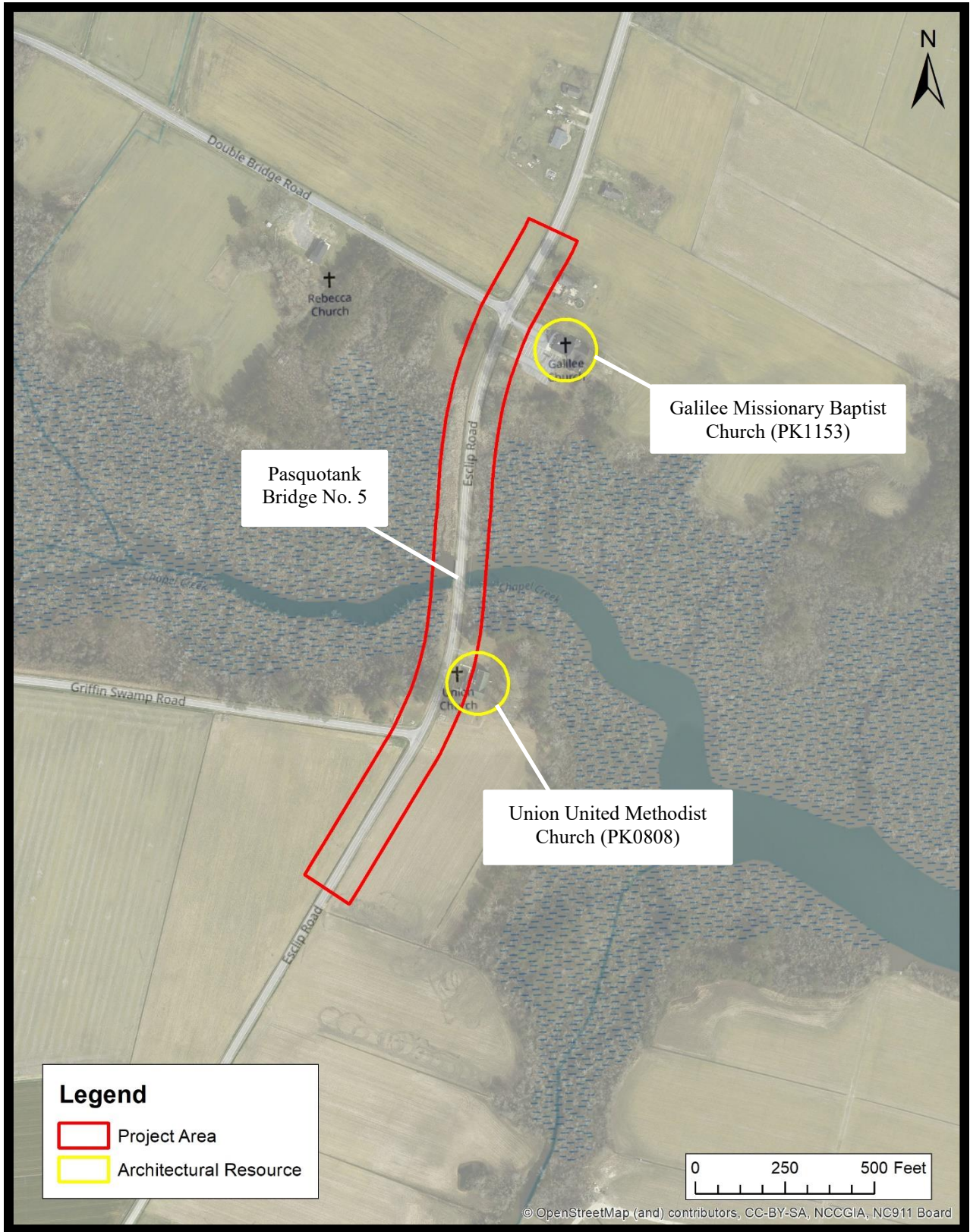


Figure 2: Resource Locations.

HISTORICAL CONTEXT

Pasquotank County was formed in 1738 from Pasquotank Precinct, a portion of the earlier-established Albemarle County.² Among the region's earliest settlers, many of whom moved south from Virginia, were the Quakers, also known as the Society of Friends. Along with other European traditions, the Quakers were one of the first groups to bring organized religion to North Carolina.³

From the time of the earliest European settlers to the formation of the county, Pasquotank's economy relied primarily on forest-based industries and the cultivation of tobacco. The county was also heavily reliant on water as the primary means of transportation. For this reason, access to water greatly influenced the settlement of the county with many farms and public resources established in close proximity to its rivers and streams (Figure 3).⁴

These resources included the county's religious structures and in 1705 the Quakers constructed the first Meeting House, likely the first religious structure in the county, near Symonds Creek. During this early period, the Quakers were very influential within the region. The Lords Proprietors, however, intended for the Anglican Church to be the official church of the territory and through the Vestry Acts of 1701 and 1703 the Pasquotank Parish was organized. In 1708, a missionary reported that the citizens of the precinct had agreed to build a church and a chapel, the locations of which are unknown today. With the rise of the Anglican Church, as well as differences with Governor Thomas Cary (1705-1706 and 1708-1711), the influence of the Quakers declined.⁵

As activity in the region progresses, overland transportation continued to be problematic. Residents responded by constructing ferry landings at various points to assist in crossing the Pasquotank River. One of the first crossings was established at Broomfield in approximately 1728 and another was constructed at Relfe's Point near Winfield.⁶ At this time, the Pasquotank River divided the county in half making it necessary to bridge the river. The first bridge over the river was built as early as 1734.⁷

By the mid-eighteenth century, agriculture in the region had expanded from a subsistence-based system to one that was reasonably profitable. Tobacco was no longer the sole cash crop and farmers were growing primarily corn and wheat. Livestock farms were also growing in number. Forest industries continued to prosper during this period as well with the production of naval stores (tar, pitch, and turpentine) remaining a major business in North Carolina. Other forest products shipped from the Albemarle area included large quantities of barrel staves, shingles, and lumber.⁸

² Powell, *North Carolina Through Four Centuries* (Chapel Hill: University of North Carolina, 1989).

³ Butchko, *On the Shores of the Pasquotank: The Architectural Heritage of Elizabeth City and Pasquotank County, North Carolina* (Elizabeth City: Museum of the Albemarle, 1989), 5.

⁴ Fred P. Markham, *History of Pasquotank County* (Elizabeth City: Published by the author, 1960).

⁵ Butchko, *On the Shores of the Pasquotank*, 5.

⁶ Wood, "Brief Sketch of Pasquotank County," In *Yearbook of the Pasquotank County Historical Society*, Volume 1, Pell Paper Box Co., Inc., Elizabeth City, North Carolina, 1955.

⁷ Butchko, *On the Shores of the Pasquotank*, 7.

⁸ Ibid.



Figure 3: Detail of "A New and Correct Map of the Province of North Carolina drawn from the Original of Colo. Moseley's" from 1737 by Edward Moseley Showing the Approximate Location of the Project Area (Moseley 1737).

Both the Quakers and the Anglican Church continued to be active in the county through the latter part of the eighteenth century. Other religions, however, were beginning to take hold in the county with leaders of the Baptist church in Shiloh, part of modern-day Camden County, preaching near Flatty Creek around 1755 and the narrows in 1760 and a circuit for the Methodist church being established to serve the area between Petersburg, Virginia and the Roanoke River in 1774.⁹

In 1777, Pasquotank County was divided into two portions by the creation of Camden County on the north side of the Pasquotank River. The county seat was moved to Nixonton in 1785, which had an established port and trading community, and soon thereafter, a courthouse, jail, and pillory were erected. By 1789 Nixonton was the only incorporated town in the county.

Nixonton, however, was not the only advantageous trading port within the new county boundary. North of Nixonton, on the Pasquotank River was the “Narrows of the Pasquotank,” now Elizabeth City. In 1764 it was designated by law as an inspection station for products from the entire colony. In the 1770s, a ferry was established at the narrows and around 1790, the small community was chosen as the southern terminus of the Dismal Swamp Canal system, which connected the region with larger markets in Norfolk, Virginia. The community was incorporated as the town of Redding in 1793 and county commissioners acquired five acres of land from the Tooley family, owners of the Narrows Plantation and also the land on which Union United Methodist Church was constructed, as a site for the town. The town name was changed to Elizabethtown in 1794 and finally to Elizabeth City in 1801. In 1799, Elizabeth City became the county seat.¹⁰

The latter half of the eighteenth and the early nineteenth century was a period of population and economic growth in Pasquotank County. The previously established agricultural and plantation system strengthened and overland transportation systems steadily improved, though residents still relied on the rivers and streams for much of their transportation needs. In 1840, 91 percent of the working white population were farmers or engaged in agriculture. Corn was the predominant crop in the region, but oats, potatoes, and wheat were also grown in abundance. Most of the agriculturists kept farm animals, including pigs, milk cows, cattle, horses, mules, oxen, and sheep, as well.¹¹

As agricultural systems grew, particularly the reliance on slavery, the Quakers, who opposed slavery, found it more and more difficult to remain in Pasquotank County. Due to this, their presence waned over the nineteenth century. Concurrently, the Episcopal (American version of the Anglican Church), Methodist, and Baptist faiths flourished. The Methodists were the first to erect churches with one constructed at Halls Creek in 1784 and three others constructed before the turn of the century. The Baptists’ first congregations was established at Knobbscreek in 1786 with many others established in the following decades.¹²

⁹ Ibid., 8.

¹⁰ Butchko, *On the Shores of the Pasquotank*, 133-135 and “History of Union Methodist Church,” Framed history in 1923 classroom addition, Union United Methodist Church, Elizabeth City, North Carolina.

¹¹ Butchko, *On the Shores of the Pasquotank*, 13.

¹² Ibid., 15 and 16.

The “Great Revival” of the early nineteenth century brought even more religious enthusiasm to the area and its churches. This led to the construction of larger, more attractive sanctuaries such as Union United Methodist Church. The movement also strengthened the social network of those belonging to existing and newly established congregations particularly in rural areas, such as southern Pasquotank County, which were separated from larger centers of commerce and social activity by the area’s poor roads and winding waterways.¹³

Jonathan Price’s 1808 map of North Carolina indicates that the alignment of Esclip Road (SR 1103), Double Bridge Road, and Griffin Swamp Road have changed very little in the past two hundred years and suggests that there were no churches or dwellings in the vicinity of the project area at that time (Figure 4). Less than 20 years after the publication of the map, Union Methodist Episcopal Church was constructed in the county’s southernmost township of Salem on the southern bank of Big Flatty Creek.

Following the Civil War, the county suffered severe economic losses, and trade and shipping activities declined. Agricultural practices underwent a major change as the loss of slave labor forced planters to find other sources of labor or to divide their landholdings. The sharecropper and tenant systems developed in order to meet the demands for labor and by ca. 1910, almost half of the county’s farmers were tenants and four-fifths were sharecroppers.¹⁴

By 1872, the county was in recovery with businesses and social activities showing signs of prosperity. In particular, the economic and cultural influence of Elizabeth City was strengthened due to the construction of a railroad in 1881 that connected the city to Norfolk. Though this positively influenced the development of the lumber industry, it also drew many of the county’s rural residents to more urban areas in search of better jobs and living conditions.¹⁵

The latter decades of the nineteenth century saw the growth of African American churches in the county as well. One of the earliest of these was a congregation at Harvey’s Chapel that existed by 1861. Following the Civil War, the number of African American congregations increased with roughly 10 organized in the late nineteenth and early twentieth centuries. Many of these belonged to the African Methodist Episcopal Church. Construction of white churches on the other hand decreased or held steady opting instead to expand and remodel existing sanctuaries.¹⁶

During the twentieth century, transportation systems were improved. This included two brick roads from Elizabeth City to Weeksville and Newland during the 1910s and a state-funded road (US 158), which was cut through the Dismal Swamp in 1925 and connected Pasquotank County with Gates County. In 1927, the bridge over the Chowan River was completed connecting the Albemarle to the rest of North Carolina and allowing its residents to visit other parts of North Carolina without having to travel north through Virginia for the first time. The bridge also provided a new set of markets to the merchants and farmers of Pasquotank County.¹⁷

¹³ Ibid.,16.

¹⁴ Ibid., 33-35.

¹⁵ Ibid., 33.

¹⁶ Ibid., 36.

¹⁷ Ibid., 34.

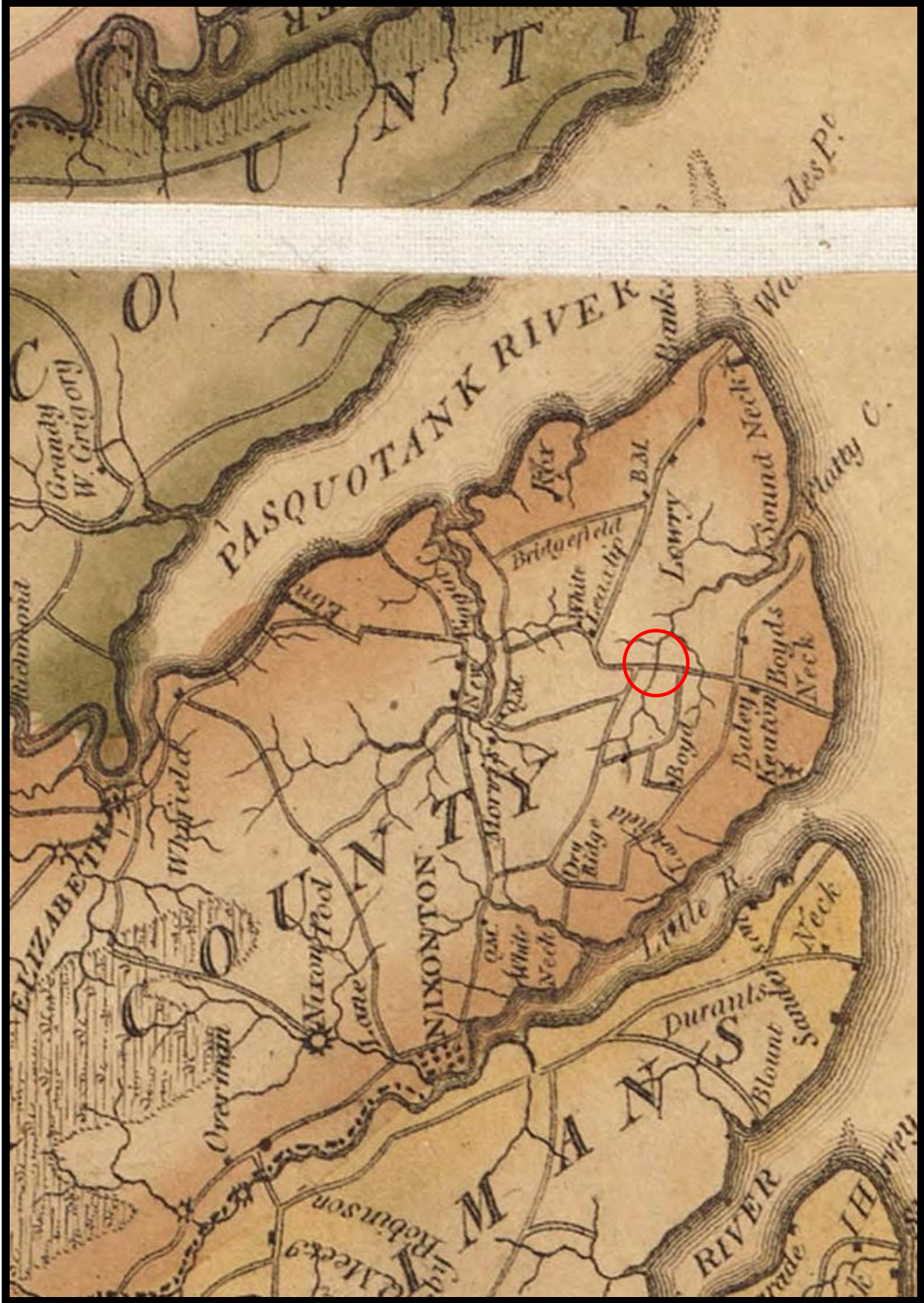


Figure 4: Detail of “To David Stone and Peter Brown, Esq.: this first actual survey of the state of North Carolina taken by the subscribers is respectfully dedicated by their humble servants, Jona. Price and John Strother.” from 1808 by Jonathan Price Showing the Project Area (Price 1808).

This period of growth, however, was brought to a halt by the Great Depression. The virtual lack of building activity in all parts of the United States and its associated decline in the demand for wood products meant cutbacks at the local lumber mills. Farm prices fell drastically during the Depression as well, negatively affecting the county's rural communities.¹⁸

Despite the decline caused by the depression, Galilee Missionary Baptist Church was constructed by an African American congregation only a few years later in 1938. A topographic map from 1940 shows the location of the newly constructed church just north of the creek as well as the location of Union United Methodist Church to the south (Figure 5). The map also shows another African American church, Rebecca AME Zion Church (PK0771), just northwest of the project area. Rebecca AME Zion Church was established in 1884, though it is unknown if this frame structure served as its first meeting place. Likely due to the presence of the three churches, the branch of Big Flatty Creek that crosses Esclip Road is often referred to on maps as Chapel Creek.

After World War II, Pasquotank County changed in many ways. Growth and development in the Elizabeth City area were rapid, partly due to the arrival of servicemen and the growth of the Naval Air Station and Coast Guard. Improved highways brought many tourists through the region, which spawned the construction of hotels and motels along the major roads. Technological advances led to the abandonment of traditional farming techniques, and tractor sheds, metal grain bins, and silos sprang up across the county. Many older dwellings, barns, and religious buildings, particularly those in rural areas, were left to deteriorate as the population moved to more urban areas.¹⁹

¹⁸ Ibid.

¹⁹ Ibid., 52.

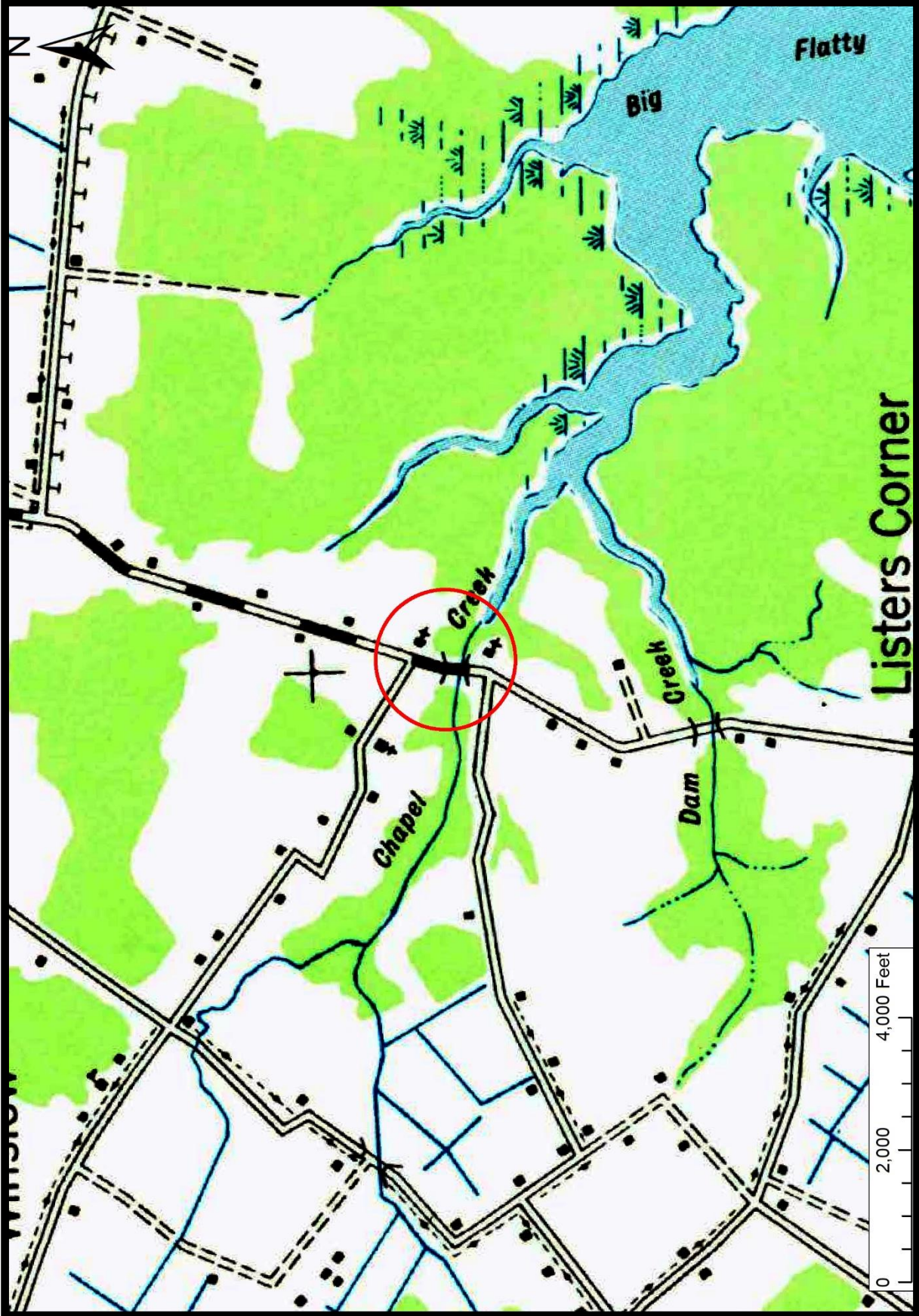


Figure 6: 1940 USGS 14-Minute Wade Point, North Carolina, Topographic Quadrangle Map Showing the Location of Union United Methodist Church (PK0808) and Galilee Missionary Baptist Church (PK1153) and the Approximate Location of the Project Area (red circle) (USGS 2014).

PROPERTY INVENTORY AND EVALUATIONS

Resource Name:	Union United Methodist Church
NCDOT Survey Site Number:	001
HPO Survey Site Number:	PK0808
Location:	382 Esclip Road, Pasquotank County, North Carolina
Parcel ID:	8838 695115
Dates(s) of Construction:	1826
Recommendation:	Eligible



Figure 7: Union United Methodist Church, Looking Southeast.

Setting

The property is located on the east side of Esclip Road (SR 1103) and the church faces west toward the road. The church is situated near the southern boundary of its roughly 2.0-acre parcel and is accessed by a worn driveway that leads from the road toward its north elevation. A network of sidewalks connects the primary entrance and a secondary entrance on the façade before extending to the road, which a portion of the sidewalk parallels before turning back to the church. The northern half of the parcel borders Chapel Creek and contains mature trees and other low-lying vegetation. A row of mature trees follows the east boundary as well. The southern boundary of the parcel borders a plowed field as well as a small cemetery that is cut out of the corner of the field. Additional graves exist behind the church, including a small family plot with a concrete block boundary northeast of the church, and on the opposite side of Esclip

Road. Beyond the boundaries of the church parcel, the land is primarily wooded and swampy to the north and east (along Chapel Creek) and used for agricultural purposes to the south and southwest (Figure 8).

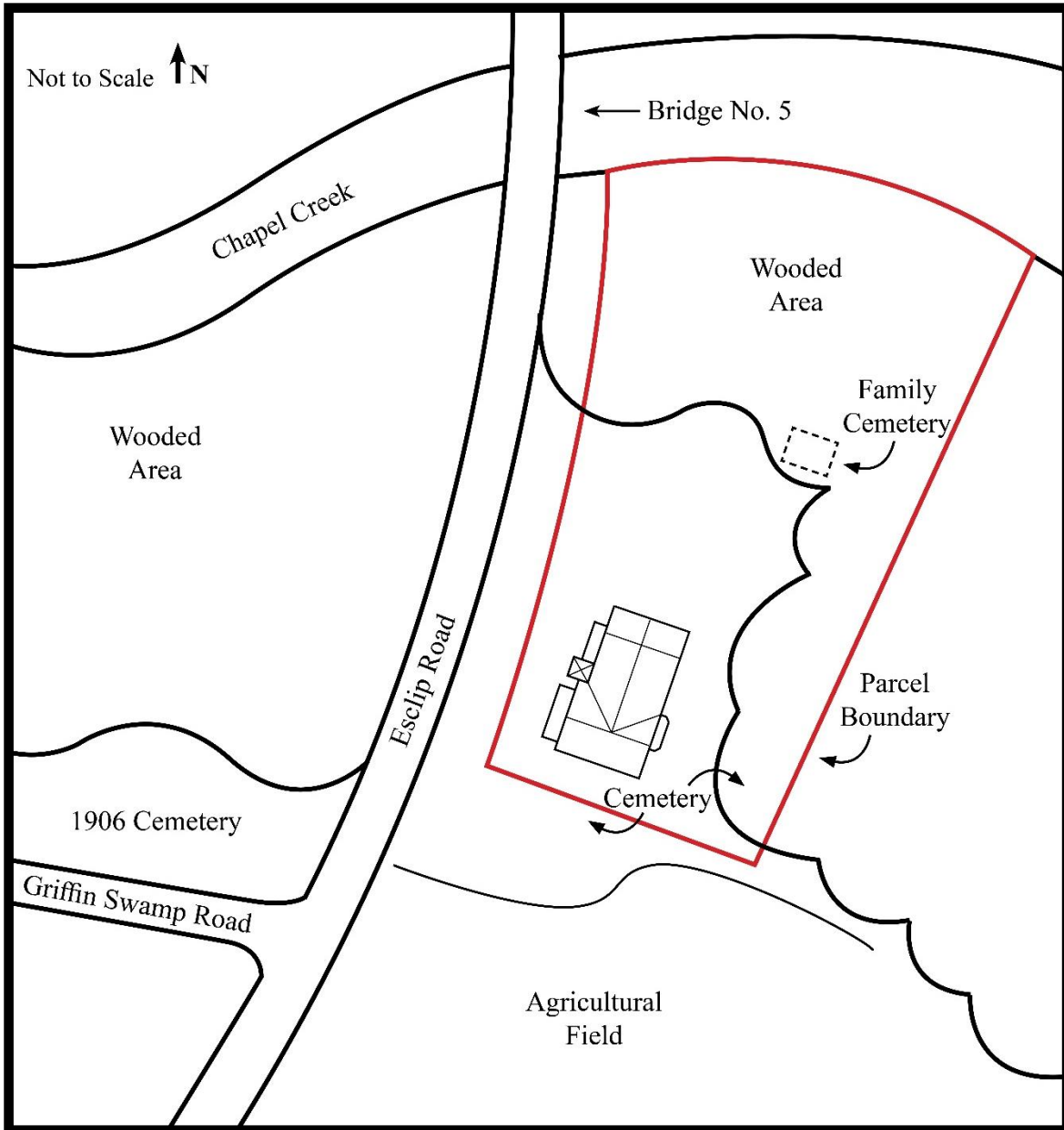


Figure 8: Sketch Map of the Union United Methodist Church.

Property Description

Exterior

The 1826 two-story church has an irregular plan created by the original sanctuary building, which is front gabled and oriented roughly east-west, a gabled classroom wing that extends north, and various small additions including a belfry. It is clad with vinyl siding, sheltered by an asphalt shingle roof, and rests on a foundation of brick piers and concrete block.

The façade (west elevation) of the church consists of the gabled end of the original church, which was altered with the addition of a one-story, gabled vestibule in 1953, a bell tower (1923), and the side of the classroom wing (1923 and 1958). The façade of the vestibule is symmetrical with a double-leaf, paneled entry door with small lights and screen doors flanked by double-hung, wooden sash, stained-glass windows. A concrete stoop surrounded by tiers of brick steps provides access to the door, and a wooden ramp leads to the north side of the stoop. The three-story belltower rises near the center of the façade where the original building and classroom wing meet. It has a double-hung, wooden sash, stained-glass window on the first story of its west elevations and two similar windows on the second story of its north and west elevations. The windows differ in that the stained-glass panes of the lower window (including those on the vestibule and elsewhere) are arranged around large, frosted panes in a U-shape, while the stained-glass panes of the upper story windows are arranged to resemble a Gothic arch. Though separated, together the lower and upper story windows give the impression of the tall, narrow windows that characterize high-style Gothic churches. The belltower is topped with a belfry that has no windows and is gabled on each side, and a four-sided, asphalt-shingled steeple with a small ornament at the pinnacle rises from the gables. The rest of the church's façade includes a small one-story, hip-roofed addition in the crook created by the belltower and classroom wing. The addition has a paneled entry door with a screen and a typical lower story window. Two stylized Gothic windows above the addition light the elevation of the classroom wing. The façade and roof of the 1958 classroom addition are inset slightly from the 1923 classroom wing, and two brick chimneys rise from the crest of the 1923 classroom wing's roof (Figure 7).

The north (side) elevation is lit by four windows on each story. The lower-story windows are typical of those found elsewhere on the church, though the two on the east are taller, extending roughly one-foot closer to the concrete block foundation. Three of the upper-story windows are stylized Gothic windows, while the westernmost window is configured like a typical lower-story window. A circular fanlight with frosted and stained-glass panes lights the gable of the elevation. This fanlight originally existed on the façade of the sanctuary section (Figure 9).

The rear elevation is defined by the rear of the sanctuary and the two classroom additions. The elevation of the 1958 classroom addition contains a typical lower-story window and a five-panel entry door with a screen door on the first story. It contains a single window on the second story that is aligned above the lower window and contains a sash that is typical of the lower-story windows. A wooden deck with a simple wooden balustrade and staircase accesses the entry door. The 1923 classroom addition contains two typical lower-story windows, aligned beneath two typical upper-story windows, as well as a four-panel entry door accessed by a small set of wooden or concrete steps to the north of the windows. A five-sided, hip-roofed apse extends from the gabled rear of the sanctuary. It is off-center and is flanked on the south by a five-panel



Figure 9: Union United Methodist Church, Looking South.



Figure 10: Union United Methodist Church, Looking West.



Figure 11: Union United Methodist Church, Looking Northwest.



Figure 12: Union United Methodist Church, Looking Northeast.

entry door with a screen and concrete block steps. The north and south elevations of the apse contain stylized Gothic windows (Figures 10 and 11).

The south elevation contains three tall, stylized Gothic windows, including one on the east that is dedicated to a member of the congregation. A slender brick chimney rises from between the western and center windows as well (Figure 12).

Interior

Though altered to accommodate new functions and needs, the interior of the church contains a surprising amount of original or early material. This includes the stained-glass windows that were added in the late nineteenth century as well as plaster and beadboard walls, hardwood flooring, and wooden doors.

Known alterations include the enclosure of the rear gallery; the construction of additional classrooms, the belfry, and the entry vestibule; and the addition of the cathedral lights (Figures 14 through 28).

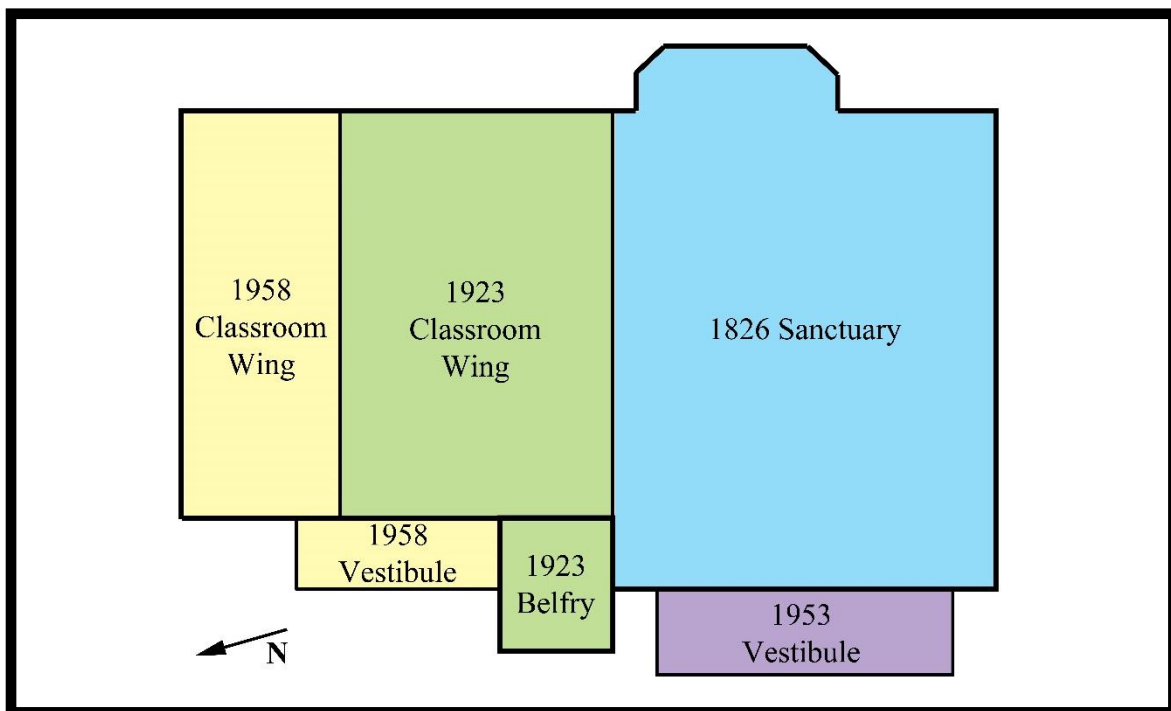


Figure 13: Union United Methodist Church Construction Phases.

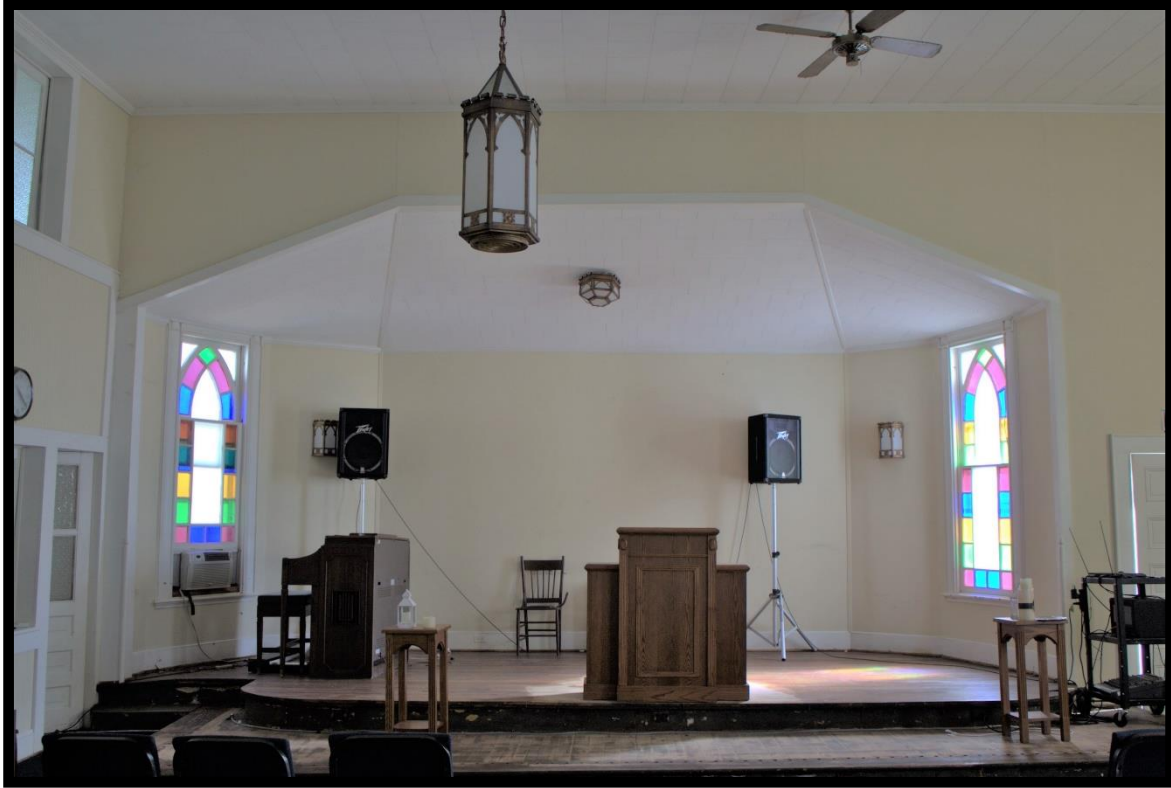


Figure 14: Union United Methodist Church, Interior, Sanctuary, Looking East.



Figure 15: Union United Methodist Church, Interior, Sanctuary, Looking Northwest.



Figure 16: Union United Methodist Church, Interior, Sanctuary, Looking Southwest.



Figure 17: Union United Methodist Church, Interior, Vestibule, Looking North.



Figure 18: Union United Methodist Church, Interior, Belltower, Looking Southwest.



Figure 19: Union United Methodist Church, Interior, Small Addition, Looking North. Note Original Exterior Window on Right.



Figure 20: Union United Methodist Church, Interior, Office, Looking Southeast.



Figure 21: Union United Methodist Church, Interior, Hallway with Restrooms, Looking East.



Figure 22: Union United Methodist Church, Interior, Fellowship Hall, Looking North.



Figure 23: Union United Methodist Church, Interior, Second Floor, Looking North from 1923 Classroom Addition to 1958 Classroom Addition.



Figure 24: Union United Methodist Church, Interior, Second Floor, Typical 1923 Classroom, Looking Northeast. Note Original Window Opening on Left Wall.



Figure 25: Union United Methodist Church, Interior, Second Floor, 1958 Classroom, Looking Southwest.



Figure 26: Union United Methodist Church, Interior, Enclosed Gallery, Looking South.



Figure 27: Union United Methodist Church, Interior, Enclosed Gallery, Looking Southwest. Note the Original Window Frame on the Right Wall near the Corner.



Figure 28: Union United Methodist Church, Interior, Enclosed Gallery, Detail of Original Window Sash.

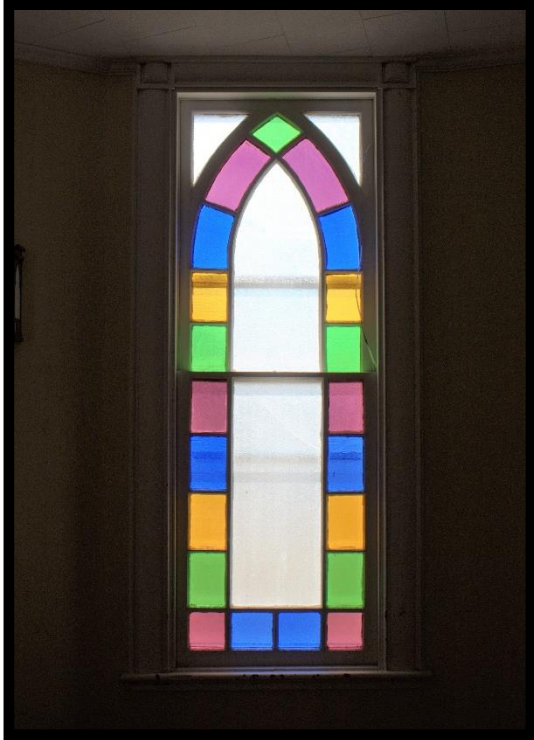


Figure 29: Union United Methodist Church, Typical Sanctuary Window.

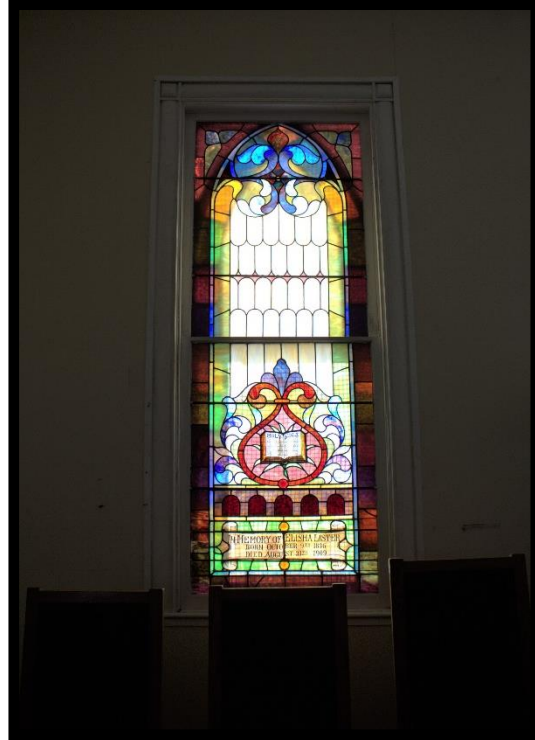


Figure 30: Union United Methodist Church, Sanctuary Window in Memory of Elisha Lister (1836-1909).

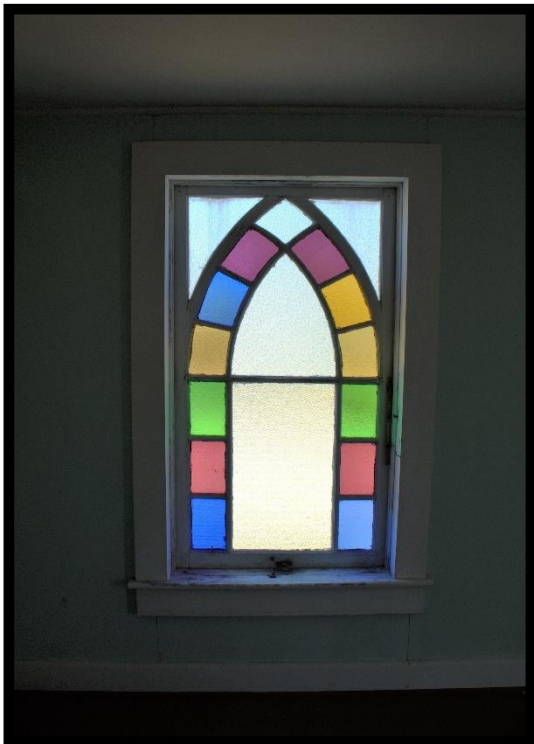


Figure 31: Union United Methodist Church, Typical Upper Story Window.

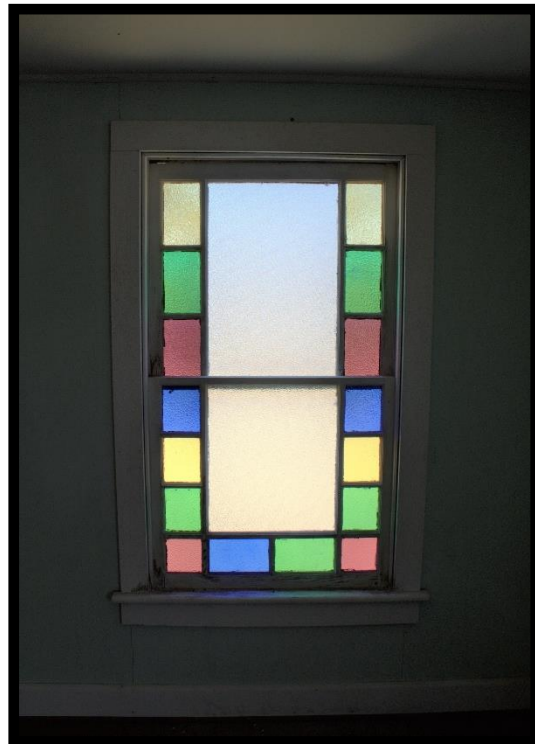


Figure 32: Union United Methodist Church, Typical Lower Story Window.



Figure 33: Union United Methodist Church, Interior, Door to Sanctuary, Likely One of Two Original Entrances Before Vestibule.

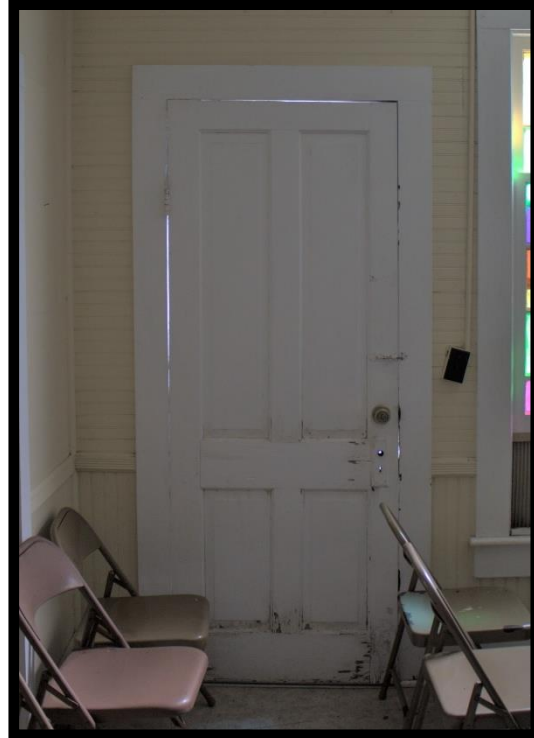


Figure 34: Union United Methodist Church, Interior, Typical Four-Panel Door.



Figure 35: Union United Methodist Church, Interior, Typical Five-Panel Door.



Figure 36: Union United Methodist Church, Interior, Enclosed Gallery, Four-Panel Door.

Cemetery

Various cemetery plots exist in the vicinity of the church with the oldest graves located immediately east and south of the church. Of these, only those to the east are on the church parcel. Those south of the church lie on the property of B. T. James Heirs and include the graves of James family members, as well as members of the Markham family. According to the county property record, the cemetery on the west side of Esclip Road belongs to William T. Chory, Jr. A deed from 1906, however, details the transfer of a 1.5-acre parcel on the west side of the bridge that crosses Big Flatty Creek from James T. Chory and his wife, Susan Chory to Union M. E. Church. The church history shares that this land was purchased for a cemetery.²⁰

The graves east of the church include headstones and an above-ground vault and are arranged in short, scattered rows, while the section south of the church is characterized by rows of headstones arranged in a more organized manner. The area south of the church also contains two sections that are outlined with stones or concrete blocks. The first area, on the east side of this section, is outlined by a row of blocks that rise just above ground level, and the second section, on the south side, is outlined by a knee-height wall. Additional headstones fill the area between the outlined plots (Figures 37 and 38).



Figure 37: Union United Methodist Church, Cemetery, Looking East.

²⁰ “History of Union Methodist Church;” and Deed Book 30, page 376.



Figure 38: Union United Methodist Church, Cemetery, Looking East.



Figure 39: Union United Methodist Church, Cemetery, Looking Northeast.



Figure 40: Union United Methodist Church, Cemetery, Looking Southwest.

Northeast of the church, in a wooded area, is another cemetery plot. This plot is surrounded by a low, concrete block wall that is painted white and is overgrown with young pine trees (Figure 39).

On the west side of Esclip Road is the cemetery that was started in 1906. It is characterized by historic and modern headstones arranged in rows and also contains a small area surrounded by a vinyl fence (Figure 40).

Historical Background

Methodism arrived in North Carolina in the late eighteenth century with the establishment of the Methodist Episcopal Church in Louisburg in 1785. Within 20 years, a Methodist congregation began meeting at the Elizabeth City courthouse.²¹ Methodism grew quickly throughout the county and during the 1820s three Methodist churches were constructed in the southern half of the county.²² These early churches included Hall's Creek, Newbegun, and Union with Union being the oldest, constructed in 1826, and the other two constructed the following year. In addition to being the oldest Methodist church in the county, Union also has the distinction of being the oldest extant church building in the county.²³

Union also stands on property that once belonged to the Adam and Betsy Tooley Plantation. Betsy, or Elizabeth as she was christened, was the namesake of Elizabeth City, now the largest municipality in the county. The property passed through the Tooley family to John Tooley before being sold to the founders of the church (Figure 41).²⁴

The founders of the church, including Thomas L. Shannonhouse, William Reid, Henry Hallowell, Robert H. Barcher, Thomas Reid, Joshua A. Pool, and Silbey Pilcher, purchased the

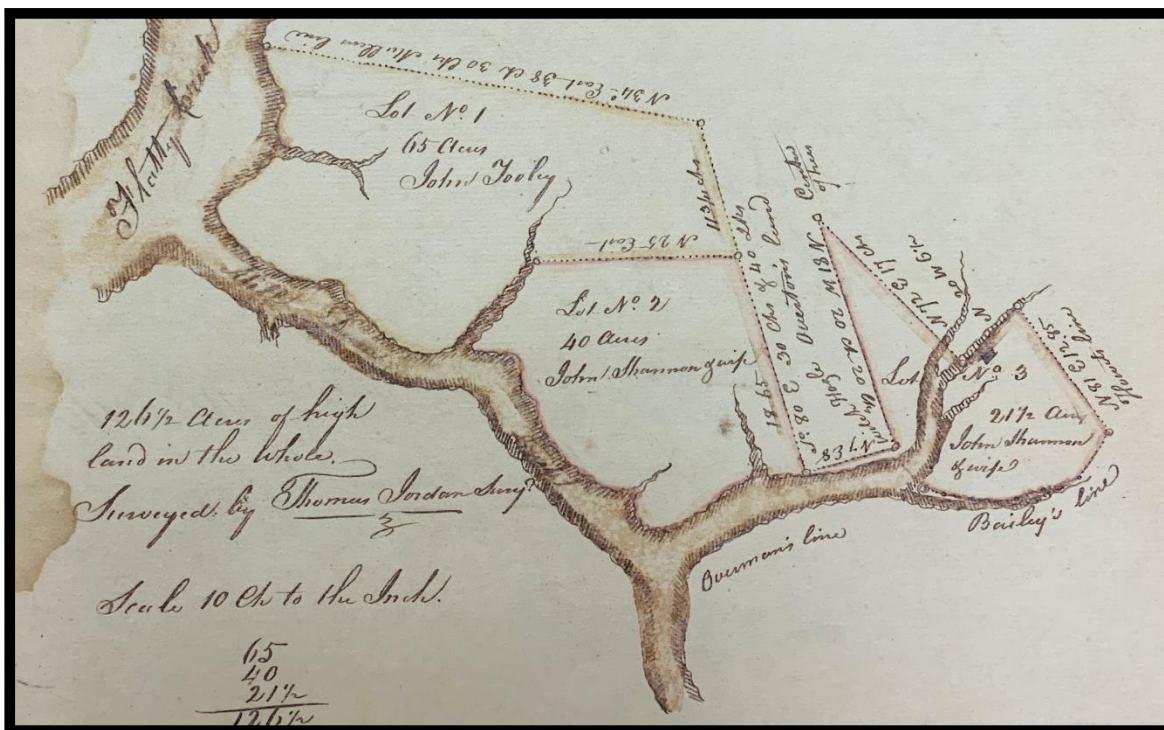


Figure 41: Division of the “old Plantation” Owned by Adam and Elizabeth Tooley (Pasquotank County Division Book A, page 116).

²¹ “History of Union Methodist Church.”

²² Butchko, *On the Shores of the Pasquotank*, 123.

²³ “History of Union Methodist Church.”

²⁴ *Ibid* and Pasquotank County Division Book A, page 116.

two-acre tract for the church from John Tooley on September 5th, 1826 for one dollar.²⁵ Construction began almost immediately with both labor and materials contributed by the church's soon-to-be attendees. The name for the church, Union, was suggested by Miss Susan Shannonhouse, as its membership included Primitive Baptists, Episcopalians, and Friends, in addition to Methodists, and its full name was originally Union Methodist Episcopal Church.²⁶

By the 1880s, in part due to the 1886 stock market crash and ensuing depression, the size of the congregation dwindled, and the church building fell into a state of disrepair. A member of the congregation stepped forward and supplied shingles to patch the building's leaking roof, and additional members of the congregation volunteered labor to complete the project. Following this, the membership of the church rose once again.

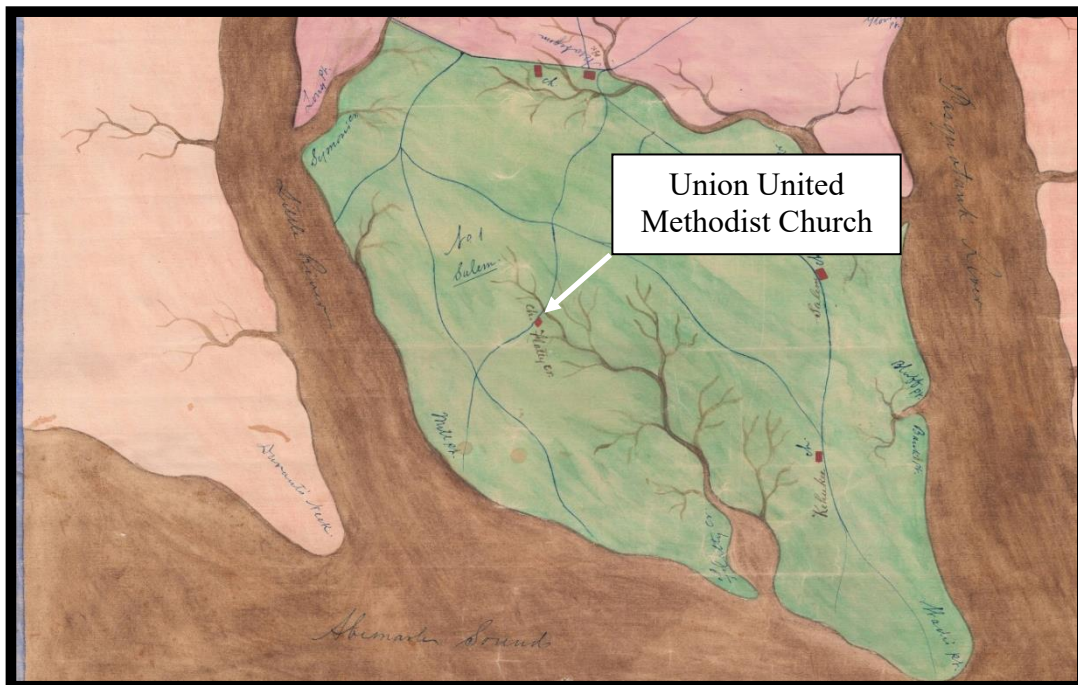


Figure 42: 1868 Map of Pasquotank County North Carolina Showing the Location of Union United Methodist Church (Weatherly and Nash 1868).

From its beginning until 1893, the Methodist churches in Pasquotank County belonged to the Virginia Conference. However, in 1893, the churches were transferred to be a part of the North Carolina Conference.²⁷ The church's stylized-Gothic windows were also added in the late nineteenth century and in 1906 the church property was expanded with a 1.5-acre tract on the opposite side of Esclip Road (referred to as the Main Road in the deed) for a cemetery.²⁸

In 1923, the church hired Jack Morris of Symonds Creek as head carpenter to construct the two-story Sunday school wing and the belfry. The rear gallery, which provided seating for slaves

²⁵ Deed Book Y, page 46.

²⁶ "History of Union Methodist Church."

²⁷ Ibid.

²⁸ Butchko, *On the Shores of the Pasquotank*, 128; "History of Union Methodist Church;" and Deed Book 30, page 376.

prior to the Civil War, was enclosed and converted to classrooms at this time as well. This practice was used at three of the early Methodist churches in southern Pasquotank County.²⁹

During the 1950s, the church building was once again expanded. The first expansion occurred in 1953 with the construction of the front vestibule. The vestibule was funded by the family of W. D. Saunders and constructed in his memory. Next, in 1957/58, three additional Sunday school rooms as well as men's and women's restrooms were constructed on the north end of the church.³⁰

The 1950s also brought the church its own pastor for the first time in 1954. Prior to this, the church shared a pastor with other churches in the area. The church responded by constructing a parsonage on Dry Ridge Road, which crosses Esclip Road half a mile south of the church.³¹

Additional alterations made to the church in the latter half of the twentieth century include cladding the church with vinyl siding and adding an asphalt shingle roof. The interior of the church was also altered with new carpet (now removed) and a new choir curtain (also removed) in 1978 and new cathedral lights likely around the same time. Plaques at the church list the many church members that donated funds for the siding, carpet, curtain and lights as gifts or in memory of loved ones.³² Figures 43 and 44 show the church before and after the vinyl siding was added. While Figure 44 is nearly identical to the church today, Figure 43 displays some of its earlier details including the original location of the fanlight, a triangular detail in the pediment of the vestibule, and Gothic-arched vents in the upper section of the belfry.

Though sound equipment and seating in the sanctuary suggest the church is still used for gatherings, the pews have been moved into the rooms on the north side of the sanctuary and the hymnals, along with other church artifacts, have been placed upstairs. Additionally, the website for the North Carolina Conference of the United Methodist Church does not list Union United Methodist Church as part of the Beacon district, which covers northeast North Carolina.³³ Despite this, the county property record shows that the church remains in the ownership of Union Methodist Church and provides a mailing address that is associated with Newbegun United Methodist Church.³⁴ This information suggests that the congregation likely merged with Newbegun and that it may still be used on occasion.

²⁹ Butchko, *On the Shores of the Pasquotank*, 88, 123, and 128.

³⁰ "History of Union Methodist Church."

³¹ *Ibid.*

³² "The Siding Given By," "Carpet Given By," and "The Cathedral Lights," Plaques in 1923 classroom addition, Union United Methodist Church, Elizabeth City, North Carolina.

³³ North Carolina Conference, The United Methodist Church, "Churches," <https://nccumc.org/churches/>, accessed April 2021.

³⁴ Pasquotank County GIS, Parcel ID: 8838 695115, <https://pasquotankcounty.maps.arcgis.com/apps/webappviewer/index.html?id=c8b6105eef7d4464969e4c244f7df6fe>, accessed April 2021.



Figure 43: Union United Methodist Church (“Carpet Given By” Plaque at Church, Ca. 1975). Note location of original fanlight and vents on belfry.



Figure 44: Union United Methodist Church (Framed Photo at Church, Post-1978).

NRHP Criteria Evaluation

For purposes of compliance with Section 106 of the NRHP, Union United Methodist Church is recommended eligible for the NRHP.

Integrity

The Union United Methodist Church remains in its original location within a rural section of southern Pasquotank County. Its setting, which includes plowed fields and the marshy southern shore of Big Flatty Creek, has changed little over the past 200 years, with the only known changes being the expansion of its cemetery and improvements made to Esclip and Griffin Swamp Roads. The design of the original church has been altered through the addition of classrooms, a belfry, and an entry vestibule, and the exterior has been clad with vinyl siding. The roof has also been clad with asphalt shingles. Despite these changes the church retains its Gothic inspired windows and many early interior materials and features that are indicative of the workmanship that went into its original construction and subsequent expansions. The nearly untouched setting of the church combined with its retention of nineteenth-century and early twentieth-century elements preserves its association with its period of significance, which spans from its construction in 1826 through much of the twentieth century, as well as its feeling as an early nineteenth-century place of worship.

Criterion A

The Union United Methodist Church is recommended eligible for the NRHP under Criterion A (Event). To be eligible under Criterion A the property must retain integrity and must be associated with a specific event marking an important moment in American prehistory or history or pattern of events or historic trends that made a significant contribution to the development of a community, a state, or a nation. Furthermore, the property must have existed at the time and be documented to be associated with the events. Finally, the property's specific association must be important as well.

As the oldest extant church building in the county, as well as the first of a series of Methodist Episcopal churches constructed in the county in the 1820s, Union United Methodist is representative of early religious development in the county, and in particular of the formation and importance of the Methodist Episcopal movement to religion in the county. For these reasons, Union United Methodist Church is recommended eligible under Criterion A.

Criterion B

The Union United Methodist Church is recommended not eligible for the NRHP under Criterion B (Person). For a property to be eligible for significance under Criterion B, it 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/she achieved significance; and 3) should be compared to other associated properties to identify those that best represent the person's historic contributions. Furthermore, a property is not eligible if its 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.

Though associated with prominent Pasquotank County families, including the Tooleys, the church is only indicative of their involvement in the growth of this particular church and not of their influence on any other local, state, or national historic contexts. Therefore, the property is recommended not eligible under Criterion B.

Criterion C

The Union United Methodist Church is recommended eligible for the NRHP under Criterion C (design/construction). 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 may lack individual distinction.

Though the footprint of the church has been enlarged over time and the exterior has been altered with vinyl siding and an asphalt shingle roof, the church remains as a strong example of the three-bay, temple-form church, which was common throughout North Carolina's northern coastal region in the early nineteenth century. Furthermore, the alterations made to the church are both indicative of its growth and evolution into the twentieth century as well as events such as the Civil War, which led to the conversion of the rear gallery into classroom space.

Its contemporaries, Newbegun United Methodist Church (PK0736) and Halls Creek United Methodist Church (PK0677), both constructed in 1827, remain in the county as well (Figures 45 and 46). Newbegun stands out from the three for the retention of wooden weatherboard siding, though most of the other elements of the church were changed in the twentieth century. Renovations made in the 1920s include moving the entrance of the church, building an apse on the southwest elevation, replacing the original windows with colorful Queen Anne-style sashes, applying pressed metal to the ceiling and wall surfaces and adding Colonial Revival-style details to the interior. Like Union United Methodist Church, the rear gallery was also enclosed to create classrooms. In the mid-twentieth century the church was further altered through the construction of an entry vestibule and a two-story educational building. In 1981, the small belltower was added above the church's original façade, and at some point the roof was changed from its original material to asphalt shingles.³⁵ Due to these changes, which reoriented the sanctuary and removed or concealed many of the church's original details, it no longer stands as a strong example of a rural, early nineteenth century, three-bay, temple-form church.

Likewise, Halls Creek United Methodist Church, which is notable for retaining a small footprint that has not been greatly changed from its original articulation, has undergone a number of alterations as well. Many of these alterations stemmed from damage caused in 1954 by a tree that fell on the church during Hurricane Hazel and include replacing its original two entry doors with a central entrance and a front-gabled porch, installing stained-glass windows, constructing classrooms along its rear elevation, and adding an exterior brick chimney on each side elevation. Reportedly, the interior of the church was also altered at this time though little detail of the alterations, other than that the pews were rearranged to accommodate a center-aisle plan, is

³⁵ Butchko, *On the Shores of the Pasquotank*, 123.



Figure 45: Newbegun United Methodist Church (PK0736), Looking Southeast.



Figure 46: Former Halls Creek United Methodist Church (PK0677), Looking East.

known.³⁶ In the 1990s, the church was acquired by the Ruritan Club of Pasquotank County and vinyl siding was added to the exterior. At some point the roof was clad with asphalt shingles as well. In 2001, the church was evaluated by Mattson, Alexander & Associates, Inc., and found to be ineligible due to its loss of material integrity.³⁷

In conclusion, though Union United Methodist Church has been altered over time, its alterations are reflective of the growth of the church in the late nineteenth and early-to-mid twentieth century and have been accomplished in a manner that preserved rather than diminished the integrity of many of its interior materials. These alterations embody the evolution of the church from its early Methodist Episcopal congregation through the Civil War, the Great Depression, and the transition of the church from Methodist Episcopal to the Methodist Church and to the United Methodist Church in the late 1960s. Furthermore, aside from its asphalt shingle roof, a majority of the visible alterations occurred more than 50 years ago, placing them at a time that could contribute to its period of significance. For these reasons, the Union United Methodist Church is recommended eligible for listing in the NRHP under Criterion C for architecture.

Criterion D

The Union United Methodist Church is recommended not eligible for the NRHP under Criterion D (potential to yield information). For a property to be eligible under Criterion D, it must meet two requirements: 1) the property must have, or have had, information to contribute to our understanding of human history and prehistory, and 2) the information must be considered important.

The property is not likely to yield any new information pertaining to the history of building design and technology and is therefore recommended not eligible under Criterion D.

Criteria Consideration D

The Union United Methodist Church Cemetery is recommended as not eligible for the NRHP under Criteria Consideration D (cemeteries). For a cemetery to be eligible under Criteria Consideration D, it must derive its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events.

Though the cemetery contains the graves of individuals who were significant in the formation of the church and active within Pasquotank County, these individuals were not of transcendent importance to the history of the community, state, or nation. Furthermore, while some portions of the cemetery relate to the early establishment of the church, the cemetery does not derive a high enough level of significance from its age nor from its design or associations to warrant NRHP eligibility. For these reasons, the cemetery is recommended not eligible under Criteria Consideration D.

³⁶ Butchko, *On the Shores of the Pasquotank*, 88.

³⁷ Mattson, Alexander & Associates, Inc., *Historic Architectural Resources Survey Report, Replace Bridge No. 24 On Sr 1140, Over Halls Creek, Pasquotank County*, On file at the North Carolina department of Cultural Resources, Raleigh, North Carolina.

NRHP Boundary Justification

The NRHP boundary for Union United Methodist Church has been drawn according to the guidelines of National Register Bulletin 21, Defining Boundaries for National Register Properties. East of SR 1103 (Eclip Road), the NRHP boundary parallels the road to include the sign in front of the church. This portion also includes the small cemetery south of the church, which is on a separate parcel but is more visually connected to the church than the parcel's predominate feature—a large plowed field. The east and north lines of the NRHP boundary follow the parcel boundary of the church. West of SR 1103, the NRHP boundary includes the 1906 cemetery plot purchased by the church but now privately owned. The NRHP boundary includes all of parcel 8838 695115 and portions of parcels 8838 470229 and 8838 679236 (Pasquotank County PIN). The boundary contains approximately 2.8 acres (Figure 47).

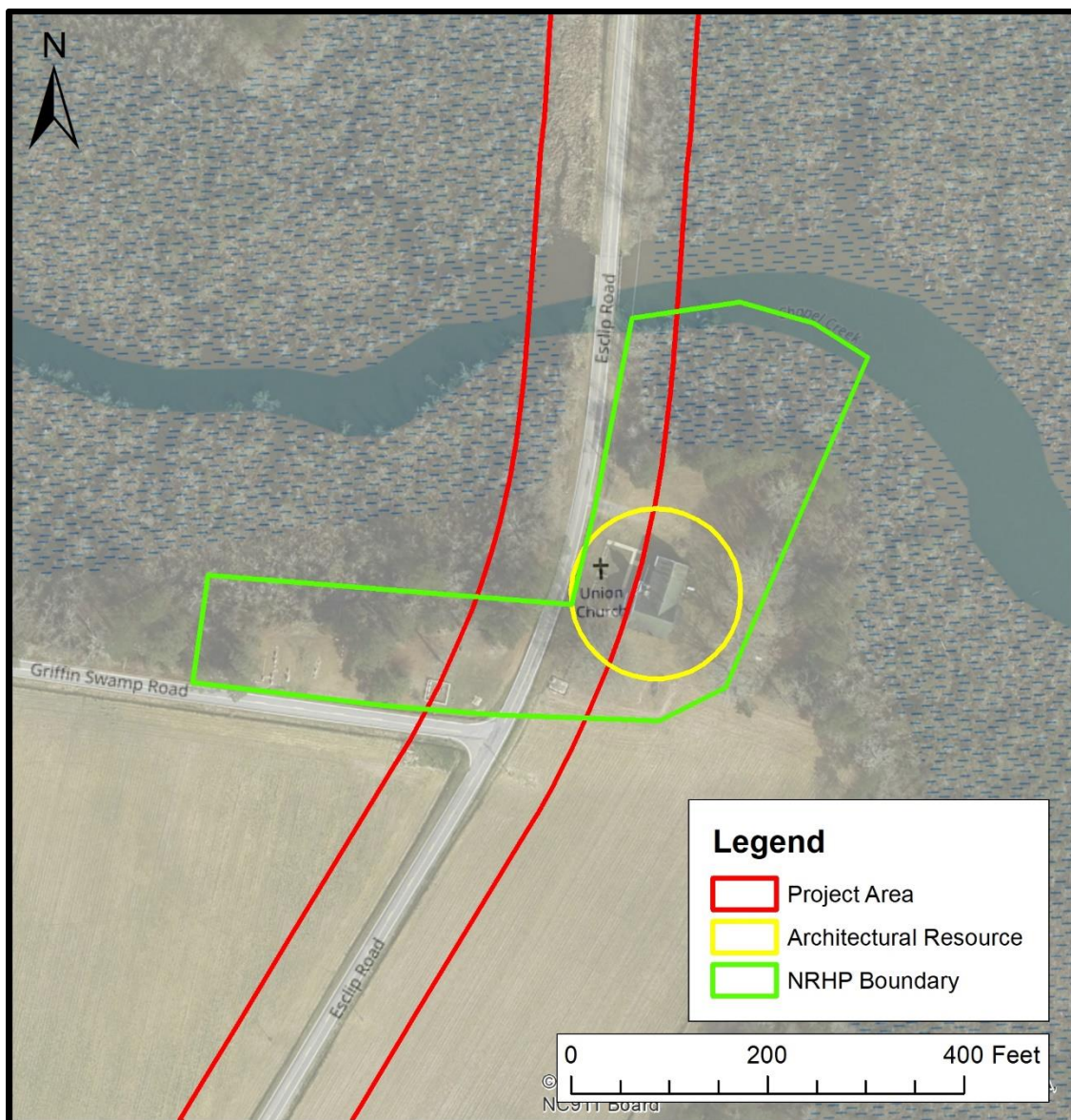


Figure 47: Union United Methodist Church, NRHP Boundary.

Resource Name:	Galilee Missionary Baptist Church
NCDOT Survey Site Number:	002
HPO Survey Site Number:	PK1153
Location:	398 Esclip Road, Pasquotank County, North Carolina
Parcel ID:	8838 696956
Dates(s) of Construction:	1938
Recommendation:	Not Eligible



Figure 48: Galilee Missionary Baptist Church, Looking East.

Setting

The property is located on the east side of Esclip Road (SR 1103), and the church faces northwest toward a T-intersection with Double Bridge Road. The church is situated parallel to the northern boundary of its roughly 4.3-acre parcel, and modest landscaping spans the northeast and southwest (side) elevations of the main portion of the church, while a concrete sidewalk spans the façade (northwest elevation). Beyond the sidewalk and landscaping, an asphalt parking lot wraps the façade and southwest elevations of the church and a small playground occupies a grassy area between the parking lot and a small addition that extends southwest. The parking lot is connected to Esclip Road by two driveways, one near the north corner and one near the south corner. The southern half of the parcel is shaded by mature trees and borders a swampy area along the north bank of Chapel Creek. An area just southeast of the church is shaded by mature trees and used as a cemetery while a portion of the northeast corner of the parcel is used for agricultural purposes as is the land to the north and northeast (Figure 48).

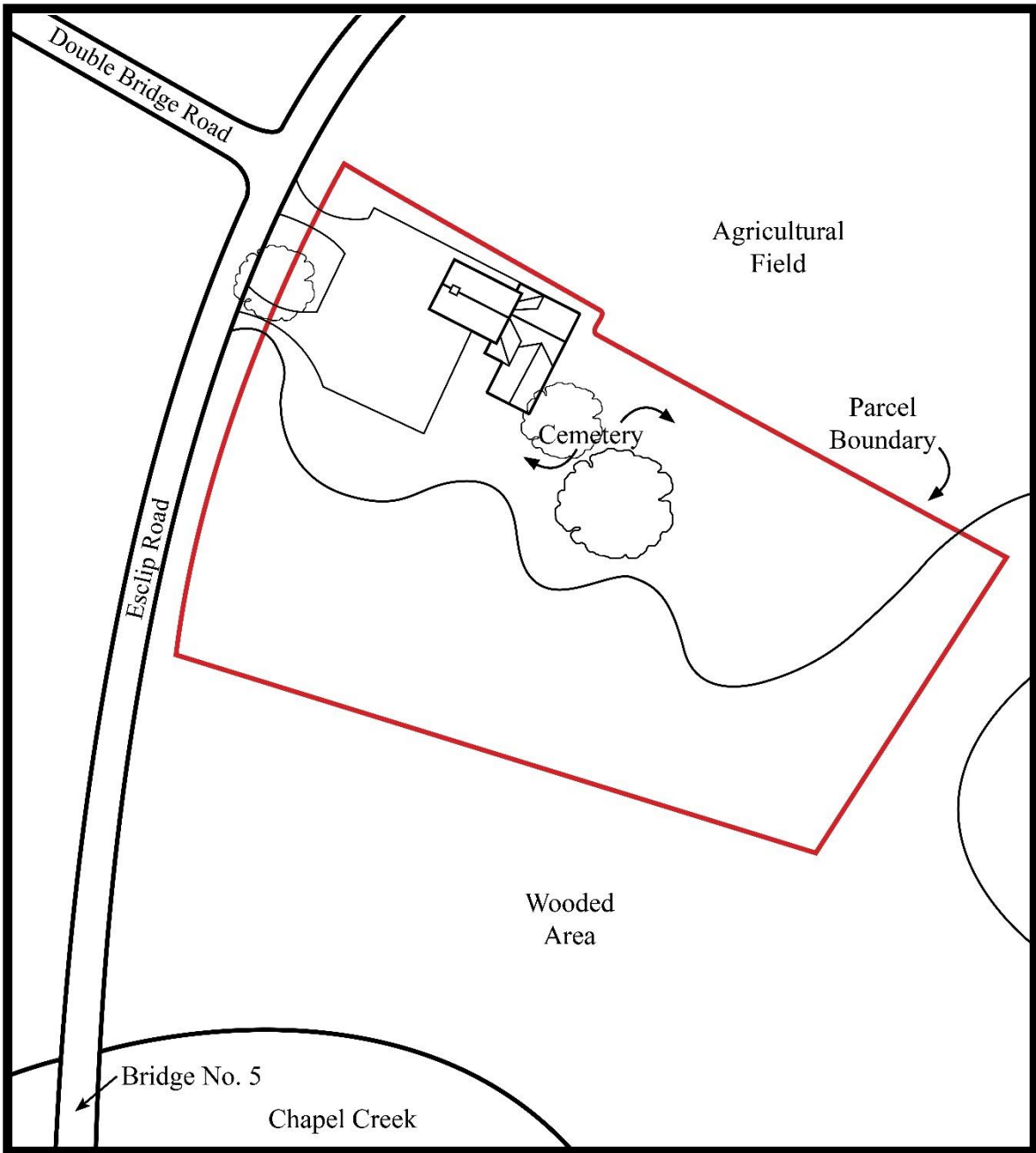


Figure 49: Sketch Map of Galilee Missionary Baptist Church.

Property Description

Exterior

The 1938 church is composed of a one-story brick sanctuary with a series of bricked and vinyl-sided rear additions. The sanctuary is sheltered by a front-gabled, metal roof, and its façade, which faces northwest, contains a gabled porch with large brick columns that is flanked by tall, lancet-arched, stained-glass windows. A diamond-shaped, stained-glass window adorns the gable of the sanctuary and a steeple, which was added after 1989, rises from the crest of its roof. The porch shelters a metal, double-leaf entry door with unequal-sized leaves and has brick steps with iron railings flanked by two heights of brick pilasters that are capped with concrete and gently flare out creating a bottom step that is wider than the top step. A small brick sign with a cross stands south of the porch (Figures 48 and 50).



Figure 50: Galilee Missionary Baptist Church, Looking Southeast.

The northeast and southwest (side) elevations each contain five evenly spaced, lancet-arched, stained-glass windows. Past the windows, the rear of the sanctuary is spanned by a one-story, brick section that is sheltered by a hipped roof and protrudes a few feet from each side elevation. The northwest elevations of the rear wing each contain a screened, entry door. The door on the northeast side is approached by a concrete ramp while the door on the southwest side is approached by brick steps. The northeast and southwest elevations of the rear wing each contain a small, rectangular, stained-glass window (Figures 51 and 52).



Figure 51: Galilee Missionary Baptist Church, Looking Southeast.



Figure 52: Galilee Missionary Baptist Church, Looking Northeast.



Figure 53: Galilee Missionary Baptist Church, Looking West.



Figure 54: Galilee Missionary Baptist Church, Looking North.

A large addition extends from the southeast elevation of the rear wing. It is composed of a rear-gabled section as well as a side-gabled section that extends southwest and is clad with vinyl siding, sheltered by an asphalt shingle roof, and set on a concrete block foundation. The addition contains one six-over-six, double-hung, vinyl sash window on its northeast elevation and five six-over-six, double-hung, vinyl sash windows on its southeast elevation. Two of the southeast windows are below the addition's rear gable, while the other three are on the long side of the side-gabled section. The gabled southwest elevation of the addition contains a centered entry door flanked on the west by a six-over-six, double-hung, vinyl sash window. The northwest elevation contains a roughly centered entry door as well that is asymmetrically flanked by six-over-six, double-hung, vinyl sash windows (Figures 53 through 55).



Figure 55: Galilee Missionary Baptist Church, Looking East.

Interior

The sanctuary has a simple configuration with a recess reminiscent of an apse at the east end and a balcony at the west end. The recess contains the altar as well as a slightly raised choir area at the back. The balcony is tucked over the entry vestibule and accessed by a staircase in the northwest corner of the vestibule. The room has a somewhat arched ceiling finished with acoustic tiles that slant upward on the north and south sides and are flat in the center. This ceiling configuration is repeated in the recess. The defining element of the sanctuary is its brightly colored stained-glass windows, ten of which pierce its north and south elevations and fill the room with light. Other materials in the sanctuary include plaster or gypsum board walls above wainscoting, carpet, chandeliers with a brass finish, and wooden pews. The vestibule and balcony are finished with similar materials though the vestibule has a textured gypsum board ceiling and the balcony has a smooth ceiling. Also, while the sanctuary is entered by a double-leaf replacement door with diamond-shaped lights, a small paneled door in the vestibule hints at the possible style of the original doors (Figures 56 through 58).

The fellowship hall is a roughly rectangular shape with simple finishes including a textured gypsum board ceiling, gypsum board walls, low-pile carpet, and florescent light fixtures (Figure 59).



Figure 56: Galilee Missionary Baptist Church, Sanctuary, Looking Southeast.



Figure 57: Galilee Missionary Baptist Church, Sanctuary, Looking West.

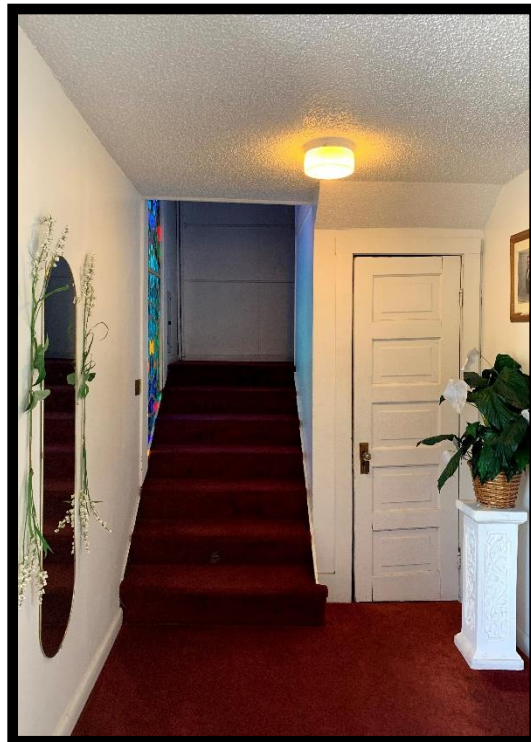


Figure 58: Galilee Missionary Baptist Church, Vestibule, Looking North.



Figure 59: Galilee Missionary Baptist Church, Fellowship Hall, Looking Northeast.

Ancillary Buildings

A small prefabricated, frame shed stands along the southwest (rear) elevation of the addition. The shed is clad with wooden paneling and sheltered by a side-gabled, asphalt shingle roof. Its façade, which faces southwest, contains a centered, double-leaf, board-and-batten door flanked by awning-style windows and approached by wooden steps (Figure 60).



Figure 60: Galilee Missionary Baptist Church, Shed, Looking Northwest.

Cemetery

Behind the church is a cemetery that consists of some groupings of headstones as well as many flat ledger markers. A small grouping near the church is surrounded by a chain-link fence. Another grouping, with no boundary, exists to its east, and various other markers are scattered across the remainder of the church property (Figure 61).



Figure 61: Galilee Missionary Baptist Church, Cemetery, Looking Northwest.

Historical Background

The earliest attained deed associated with the parcel was recorded in 1928 between W. H. Sutton and his wife, Dora Sutton, and the trustees of “Galilee” Baptist Church: John Granberry, Samuel Billups, Heywood Skinner, Ed White and W. M. Britton. The Suttons granted the trustees one acre of land on the east side of the road from Union Church to Weeksville for sixty dollars.³⁸

Interestingly, in the tax ownership book the transaction lists the grantee as “Little River Church” with “Galilee Baptist Church” in parentheses suggesting that the church may have originally been known as Little River Church.³⁹ A marker at the building shares that the church was founded in 1872 and includes the phrase “Rebuilt & Dedicated in 1938” suggesting that this building is at least the church’s second building (Figure 62). It is uncertain, however, if the prior church building was constructed on the studied parcel following its purchase in 1928 or if the prior church stood at another location. The earliest map that was found indicating the church at this location is a 1938 state highway map (Figure 63).

Also unclear is the original construction of the church. Though clad with brick today, brick was not the predominant building material in the 1930s particularly for small rural churches. Due to this, it seems likely that the church is of frame construction and was originally clad with wooden



Figure 62: Marker on Southwest Elevation of Galilee Missionary Baptist Church.

³⁸ Pasquotank County Deed Book 73, page 563.

³⁹ Pasquotank County Rural Ownership Book, Rural Map No. P67, Temporary Parcel No. 36, Elizabeth City, North Carolina.

weatherboard siding. The practice of adding brick veneer to sided churches during the twentieth century was not uncommon as it provided for less maintenance and more durability.

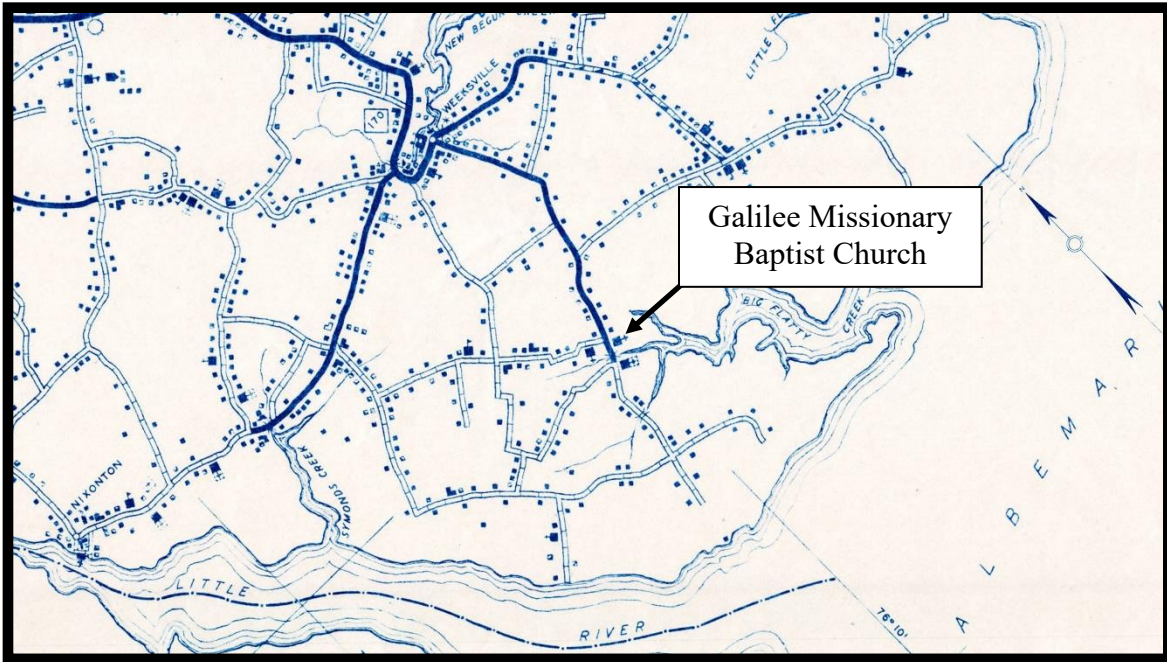


Figure 63: Detail of a 1938 Camden County and Pasquotank County North Carolina State Highway Map Showing the Location of Galilee Missionary Baptist Church (State Archives of North Carolina).



Figure 64: 1952 USGS Aerial Showing Galilee Missionary Baptist Church Before the Construction of the Rear Additions (EarthExplorer).

Over time, the church was granted land from surrounding property owners and today the parcel measures 4.24 acres. Figure 65 shows an excerpt from the recombination survey and indicates the current boundary of the parcel as well as the original boundary.

A 1989 copyrighted image from vintageaerial.com shows the church with an earlier entry door, divided-light sashes filling the lancet-arched window openings, no steeple, and a rear addition with a different roof configuration. The image also shows the parking area as a grassy lawn as opposed to the asphalt lot that it is today and the wooded area south of the church as open farmland.⁴⁰

It is worth noting that the Suttons, who sold the parcel to the church, were of African American descent.⁴¹ They appear to have been members of the church, as W. H. Sutton was buried in the church cemetery in 1944 along with two of his children from a previous marriage that passed away in 1947 and 1955.⁴² This, combined with the marker that states that the church was founded in 1872, suggests that the church grew from an early African American congregation that formed only a few years after the end of the Civil War.

Attempts were made to contact the church staff as well as to research the history of the church and community at the Pasquotank County Library. Messages to staff, however, were not responded to. Accesses to the library's North Carolina Heritage Room was denied due to concerns about Covid-19 and available resources at the library did not reveal any relevant information on the church.

⁴⁰ [Vintageaerial.com](http://vintageaerial.com), Photo 38-VPA-18, <https://vintageaerial.com/photos/north-carolina/pasquotank/1989/VPA/38/18>, accessed March 2021.

⁴¹ [Ancestry.com](http://ancestry.com), "William H Sutton," North Carolina, U.S., Marriage Records, 1741-2011, https://www.ancestry.com/discoveryui-content/view/2147087:60548?tid=&pid=&queryId=9cd1f1de43968308ae9d4fc88be815fc&_phsrc=nee723&_phstart=successSource, accessed March 2021.

⁴² [Findagrave.com](http://findagrave.com), 'William Henry "W. H." Sutton,' <https://www.findagrave.com/memorial/114550930/william-henry-sutton>, accessed March 2021.

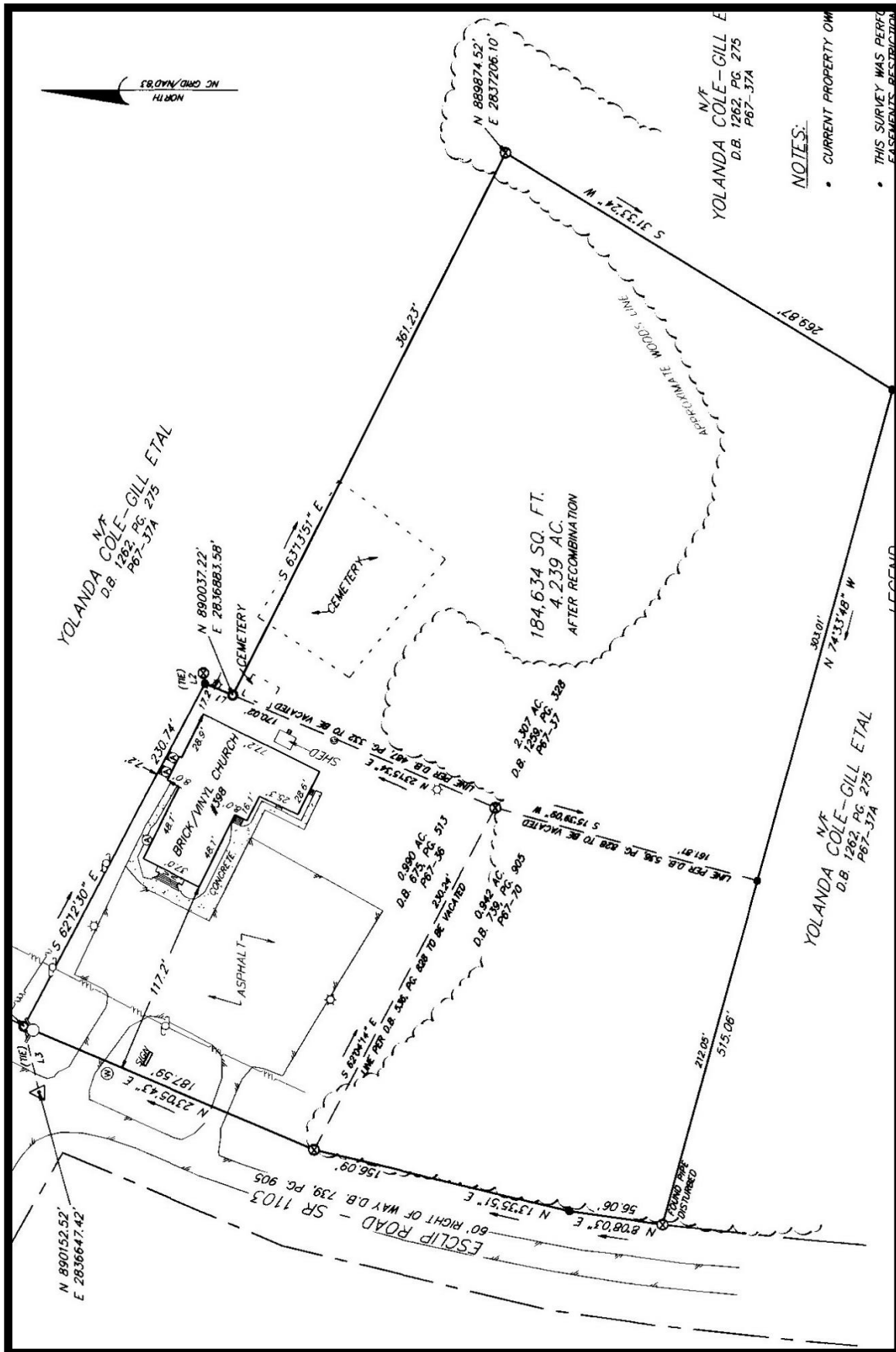


Figure 65: Detail of "Recombination Survey for Galilee Missionary Baptist Church of Elizabeth City #398 Esclip Road" Showing Both the Current Boundary and Past Boundaries (dotted lines) of the Studied Parcel (Pasquotank County Map Book 63, Page 44).

NRHP Criteria Evaluation

For purposes of compliance with Section 106 of the NHPA, the Galilee Missionary Baptist Church is recommended not eligible for the NRHP.

Integrity

The Galilee Missionary Baptist Church remains in its original location within a rural area in southeast Pasquotank County. Its setting, which includes plowed fields, a wooded area along the northern shore of Big Flatty Creek, and a handful of twentieth-century dwellings, has changed little over the past 90 years, with the only known changes being the transition of some land from agricultural uses to unkept forest and the construction of some of the mid-to-late twentieth century houses, which are separated from the church by large lawns and fields. The design of the original church has been altered through the replacement of doors and windows, the addition of the steeple, and the construction of the rear addition. It is also possible, though no evidence could be found, that the church was originally clad with weatherboard siding but updated with brick in the latter half of the twentieth century. These changes combined with the interior renovations have stripped the church of much of its original materials and workmanship as well as a great deal of character that originally contributed to its association with the early twentieth century as well as its feeling as an early twentieth-century place of worship.

Criterion A

The Galilee Missionary Baptist Church is recommended not eligible for the NRHP under Criterion A (Event). To be eligible under Criterion A the property must retain integrity and must be associated with a specific event marking an important moment in American prehistory or history or pattern of events or historic trends that made a significant contribution to the development of a community, a state, or a nation. Furthermore, the property must have existed at the time and be documented to be associated with the events. Finally, the property's specific association must be important as well.

The church is historically associated with the growth of the Baptist and Missionary Baptist movements in Pasquotank County in the early twentieth century. Additionally, its congregation, which is predominately African American, appears to have grown from an early congregation that most likely included recently emancipated African Americans. The studied building, however, dates to the 1930s and thus is not representative of the church's post-Civil War formation. Furthermore, the church does not appear to have played an integral role in either religious movement or in the formation of churches by freed African Americans at the local, state, or national level. For these reasons, the church is recommended not eligible under Criterion A.

Criterion B

The Galilee Missionary Baptist Church is recommended not eligible for the NRHP under Criterion B (Person). For a property to be eligible for significance under Criterion B, it 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/she achieved significance; and 3) should be compared to other associated properties to

identify those that best represent the person's historic contributions. Furthermore, a property is not eligible if its 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.

Though the names of a few notable members of the congregation, including W. H. and Dora Sutton who originally owned the land for the church and Revered E. H. Griffin an early pastor, were revealed during this study, further research did not reveal any of them to have made a significant impact on the past aside from their involvement with the church. Because no associations could be drawn between the members of the congregation and activities that are historically significant within the local, state, or national historic context, the property is recommended not eligible under Criterion B.

Criterion C

The Galilee Missionary Baptist Church is recommended not eligible for the NRHP under Criterion C (design/construction). 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 may lack individual distinction.

The brick-clad church stands out from other 1930s rural religious structures, which were predominantly of frame construction with wooden weatherboard exteriors. Furthermore, the replacement of many of its apertures in the late twentieth century or early twenty-first century, as well as the addition of the steeple, remodel of the rear addition, and remodel of the interior have diminished the building's material integrity to a degree that is no longer representative of its time and place of construction. Due to these factors, the church does not embody the distinctive characteristics of a type, period, or method of construction, nor is it an example of an otherwise outstanding architectural resource.

Churches in the area that more successfully represent the county's late nineteenth- and early twentieth-century religious development, particularly that of African Americans, include Pitts Chapel A.M.E. Zion Church (PK0760) and Mount Zion A.M.E. Church and Mount Zion School (PK1018). Both of these churches are included on North Carolina's Study List, a precursor to listing in the NRHP.

Two African American churches with brick elements were reviewed in HPOWeb as well. These include Mt. Lebanon A.M.E. Zion Church (PK0234) and Mary Hollow Grove AME Zion Church (PK0722). Mt. Lebanon differs greatly from Galilee Missionary Baptist in that it is an example of a high-style, Gothic Revival church from 1905 that is set within an urban area and contributing to the Elizabeth City Historic District Boundary Expansion (PK0831). Mary Hollow Grove has more in common with Galilee Missionary Baptist in that its brick elements are not likely original. In this example, brick has been applied to the side elevations and a front addition while the original façade and steeple retain siding. Though these churches are finished with brick like the studied church, the frame churches were selected as better comparables due to their similar rural settings, as well as being stronger examples of the original design and aesthetic of rural African American churches.

Pitts Chapel A.M.E. Zion Church (PK0760) was constructed in the latter part of the nineteenth century in the popular Gothic Revival style. Like many structures of its time, it is of frame construction and exhibits lancet-arched windows with colored and uncolored glass. It also has a lancet-arched transom and a circular fanlight on the façade of its belfry. Though many changes have been made to the church including replacing its wooden weatherboard siding with vinyl, its original entry doors with modern metal doors, and its original roof with asphalt shingles, the church retains its original form and still greatly resembles its original design. Furthermore, it stands as a rare example of an early African American church in the county (Figure 66).

The second comparable property is Mount Zion A.M.E. Church and Mount Zion School (PK1018). Though also altered, the church and school building are indicative of a period of African American history in which religion and education were intricately tied together and in which communities came together to provide structures and resources for both fields of enlightenment (Figure 67).

Though each of the discussed African American churches has undergone some degree of alteration or deferred maintenance over the past century, the earlier churches stand as stronger representations of the period in which they were constructed and are thus more noteworthy examples of early African American religious architecture in Pasquotank County. For these reasons, Galilee Missionary Baptist Church is recommended not eligible under Criterion C.

Criterion D

The Galilee Missionary Baptist Church is recommended not eligible for the NRHP under Criterion D (potential to yield information). For a property to be eligible under Criterion D, it must meet two requirements: 1) the property must have, or have had, information to contribute to our understanding of human history and prehistory, and 2) the information must be considered important.

The property is not likely to yield any new information pertaining to the history of building design and technology and is therefore recommended not eligible under Criterion D.

Criteria Consideration D

The Galilee Missionary Baptist Church Cemetery is recommended as not eligible for the NRHP under Criteria Consideration D (cemeteries). For a cemetery to be eligible under Criteria Consideration D, it must derive its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events.

Though the cemetery contains the graves of individuals who were significant in the formation of the church and active within Pasquotank County, these individuals were not of transcendent importance to the history of the community, state, or nation. Furthermore, while some portions of the cemetery relate to the early establishment of the church, the cemetery does not derive a high enough level of significance from its age nor from its design or associations to warrant NRHP eligibility. For these reasons, the cemetery is recommended not eligible under Criteria Consideration D.



Figure 66: Pitts Chapel A.M.E. Zion Church (PK0760), Looking North.



Figure 67: Mount Zion A.M.E. Church and Mount Zion School (PK1018), Looking Northwest.

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