

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Crossnore Presbyterian Church

other names/site number _____

2. Location

street & number East side of US 221/NC 194, opposite junction with N/A not for publication
Dellinger Road (and within loop of Knob Hill Road)

city or town Crossnore N/A vicinity

state North Carolina code NC county Avery code 011 zip code 28616

3. State/Federal Agency Certification

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

Jeffrey J. Crow SHPD 1/23/96
Signature of certifying official/Title Date

State of Federal agency and bureau _____

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

Signature of certifying official/Title Date

State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that the property is:

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

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply)

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

Category of Property
(Check only one box)

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

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

Contributing	Noncontributing	
1		buildings
	1	sites
1	1	structures
		objects
2	2	Total

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

N/A

Number of contributing resources previously listed in the National Register

-0-

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility

FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

RELIGION/religious facility

FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

Craftsman

Materials
(Enter categories from instructions)

foundation Stone

walls Stone

roof Concrete tile

other Wood

Glass

Narrative Description

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

See continuation sheet

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

Architecture

Period of Significance

1924-1926

Significant Dates

1924

1926

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Franklin, William Erwin--builder

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Crossnore Presbyterian Church
Name of Property

Avery County, North Carolina
County and State

10. Geographical Data

Acreage of Property 4.40 acres

UTM References

(Place additional UTM references on a continuation sheet.)

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See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Davyd Foard Hood

organization _____ date 1 September 1995

street & number Isinglass, 6907 Old Shelby Road telephone 704/462-4331

city or town Vale state NC zip code 28168

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

Representative **black and white photographs** of the property.

Additional items

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

Property Owner

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

name Mr. J. Edward Hooks, Clerk of the Session, Crossnore Presbyterian Church

street & number P.O. Box 159 telephone 704/733-6807

city or town Jonas Ridge state NC zip code 28641

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

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

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Crossnore Church

Narrative Description

Crossnore Presbyterian Church, a substantial T-plan rock building reflecting the influence of the Craftsman Style upon vernacular building traditions, was erected between 1924 and 1926 by local stone mason and carpenter William Erwin Franklin on a hilltop which overlooks the town of Crossnore to the north and the course of the Linville River to the south. When the church was built, its grounds were a somewhat open woodland; however, in the seventy years since then, native, volunteer trees and shrubs have matured. These evergreen and deciduous trees, together with rhododendrons and mountain laurel, provide a dense natural setting that merges easily with the larger woodland landscape in which the church stands. There are evidences of simple, general landscape maintenance; however, the church, built of local materials, appears to rise up naturally from the fern- and moss-covered woodland floor.

When the church was completed in 1926 and for years thereafter, many of those who worshipped within its walls, including dozens of students from the Crossnore School, arrived by foot. Then a principal access to the church was the footbridge which carried across the path of US 221 and linked the manse, on the west side of the road, with the church. In recent decades this foot traffic has decreased and in the fall of 1994 the bridge was removed by the North Carolina Department of Transportation. A stone archway still stands on the church grounds, on the west edge and above the highway, marking the path of this walkway. During the same, later period the membership of the church and those who attend Sunday services have increased: these people virtually all travel by automobile. They arrive at the church by means of a loop driveway off the north side of Knob Hill Road which encircles the church on its south and east sides. Until the mid 1980s this drive was gravel-covered as was the small parking lot on the north side of the church and a secondary parking lot downgrade to the northwest. In the mid 1980s, the driveway and these small parking lots were paved with asphalt for the convenience of church-goers. In the early 1990s the lower lot was enlarged for additional parking. A secondary drive connects this lower lot directly with US 221/NC 194. Being downgrade from the level of the church and effectively screened by trees and shrubs, it does not compromise the integrity of the church's setting. These changes reflect normal responses to the evolution of church growth and increased attendance at Sunday services and related church programs.

In a practice that is typical, a portion of the church property came to be used as a cemetery for members, beginning about 1929--the date of the earliest marked interment. These burials were made in the natural woodland to the east and northeast of the church, and there has been little disruption to the trees and shrubs when graves have been dug. Likewise, these interments have been marked

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by relatively modest, mostly granite gravestones which are generally sympathetic to the setting and rise, without intrusion, from the woodland floor. (In 1961 when Eustace Henry Sloop died on 6 February, his body was interred on the extreme west edge of his property which abuts the cemetery on the east: when Mrs. Sloop died less than a year later, on 13 January 1962, she was buried beside him. These graves are not included in the nomination as they are not on church property.)

Crossnore Presbyterian Church
1924-1926
Contributing Building

Crossnore Presbyterian Church is a one-story-on-basement rock masonry building erected on a squat T-plan and covered with a gable-front roof of thin, molded cement shingles: the roof is pierced by pairs of shed-roof dormers on its north and south elevations which hold clerestory windows providing illumination to the upper reaches of the church sanctuary. In elevation and appearance, the building consists of a main rectangular block forming the stem of the "T" and containing the sanctuary, which stands on a generally true east/west axis and is covered by the dominant gable-front roof. The west front elevation, seventy-one feet wide, is marked by towers of unequal height with finished parapets: they are positioned at the ends of the top of the "T" and they, in turn, act as sentinels and flank the shed-roof porch carrying across the west facade and gable end of the church. The rockwork of the north and south elevations of the towers continues to the east and engages the north and south elevations of the transepts: the combined width of the tower elevation and the transept is thirty-five feet. This dimension is just five feet short of the forty-foot depth of the side elevations of the main block; however, this relative nearness in measurement, discernible in plan, does not feature in the overall appearance of the church because the towers are treated as distinct elements and the transepts, covered by low gable-front parapet roofs, are further enhanced by three-part arch-headed windows in their north and south gable ends. The relative evenness of the size of the rocks making up the elevations is relieved by these architectural features and by the use of bands of rock to outline the tops of the arch-headed window openings, to form blind transom-like features over the flat-headed openings, and to outline the edges of the parapet roofs. There is a general uniformity to these bands and their articulation of architectural features; however, there are small discrepancies in the size of the stones and the rhythm of the bands which further enliven the appearance of the church. The water-washed surface of the stones, taken from the Linville River, is preserved by recessed cement joints. Their natural color is complemented by the reddish cast of the roof tiles and brown paint on the window and door framing.

The wide west front of the church, as noted above, is dominated by the twin

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towers of unequal height which flank the shed roof porch carrying between them and which enframe the west gable parapet end of the main block. The towers have arch-headed openings holding paired windows below transoms on their west and side faces. The taller north tower has circular openings in its upper faces and is crowned by a conical cement roof: originally the surface of the cone was covered with rock; however, it was covered with cement in the 1970s to make it more watertight. The porch, inset between the towers, has a cement floor and a shed roof supported by a pair of symmetrically placed round rock columns which taper in their rise upward. The underside of the porch roof has exposed rafters and it is sheathed with chestnut bark laid up diagonally to form a herringbone pattern. Board-and-batten doors in the north and south ends of the porch open, respectively, into the vestibule and the sacristy. There are three arch-headed windows positioned in the gable face of the west elevation which, on the interior, are directly above the chancel. These openings and others throughout the church have poured cement sills and are fitted with translucent diamond pane windows ornamented with symbols of religious faith.

The north and south side elevations of the church are virtually the same in appearance. The towers and the transepts occupy the west "half" of the elevations. The eastern "half" is divided into three bays by shallow stone piers and each of these bays holds paired flat-headed windows. These openings are enhanced with blind rock transoms. The clerestory dormer windows are positioned above the center and westernmost bays. On the north elevation the base of the building is punctuated by a series of small windows, in wells, which illuminate the basement. On the south elevation, because of a drop in grade, the basement level of the church is mostly visible. Here there are two small windows flanking a conventional door of nine panes above two vertical panels.

The east rear elevation of the church features varying openings on each level. At basement level there is a stone-walled porch, covered with a cement tile roof and fitted with paired wood doors of three panes above three panels: these open onto cement steps which descend into the basement level. On the main level there are four symmetrically placed windows which illuminate the sanctuary as do two taller windows in the upper gable end.

In MIRACLE IN THE HILLS, Mary T. Martin Sloop described Crossnore Presbyterian Church as "really more Episcopalian in design and general feeling, particularly on the inside, than it is Presbyterian." Her assessment of the interior is indeed accurate. The sanctuary is an extraordinary space, enclosed within stone walls and a high open-beam ceiling sheathed with herringbone-pattern chestnut bark. The warm earth tones of the stone and bark, the red color of the carpet and pew upholstery, and light from the translucent windows all combine to create a sanctuary which is rich, calm, and nearly magical in character. In the skillful use of native materials and their beautifully resolved finish, the church is almost more Swedenborgian than Episcopalian in spirit, much less conventionally Presbyterian.

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Except for the addition of the present sympathetic lighting devices in the 1950s, the interior of the church remains as essentially completed in 1926. The entrance is through a six-panel door which opens from the vestibule in the base of the north tower: the vestibule has a slate floor, rock walls, and a ceiling sheathed with mellowed pine boards. The sacristy is located in the pendant space in the south tower: it has a poured cement floor, pine paneled walls, and a celotex ceiling. It has a board-and-batten door on axis with the vestibule door and a second, six-panel door opening to the east into the south transept. The sanctuary follows a center-aisle plan with the chancel at the west end: the choir is positioned in the south transept while the north transept contains a table for church literature and information for tourists and summer worshippers. The sanctuary floor is covered with narrow oak flooring overlaid with red carpet in the aisles and passages. The oak pews feature scroll armrest ends with lancet-arch panels and red upholstery.

While the overall masonry of the church reflects the character of Franklin's work, the rock pulpit was one of the parts of the church on which he lavished attention and thereby created one of the most imaginative constructions in church interior decoration in North Carolina in the twentieth century. The pulpit is elevated above the floor of the church on a platform faced with rock on the east front and fitted with a single steep step on its sides. The front corners of the pulpit are fitted with square-in-plan flower stands with flat tops fitted with twelve stones said to represent the twelve tribes of Israel. Here, as throughout the pulpit, Franklin used bands of stones to form the outline of the stands: these bands enframe fields in which Franklin placed smaller stones. The flower stands flank the centrally positioned rock pier which forms the base of the lectern: it is fitted with a slanted oak top. In many conventional, historic Presbyterian churches in North Carolina there is a sofa, usually Empire or Victorian in style, at the rear of the pulpit/chancel for use by the minister. Franklin was clearly aware of this convention and with a boldness of spirit he created a three-seat rock sofa with armrests and a three-part arched back. This unusual feature is unique in North Carolina church architecture. The ceiling of Crossnore Presbyterian Church was also a point of pride in Franklin's work and was described in both *MIRACLE IN THE HILLS* and *HANDICRAFTS IN THE SOUTHERN HIGHLANDS*. Franklin was familiar with the bark-sheathed ceiling of All Saints Episcopal Church at Linville; however, as Eaton writes in *HANDICRAFTS OF THE SOUTHERN HIGHLANDS*, he decided upon a more imaginative approach.

The rafters in the construction of the roof were left exposed and the ceiling open. Instead of finished lumber to fill in between the beams, which would have been quite expensive, Uncle Will thought to use native bark, which he cut into random widths and fastened to the sheathing in a

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simple but attractive herringbone pattern. When asked how he came to employ that pattern, he explained that he had put some pieces of bark up longways and then some sideways, and neither of them looked just right to him, but by joining them up into something that was "kind of between" he thought they looked nice, and so continued that way.¹

At the rear southeast corner of the church sanctuary there is a flight of steps which descends to the basement level of the church. They open onto a lobby-like area in the east end of the basement which has doors opening into the men's and women's lavatories, a furnace room, closet, the kitchen, and the assembly hall: the two exterior doors also open into this corridor. The center and western parts of this level are occupied by an assembly hall in the near center of the basement with the kitchen on the north and a tier of small classrooms and a choir room on the south side. The finish of these basement rooms and facilities is mostly of mid-twentieth century and later materials which reflect the changing uses and shaping of space as needs have evolved.

Stone Arch
Ca. 1926
Contributing Structure

Probably also erected by William Erwin Franklin, this arch was built to mark the walk connecting the church with the manse on the west side of US 221: it has the functional appearance of a lych-gate. It consists of a pair of rock piers, with recessed mortar, which rise to support a connecting arch. The arch is defined by Franklin's signature bands of stone enframing smaller stones inset in the face of the arch. The top of the arch is outlined by a line of inset stones which appear in profile. A portion of the abandoned stone and cement walk survives in place here.

Deck Stair
Early 1990s
Noncontributing Structure

In the early 1990s when the lower parking lot was enlarged, a simple timber stair was built to connect the lower parking lot to the main church drive. A poured cement walk leads from the lot to the base of the stair which rises with short flights and landings to the drive in front of the church.

Cemetery
Ca. 1929 to the present
Noncontributing Site

Beginning about 1929, the woodland to the east and northeast of the church came to be used for burials of members of the Crossnore congregation. It now

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contains some forty interments marked by simple, mostly granite gravestones. This area is in no way differentiated from the larger setting of the church and adjoining property. The woodland floor is covered with moss, ferns, and other small plants and wildflowers which grow with mountain laurel and rhododendron in the shade of towering evergreen and deciduous trees.

1. Eaton, Allen H. HANDICRAFTS OF THE SOUTHERN HIGHLANDS (New York: Russell Sage Foundation, 1937), pp. 232-233.

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STATEMENT OF SIGNIFICANCE

Summary

Crossnore Presbyterian Church, a handsome and well-preserved building erected of stone from the nearby Linville River and finished with chestnut bark sheathing from the Avery County woodlands, embodies statewide historical significance in the area of architecture and satisfies National Register Criterion C, and Criteria Consideration A. Begun in 1924 for a congregation established in 1918, and essentially completed in 1926, the church is closely associated with the development of Crossnore in the early twentieth century and the charitable educational and medical work undertaken there by Dr. Eustace Henry Sloop (1878-1961) and his wife Dr. Mary T. Martin Sloop (1873-1962). The church was built on the Sloops's land and it remained in their family ownership until 1977. Mrs. Sloop recounted both this half-century of service to the people of western North Carolina and the construction of the church in her memoir, MIRACLE IN THE HILLS, published in 1953.

While important within that context, the church's chief significance derives from its survival as a distinguished, intact example of the influence of the Craftsman Style upon vernacular building traditions in western North Carolina in the opening decades of the twentieth century. This combination of local traditions and native materials, influenced by complementing stylistic features and fashioned by the hands of mostly local builders, produced a small group of highly original and impressive buildings, including those at the Linville resort, which form an important chapter in the history of architecture in North Carolina. Crossnore Presbyterian Church is the chief surviving work of William Erwin Franklin (1860-1936), a local carpenter and stonemason, who supervised a small crew of workmen yet held unto himself the responsibility for laying up the water-smoothed rocks from the Linville River and the gathering and crafting of native chestnut bark for the herringbone ceiling and other features. The church is important for its association with Franklin, and his work here is significant, in turn, as an example of the efforts of many such native mountain craftsmen who, supported by outside capital, developed their skills to the highest level in the early twentieth century.

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HISTORICAL BACKGROUND

An Overview of the Development of Crossnore in the Early Twentieth Century

The genesis of Crossnore Presbyterian Church lies in the pioneering medical and educational work in the Crossnore community of south central Avery County by Dr. Eustace Henry Sloop (1878-1961) and his wife, Dr. Mary Turpin Martin Sloop (1873-1962). On Friday, 11 December 1911, Mr. and Mrs. Sloop and their infant daughter Emma, removed to this crossroads in the Linville River Valley from Plumtree, North Carolina: during the following half-century they practiced medicine here and founded the Crossnore School in 1913 and a hospital to serve mountain residents while providing an example of Christian and philanthropic service which has garnered national attention. Presbyterian by both upbringing and faith, they were the moving force behind the organization of the Crossnore Presbyterian Church in 1917 and the construction of this handsome stone church in 1924-1926. The story of these efforts and the creation of a community at Crossnore is recalled affectionately in Mary T. Martin Sloop's *MIRACLE IN THE HILLS* published by McGraw-Hill Book Company in 1953. Since then--and particularly since the Sloops's deaths in 1961 and 1962--their descendants and kinsmen have continued to exercise important roles in the life of Crossnore, Crossnore School, hospital, and Crossnore Presbyterian Church.¹

Eustace Henry Sloop, the son of William A. and Emma Cordelia (Beattie) Sloop, was born on 14 January 1878 on the family farm near Mooresville in Iredell County, North Carolina. He attended local schools and was graduated from Davidson College in 1897, and he taught school until 1902 when he returned to Davidson and entered the North Carolina Medical College. Following his graduation from the North Carolina Medical College in 1905, Dr. Sloop began a medical practice at Plumtree in what is now Avery County. Realizing the need for a better medical education he enrolled at the Jefferson Medical College in Philadelphia in 1907 and was graduated with a doctor of medicine degree in 1908. On 2 July 1908 he was married to Mary Turpin Martin, a Davidson classmate, in the recently-built stone Presbyterian church in Blowing Rock.

Mary Turpin Martin (1873-1962), the daughter of William Joseph and Letitia Coddington (Costin) Martin, was born on 9 March 1873 at Davidson, North Carolina. William Joseph Martin (1831-1896), a native of Richmond, Virginia, was elected professor of chemistry and geology in 1869 and came to Davidson and began teaching in 1870. He served as acting president of the college in 1887-1888. He and his family occupied a house on the west side of the town's main street opposite the president's house, and they were prominent members of the summer colony at Blowing Rock. Mary Turpin Martin attended school in Davidson and in 1891 entered Statesville Female College (later Mitchell College). She returned to Davidson and spent some twelve years caring for her invalid mother while also taking courses at Davidson College which would prepare

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her for a medical career. It was during this period that she came to meet Eustace Henry Sloop who received his undergraduate degree from Davidson in 1897 and who returned to the college in 1902 to study medicine. It soon became clear to Mary Turpin Martin that, as a woman, she could not obtain the education she desired in the North Carolina Medical College and in/about 1903 she enrolled in the Woman's Medical College of Pennsylvania at Philadelphia. She received her doctor of medicine degree in 1906 and relocated to Boston to serve her internship at the New England Hospital for Women and Children. Thereafter she moved to Agnes Scott College at Decatur, Georgia. Sharing similar interests and following parallel paths toward medical educations, the couple developed a romantic attachment and decided to marry and practice medicine in the mountains of western North Carolina.

The fact that the marriage ceremony of Eustace Henry Sloop and Mary Turpin Martin occurred in Blowing Rock was, in large part, because the bride's family summered in the western North Carolina resort; however, it could be seen as a portent of their personal and professional commitment to the region. Both were familiar with the need for resident doctors in the mostly rural, mountainous counties of the western part of the state. Eustace Sloop had practiced at Plumtree for a short period in 1906-1907, and it was at Plumtree that the couple decided to establish their household and set up an office following their marriage. Plumtree, at that time, was a small growing village situated near the Toe River in eastern Mitchell County.² The operations of the Tar Heel Mica Company had provided a steady income for village residents and its employees since the 1890s and in the opening years of the century, prior to Dr. Sloop's practice here in 1906-1907, the missions board of the Presbyterian church had opened a boys school at Plumtree under the supervision of the Rev. Edgar Tufts. Mrs. Sloop, in her memoir MIRACLE IN THE HILLS, recalled that the couple first occupied rooms in the boy's dormitory at the school which was then under construction. They established a rudimentary medical office; however, a large part of their practice occurred in the homes of patients rather than in the Plumtree office. They also established a home, and a daughter Emma was born in 1909. As their practice grew it expanded throughout the immediate region and soon, as recalled by Mrs. Sloop, a large part of it was in the Linville River Valley over the mountain, across the Tennessee Valley Divide, and to the east of Plumtree. In 1911, the couple decided to relocate to the area near the Eseeola Lodge where they had spent their honeymoon. That same year, the North Carolina General Assembly set aside portions of Mitchell, Watauga, and Caldwell Counties to create Avery County, named for Waightstill Avery (1741-1821), a Burke County planter, state legislator, and the first attorney general of North Carolina (1772-1776). On 14 October 1911 Eustace Henry Sloop acquired a tract of some 180 acres on the Linville River in Avery County from Potter Maclay Brown and his wife.³

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Their decision to locate at Crossnore, rather than the resort community of Linville, or Pineola where a Presbyterian church had been established by Rev. Mr. Tufts, or at Newland which became the new county seat, was probably due to the influence of their friends, Potter Maclay Brown and Alexander Johnson. It was Johnson who moved the Sloops and their household to a cottage on their newly acquired property near Crossnore on Friday, 11 December 1911. In 1953 Mrs. Sloop recalled that Crossnore, named for a nineteenth century resident and storekeeper, George Crossnore, could boast no more than "three houses, a combination schoolhouse-and-church, and one store" when they arrived. For the next half-century, until their deaths in 1961 and 1962, the fortunes of Crossnore reflected the untiring efforts of the Sloops to provide good medical and hospital service to the region and to educate the children of the mountain families. An account of the work of the Sloops and their establishment of the Crossnore School and the Garrett Memorial Hospital is a large subject and one outside the requirements of this nomination; however, an outline of their efforts is appropriate since the church was built, in large part, to provide a place for the students of Crossnore School to worship and it stood on property owned by the Sloops and their children until 1977.

Although the Reverend Edgar Tufts (1869-1923) was but a few years older than either Eustace or Mary Sloop, he clearly was a mentor to them in their work: like them, he was also a devout Presbyterian. A graduate of Washington and Lee University and Union Theological Seminary at Richmond, Virginia, he was licensed and ordained by the Concord Presbytery in 1897. Except for a short period in 1901-1902 as pastor of a church in Georgia, Tufts's entire career was spent in and around Banner Elk, North Carolina. In 1897-1901 he was an evangelist in the area, then a part of Watauga County, and from 1902 until his death in 1923 he was pastor of the Banner Elk Presbyterian Church and he fostered the work of the Home Missions Board of the Presbyterian Church there: for periods during this larger period he was also the stated supply pastor of Presbyterian churches at Blowing Rock, Newland, Linville, and Pineola. He was instrumental in the establishment of a day school at Banner Elk in 1898 and subsequently established a boarding school which became Lees-McRae Institute (now Lees-McRae College). He had earlier established the Plumtree School for Boys. In 1907, he founded the Grace Hospital at Banner Elk and in 1914 he established the Grandfather Orphanage, also at Banner Elk.⁴

Eustace Henry and Mary Turpin Martin Sloop followed a very similar pattern in their work for the people of western North Carolina at Crossnore; however, as trained doctors, they provided medical services to the citizens of the region from the outset of their efforts. Good health was critical to the improvement of the lives of the mountain people and a good education was a like necessity. Through the efforts of the Sloops, the small funds provided by the state and local governments for education were supplemented by donations and money raised through the used clothing sales which achieved a fame of their own. A day school was established at Crossnore for students who would walk or ride horses

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or mules for the day's lessons. As the Reverend Tufts had learned, the Sloops came to realize that a boarding school was necessary because of the long distances many students had to travel through often inclement weather and over roads that were bad to worse. The Crossnore School was organized in 1913 and incorporated in 1917 to serve this vital function and it continues to operate to the present. The weaving room operated in conjunction with the school has become one of the important craft facilities in western North Carolina. When the Sloops came to Crossnore, there was no electrical power in the lower part of Avery County, and in the early 1910s Dr. Eustace H. Sloop erected a dam on the Linville River and incorporated the Linville Power Company which provided electricity to the area until 1945. In 1928-1929, the Garrett Memorial Hospital was built and opened: the original stone building is today subsumed in the larger Sloop Memorial Hospital.

The Organization and Building of Crossnore Presbyterian Church

When the doctors came to Crossnore in 1911, there was but one small Baptist church, and about 1912 it was replaced by a more prepossessing frame building erected on one of the knolls overlooking and encircling the place at which the village would soon grow. The Sloops had joined the Pineola Presbyterian Church, located about three miles to the east/northeast of Crossnore on the road between Linville and Morganton. They soon came to want a Presbyterian church at Crossnore that would require less travel and provide a place of worship for the students at their school.⁵ The first significant efforts leading to the establishment of Crossnore Presbyterian Church were the Sunday Schools held at the home of Potter Maclay Brown (1869-1937), beginning in the 1910s. Brown's two-story house, believed to have been built in the 1890s by the Ritter Lumber Company, was one of the largest of the community's residences and it survives today as a family home. Although the church would not be formally organized until 1917, Potter Maclay Brown and Eustace Henry Sloop, "trustees for Crossnore Presbyterian Church," acquired a one-half acre tract of land as the site of a church on 11 June 1915 from N. L. Barnes.⁶ That tract was located to the southwest of the present church and on the west side of present day US 221. It was on this small parcel that a frame chapel was built for the fledgling group of Presbyterians in Crossnore.⁷

The formal organization of the Crossnore Presbyterian Church began with a petition to organize a church which was made to the Holston Presbytery and considered at the fall meeting of the Presbytery at Abingdon, Virginia in October 1917. The petition was signed by seventeen persons: neither of the Sloops nor Potter Brown was among the group.⁸ A six-member commission was appointed to organize the Crossnore church: it included the Reverend Edgar Tufts, the Reverend Charles Clifton Carson (b. 1870), Dr. W. C. Tate, an elder of the Banner Elk Presbyterian Church, who was then at Grace Hospital, Banner Elk, and E. C. Robbins, an elder at Pineola Presbyterian Church. Four members

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of the commission (Carson, Tufts, Tate, and Robbins), chaired by Tufts, met at Crossnore on 5 April 1918 and organized the Crossnore Presbyterian Church with fourteen charter members. Dr. Eustace Henry Sloop was elected elder and David Presson was elected a deacon. The sermon was preached by the Reverend Carson. The organization of the church was reported at the spring meeting of the Holston Presbytery which was held at Kingsport, Tennessee, beginning on 16 April 1918.⁹

The later 1910s and the early 1920s were a period of growth and promise at Crossnore as the school was incorporated in 1917 and soon new buildings were erected to house its students and programs. The town of Crossnore was incorporated in 1925. The organization of the Crossnore Presbyterian Church was one sign of that community development, and in 1919 a son of the community became supply pastor to the congregation. Christopher McCoy Franklin (1889-1979) was the son of William Erwin Franklin, a local carpenter and stonemason, and his wife Naomi Alcedona Johnson. He received a bachelor's degree from Berea College and also studied at the University of Louisville: he received his bachelor of divinity degree from the Louisville Presbyterian Theological Seminary in 1919. He was licensed and ordained by the Buckhorn Presbytery on 27 March 1919. He served a supply pastor of the congregation until 1923 when he became the full-time pastor of the Crossnore Presbyterian Church where he remained in service until 1933.¹⁰ The early years of Franklin's service to the Crossnore Church were marked by increased Sunday School activities just as the number of students at the Crossnore School increased and many of these students attended Presbyterian services. The small frame chapel was soon inadequate for the church and the congregation. It was also located inconveniently a half-mile or so to the south of the village center where the Crossnore School stood.

In 1924 through 1926 members of Crossnore Presbyterian Church were involved in the construction of two major buildings--a manse and the rock church. Both are said to have been built by William Erwin Franklin (1860-1936), the father of the pastor, who operated a saw mill and tannery in addition to his work as a carpenter and stonemason. The two buildings were conceived virtually simultaneously and share a Craftsman-Style design, finish, and appearance in common. The church was erected on the top of a hill, on property owned by Eustace and Mary Sloop, on the east side of US 221/NC 194: the site, then somewhat open, had a view to the north toward Crossnore and to the south across the course of the Linville River.¹¹ The manse was erected in a pendant position, slightly lower in elevation, on the west side of the public highway in the southwest corner of its present junction with Dellinger Road. The two buildings were physically and symbolically connected by means of a wood footbridge which crossed the highway (US 221): that bridge and its successors served that function until the last-built bridge was pulled down in the fall of 1994.¹²

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The manse, an expansive one-and-a-half-story frame bungalow, was built on a stone foundation and covered with the chestnut bark sheathing which was then enjoying a wide popularity for buildings at Crossnore and in nearby Linville and other western North Carolina resorts. The roof was covered with light-weight concrete tiles. All three of these materials--rock from the Linville River, chestnut bark from the trees of the mountain woodlands, and the concrete tiles--would serve as the principal building materials of Crossnore Presbyterian Church. The manse is said to have been completed in 1924 and occupied by Rev. Mr. Franklin for the remainder of his pastorate. Apparently the manse had been privately-financed by the Reverend Franklin, and in 1934, Franklin and his wife conveyed the small lot on which the manse stood to the trustees of the church: that same year Eustace and Mary Sloop donated an adjoining tract for use as manse property as did Theron Colbert Dellinger (1889-1959) and his wife Lena Sloop Dellinger (1890-1981).¹³ Over the past decades the manse and its complementing outbuildings, long since in private ownership, have been vacant and all have sadly fallen into ruin.

Mary T. Martin Sloop devoted seven pages in MIRACLE IN THE HILLS to her richly anecdotal account of the construction of the church by "Uncle Will" Franklin; however, she does not mention the attribution of the plans for the church which are said to have been drawn by her kinsman, Leonard White, Jr., an architect who worked as an associate in the office of Greensboro architect Harry Barton. The authority of this attribution remains to be confirmed. The construction of Crossnore Presbyterian Church is said to have begun in 1924 and it was essentially completed by 8 August 1926 when the first service was held within its walls: William Erwin Franklin is recognized as the builder of the church; however, Mrs. Sloop and others who have written about it confirm that its erection involved the efforts of many, including stonemason Labe Teems who assisted Franklin. One of the most laborious parts of the work was the removal of rocks from the Linville River and their transport up the hillside to the church site. Bert Aldridge, Claude Pyatte, and Zeb Vance are said to have been involved with that work. Others in the community contributed time and effort. Upon completion, the church was illuminated by electricity from the Linville Power Company operated by Dr. Eustace Sloop. The present lighting fixtures were added in 1953. The windows were designed, manufactured, and signed by the High Point Glass & Decorative Company. The main floor of the building contains the sanctuary, a vestibule in the lower level of the north tower, and an office in the base of the south tower. A staircase in the southeast corner of the sanctuary provides access to the Sunday School rooms in the basement. The first service in the church on 8 August 1926 is the only event associated with the essential completion of the church: there was never a formal dedicatory service.

In the near seventy years since the church was completed and occupied by the congregation, the church has remained little altered and its woodland setting

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has been largely preserved. In the late 1920s, the rhododendron covered woodland to the east, rear of the church came to be used for burials: these interments, few in number, have continued to the present. At their deaths in 1961 and 1962, Eustace Henry Sloop and Mary Turpin Martin Sloop, respectively, were buried at the edge of their holding where it abuts the extreme east edge of the church cemetery. For many years the small gravel-covered parking lot on the north side of the church sufficed for the congregation and afterwards a small lot was created downgrade and to the northwest of the church: these were paved with asphalt in the mid 1980s. The lower parking lot, largely screened by trees, was enlarged and paved in 1992. When the church was built the cone-shaped top of the north tower was covered with water-smoothed stones; however, these stones were covered with a smooth concrete finish in the 1970s to make the tower roof more watertight. The other changes to the building have mostly occurred in the basement where the original wood floor was replaced with poured cement in 1948 and a kitchen was installed in 1955: since then some modest changes and improvements have been effected in the multi-purpose area which provides lavatory facilities for men and women, Sunday School rooms, a choir room, and meeting space adjoining the kitchen.

ARCHITECTURE CONTEXT

The statewide architectural significance of Crossnore Presbyterian Church derives from two particular factors: its survival to the present, with a remarkable degree of integrity, as a handsome example of Craftsman-influenced vernacular architecture in western North Carolina; and its importance as an intact and well-preserved church which reflects the most impressive surviving building erected by William Erwin Franklin, a local Avery County carpenter, stonemason, and saw mill operator. The church, built to serve a young congregation comprising in large part students from the nearby Crossnore School, was the product of local craftsmanship and erected by the hands of Franklin and the small crew of workmen he supervised. It was tailored to serve the immediate needs of the local community; however, in its construction it embodied important features of vernacular architecture, specifically the use of local stone and chestnut bark, whose skillful handling and survival elevate the church above local significance. With All Saints Episcopal Church in the nearby resort at Linville, Crossnore Presbyterian Church is one of the two most impressive church buildings in Avery County. Both buildings, however, have more than a local or regional significance. All Saints Church, designed by Henry Bacon and built in 1913, is an unusually beautiful church distinguished by the use of chestnut bark for its exterior sheathing and interior finish and the manipulation of that material and related bark-covered twigs, limbs, and trees, to create a place of worship for wealthy seasonal residents. Crossnore Presbyterian Church, said to have been built from the plans prepared by Leonard White Jr., a largely unknown architect, derives its especial character not from its plan or association with a nationally-recognized architect, but rather from its creation by "Uncle Will"

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Franklin, a native of the community who sensitively and skillfully utilized local materials--stone from the nearby Linville River and chestnut bark from the forests of the area woodlands--to fashion a church for his friends and community that transcends time and place.

The significance of the church and its association with William Erwin Franklin reflects the building's importance as the best known surviving example of his craftsmanship: his work--and this building in particular--is valuable, in turn, as a reflection of the larger body of work by native stonemasons and builders of the period and region whose careers have been little examined to date. In the late-nineteenth and early-twentieth centuries, there were perhaps dozens of such carpenters and stonemasons who, like Franklin, were natives of western North Carolina and who built chimneys, potato houses, root cellars, barns, dams, and other constructions for family, friends, and residents of their community. In so doing they practiced a craft utilizing rock and stone from area fields, rivers, outcroppings, and small quarries. In some instances they were able to build houses and larger buildings; however, these opportunities became available, for the most part, around the turn of the century. It was during these years when affluent North Carolinians and others turned to western North Carolina to erect seasonal residences, hotels, and inns: at the same time, well-educated professional people like Edgar Tufts and Eustace Henry and Mary Martin Sloop, came to the mountains of North Carolina to provide medical, educational, and religious services and opportunities to the native-born residents. Members of both these groups of "new people" quickly appreciated the landscape, indigenous craftsmanship, and the native materials of the area. They brought with them the financial means to employ local carpenters and stonemasons to erect numerous buildings of native materials in which they both displayed and developed their skills. These people also brought with them an interest in architecture and the employment of architects like Bacon and Leonard White Jr., which infused local building with the influences of the Bungalow and Craftsman styles then popular in the United States. This combination of carpenter, stonemason, client, local materials, native traditions, and the Bungalow/Craftsman Style, produced a body of buildings which forms an important chapter in the history of architecture in North Carolina.

In addition to being a skilled carpenter and stonemason, William Erwin Franklin (1860-1936) was a man of wide renown and a certain independence of thought; at present, the principal biographical source is a genealogical sketch prepared by his daughter Cordia Franklin Danner (b. 1899) for publication in AVERY COUNTY HERITAGE, VOLUME II: BIOGRAPHIES, GENEALOGIES AND CHURCH HISTORIES.¹⁴ Franklin was born on 12 June 1860, the son of Adeline Franklin and John Wesley Wiseman, a casualty of the Civil War: for reasons that are now unclear, Franklin grew up bearing his mother's maiden name. On 1 January 1886 he was married to Naomi Alcedona Johnson (1868-1932): the couple were the parents of thirteen children, all of whom except McDonald Franklin (1897-1918), a casualty of World War I,

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lived to adulthood. His second-born son, Christopher McCoy Franklin (1889-1979), was the first pastor of Crossnore Church.

The following short excerpts from the genealogical sketch by his daughter, written in clear, simple language, provide insight into Franklin's life and work.

At the age of 12, William E. took over the farm of Isaiah Franklin, his grandfather, to operate. I don't know if his grandfather died at that time or was in poor health. . . . I do know that Dad and Mother lived alone at one time, but later moved into a huge log house of two rooms and that Dad's grandmother lived with them. In later years (ca. 1911), he built a huge home out of 2 x 4s with a slate roof. It had a huge chimney in the center and fourteen rooms with a small basement, which would be considered a workmanship of art and a wonder if it were still standing today.

Will Franklin never learned to read but was a good millright and an excellent carpenter. He would cut hemlock trees using the logs for sawing and the bark for tanning hides. The cow hides tanned with hemlock bark were sold to a leather company that made shoes. The company sent a representative to pick up the cured hides at regular intervals. His saw mill was the steam boiler type fired with slabs from the saw mill. He operated a water grist mill whose trench can still be seen on the old home place in Stamey Town.

Its true that Dad ran his saw mill, planer, threshing machine with water power--a long race of water from the Bill White Creek and a huge water wheel that turned the machinery. He sawed, threshed, planed, ground meal and made caskets or coffins and homemade carpets for the public. Few were buried without Dad's assistance. He didn't know figures but could count in his head before you could figure on paper. His ability as a carpenter and mason are demonstrated in the rock work of Garrett Memorial Hospital and the Presbyterian Church at Crossnore.¹⁵

As noted, Mary T. Martin Sloop devoted over seven pages in MIRACLE IN THE HILLS to her account of the construction of the Crossnore Presbyterian Church, confirming his daughter's assessment that it was indeed a landmark in the community. The richly anecdotal, conversational character of her text does not lend itself easily to quotations; however, some portions of the text merit inclusion here.

So the church was built, and it is a beautiful one. And it was built according to Uncle Will's ideas, for none of the rest of us could conceive of the beauty of that structure. When it came to the pulpit, he had his own ideas about how that pulpit was to look. That platform was built up of

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rock all around, and then a certain type of wooden floor was put on top. The pulpit was built entirely too high, for Uncle Will was over six feet. I protested, but he said that the preacher could get a stool if he didn't like it; he was building it for tall people.

In fact, we think that the entire building, inside and out, is distinctive. The handsome rockwork always draws the compliments of visitors, and the high-vaulted interior, with the crossed beams of huge pine timbers, gives our little mountain church almost the appearance of a cathedral. The church really is more Episcopalian in design and general feeling, particularly on the inside, than it is Presbyterian.¹⁶

A more objective and analytical appraisal of the church was made in the mid 1930s by Allen H. Eaton in his monograph HANDICRAFTS OF THE SOUTHERN HIGHLANDS wherein he discussed the particular use of "Chestnut, poplar, and other barks (which) are employed quite extensively for covering houses in the vicinity of Crossnore and Linville, Avery County, North Carolina."¹⁷

Sometimes these natural barks are effectively used for interior finishing, a notable instance being in the community church at Crossnore. This church is a good example of the adaptation of native materials to the construction of a building, much of the wood and all the stone coming from the community. The work was directed by a pioneer Highlander, Uncle Will Franklin, father of the well-known mountain minister, McCoy Franklin. Uncle Will did not begin the church, but reluctantly took the work over in the early stages and finished it. Some "outlanders" had begun by building a foundation which, when the concrete forms were taken off, on measurement proved to be from a foot to a foot and a half in error. Preacher Franklin discovered the mistake and asked his father if he would come in and take charge of the work. The father finally consented, and although he could neither read nor write, there having been no schools in the section where he grew up, he was a practical woodsman and carpenter and he finished the job according to his best ideas. The result is one of the most interesting and attractive churches in the mountains.¹⁸

William Erwin Franklin died on 29 August 1936, ten years after the first service was held within the walls of this church and as Allen Hendershott Eaton (1878-1962), the American craft historian, was advancing his assessment of Franklin's work to publication. Upon the death of his son McDonald Franklin on 4 October 1918, William Erwin Franklin had set aside a small plot on the family farm for his burial, enclosed it with a fence, and planted it with evergreens. Naomi Alcedona Johnson Franklin was buried here at her death on 24 July 1932 and, here too, William Erwin Franklin was buried in the summer of 1936. His monument, however, is Crossnore Presbyterian Church.

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ENDNOTES

1. Sloop, Mary T. Martin, with Legette Blythe, MIRACLE IN THE HILLS (New York: McGraw Hill Book Company, 1953). Hereinafter cited as MIRACLE IN THE HILLS. The hardback edition of this book, richly anecdotal and conversational in character--and non-scholarly--went through several printings. A paperback edition was published in 1972 by McGraw-Hill. MIRACLE IN THE HILLS remains the principal source for an understanding of the lives and careers of Eustace Henry and Mary Turpin Martin Sloop. See also, "Eustace Henry Sloop, M. D." and "Mary Turpin (Martin) Sloop, M. D." in Avery County Historical Society, ed., AVERY COUNTY HERITAGE, VOLUME I: BIOGRAPHIES AND GENEALOGIES (Banner Elk, North Carolina: Pudding Stone Press, 1976), pp. 175-177. A historical overview of Crossnore and sketches of buildings in the town, including Crossnore Presbyterian Church, appear in Avery County Historical Society, ed., AVERY COUNTY HERITAGE, IV: HISTORICAL SITES (Banner Elk, North Carolina: Pudding Stone Press, 1986), pp. 20-45. Hereinafter cited as AVERY COUNTY HERITAGE, IV. These sources and some few others cited in the Bibliography were used in the preparation of the "Historical Background" and "Architecture Context" components of this nomination. Because of the character of these sources and the need to present material in this nomination in an orderly chronological or thematic fashion, statements herein reflect the drawing together of facts, from various pages of these works, which make the preparation of conventional endnotes especially difficult and cumbersome: thus, the use of endnotes will be limited to particular statements and facts which require endnotes or those for sources other than these cited above.

2. AVERY COUNTY HERITAGE, IV, pp. 144-146.

3. P. Maclay Brown and wife to E. H. Sloop, 14 October 1911, Book 1, pp. 143-146, Office of the Register of Deeds, Avery County Court House, Newland, North Carolina. Hereinafter cited as Avery County Deeds. Much of the language of this deed concerns the proposed construction of a dam by Sloop on the Linville river. The Sloops occupied a cottage on this property and later built a more substantial house here which still stands. Crossnore Presbyterian Church was built on a hilltop on this property, probably on the highest elevation in the acreage.

4. Scott, Rev. E. C., compiler, MINISTERIAL DIRECTORY OF THE PRESBYTERIAN CHURCH, U.S., 1861-1941 (Austin, Texas: Press of Von Boeckmann-Jones Co., 1942), p. 725. Hereinafter cited as MINISTERIAL DIRECTORY, 1861-1941. AVERY COUNTY HERITAGE, IV, pp. 12-14. See also "History of the Banner Elk Presbyterian Church, 1896-1943" in a compendium of typescript manuscripts entitled "Histories of Churches and Woman's Work in Holston Presbytery, Banner Elk Presbyterian Church." Department of History, Montreat, North Carolina.

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5. There are several sketches of Crossnore Presbyterian Church which exist either in print, duplication, or in typescript form. It must also be said that information in these sketches is sometimes contradictory and, at times, incorrect. To the best extent possible the information represented herein is believed to be accurate. Jenny Powel Lyons, "History of Crossnore Presbyterian Church," in "Histories of Churches and Woman's Work in Holston Presbytery, Crossnore Presbyterian Church." Department of History, Montreat, North Carolina. Avery County Historical Society, ed., AVERY COUNTY HERITAGE, VOLUME III: BIOGRAPHIES, GENEALOGIES AND CHURCH HISTORIES (Banner Elk, North Carolina: Pudding Stone Press, 1981), p. 243. "The Crossnore Presbyterian Church: The Story of an Unusual Edifice," a single-fold brochure, copy in the Crossnore Presbyterian Church file, Department of History, Montreat, North Carolina. Because of the character of these sources and the need to present information in this nomination in an orderly chronological and/or thematic fashion, statements herein reflect the drawing together of facts, from various pages of these works, which make the preparation of conventional endnotes difficult: thus, the use of endnotes will be limited to particular statements and facts which require endnotes or those which derive from sources other than those cited above or in endnote #1.

6. N. L. Barnes to P. M. Brown and E. H. Sloop, Trustees for Crossnore Presbyterian Church, 11 June 1915, Book 5, p. 282. Avery County Deeds.

7. That chapel said by Mrs. Sloop to have cost \$300 to build and to be thirty by forty feet was described later by Mrs. Lyons in her above-cited sketch as being "twenty by thirty feet."

8. "Minute Book of Holston Presbytery, 10 April 1917--10 April 1923," p. 85, Department of History, Montreat, North Carolina. This petition followed by a few months on the petition to organize a Presbyterian church in the county seat: the Newland church was organized on 12 August 1917.

9. Ibid, p. 98.

10. MINISTERIAL DIRECTORY, 1861-1941, p. 231. Also, Avery County Historical Society, ed., AVERY COUNTY HERITAGE, VOLUME II: BIOGRAPHIES, GENEALOGIES AND CHURCH HISTORIES (Banner Elk, North Carolina: Pudding Stone Press, 1979), pp. 89-92. Hereinafter cited as AVERY COUNTY HERITAGE, II.

11. Although the land on which the Crossnore Church stood had long since been considered a donation of Eustace Henry and Mary Martin Sloop it was not formally conveyed to the church trustees until 1977 by their children in a quitclaim deed. Dr. William M. Sloop and wife, Elizabeth S. Sloop, and Dr. Emma S. Fink to Dr. William M. Sloop and Harold Moldenhauer, Trustees of Crossnore Prebyterian Church, 17 February 1977, Book 102, pp. 940-942, Avery County

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Deeds. This tract, comprising some 2.630 acres according to the deed, adjoined a small parcel of just over one-quarter of an acre, which had been conveyed to the church by a deed dated 1 July 1932 that was not recorded until 12 October 1945. Walter Wiseman and wife, Sadie Wiseman, to Dr. E. H. Sloop, P. M. Brown, and J. N. Rose, Trustees of Crossnore Presbyterian Church, 1 July 1932, Book 41, p. 31, Avery County Deeds. This small parcel lies in the extreme northeast corner of the nominated acreage and is mostly occupied by the church cemetery. Also included in this nomination is property, also long used by the church, which was acquired by deed in 1967. Laura C. Taylor, Julian F. Green and wife, Doris T. Green, to Harold Moldenhauer, Tom Dellinger, Jr., and Dr. William M. Sloop, Trustees of Crossnore Presbyterian Church, 29 December 1967, Book 68, p. 518, Avery County Deeds.

12. CHARLOTTE OBSERVER, 10 October 1994. AVERY JOURNAL (Newland, North Carolina), 30 March 1995.

13. C. McCoy and Mary S. Franklin to P. M. Brown, J. N. Rose, and E. H. Sloop, Trustees of Crossnore Presbyterian Church, 8 November 1934, Book 29, p. 499, Avery County Deeds. E. H. and Mary M. Sloop to P. M. Brown, J. N. Rose, and E. H. Sloop, Trustees of Crossnore Presbyterian Church, 21 August 1934, Book 29, p. 500. T. C. and Lena Dellinger to P. M. Brown, J. N. Rose, and E. H. Sloop, Trustees of Crossnore Presbyterian Church, 21 August 1934, Book 29, Page 498, Avery County Deeds. The former manse is now the property of the heirs of Dr. William Martin Sloop (1912-1994).

14. AVERY COUNTY HERITAGE, II, pp. 89-94.

15. Garrett Memorial Hospital, renamed Sloop Memorial Hospital, is now largely subsumed in subsequent additions and expansions of the hospital plant at Crossnore.

16. MIRACLE IN THE HILLS, pp. 159-166.

17. Eaton, Allen H. HANDICRAFTS OF THE SOUTHERN HIGHLANDS (New York: Russell Sage Foundation, 1937), p. 232.

18. Ibid. Eaton's statement that the church had been undertaken by another contractor/builder does not appear in any of the other accounts of the building's construction: the identity of that person/firm is not known at present.

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9. Bibliography

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"History of Crossnore Presbyterian Church," in "Histories of Churches and
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"Minute Book of the Holston Presbytery, 10 April 1917--10 April 1923."
(Original in the Department of History, Montreat, North Carolina.)

Scott, Rev. E. C. MINISTERIAL DIRECTORY OF THE PRESBYTERIAN CHURCH, U. S.,
1861-1941. Austin, Texas: Press of Von Boeckmann-Jones Company, 1942.

Sloop, Mary T. Martin, with Blythe, Legette. MIRACLE IN THE HILLS. New York:
McGraw-Hill Book Company, 1953.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Crossnore Presbyterian Church
Avery County, North Carolina

Section number 10 Page 22

Verbal Boundary Description

The property included in this nomination is parcel #1833 06 38 5494 in the Avery County Tax Mapping System.

Verbal Boundary Justification

The 4.40-acre tract included in this nomination includes the site of the church, the cemetery, and the setting of the church. This tract includes the church driveway and the parking areas which are associated with the use of the church; however, it does not include adjoining property owned by the congregation which is not historically associated with the church.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Additional Documentation
Section number _____ Page 23

Crossnore Presbyterian Church
Avery County, North Carolina

Additional Documentation

Crossnore Presbyterian Church: Schedule of Photographs

The following information applies to all of the photographs included in this nomination.

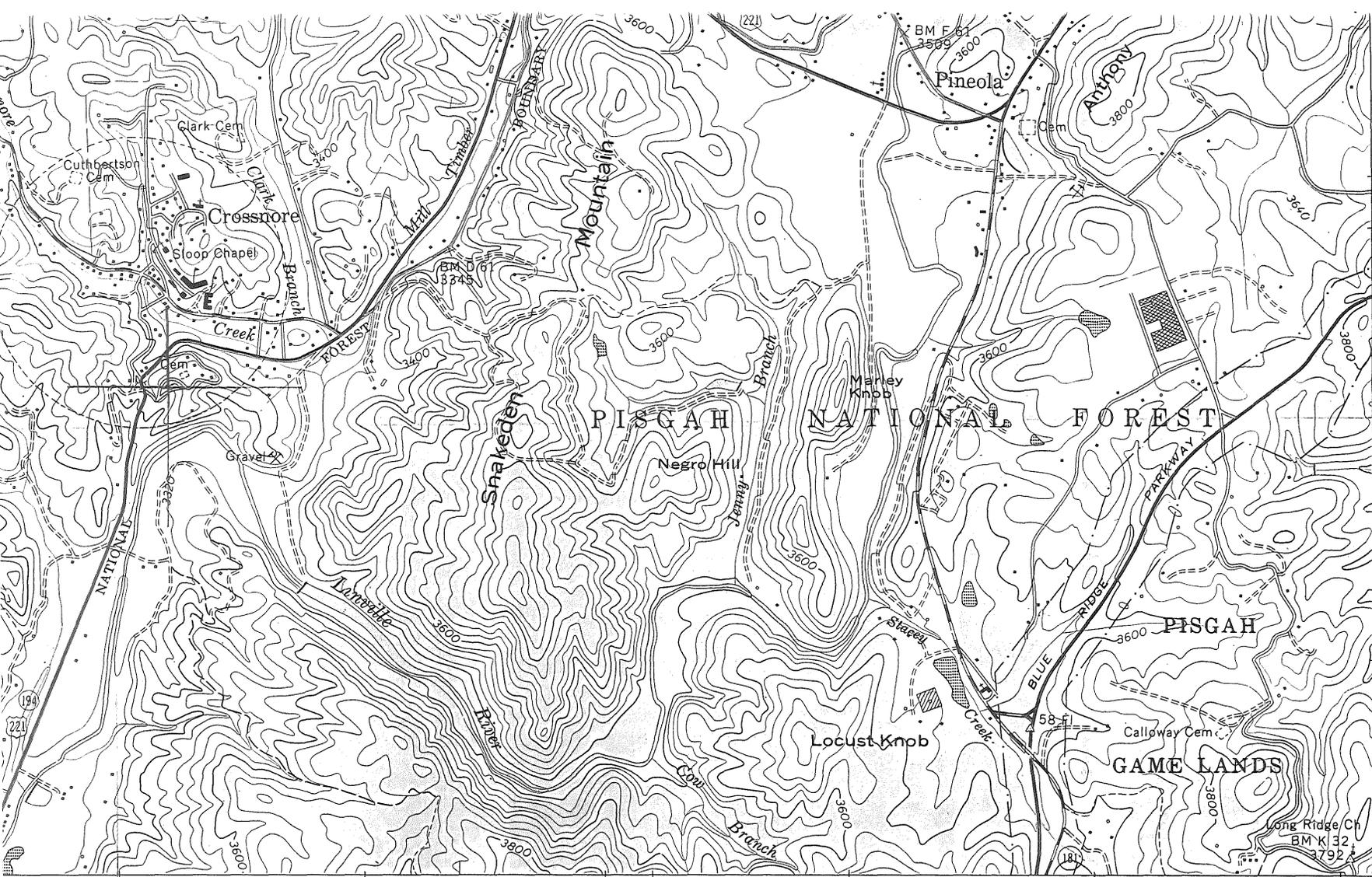
Name of Property: Crossnore Presbyterian Church
East side of US 221/NC 194, opposite junction with SR
1148 (Dellinger Road)
Crossnore
Avery County
North Carolina

Photographer: Davyd Foard Hood

Date of Photographs: 11 March 1995

Location of Original Negatives: North Carolina Division of Archives and History
109 East Jones Street
Raleigh, North Carolina 27601-2807

1. Crossnore Presbyterian Church: Overall view, looking north/northeast.
2. Crossnore Presbyterian Church: Overall view, looking southwest.
3. Crossnore Presbyterian Church: Sanctuary interior, looking west/southwest.
4. Crossnore Presbyterian Church: Pulpit/chancel view, looking south/southwest.
5. Crossnore Presbyterian Church: Ceiling detail in choir, looking west.
6. Crossnore Presbyterian Church: Rock arch, looking north/northeast.



6.5 MI. TO U.S. 221
BLOWING ROCK 19 MI.

Crossnore
Presbyterian
Church,
Avery Co., N.C.

3986

Easting
416220

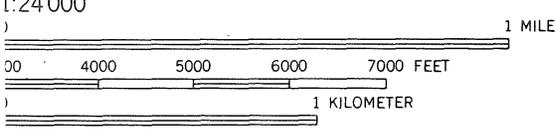
Northing
3986460

Zone 17

Newland Quad.

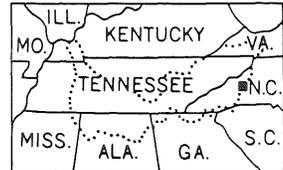
3985000m.N.

3 MI. TO BLUE RIDGE PARKWAY
4 MI. TO FORD II MI.



VERTICAL DATUM OF 1929

MAP ACCURACY STANDARDS
GEOLOGICAL SURVEY
FOR RESTON, VIRGINIA 22092
PRECISION, CHATTANOOGA, TENN. 37401
SYMBOLS IS AVAILABLE ON REQUEST



QUADRANGLE LOCATION

There may be private inholdings within
the boundaries of the National or State
reservations shown on this map.

INTERIOR-GEOLOGICAL SURVEY, RESTON, VIRGINIA-1978
LINVILLE FALLS 5.7 MI. JONAS RIDGE 2.3 MI. 421000m.E. 81°52'30"
18 MI. TO NORTH CAROLINA 26 MORGANTOWN 29 MI. (TVA 215-SW)

ROAD CLASSIFICATION

- Heavy-duty ———— Poor motor road - - - - -
 - Medium-duty ———— Wagon and jeep track - - - - -
 - Light-duty ———— Foot trail - - - - -
 - U. S. Route ○ State Route
- In developed areas, only through roads are classified

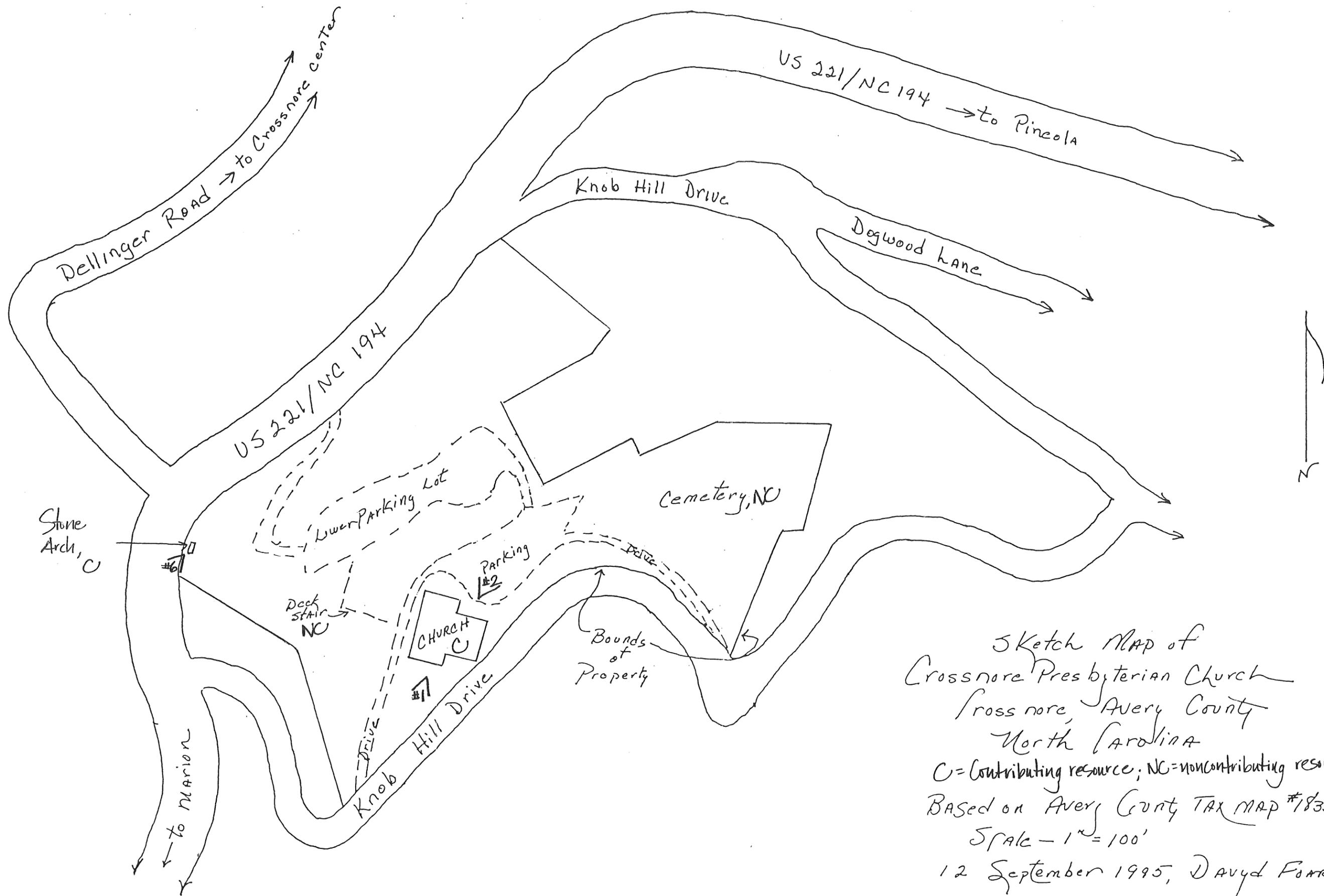
EDGEMONT 7.6 MI.

36°00'

(CHESTNUT MOUNTAIN)
4655 N NE

NEWLAND, N.C.
N3600-W8152.5/7.5

1960
PHOTOREVISED 1978



Sketch Map of
 Crossnore Presbyterian Church
 Crossnore, Avery County
 North Carolina
 C=Contributing resource; NC=noncontributing resource
 Based on Avery County TAX MAP #1833,
 Scale - 1" = 100'
 12 September 1995, David Forred Hogg
 #17 angle of photograph

