

United States Department of the Interior
National Park Service

For NPS use only

received

date entered

**National Register of Historic Places
Inventory—Nomination Form**

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic (former) Jamesville Primitive Baptist Church and Cemetery
and/or common Jamesville Women's Club

2. Location

street & number E. side NC 171, 0.1 mile S. junction with US 264 not for publication

city, town Jamesville vicinity of

state NC code 037 county Martin code 117

3. Classification

| Category | Ownership | Status | Present Use | |
|---------------|---|---|--|---|
| district | <input type="checkbox"/> public | <input checked="" type="checkbox"/> occupied | <input type="checkbox"/> agriculture | <input type="checkbox"/> museum |
| X building(s) | <input checked="" type="checkbox"/> private | <input type="checkbox"/> unoccupied | <input type="checkbox"/> commercial | <input type="checkbox"/> park |
| structure | <input type="checkbox"/> both | <input type="checkbox"/> work in progress | <input type="checkbox"/> educational | <input type="checkbox"/> private residence |
| site | Public Acquisition | Accessible | <input type="checkbox"/> entertainment | <input type="checkbox"/> religious |
| object | <input type="checkbox"/> in process | <input checked="" type="checkbox"/> yes: restricted | <input type="checkbox"/> government | <input type="checkbox"/> scientific |
| | <input type="checkbox"/> being considered | <input type="checkbox"/> yes: unrestricted | <input type="checkbox"/> industrial | <input type="checkbox"/> transportation |
| | N/A | <input type="checkbox"/> no | <input type="checkbox"/> military | <input checked="" type="checkbox"/> other: Women's Club |

4. Owner of Property

name Jamesville Women's Club
C/O Mrs. Grover Hardison, President

street & number Route 1, Box 216

city, town Jamesville vicinity of state NC 27846

5. Location of Legal Description

courthouse, registry of deeds, etc. Martin County Courthouse

street & number

city, town Williamston state NC

6. Representation in Existing Surveys

Historic and Architectural Resources of the
title Tar-Neuse River Basin has this property been determined eligible? yes no

date 1977 federal state county local

depository for survey records N.C. Division of Archives and History

city, town Raleigh state NC

7. Description

| Condition | | Check one | Check one |
|--|---------------------------------------|---|---|
| <input type="checkbox"/> excellent | <input type="checkbox"/> deteriorated | <input type="checkbox"/> unaltered | <input checked="" type="checkbox"/> original site |
| <input checked="" type="checkbox"/> good | <input type="checkbox"/> ruins | <input checked="" type="checkbox"/> altered | <input type="checkbox"/> moved date _____ |
| <input type="checkbox"/> fair | <input type="checkbox"/> unexposed | | |

Describe the present and original (if known) physical appearance

The (former) Jamesville Primitive Baptist Church now adaptively reused for the Jamesville Women's Club sits peacefully on a small knoll within the town limits of Jamesville (1980 population: 604). The Jamesville Women's Club acquired the building and its lot in 1953. On a gentle slope behind the church is a cemetery currently owned by the descendants of Clayton Moore (1814-1881) who gave the land for the church and who, according to local tradition, built it in 1866. Clayton Moore is among those buried in the cemetery. Although the exact date of construction is unknown, the structure well exemplifies vernacular church forms popular in rural North Carolina architecture throughout the last half of the nineteenth century.

This rectangular one-story frame church with gable-front roof is two-bays wide and three bays deep. It originally rested upon a brick pier foundation which is now infilled. Exterior walls are sheathed with plain weatherboards and the gable roof is protected by standing seam tin. The gable-front facade (west elevation) is dominated by two entrances--a common feature in rural churches of the period. In the gable face above the two entrances is a large louvered air vent. On the opposing rear gable face (east elevation) are two small windows, both of which are boarded over.

A large box cornice and returns above a wide frieze board, distinguish the facade and side elevations. However, on the rear facade, the retention of an older more traditional gable treatment is exemplified where the applied rake board is flush with the gable end. The rear elevation has one nine-over-six window, now boarded over, and a small paired kitchen replacement window. On each three-bay side elevation (north and south elevations) are two original nine-over-six windows set in plain surrounds with simple sills and protected by shutters of flush sheathed boards. Each bay closest to the rear was altered with one becoming a door and the other a smaller window.

After the Jamesville Women's Club acquired the church, the interior was adapted for use as the club's meeting place. Originally, the interior consisted of one large meeting room with a summer head running its length. Partition walls were added thus dividing the rear (eastern) third of the building into a kitchen, bathroom, closet, and hall leaving the remaining front (western) two-thirds for the meeting room.

Little original trim remains on the interior. The modern paneling, chair rail and wainscot of the present meeting room were installed in recent years. The meeting room ceiling is covered with modern acoustical ceiling tiles. However, original window surrounds and sash remain in place. Several pews, said to be original furnishings to the church, line the meeting room walls. Most of the pews were sold by the Women's Club after they acquired the building. Two of the kitchen walls and its ceiling are sheathed with tongue-and-groove boards. Tongue-and-groove boards were used extensively to cover walls and ceilings in the late-nineteenth and early twentieth centuries. The most notable surviving interior feature is the large summer beam that runs the length of the church through its center. It is covered with paneling in the meeting room but an uncovered section is visible in the kitchen.

The (former) Jamesville Primitive Baptist Church with its well-preserved exterior is an excellent example of rural mid to late nineteenth century Primitive Baptist churches. Also, it is one of the few surviving Primitive Baptist churches in the Martin County area.

8. Significance

| Period | Areas of Significance—Check and justify below | | | | | | | |
|---|--|---|---|--|--|--|--|--|
| <input type="checkbox"/> prehistoric | <input type="checkbox"/> archeology-prehistoric | <input type="checkbox"/> community planning | <input type="checkbox"/> landscape architecture | <input checked="" type="checkbox"/> religion | | | | |
| <input type="checkbox"/> 1400–1499 | <input type="checkbox"/> archeology-historic | <input type="checkbox"/> conservation | <input type="checkbox"/> law | | | | | |
| <input type="checkbox"/> 1500–1599 | <input type="checkbox"/> agriculture | <input type="checkbox"/> economics | <input type="checkbox"/> literature | | | | | |
| <input type="checkbox"/> 1600–1699 | <input checked="" type="checkbox"/> architecture | <input type="checkbox"/> education | <input type="checkbox"/> military | | | | | |
| <input type="checkbox"/> 1700–1799 | <input type="checkbox"/> art | <input type="checkbox"/> engineering | <input type="checkbox"/> music | | | | | |
| <input checked="" type="checkbox"/> 1800–1899 | <input type="checkbox"/> commerce | <input type="checkbox"/> exploration/settlement | <input type="checkbox"/> philosophy | | | | | |
| <input type="checkbox"/> 1900– | <input type="checkbox"/> communications | <input type="checkbox"/> industry | <input type="checkbox"/> politics/government | | | | | |
| | | <input type="checkbox"/> invention | | | | | | |

Specific dates ca. 1870

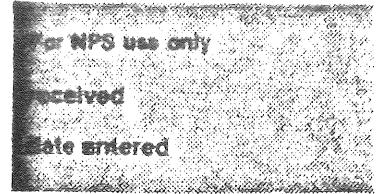
Builder/Architect Unknown

Statement of Significance (in one paragraph)

The (former) Jamesville Primitive Baptist Church was constructed between 1865 and 1870 on land donated by Clayton Moore (1814–1881), a wealthy landowner and minister of the church, who also appears to be the builder. The first members originally formed the congregation of Picot Church about half-way between Williamston and Jamesville. When Union troops burned Moore's plantation home during the Civil War, he promised his congregation that he would build them a new church in exchange for the old one which he planned to use as a residence. The new building in Jamesville was completed shortly after the Civil War and the congregation was in the building by 1870. Built of frame construction and with few alterations, this modest church follows a simple vernacular gable-front form featuring a pair of entrances, an enlarged louvered air vent and a box cornice with returns. Services were held there until the early 1950s. In 1953, the last deacon and sole surviving member of the congregation gave the building and its lot to the Jamesville Women's Club who continues to own and maintain it as their headquarters. A large cemetery behind the church containing the tombstones of church and Moore family members is owned by the descendants of Clayton Moore.

Criteria Assessment

- A. Associated with the history of the Primitive Baptists and the religious life of the small community of Jamesville from circa 1865 to 1953.
- B. Associated with the life of Clayton Moore (1814–1881), one of Martin County's wealthiest antebellum planters and a Primitive Baptist minister.
- C. Embodies the distinctive characteristics of churches constructed to accommodate the needs of Primitive Baptist congregations. Built between 1865 and 1870, this frame church follows a typical vernacular gable-front form popular during the last half of the nineteenth century throughout North Carolina and is distinguished by double entrances and boxed cornices with returns.

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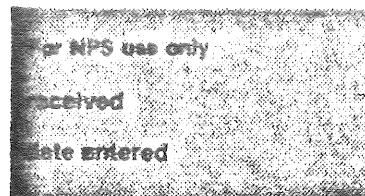
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The congregation of the now defunct Jamesville Primitive Baptist Church (building currently occupied by the Jamesville Woman's Club) dated from the year 1827 when the Primitive Baptists were making their move to split away from the larger Separate (Missionary) Baptist Church.¹ On June 8, 1827 about fifty members of the Skewarkey Baptist Church petitioned for letters of dismissal to form a new congregation. The petition was granted and Picot Primitive Baptist Meeting House was constructed about half way between Williamston and Jamesville.² The congregation worshiped at Picot until the Civil War when a series of events prompted their removal to Jamesville. The most prominent role in the transformation of Picot into Jamesville Primitive Baptist Church was played by Clayton Moore, wealthy landowner and church elder. Moore was born August 12, 1814, and was raised in the neighborhood of Picot Church. A gifted public speaker, he employed his oratorical talents in behalf of his faith and soon after 1840 became a licentiate, but he put off accepting ordination until 1847. For the next thirty-four years Elder Clayton Moore served as pastor of the Primitive Baptist congregation.³

A member of the prominent Moore family of Martin County, Clayton also descended, through his mother, from the equally prominent Burras family, thus becoming a focus of two family fortunes.⁴ In the decade of the 1850s Moore began acquiring numerous tracts of land and by 1860 owned nearly 10,000 acres. In the census of that year his combined real and personal property were valued at \$83,000 and included thirty three slaves, making him one of the wealthiest men in Martin County if not the wealthiest.⁵ Moore was forty seven when the Civil War broke out and did not enlist for military service; however, his active civilian support and exhuberance for the Southern cause made him well known among Union troops occupying nearby Plymouth. On one foray into Martin County, the troops burned Moore's home, known as Ball Gray, and this incident led directly to the movement of Picot Church to Jamesville.⁶

Like many others in the path of Union advance, Clayton Moore had sought refuge farther inland. When he returned from Edgecombe County he found his home destroyed, his slaves gone, and no crop to send to market.⁷ He still owned considerable land but with the monetary system in disarray, he could not convert land into cash. With no place to live Moore approached his congregation and promised to build a new church if they would agree to let him have the old one.⁸ It was not clear whether Moore wanted the old church to be a permanent or temporary residence, but considering that he still owned land that could eventually be converted into cash, one would assume the latter. By 1870, the valuation of his real property at \$14,500 and personal estate at \$2,000 indicated that he had sold much of his land but that his income was dramatically below that to which he had been accustomed.⁹ Hard hit by the war, Moore needed the assistance of his congregation. They accepted his offer and by 1870 he had fulfilled his promise. A new church was constructed in Jamesville on two acres given by Moore and the name was changed from Picot to Jamesville Primitive Baptist Church.¹⁰

Jamesville was a small village of about 100 people in 1860 and had been a sleepy hamlet on the Roanoke River for more than eighty years.¹¹ Why Moore decided to build a new church there instead of near the old site is unclear but probably was related to the impending arrival of a railroad. The Jamesville & Washington Lumber and Railroad Company was chartered in the early days of Reconstruction and the first track was laid in 1869.¹² Rapid development seemed likely and Moore apparently felt that his congregation would benefit from location in a growing town. Though no real boom period

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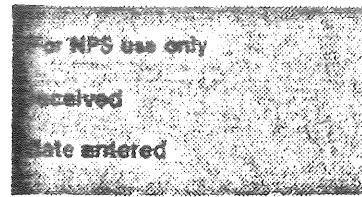
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emerged, the railroad stabilized the economy and made Jamesville a healthy, if not large, town. The Primitive Baptist Church survived there for over eighty years, but even as it was being built forces were at work that would ultimately cause its demise.

From the split in 1830, the conservative, rigid doctrine of the Primitive Baptists had been losing ground to the growth of the more progressive and evangelistic Missionary (Separate) Baptists. In 1860 there were 780 Baptist churches in North Carolina but only thirty-seven were Primitive. Furthermore, the Baptist Church was overwhelmingly a rural phenomenon and there enjoyed its greatest appeal. Only about thirty of the 780 churches in 1860 were located in towns or cities, suggesting that the movement of the Jamesville church may in the long run have been detrimental.¹³ Subject to the strains of dissension, the Jamesville Primitive Baptist Church seems to have been held together by the personality and talents of Elder Clayton Moore. When he died on December 27, 1881, the congregation suffered more than just the loss of a beloved pastor.¹⁴

For some years the older members of the church remained loyal to the faith and the memory of Clayton Moore. The times, however, began to change; the Progressive Movement spread over the land; and new generations grew up. The Primitive Baptist doctrine became increasingly more difficult to maintain in a progressively minded society. Smaller congregations lost members and began to disintegrate. For survival the members left the smaller churches to join larger congregations, thereby reducing the number of Primitive Baptist churches. In time the Jamesville Church fell victim to the exodus and members of the congregation joined other churches such as Cedar Branch and Smithwick Creek.¹⁵ In 1953, Luther Hardison, the last remaining member and deacon of the Jamesville Primitive Baptist Church, deeded the church and property to the Jamesville Woman's Club for one dollar and "the love and affection . . . for the people of the Jamesville Community."¹⁶

The Jamesville Woman's Club was organized on May 3, 1949 with forty six charter members dedicated to "uniting the women of Jamesville into a community wide organization for the promotion of civic, cultural, educational, and social betterment of the community."¹⁷ They converted the 1865-1870 church into their headquarters and made several interior changes. A kitchen and bathroom were installed in the back section and paneling was added to the meeting room along with a Celotex ceiling.¹⁸ Some of the plainly finished pews in the meeting room are believed to be the originals.¹⁹ The old church remains the club's headquarters and they "expect to keep on preserving it and using it as a club house."²⁰

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FOOTNOTES

¹ Hugh Talmage Lefler and Albert Ray Newsome, The History of a Southern State: North Carolina (Chapel Hill: The University of North Carolina Press, 1973), 407, hereinafter cited as Lefler and Newsome, North Carolina.

² Francis M. Manning and W. H. Booker, Religion and Education in Martin County (Williamston: Enterprise Publishing Company, 1974), 38, hereinafter cited as Manning and Booker, Religion.

³ Birthdate on tombstone in church cemetery, Jamesville. See also Cushing Briggs Hassell and Sylvester Hassell, History of the Church of God, from the Creation to A.D. 1885, Including Especially the History of the Kehukee Primitive Baptist Association (Middletown, N.Y., 1886 [Reprint 1973]), 860-861, hereinafter cited as Hassell, Church of God.

⁴ Mrs. Jane Wolfe of Jamesville to Drucilla Haley, Survey and Planning Branch, June 9, 1982, in files of Survey and Planning Branch, Raleigh, hereinafter cited as Wolfe to Haley.

⁵ There are more than 35 deeds to Clayton Moore in the Martin County Deed Books, Office of the Register of Deeds, Martin County Courthouse, Williamston, Deed Books P, Q, R, and S. See index for pages. Hereinafter cited as Martin County Deed Book. See also Eighth Census of the United States, 1860: North Carolina - Martin County, Population Schedule, 21; Agricultural Schedule, Jamesville District; and Seventh Census, 1850, Slave Schedule, 149. Census records hereinafter cited by number, year, schedule, and page.

⁶ James H. McCallum, Martin County During the Civil War (Williamston: Martin County Historical Society, 1971), 9-10; Shelby Jean Nelson Hughes (ed.), Martin County Heritage (Williamston: Martin County Historical Society, 1980), 43, hereinafter cited as Hughes, Heritage; and Wolfe to Haley.

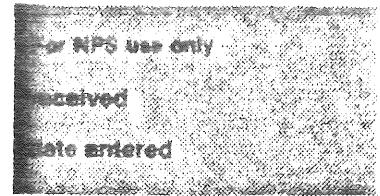
⁷ Wolfe to Haley.

⁸ Manning and Booker, Religion, 18.

⁹ Ninth Census, 1870, Population Schedule, Jamesville Township, 54.

¹⁰ See Clayton Moore to Deacons of Primitive Baptist Church, Martin County Deed Book BBB, 173. The deed is dated December 24, 1881, but tombstones dated 1870 in the cemetery indicate that the church had been constructed by the latter date.

¹¹ Francis M. Manning and W. H. Booker, Martin County History (Williamston: Enterprise Publishing Company, 1977), I, 103-104, 115, hereinafter cited as Manning and Booker, Martin County.

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¹² Manning and Booker, Martin County, 107-108.

¹³ Lefler and Newsome, North Carolina, 416-417.

¹⁴ For death date see tombstone in church cemetery, Jamesville. For more information on Moore, see Hassell, Church of God, 860-861; Manning and Booker, Religion, 18-20; and Wolfe to Haley.

¹⁵ Wolfe to Haley.

¹⁶ Martin County Deed Book M-5, p. 197. See also Hughes, Martin County Heritage, 43.

¹⁷ Hughes, Martin County Heritage, 43.

¹⁸ Wolfe to Haley.

¹⁹ Note in "Historic Structure Data Sheet," Jamesville Primitive Baptist Church file, Survey and Planning Branch, Raleigh.

²⁰ Wolfe to Haley.

9. Major Bibliographical References

See Continuation Sheets

10. Geographical Data

Acreage of nominated property approx. .530 acre

Quadrangle name Jamesville, NC (1978)

Quadrangle scale 1: 24,000

UTM References

| | | | | | | |
|------|---------|----------|-----------|---------|---------|-----------|
| A | [1] 18 | [3] 2 18 | [5] 16 10 | [3] 19 | [6] 1 4 | [3] 1 1 0 |
| Zone | Easting | | Northing | | | |
| C | [] [] | [] [] | [] [] | [] [] | [] [] | [] [] |
| E | [] [] | [] [] | [] [] | [] [] | [] [] | [] [] |
| G | [] [] | [] [] | [] [] | [] [] | [] [] | [] [] |

| | | | | |
|------|---------|---------|-------------|-----------------|
| B | [] | [] [] | [] [] [] | [] [] [] [] |
| Zone | Easting | | Northing | |
| D | [] | [] [] | [] [] [] | [] [] [] [] |
| F | [] | [] [] | [] [] [] | [] [] [] [] |
| H | [] | [] [] | [] [] [] | [] [] [] [] |

Verbal boundary description and justification

The nearly rectangular lot being nominated extends along St. Andrews Street (NC 171) 110 feet and runs in depth on its northern boundary 120 feet and on its southern boundary 250 feet with the eastern boundary being 100 feet as identified (see continuation sheet)

List all states and counties for properties overlapping state or county boundaries

| | | | | |
|-------|-----|------|--------|------|
| state | N/A | code | county | code |
|-------|-----|------|--------|------|

| | | | | |
|-------|--|------|--------|------|
| state | | code | county | code |
|-------|--|------|--------|------|

11. Form Prepared By

Description prepared by Stanley L. Little, Archives & History Assistant;
name/title statement of significance prepared by Jerry L. Cross, Historic Sites Specialist

Eastern Office

organization N.C. Division of Archives & History date May 22, 1984

street & number 117 W. 5th Street telephone (919) 752-7778

city or town Greenville state N.C. 27834

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature William S. Price, Jr.

title _____ date _____

For NPS use only

I hereby certify that this property is included in the National Register

date _____

Keeper of the National Register

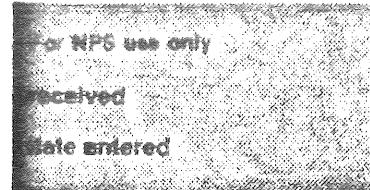
Attest:

date _____

Chief of Registration

United States Department of the Interior
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BIBLIOGRAPHY

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Hassell, Cushing Briggs and Sylvester. History of the Church of God, from the Creation to A.D. 1885, Including Especially the History of the Kehukee Primitive Baptist Association. Middletown, N.Y., 1886. Reprint, 1973.

Hughes, Shelby Jean Nelson, ed. Martin County Heritage. Williamston: Martin County Historical Society, 1980.

Lefler, Hugh Talmage and Newsome, Albert Ray. The History of a Southern State: North Carolina. Chapel Hill: The University of North Carolina Press, 1973.

McCallum, James H. Martin County During the Civil War. Williamston: Martin County Historical Society, 1971.

Manning, Francis M. and Booker, W. H. Religion and Education in Martin County. Williamston: Enterprise Publishing Company, 1974.

_____. Martin County History. Williamston: Enterprise Publishing Company, 1977.

Martin County Deed Books. Martin County Courthouse, Williamston.

Tombstones. Jamesville Primitive Baptist Church Cemetery, Jamesville.

United States Census Records. North Carolina: Martin County, 1850-1870.

Wolfe, Jane. Letter to Drucilla Haley, June 9, 1982. Files of Survey and Planning Branch, Raleigh.

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on the enclosed Martin County tax map #6725(10), lot 4125 by a red outline.

