

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any 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.

1. Name of PropertyHistoric name: All Saints Episcopal ChurchOther names/site number: All Saints Church; Thomas Cain Memorial Church

Name of related multiple property listing:

N/A

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

2. LocationStreet & number: 201 West Franklin StreetCity or town: Warrenton State: North Carolina County: WarrenNot For Publication: Vicinity: **3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X 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 X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:X national statewide X local

Applicable National Register Criteria:

X A B X C DSignature of certifying official/Title: State Historic Preservation Officer DateNorth Carolina Department of Natural and Cultural Resources

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
☐ determined eligible for the National Register
☐ 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 ☐

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19th AND 20th CENTURY REVIVALS/Gothic Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Foundation: Concrete

Walls: Concrete Block

Roof: Asphalt Shingle

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

All Saints Episcopal Church is located at the southwest corner of South Front and West Franklin Streets, immediately southwest of downtown Warrenton. Constructed from 1913 to 1918, the front-gabled, Gothic Revival-style church is prominently located, anchoring the African American residential development that extends to the west along West Franklin Street. The church, together with a frame rectory, stands on two parcels totaling one eighth of an acre. The building features a corner entrance tower at the northeast corner and gabled wings at the northwest and southwest, resulting in a cruciform plan.¹ Materials include a poured concrete foundation and a rusticated concrete-block exterior. Windows and doors are located in peaked openings with projecting pilasters dividing the bays. The interior retains wood floors, plaster walls, and exposed ceiling trusses. Collectively, All Saints Episcopal Church and the associated rectory to the west retain high material integrity to convey the property's historic feeling and association.

Narrative Description

¹ The church is oriented with the façade facing approximately 15 degrees south of true east, though for the simplicity of the description is written as though the building has a true east-west orientation.

All Saints Episcopal Church

Name of Property

Warren County, NC

County and State

Site and Setting

All Saints Episcopal Church is in Warrenton, North Carolina, the county seat of Warren County. The church stands at the southwest corner of South Front and West Franklin Streets, just 550 feet southwest of the Warren County Courthouse. A mixture of commercial and residential development extends along South Front Street between the courthouse and the church. Commercial buildings and the Warren County Community Center, all historically associated with the African American community in Warrenton, are located in the block immediately east of the church. The associated rectory stands immediately west of the church, connected to the church via an open breezeway in the late twentieth century. West of the church, industrial buildings historically separated downtown Warrenton from African American residential development, though the industrial buildings have largely been demolished, resulting in vacant land. Vacant lots and historically White development, including mid-twentieth-century housing and a school, are located south of the church.

The property encompasses approximately one-eighth of an acre on two parcels. The church is centered on and occupies the majority of the east parcel, extending nearly to the property line on all four sides, while the west parcel is occupied by the rectory. The church and its associated walkways are surrounded by grass that extends to the concrete curbs along South Front and West Franklin Streets. A concrete ramp extends south from the main entrance, adjacent to the east elevation of the building, and is flanked by bushes. A concrete ramp along the north elevation was constructed in the 1980s to facilitate the use of the basement as a child-care facility. The ramp descends down to a basement entrance; it is bordered by concrete retaining walls. A covered walkway extends from the west elevation of the church to the east elevation of the adjacent rectory. It partially shelters a narrow, paved driveway that is accessed from West Franklin Street and extends between the church and rectory, terminating near the south elevation of both. A chain link fence extends across the south boundary of the two parcels. Two exterior HVAC units are located immediately south of the church, within the fenced area. Like the church, the rectory occupies nearly the entire parcel with only a small border of grass surrounding the building and a mature tree northwest of the house.

All Saints Episcopal Church – 1913-1918

Contributing Building

Building Exterior

All Saints Episcopal Church is illustrative of the Gothic Revival style as applied to an early-twentieth-century building of modest size, with detailing added over time as the finances of the congregation and diocese allowed. The building displays a front-gabled form with shorter one-story, side-gabled transept wings flanking the nave at its west end, forming a cruciform plan. The rusticated concrete blocks that make up the exterior walls were fabricated on-site by local Black residents and stacked upon a poured concrete foundation. Projecting concrete-block pilasters are located at the corners of the building and separate the window bays on the north and south elevations. The asphalt-shingled roof has parapeted gables with metal coping on the parapets and shallow overhangs on the side elevations, the eaves concealed by aluminum gutters. Basement-level openings are rectangular, while doors and windows on the main level are set in peaked openings; all have concrete sills.

The front-gabled façade faces east toward South Front Street. A tripartite window featuring three

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

adjacent peaked windows is centered on the façade. The stained glass from this window was removed in 2020 and placed in storage until the building can be rehabilitated. This window, known as the “Harris window,” was dedicated to the Rt. Rev. Bravid Harris, a Warrenton native. A square tower at the northeast corner of the sanctuary contains the main entrance to the church. Paired batten doors on the east elevation of the tower retain strap hinges; in lieu of a transom, the doors extend the full height of the peaked opening. They open to a concrete ramp that was likely constructed in the mid-twentieth century as the concrete block supporting the ramp differs from that used on the exterior of the building. The ramp extends southward, bordering the east elevation of the church and enclosed by a metal railing. The cornerstone is located in the northeast corner of the tower and reads “All Saints Church – Thomas Cain Memorial – 1914.” The tower features a single window on the north elevation, a one-over-one wood-sash window with a peaked transom. Round panels are located at the upper level of three sides the hip-roofed tower, each infilled with concrete. There is no evidence that windows or vents were ever included in these openings, though that was likely the intention behind their inclusion. The tower is topped by a simple metal cross at the apex of the pyramidal roof.

The north and south elevations are each six bays deep. The easternmost bay of the north elevation is concealed by the square entrance tower, but the elevations are otherwise symmetrical. Each features boarded window openings at the basement level, concealing four-light wood-sash windows, and clear- or stained-glass windows within peaked surrounds at the main level. The church was constructed with one-over-one, clear-glass windows with peaked transoms throughout. Over time, three single windows on the north (West Franklin Street) elevation and one single window on the south elevation were replaced with stained-glass memorial windows. The three windows on the north elevation are varied in their imagery, though have similar design elements, including the names of the honorees painted upon the fixed, bottom sash. A rectangular sash near the center of the opening appears to operate as hopper window while the upper, five-sided sash is fixed. These three windows generally feature vertical panes creating a border and flanking a central section with varied religious imagery. The single stained-glass window on the south elevation differs in its design; it has an operable sash at the bottom of the opening and a single fixed sash in the upper two-thirds of the opening. Windows are dedicated to the following parishioners: Cyrus and Laurvinia Hawkins Greene, Harrison and Laura Williams Taylor, Thomas H. A. Alston, and Benjamin H. Robbins. The remaining three single windows on the south elevation retain original clear glass.

The westernmost bay on both the north and south elevations, flanking the chancel on the interior of the sanctuary, feature double, stained-glass windows. The windows retain the same sash configuration as the clear-glass windows with a double-hung sash below a triangular, fixed transom. Each sash features a green border with cream-colored squares at the corners. A red border is set within the green border and the center of the sash is filled with cream-colored glass.

One-story, side-gabled transept wings project from the north and south elevations, near the west end of the building. The south wing features single windows on the east and west elevations with a paired window in the south gable. All of the transept windows retain original clear glass. The north wing is identical with the exception of a partially exposed basement level and a single batten door in a peaked surround on its east elevation. The door is accessed by a concrete stair

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

with a decorative metal railing; the stair leads to a concrete walk that spans the north elevation. A six-panel wood door is located at the basement level, directly below the door on the east elevation of the wing. The basement door is accessed by a concrete accessible ramp, installed in the 1980s, that begins at the northwest corner of the transept wing and extends east, nearly to the tower, before doubling back on itself and leading north to the door. The earth to the north and the sidewalk to the south of the ramp are supported by concrete retaining walls, atop which metal pipe railings are affixed. A basement-level six-panel door on the west end of this transept wing is accessed by concrete stairs and sheltered by a gable-roofed breezeway on square wood posts. The stairs feature a wood handrail, and the breezeway, which connects to the rectory to the west, has a wood railing.

The west elevation of the building is without main-level fenestration, the basement-level window openings and projecting pilasters at the corners providing the only decoration. An exterior concrete-block chimney is located adjacent to the south transept wing, at its northeast corner where the wing intersects the sanctuary. This chimney has been parged above the roofline, but retains exposed, rusticated concrete block below the roofline.

Building Interior

The interior of the All Saints Episcopal Church largely retains its historic configuration with alterations limited to the construction of partial-height frame walls between nave and transept wings. The nave retains wood floors throughout, including on the raised chancel at the west end of the building, though the aisles and raised chancel have been covered with carpet. The interior face of each concrete-block wall is covered with a skim-coat of smooth plaster and painted white. Door and window surrounds are constructed of flat boards and wood baseboards have a molded cap and quarter-round shoe mold. Exposed ceiling trusses rest on the interior pilasters, regularly spaced between each bay. The scissor trusses and exposed wood decking above are all stained dark, reddish brown. Spherical light fixtures are suspended from the trusses at the east end of the building, lighting the center aisle as it approaches the chancel. A smaller fixture is suspended above the chancel on a cross beam that connects the west walls of the two transept wings. A raised alter at the west end of the chancel is encircled with a wood rail.

The transept wings each retain wood floors, plaster walls, and exposed scissor trusses and roof decking. As early as the 1930s, the transepts were separated from the sanctuary by partial height frame walls with drywall sheathing; these walls are located at the edge of the raised chancel, resulting in a shallow, stepped platform along the interior wall of each room. The north wing is partitioned to form a sacristy, while the south wing contains the stair to the basement level of the church. As a result, shelves and hanging rods have been installed in the north wing, while a modest railing constructed of horizontal dimensional lumber borders the stair opening in the south wing. Each room is accessed by a single, hollow-core wood door in the partition walls.

The entrance tower features paired seven-panel doors on its south wall that open to the nave. Like the main entrance doors, the paired doors fit within the pointed surround. Water and termite damage in the tower necessitated the replacement of the original wood flooring, which is currently covered with carpet. Walls, like those in the nave, feature a skim-coat of smooth plaster applied over the interior face of the concrete block.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

Original interior furnishings include wood pews with pointed-arch motifs, a lectern with inset pointed-arch panels and sawn brackets supporting pendants, and a baptismal font consisting of a heavy clay bowl atop a wood pedestal.

The basement level of the church served the congregation from 1914 to 1918, while the sanctuary above was being constructed; it later served as a child-care center. The space features a poured floor, concrete walls, and exposed wood beams supporting the floor above. A large square beam bisects the space from east to west, supported by square posts with trapezoidal capitals. The space is almost entirely below grade but does feature four-light windows, though they have been boarded on the east and north elevations of the building, the latter because of the adjacent ramp in that location. Patched concrete below each window indicates they may have originally been taller windows, despite the fact that the openings are below grade. A wood stair with a wood railing is located below the north transept wing, leading to the exterior door on the west elevation of that wing. A bathroom has been constructed below the south transept wing. This space contains a six-panel door, tile floor, drywall covering the walls, and modern fixtures.

All Saints Episcopal Church Rectory - 1924

Contributing Building

Building Exterior

Immediately west of the sanctuary stands a front-gabled, frame house that was constructed as a rectory. The building faces West Franklin Street to the north and was constructed in 1924, though it was altered after 1942 when an inset porch on the northeast corner of the house, facing the church, was infilled. It is set back from the street roughly twenty feet and stands in line with the current and formerly adjacent residential buildings to the west. The front yard features a grassy lawn and foundation plantings flanking a brick stoop at the west entrance to the building. Concrete steps lead to the porch at the east entrance. No concrete sidewalks are present on this side of West Franklin Street, though concrete curbs border the street. A concrete driveway extends along the east side of the house, separating it from the church. The driveway terminates at the southeast corner of the house. The shallow rear (south) lot is also grassy lawn. The house stands adjacent to the west property line and the gravel driveway for an adjacent property.

The one-and-a-half-story, front-gabled house is three bays wide at the first story. While the house has vinyl siding and windows throughout, it does retain Craftsman-style knee brackets (though vinyl covered) in the front and rear gables. It rests on a concrete foundation, and an interior brick chimney is located near the center of the building. A six-panel steel door on the west end of the façade is accessed by an uncovered brick stoop and sheltered by a shallow gabled roof with brackets matching those in the front gable, indicating that the entrance and roof are original to the structure. A matching door on the east end of the façade is sheltered by a gabled porch on square posts; a shed roof extends from the east elevation of the porch, connecting to a gabled breezeway between the rectory and the church. This entrance and gabled porch appear to have been installed when the inset porch was enclosed. Two windows are located just west of center, between the two entrances. Two additional windows are centered in the front gable.

The east elevation, facing the church has a single-bay, shed-roofed, wall dormer. Paired windows at the north end of the elevation mark the location of the original inset porch. Other windows on

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

the east elevation are single vinyl windows. The gabled rear (south) elevation has a single window on the east end and paired windows in the gable. An entrance on the west end of the elevation is sheltered by a shed roof on square posts and accessed by a wood ramp that extends the width of the elevation, terminating at the paved driveway. The west elevation features a wide, shed-roofed wall dormer that gives this side of the house a two-story appearance. Single windows, which are smaller than the double-hung windows that are found throughout the rest of the house, are located on the west elevation and light the stairwell, kitchen, and second-floor bathroom.

Building Interior

The interior of the rectory features an irregular plan with a narrow front hall (formerly an inset porch) at the northeast corner, a living room with a fireplace and an open stair at the northwest corner, and a dining room and kitchen in the southeast and southwest corners respectively. The second floor features a bathroom at the southwest corner, within the west dormer, and two bedrooms located in the front and rear gables.

Original first-floor finishes are present in the living room and entrance hall. The living room retains wood floors, drywall walls and ceilings, and a brick fireplace on the south wall. The firebox has been infilled with brick and is flanked by panels of soldier-course brick inset within the running-bond brick surround. A wood mantelshelf is supported by thin wood molding. A stair rises against the west wall. It retains original wood treads, turned balusters, and a square newel at the foot of the stair. Two small, one-light windows on the west wall light the stair and stair landing. In the entrance hall, finishes confirm that the space was originally an inset porch: wood floors are laid perpendicular to the floors in the adjacent living and dining rooms; beaded-board ceilings remain; and a wide wood cornice extends along the north and east walls.

The dining room and kitchen display a combination of plaster and drywall on the walls and ceilings. The wall between the dining room and kitchen has been almost entirely removed and a closet added to the kitchen. Original wood floors remain exposed in the dining room, while in the kitchen, new wood floors were laid on top of the original flooring and dropped acoustic tile conceals the original ceiling. A fifteen-light French door separates the entrance hall from the dining room while other interior doors are either later hollow-core wood doors or original five-panel wood doors. Original window and door openings on the first floor retain flat-board post-and-lintel surrounds, while later door and window openings have mitered surrounds.

The second floor retains original wood floors throughout, with the exception of modern wood installed over the original floors in the bathroom only. Plaster and drywall walls and ceilings follow the angled slope of the roof dormers, and the five-panel doors and vinyl windows have flat-board surrounds.

Integrity Statement

The All Saints Episcopal Church and associated Rectory retain integrity of location, setting, design, workmanship, materials, feeling, and association. Located on the original site, the buildings retain their historic setting at the outskirts of downtown Warrenton, with commercial development to the north and east, and a combination of vacant land and residential development

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

to the south and west. The site maintains its original circulation patterns, with accessibility ramps installed to facilitate the continued use of the building over time. Site features include shallow setbacks planted with grass and bushes at the east elevation flanking the façade. The church retains integrity of design, workmanship, and materials with original overall form and exterior finish, original doors, and the combination of clear-glass and stained-glass windows that illustrate the planned evolution of the exterior. The interior retains its original floor plan and materials with the only alterations being the replacement of original wood flooring in the entrance tower and the installation of carpet on the aisle and chancel. Despite these material changes, the church as a whole retains sufficient integrity of design, materials, and workmanship to convey the property's historic feeling and association. The rectory, while it has had material alterations including the application of vinyl siding and the installation of vinyl windows, as well as floor plan alterations including the enclosure of an original inset porch and the reconfiguration of the kitchen and dining room spaces, remains an integral part of the physical site and center of the social community.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

8. Statement of Significance

Applicable National Register Criteria

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

- ☒ 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.)

- ☒ 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 old or achieving significance within the past 50 years

All Saints Episcopal Church

Name of Property

Warren County, NC
County and State

Areas of Significance

(Enter categories from instructions.)

Architecture

Ethnic Heritage: Black

Social History

Period of Significance

1914-1936

Significant Dates

1918

Significant Person

N/A

Cultural Affiliation

N/A

Figure 1

Architect/Builder

N/A

100

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

All Saints Episcopal Church is significant at the local and national levels under Criterion A for Black Ethnic Heritage and Social History as a local church for African Americans that was supported by the North Carolina diocese and funded by private donors and Episcopal congregations nationwide. Beginning in the 1890s, the Episcopal Diocese of North Carolina made a concerted effort to expand their mission into African American communities, including supporting the 1893 establishment of All Saints Episcopal Church as an independent congregation, separate from the White Emmanuel Episcopal Church in Warrenton. The church initially occupied a frame building that was also used as a school for Black children. As early as 1903, requests for funding were placed in local papers, made before Episcopal convocations, and published in church periodicals with national circulation. Donations were received from at least 1904 to 1917 from individuals, congregations, and Sunday School programs as far away as New York, Ohio, and Georgia. According to the North Carolina Diocese, All Saints Episcopal Church is among the most significant church buildings for African American Episcopalians—not just in North Carolina, but nationally.

All Saints Episcopal Church was completed in 1918, at the intersection of West Franklin and South Front Streets in Warrenton. The intersection, located within the town limits, stood adjacent to “The Hill,” a Black residential development in southwest Warrenton, outside of the town boundary. By the 1930s, this area emerged as the commercial and social core of the Black community in Warrenton, with the church itself hosting a parochial school, dances, and community outreach programs.

All Saints Episcopal Church is also significant at the local level under Criterion C for Architecture. The church embodies the distinctive characteristics of an early-twentieth-century, Gothic Revival-style church built for an African American congregation in north-central North Carolina. The church retains detailing characteristic of the Gothic Revival style including peaked window and door openings, tripartite windows, batten doors, a cruciform plan, and a square corner entrance tower. Further, the use of rusticated concrete block to imitate stone conveys a sense of permanence while working within financial means, while incorporating projecting pilaster reminiscent of buttresses typical of the style. The interior remains highly intact with the original floor plan and historic materials throughout the sanctuary, including exposed scissor trusses and pews constructed with pointed-arch motifs.

The property also meets Criteria Consideration A as a property owned by a religious institution because it derives its primary significance in the areas of Social History, Black Ethnic Heritage, and Architecture, rather than Religion.

Finally, All Saints Episcopal Church was dedicated as a memorial to Warrenton native, Episcopal minister, and Civil Rights advocate Reverend Thomas White Cain. However, the property does not need to meet Criteria Consideration F for commemorative properties, as its

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

primary function is non-commemorative and because it derives its primary significance in the areas of Social History, Black Ethnic Heritage, and Architecture.

The period of significance begins in 1914 when the construction of the basement level was completed and services began being held in that space. It extends to 1936 when the nearby Warren County Community Center opened and that building became the primary meeting place for secular African American groups throughout the county. By the 1940s, there was no longer a priest assigned to All Saints Episcopal Church, which was instead “yoked” to Emmanuel Episcopal Church and served by a White minister.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

Early History of Warrenton

The history of Warrenton and its African American population predates the formation of Warren County and the establishment of Warrenton as the county seat in 1779. Throughout the late eighteenth and early nineteenth centuries, Warren County had an agricultural economy that was largely dependent on the labor of enslaved people, with the 1790 census revealing Warren County as the only county in North Carolina to have more enslaved persons than free citizens.² In addition to the planters who enslaved large numbers of African American laborers to work the land surrounding Warrenton, enslaved African Americans also worked as apprentices and assistants to local tradesman, as well as in private homes as maids, nannies, cooks, and laborers.³ Warrenton’s economic dependence on slavery was so great that the town struggled to recover financially in the post-Civil War years. The population of Warrenton dropped by one third between 1860 and 1870, in part the result of both White and Black residents leaving the area in search of better economic opportunities. During the same period, the overall population of Warren County remained relatively static, suggesting the displacement of individuals from within Warrenton to the outskirts of town and the rural areas surrounding Warrenton. Warrenton remained largely integrated as it had been historically, both physically and socially, during this period of change.⁴

Context for Black Ethnic Heritage and Social History

Post-Emancipation Black Churches and the Jim Crow Era

The Reconstruction era brought social change, religious freedom, and educational opportunities for the formerly enslaved population of Warrenton. For the first time, Black people were afforded the opportunity to gather freely and to organize themselves. Typically the first permanent institutions to be established post-emancipation, African American churches became the centerpiece of the Black community and have long been recognized by scholars to be the,

² Catherine Cockshutt [Bishir], “Warrenton Historic District,” Nomination to the National Register of Historic Places, 1976, Section 8, page 1.

³ Heather Slane and Cheri Szcodronski. “Warrenton Historic District (Additional Documentation, Boundary Increase, and Boundary Decrease),” Nomination to the National Register of Historic Places, 2022, 179.

⁴ Slane, 180.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

“single most significant institutions in African-American life” in the post-Civil War era.⁵ During this period, between one-third and one-half of all Black North Carolinians were church members, with the number rising steadily throughout the late nineteenth century.⁶

Long discriminated against in White congregations, Black congregants flocked to newly formed churches controlled by Black people. In lieu of the preaching they had been subjected to in the White churches, which often “condoned slavery and invariably said less about loving one’s neighbor than about obeying the master and mistress,” congregants heard messages of Black strength and independence.⁷ Among the most tangible benefits of emancipation, was that “Black people now could worship in their own churches and hear the gospel preached by their own ministers.”⁸ During this first period of post-emancipation Black church construction in the South, freed Black people in Warrenton established the Warrenton Colored Baptist Church (later the First Baptist Church) in 1866 (no longer extant) and the Colored Methodist Episcopal Church (later the Oak Chapel African Episcopal Church) by 1867.⁹

While Warrenton continued to struggle economically in the late nineteenth century, some reprieve was found when, in 1885, local businessmen established a tobacco market. The first market in the region east of Henderson, it capitalized on the popularity of bright leaf tobacco and boosted the local economy, serving as a source of prosperity for local farmers and warehousemen.¹⁰ Publically-funded improvements were made in the early twentieth century, including the construction of a new Warren County Courthouse in 1906 and a new municipal building in 1912.¹¹ By the 1920s, Warrenton boasted flourishing businesses and tobacco industry, paved roads and sidewalks, and a telephone exchange. In addition, the town itself owned the three-mile Warrenton Railroad, a water filtration plant, sewer system, ice plant, power and light plant, and a hotel.¹² Commercial buildings in the downtown core, most reconstructed after a series of late-nineteenth-century fires, housed drugstores, department stores, and other retail businesses that thrived, especially during the peak prosperity of the local tobacco market.

Churches in Warrenton, both White and Black, were constructed or enlarged in the early twentieth century. In 1908, the Black congregation of the Second Baptist Church (later Warrenton Missionary Baptist Church) erected their sanctuary at 114 South Bragg Street. Emmanuel Episcopal Church, from which the congregants of All Saints Episcopal Church split, was remodeled to its current Gothic Revival-style appearance in about 1927, and the adjacent Parish house and rectory were both completed in 1928. The White congregants of Warrenton Baptist Church constructed a new sanctuary on North Main Street in 1937 after a fire destroyed its original building and Wesley Memorial Methodist Church (also historically White), originally

⁵ Carroll Van West, “Historic Rural African-American Churches in Tennessee,” Multiple Property Nomination to the National Register of Historic Places, 1998, Section E, page 2.

⁶ Jeffrey J. Crow, Paul D. Escott, and Flora J. Hatley Wadlington, *A History of African Americans in North Carolina, Second Edition* (Raleigh, NC: North Carolina Office of Archives and History, 2011), 98.

⁷ Crow, 82.

⁸ Crow, 93.

⁹ Cockshutt [Bishir], Section 8, page 17.

¹⁰ Cockshutt [Bishir], Section 8, page 19.

¹¹ Cockshutt [Bishir], Section 8, page 20.

¹² Slane, 180; Cockshutt [Bishir], Section 8, page 20.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

constructed in 1894, was enlarged, first in the 1930s, and again in 1956.

While Warrenton had the outward appearance of a successful, if not booming, economy, the prosperity was not shared by all of its residents. By the turn of the twentieth century, White Southerners had firmly put into place the system of Jim Crow segregation. As W.E.B. DuBois describes, the “veil descended,” separating White and African American people and resulting in the development of clearly defined – and strongly enforced – White and Black spaces.¹³ While businesses and residences were generally integrated in Warrenton in the mid- to late nineteenth century, with African American homes, churches, schools, and businesses located throughout town, by the early twentieth century, Black-owned businesses were relegated to the outskirts of downtown along with, and usually located within, Black residential neighborhoods.¹⁴ During the same period, downtown businesses became largely segregated, the result of Jim Crow legislation and racist sentiment throughout the South. “Defeat, disenfranchisement, and the new legally mandated discrimination of the Jim Crow system eventually reduced three and a half decades of life in freedom to a nadir.”¹⁵

As early as 1885, African American churches and schools were located on the south side of town, separated from the White churches that existed north of downtown.¹⁶ African Americans had established three Freedman’s schools by 1867 (though none remain extant). The first All Saints Episcopal Church, established in 1893, met in a frame building just west of the courthouse that also housed a school; that building was demolished between 1907 and 1912 to make way for the Warrenton High School dormitories for White children. A second African American school on South Front Street, located just southeast of the current All Saints Episcopal Church, was used as a warehouse by 1912 and demolished by 1918.¹⁷ In their place, new schools for Black students were constructed southwest of Warrenton, outside of the town limits. Hawkins Elementary School (410 West Franklin Street) opened in 1911 followed by the John R. Hawkins High School Complex (427 West Franklin Street), a Rosenwald Fund school that opened in 1925. Both are located in an area known locally as “The Hill.”¹⁸

The largest traditionally African American neighborhood in Warrenton, The Hill developed in the early twentieth century, the result of Jim Crow segregation of housing, businesses, and institutions. The Hill was physically separated from downtown by the Edmund White Cotton Gin and White Building Supplies facilities, industrial complexes that reinforced the Jim Crow-era separation of White and Black resources. In addition to educational facilities, Black clubs, lodges, and societies were established throughout Warrenton in the early twentieth century, providing their members “with chances to speak, to lead, and to develop their abilities.”¹⁹

¹³ W.E.B. DuBois, *The Souls of Black Folk* (Chicago: IL: A.C. McClurg & Co., 1909, Reprint 2014 by Millennium Publications).

¹⁴ Slane, 182.

¹⁵ Crow, 108.

¹⁶ Sanborn Fire Insurance Company, “Warrenton, Warren County, North Carolina,” 1885, 1891, and 1896 maps, *NCLive.org*.

¹⁷ Slane, 185.

¹⁸ Slane, 186.

¹⁹ Crow, 96-97.

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

Among these was the Stone Square Lodge, No. 10, Prince Hall Free and Accepted Masons (214 West Franklin Street), established as early as 1905, and standing just west of the town limits. The 1905 and 1918 Sanborn maps show a two-story, combined Masonic Hall and African American Schoolhouse in the location of the current lodge, which was completed in the 1940s. Though east of The Hill, the Warren County Community Center (111 West Franklin Street) was completed in 1936, provided meeting space, bathrooms, and a library for Warrenton's Black residents.

In addition to the physical separation imposed upon them, Black residents throughout the South, including Warrenton, commonly suffered extreme discrimination and violence during the Jim Crow era. Historian Jeffrey Crow notes that, "denied the vote and physically separated from whites residentially and in public accommodations, African Americans struggled to earn a living, to educate their children in underfunded and inferior facilities, and to contest the limits placed on their social, economic, and political lives."²⁰ Yet Black residents of Warrenton exercised their right to organize and fought against the repression inflicted by their White neighbors.

While Black churches have always been a sanctuary for the community, they were especially important when so few resources were available to Black citizens. During the difficulties of the Jim Crow era, churches stood as, "one of the few public spaces where African Americans could and would gather."²¹ As they had in the late nineteenth century, churches in the twentieth-century often doubled as schools or meeting places for activities related to Black politics, civil rights, education, and suffrage. Messages spoken by Black preachers were often those of courage, equality, persistence, and optimism. The African American church, owned and managed by Black leaders and congregants, "by its very existence and democratic structure imparted racial pride and dignity, providing parishioners of all classes the opportunity to participate in its meetings and rituals and to exercise roles denied them in the larger society."²² It served as a public space for social and cultural rituals grounded in equality and as a meeting place, and recruitment center, for African American civic groups.²³ It was within this context of Jim Crow segregation that the All Saints Episcopal Church was erected.

The Formation of All Saints Episcopal Church

The establishment of All Saints Episcopal Church in 1893 was part of a second wave of church construction occurred throughout the South in the 1880s and 1890s and was generally focused on the establishment of Black congregations in conjunction with Black schools. Following emancipation, Black Episcopalians in Warrenton initially continued to worship with their White counterparts at Emmanuel Episcopal Church (133 North Main Street). For the Episcopal Diocese in North Carolina, the creation of Black congregations and mission schools was part of a larger effort in the 1890s to extend its outreach into African American communities, utilizing the Black ministers and teachers being trained at St. Augustine's School in Raleigh.

²⁰ Crow, 120.

²¹ West, Section E, page 2; Joe W. Trotter, "African American Fraternal Association in American History: An Introduction," *Social Science History* 28:3 (Fall 2004), 36.

²² Leon F. Litwack, *Trouble in Mind: Black Southerners in the Age of Jim Crow* (New York, NY: Vintage Books, 1999) as quoted by West, Section E, page 40.

²³ West, Section E, page 40.

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

In 1893, Rev. Henry Beard Delany, faculty member at St. Augustine's, was assigned by the Diocese to oversee the formation of a Black congregation in Warrenton, though All Saints, having been born of Emmanuel Episcopal Church, was not technically a mission congregation.²⁴ Reverend Delany was the second African American bishop of the national Episcopal Church and the first in the Diocese of North Carolina. The congregation initially occupied a frame building, on the west side of North Front Street, "just at the entrance to the lawn of the residence of Mr. John Graham," (107 North Front Street).²⁵ The location was not far from Emmanuel Episcopal Church, from which they had split and with whom they shared a preacher. A 1904 newspaper notice announced services to be led by Rt. Rev. Joseph Blount Cheshire with services for Black people held "in All Saints Chapel" on Saturday evening and a service for White congregants to be held on Sunday in "Emmanuel church."²⁶ However, newspaper notices indicate that Delany himself was also "filling his appointment" at All Saints by the late 1890s.

The newly formed congregation raised \$400 and purchased an existing building on North Front Street, west of the Warren County Courthouse (no longer extant). Because of the limited financial and physical resources of Black congregants in the nineteenth century, early Black churches often doubled as schools during the week and routinely hosted community events, thus serving as the religious, educational, and political centers of their communities.²⁷ All Saints was no exception; the building appears as "vacant" on the 1891 Sanborn map, but is labeled as a "Negro School House" from 1896 to 1907, indicating its combined usage.²⁸

As early as 1905, the congregation of All Saints was considering where to construct a new church building and initially considered rebuilding in their existing location on North Front Street. However, Jim Crow sentiment and strong opposition from the White community forced the congregation to relocate to the southwest part of the town, near "The Hill." Opposed by "their best white friends," from building in downtown Warrenton, the congregation was told that, "our colored [sic] friends will get little or no help if they insist in putting themselves where they are not wanted." The same newspaper piece noted that White citizens, "were already burdened with one negro [sic] school and church in Warrenton where they ought not to be" and suggested that, "colored [sic] churches should be built where the colored [sic] people live."²⁹

On September 2, 1910, trustees of the Protestant Episcopal Church, purchased a lot at the southwest corner of South Front and West Franklin Streets from William and Alice Cawthorne, a Black shoemaker and seamstress who were likely members of All Saints Church, their son, Ceasar Cawthorne, having gone on to become a lay leader in the congregation.³⁰ By June of

²⁴ "All Saints Episcopal Church," File WR0465, NC SHPO, Raleigh, North Carolina.

²⁵ "All Saints Mission," *Warren Record* (Warrenton, NC), June 9, 1911, Newspapers.com; While sources indicate that the congregation initially met in the home of members Albert and Anna Burgess on Front Street, this is unlikely as the two were siblings born around 1900. It is possible that they met in their parent's house on Gallows Street, but as no street currently exists with that name, the location of the house could not be confirmed.

²⁶ "Notice," *Warren Record* (Warrenton, NC), January 29, 1904, Newspapers.com.

²⁷ West, Section E, page 2; Trotter, 356.

²⁸ Sanborn Fire Insurance Company, "Warrenton, Warren County, North Carolina," 1896, 1901, and 1907 maps, *NCLive.org*.

²⁹ "Let the Church be Moved," *Warren Record* (Warrenton, NC), Friday, July 21, 1905, Newspapers.com.

³⁰ Warren County Register of Deeds. Book 81, Pages 246-247.

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

1911, the local newspaper reported on the congregational decision to sell the earlier church property on Front Street to John Graham, describing an overall, “feeling that a different location would be more acceptable to our white citizens.”³¹ The newspaper called the agreement “commendable” and in the “Christian spirit,” citing Warrenton’s “reputation of having the best colored [sic] population in the State.” In July of 1911, Graham and his wife deeded a property on West Franklin Street to the Board of Education for the construction of Hawkins School, the timing of which indicates the land on West Franklin Street may have been offered as incentive for the sale of the original church site.³²

Rev. Thomas White Cain and the Leaders of All Saints Episcopal Church

All Saints Episcopal Church was erected as a memorial to Reverend Thomas White Cain. Cain was a Warrenton native, born into slavery in 1843, though he moved to Petersburg, Virginia at a young age. At the close of the Civil War, Cain was unable to read and write, but enrolled in a newly organize Freedman’s School, organized by St. Stephen’s Episcopal Church in Petersburg. He went on to attend Lincoln University in Pennsylvania, after which he returned to Petersburg to teach at the Freedman’s School, while he prepared for the priesthood.³³ Cain was a graduate of the first graduating class of the Bishop Payne Seminary for Negroes in Petersburg, Virginia and was the first Black candidate for Ordination in the Diocese of Virginia, ordained in 1879. He served St. Philip’s Episcopal Church in Richmond until 1888.³⁴

In 1888, Cain and his family relocated to Galveston, Texas, where he served St. Augustine of Hippo Episcopal Church, the oldest Black Episcopal church in Texas, established in 1884.³⁵ His appointment made him only the second Black priest to serve in the Episcopal Diocese of Texas, both at St. Augustine of Hippo Episcopal Church.³⁶ Under Cain’s leadership, a sanctuary was erected in 1889 and an Industrial School was established in the area. By 1897, the young church had grown to more than 180 congregants.³⁷ Cain’s impact went far beyond his Galveston community. In 1893, Cain filed a lawsuit against the International & Great Northern Railroad Company after they forced his removal from a Pullman sleeping car, citing violation of a new state law that required separate coaches for White and Black passengers. Cain won the case in Galveston County District Court, but was awarded only \$100 in damages.³⁸ While the award was

³¹ “All Saints Mission,” *Warren Record* (Warrenton, NC), June 9, 1911, Newspapers.com.

³² Slane, 152.

³³ Rev. Dr. Brooks Graebner, “Disciple: Still a Sacred Space,” *North Carolina Disciple* (The Episcopal Diocese of North Carolina), Spring 2022. Accessed January 23, 2024, <https://www.episdionc.org/blog/disciple-still-a-sacred-space/>

³⁴ “A Good and Faithful Servant: The Rev. Thomas W. Cain” (Episcopal Diocese of Texas), April 28, 2020. Accessed January 23, 2024, <https://www.epicenter.org/a-good-and-faithful-servant-the-rev-thomas-w-cain/>; Melodie Woerman, “Texas Churches Discover Pioneering Black Episcopal Priest’s Unmarked Grave,” *The Christian Century*, February 27, 2023. Accessed January 23, 2024, <https://www.christiancentury.org/article/news/texas-churches-discover-pioneering-black-episcopal-priests-unmarked-grave>

³⁵ Woerman.

³⁶ Rev. Dr. Brooks Graebner, email correspondence with the author, July 6, 2024.

³⁷ “St. Augustine of Hippo Episcopal Church - Texas’ Oldest African American Episcopal Church,” Galveston History. Accessed January 23, 2024, <https://www.galvestonhistory.org/news/black-history-month>.

³⁸ “A Good and Faithful Servant: The Rev. Thomas W. Cain.”

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

small and did not lead to any changes in legislation or the practice of Jim Crow segregation, it did establish Cain as an advocate for, and early proponent of, Civil Rights.

Cain also broke barriers within the Episcopal Church. In 1889 and again 1892, Cain was elected to represent the Diocese of Texas in the national General Convention of the Episcopal Church. He was the first Black priest in the assembly and the first to be elected to serve as a delegate twice, sitting as an equal in the House of Deputies and fully participating in the councils of the Episcopal Church.³⁹ With the rise of White Supremacy 1890s, Jim Crow legislation in the early 1900s, and the widespread exclusion of African Americans from leadership positions during this period, Cain was the only Black priest to have served in that capacity for many years.

On September 8, 1900, a Category 4 hurricane struck the eastern shore of Texas, bringing hurricane-force winds, storm surge, and flooding. The eye of the storm passed just south of the city of Galveston, with the island bearing the brunt of the storm, which was later named the Great Galveston Hurricane, the Galveston Flood, and the Great Storm of 1900. Thomas Cain and his family were among the more than 8,000 people killed by the storm and the St. Augustine of Hippo Episcopal Church was completely destroyed.⁴⁰ Following Cain's death, Archdeacon Rev. John Pollard, a classmate, friend of Cain, and North Carolina's Archdeacon of the Convocation Work Among Colored People from 1898-1908, proposed that a church be built in his hometown of Warrenton, North Carolina and dedicated to his memory.⁴¹

Rev. Henry Beard Delany, who led the All Saints congregation from 1892 to 1915 and was the diocesan archdeacon from 1908 to 1918, was instrumental in the execution of Pollard's idea. Born into slavery Georgia in 1858 and raised in Florida, Delany learned bricklaying and plastering at an early age. He attended a Freedman's School where he studied theology and music before enrolling in St. Augustine's School (now St. Augustine's College) in Raleigh in 1881. He graduated in 1885, but remained on the faculty until 1908 as a teacher, chaplain, vice-principal, and supervisor of building projects. During this period, he oversaw the construction of the 1896 chapel, the 1898 library, and the 1909 St. Agnes Hospital, all partially constructed of stone.⁴² This experience, and his early training in construction, made him the ideal candidate to oversee the construction of All Saints, which Rev. Brooks Graebner, historiographer for the Diocese of North Carolina, notes, "was a project dear to his heart and the centerpiece of his time as the diocesan archdeacon between 1908 and 1918."⁴³ While it is unclear whether he had a role in the design of the building, his part in the raising of funds cannot be overstated. For this reason, he was selected to preach at the inaugural service held in All Saints Episcopal Church in December 1918.

³⁹ Graebner, "Disciple: Still a Sacred Space."

⁴⁰ "Galveston Flood of 1900: Topics in Chronicling America," Library of Congress. Accessed January 23, 2024, <https://guides.loc.gov/chronicling-america-galveston-flood>.

⁴¹ "Rev. John H.M. Pollard, rector of Saint Mark's," Black Wide-Awake: Documents of Historical and Genealogical Interest to Researchers of Wilson County, North Carolina's African American Past. Accessed February 27, 2025, <https://afamwilsonnc.com/2022/07/30/rev-john-h-m-pollard-rector-of-saint-marks/>.

⁴² "Delany, Henry Beard," NCPedia. Accessed January 23, 2024, <https://www.ncpedia.org/biography/delany-henry-beard>.

⁴³ Graebner, "Disciple: Still a Sacred Space."

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

A number of other prominent Episcopal priests and African American leaders can trace their roots to Warrenton and All Saints. The Rev. George Freeman Bragg, a cousin of Thomas White Cain, was born into slavery in 1863, but left Warren County to live with his grandmother, Caroline Wiley Cain Bragg in Virginia. Like Cain, he attended the Freedman's School at St. Stephens, where he studied under former Confederate officer, Giles Buckner Cooke. He worked in journalism for a time, before enrolling in Bishop Payne Divinity and Industrial School in the autumn of 1885. He was ordained in 1887 and served congregations in Norfolk, VA and Baltimore, MD. Throughout his career, he continued to write, publishing a variety of books, articles, and pamphlets.⁴⁴ He fought for equality in the Episcopal church and beyond, becoming the twelfth Black Episcopal priest in 1888, after challenging a rule that Black deacons wait five years before being ordained as priests. He fought against restricting the church's mission work to overseas activities, arguing the need to foster African American congregations in the United States. He advocated the hiring of African American teachers in Baltimore schools and worked with both Booker T. Washington and W. E. B. DuBois to oppose Jim Crow laws.⁴⁵

Bravid Harris was born in Warrenton in 1896, educated in local schools, and both baptized and confirmed at All Saints. He attended St. Augustine's College in Raleigh, graduating in 1917. Like Cain and Bragg, Harris attended Bishop Payne Divinity School in Petersburg, VA, graduating in 1922. He was ordained at All Saints in 1921 and from 1922 to 1925 served All Saints, overseeing the construction of the adjacent rectory. He went on to serve as the rector of Grace Church in Norfolk, VA and from 1937 to 1943 he was the Archdeacon for Negro Work in the Diocese of Southern Virginia. In 1945, Harris was elected bishop of the Missionary District of Liberia, a position he held for nineteen years. Harris was the first Black American bishop with oversight of a diocese and, at the time, was the only active African-American bishop in the Episcopal church.⁴⁶

Warren County native, Odell Greenleaf Harris, a cousin of Bravid Harris, was educated in Littleton, NC, and went on to attend Henderson Institute in adjacent Vance County. In 1928, he enrolled in St. Augustine's College in Raleigh and in 1930, he was accepted into Bishop Payne Divinity School in Petersburg, VA. In 1933, Harris graduated and was ordained at All Saints, where he served the congregation from 1933 to 1937. Harris accepted a teaching position at Bishop Payne Divinity School in 1937; served as dean of the Colored Convocation in the Diocese of Southern Virginia from 1943-1947; and was elected an alternate deputy to General Convention and appointed Archdeacon for Negro Work in the Diocese of Southern Virginia in 1947. Throughout his career, he was a pioneer for civil rights in the Dioceses of Southern

⁴⁴ "George F. Bragg," Encyclopedia Virginia, Accessed January 23, 2024, <https://encyclopediavirginia.org/entries/bragg-george-f-1863-1940/>.

⁴⁵ "George Freeman Bragg, Jr.," The Lctionary, Accessed January 23, 2024, http://www.satucket.com/lectionary/George_Bragg.htm.

⁴⁶ "Bravid Washington Harris," NCpedia. Accessed January 23, 2024, <https://www.ncpedia.org/biography/harris-bravid-washington>.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

Virginia and Atlanta.⁴⁷ He led the charge for the construction of the Warren County Community Center, just east of All Saints.

While all of these men were associated only briefly with All Saints Episcopal Church, they illustrate the deep commitment of the Episcopal Church to the African American community in Warrenton and to education and advancement of African Americans in the Reconstruction and Jim Crow eras.

A Local Church Built with National Funding (1903-1918)

While a site for the new church was not secured until 1910, the congregation had begun raising funds for the construction of a new building as early as 1903. In addition to requests in the local papers, church leaders requested funds from the broader Episcopal community to aid in construction. Historiographer Brooks Graebner notes that, as early as 1903, the congregation was considering erecting a new building and at that time, Archdeacon Pollard addressed the Convocation of Colored Clergy and Congregations, appealing to, “colored Churchmen throughout the country to give me \$1,000 for the building of a chapel in Warrenton.”⁴⁸ Again in 1904, while the congregation was still worshipping on North Front Street, an appeal was made to “colored Churchmen throughout the country” in *The Churchman*, a monthly periodical; the article noted the following donations totaling \$132.80.⁴⁹ The mission itself contributed \$114.80; the Rev. Giles B. Cooke, a minister and teacher with ties to St. Stephens and St. Pauls in Petersburg, Virginia, who was known of have educated African Americans and may have taught Thomas Cain, donated \$5. Bishop Charles Henry Brent, an Ontario native who was ordained in 1886 and took a position in Buffalo, New York in 1887 contributed \$5. Dr. W. R. Huntington, who led congregations in Massachusetts and New York, contributed \$5. The Sunday school at St. Stephen’s, Savannah [now St. Matthew’s] raised \$1. The Rev. Charles H. Male, the minister at St. Cyprian’s Episcopal Church in Oxford, North Carolina contributed \$1 and Miss Mary P. Mulligan of New York donated \$1.

Early contributions likely helped the congregation to secure a new parcel of land and to begin construction, but the fundraising campaign continued for more than a decade. In 1911 and 1912, Rev. Henry Beard Delany appealed to the Conference of Church Workers in Cleveland, Ohio and Orange, New Jersey. In 1912, he also addressed the Colored Convocation Women’s Auxiliary, securing additional financial pledges from the group.⁵⁰ In 1913, Delany and Rev. George Freeman Bragg placed a “cornerstone appeal” in the *Carolina Churchman* and the *Church Advocate*. Likely as a result of that appeal, records indicate that in 1913, the Sunday

⁴⁷ “History Day 2022: A Tribute to the Ven. Odell Greenleaf Harris,” Event materials accessed January 23, 2024, via the Episcopal Diocese of North Carolina, https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.episdionc.org/uploads/images/a-tribute-to-the-ven-odell-greenleaf-harris-program-booklet-history-day-2022_386.pdf&ved=2ahUKEwihoLTYuceGAxWSE1kFHYFJ7UQFnoECA8QAQ&usg=AOvVaw2NcE2Fscnn4Q5TmOblPP_K

⁴⁸ Rev. Brooks Graebner, “Financial Support for the Building of All Saints,” Summary of sources related to the financial support of All Saints Church as gleaned from records of the North Carolina Episcopal Diocese, compiled by Rev. Brooks Graebner, and submitted to the author January 22, 2024.

⁴⁹ Graebner, “Financial Support.”

⁵⁰ Graebner, “Financial Support.”

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

School of All Saints Episcopal Church in St. Louis, Missouri contributed \$10, “for All Saints Ch. Warrenton to be sent to Arch. Delaney Raleigh.”⁵¹ The same year, at the 29th Annual Conference of Church Workers Among Colored People, Archdeacon James Solomon Russell promised aid from the Convocation of the Diocese of Southern Virginia.⁵² Russell had ties to Warren County, his father having been enslaved there, though he was raised in southern Virginia, educated at Hampton Institute, and studied divinity under Rev. Giles B. Cooke.

The construction of All Saints Episcopal Church began in 1913, utilizing rusticated stone blocks handmade by brothers (John) Freeman Jenkins and (Robert) Marion Jenkins. The brothers were natives of Warrenton, the sons of John and Bettie Jenkins who were listed as living on Franklin Street in the 1900 census. The *Warren Record* reported on the laying of the cornerstone in 1914, noting, “built as it is of cement and rock, will stand through many years, a fitting memorial to the late Thomas Cain at one time a boy of this town, and later the first colored man to hold a seat as a delegate in the General Convention of the Episcopal Church.”⁵³ In the same article, a plea was made for additional donations to fund the construction of the church, which required an additional \$1500 to complete, indicating the help offered by the White community in 1905 was perhaps not as robust as promised. From 1914 to 1918, the lower level of the building was used for worship, while the upper level was being constructed. A school operated in the basement of the church, although the details of the school’s operations are not known.⁵⁴

In 1914, the Annual Convocation of the Archdeaconry for Work Among Colored People for the Diocese of North Carolina was held in Warrenton. Members of the group were able to see firsthand the progress that had been made and were petitioned to contribute to the ongoing construction. In his address to the group, Bishop Joseph Blount Cheshire noted:

“Though not a large congregation, this of All Saints, Warrenton, has been one of the most zealous and devoted of our little band. Circumstances made it necessary that they should leave the place in which they began their work. They have acquired another lot and have made considerable process in the erection of their church... You see the progress which has been made; you see how much remains to be done. I think we should all feel like lending a helping hand to bring this good work to completion, and to help this faithful and zealous band of our [12] brethren of All Saints’ parish to finish the Thomas Cain Memorial Church of All Saints.”⁵⁵

Minutes from the Convocation acknowledge receipts from the following individuals, organizations, and congregations, again illustrating the far reach of financial support for the construction of All Saints. Kingston Parish (Matthews, VA), Thompson Orphanage (Charlotte,

⁵¹ “Specials for North Carolina to Dec. 1, 1913.” Hand-printed notecard located in Bishop Cheshire’s papers at the North Carolina Diocese. Copy provided via email correspondence with Lynn Hoke and Brooks Graebner dated March 6, 2024.

⁵² Graebner, “Financial Support.”

⁵³ “The Annual Convocation,” *Warren Record*, September 25, 1914, www.newspapers.com.

⁵⁴ Jennie A. Franklin, “African American Walking Tour of Warrenton, NC,” Louis Round Wilson Special Collections Library, University of North Carolina, Chapel Hill.

⁵⁵ Diocese of North Carolina, “Minutes of the Thirteenth Annual Convocation of the Archdeaconry for Work Among Colored People,” All Saints Church, Warrenton, NC, September 3-7, 1914, 11.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

NC), St. Andrew's Episcopal Church (Cleveland, OH), St. Mark's Episcopal Church (Wilson, NC), St. Matthias' Episcopal Church (Louisburg, NC), and St. Augustine's School Chapel (Raleigh, NC) all contributed funds during the 1914 Convocation. In addition, the following individual contributed funds: Rev. D.J. Gordon; Rev. J.E. King (leader of St. Ambrose Church in Raleigh, NC); Rev. Josephus McDonald; Rev. A. E. Day (Archdeacon in Atlanta, GA); Rev. Chas. H. Male, who had contributed in 1904; Mrs. Chas. H. Fain; Mrs. Cherry; Rev. S.A.E. Coleman (St. Mary's Episcopal Church, Augusta, GA); Rev. G. M. Plaskett, a graduate of St. Augustine's College in Raleigh who served congregations in New Jersey; and Rev. E. L. Baskerville (Calvary Church in Charleston, SC). The 1914 Convocation ended with a resolution to "do all in our power to help the congregation to complete the church, through contributions from our several stations."⁵⁶

In 1914, Rev. George Freeman Bragg, editor and publisher of *The Church Advocate*, highlighted the project and appealing for financial contributions. He noted, "every colored Sunday School in the country ought to esteem it a great privilege to contribute a number of 'blocks' in the construction of the 'Cain Memorial Church.'" He ended his article with an appeal to "all those who have it in their hearts to make some offering in perpetuating the memory of one of the bravest, ablest, and cleanest men that have ever adorned the Afro American priesthood, send what they have to offer."⁵⁷

As late as 1916, four years after construction began, newspaper notices were still asking for additional funds to complete the church, noting that the walls of the church were being damaged by exposure to the weather. The article reported contributions totaling \$33.50 made by Mr. W. K. Williams, Mr. B. P. Williams, Mr. W. H. Riggan, and Mr. J. E. Rooker (all of whom appear to have been White farmers, merchants, and local businessmen).⁵⁸ Meanwhile, the Right Rev. Joseph Blount Cheshire, Bishop of North Carolina appealed again to the broader Episcopal community for support; in a September 1916 address in Raleigh, North Carolina he noted the unfinished building and decreed that Rev. Joseph H. Hudson, leader of All Saints during that period, "will make good use of anything which may be given him to help him in the cause for which I appeal."⁵⁹ Rev. Delany, in his report to the 1918 Annual Convention, noted a 1917 trip to the Colored Conference [CCW] in Baltimore, Maryland where he once again solicited funds for All Saints. He reported that the Conference, "being in sympathy with our struggles for the completion of the Thomas Cain Memorial Church, pledged \$500 towards its completion; and nearly 50 per cent of the amount of these pledges have already been paid."⁶⁰ The sanctuary was ultimately completed in 1918, though was not immediately furnished.

While the sanctuary was funded both locally and through a nationwide campaign, the rectory was financed solely by the All Saints congregation, who furnished labor and materials for its construction. Minutes from the 1923 Convocation note:

⁵⁶ Graebner, "Financial Support."

⁵⁷ *The Church Advocate*, July 1914, 13.

⁵⁸ "A Campaign" *Warren Record* (Warrenton, NC), Friday, September 29, 1916, www.newspapers.com; 1910 and 1920 United States Federal Census.

⁵⁹ "A Campaign" *Warren Record* (Warrenton, NC), Friday, September 29, 1916, www.newspapers.com.

⁶⁰ Graebner, "Financial Support."

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

“Resolved, that All Saints Church, Warrenton, be commended in its efforts to build a rectory especially since they are raising most of the funds themselves. They are not asking a gift, but that this Convocation assist them in the form of a loan of \$100 for the time of 18 months. We want to recommend especially this loan since the minister in charge [Bravid Harris] has agreed to give up that portion of his salary paid by the congregation, \$10.00 per month, until this loan of \$100.00 be paid.”⁶¹

The one-and-a-half-story, frame rectory was completed in 1924.

All Saints Episcopal Church - Anchor of the Black Community (1918-2018)

After a fundraising campaign that spanned both years and state lines, enough money was raised from Warrenton residents and Black Episcopalians throughout the country to complete the sanctuary of All Saints. While congregants had been meeting in the basement of the church for several years, the sanctuary itself was officially opened for public worship on December 1, 1918, just in time for the Advent season. The newspaper reported that the building was “unfinished as of yet,” likely referring to the furniture and finishes of the church. Rev. Henry Beard Delany, who had only days before been consecrated as Bishop for the Diocese of North Carolina, preached at the inaugural service.⁶²

The church was the physical and social anchor of the African American community of “The Hill,” located at the east end of the neighborhood, within a block of the White businesses in downtown Warrenton. The 1912 Sanborn map shows little development in this area, especially when contrasted with the dense commercial development just one block to the north and east. As a result, the building was highly visible, both from the African American residential development to the west and from the White businesses to the northeast. The intersection of South Front and West Franklin Streets, emerged in the 1930s as the commercial and social core of the Black community in Warrenton. A two-story, brick commercial building was constructed opposite the church, at the southeast corner of the intersection about 1935. The building housed offices for Black professionals including doctors and dentists, as well as grocery stores, restaurants, beauty salons, barber shops, a drug store, and a Black-owned radio station.⁶³ In 1936, the Warren County Community Center was constructed immediately east of the commercial building, provided meeting space, public restrooms, and a library for the Black community in southwest Warrenton.

The church also served as a social center for the area, especially in its early years, before the schools and Warren County Community Center provided places for the residents to gather. The church hosted a parochial school, open to the entire Warrenton community, regardless of religious affiliation, though was only attended by Black students. The school likely closed in

⁶¹ Rev. Brooks Graebner, Summary of Convocation minutes as gleaned from records of the North Carolina Episcopal Diocese, compiled by Rev. Brooks Graebner, and submitted to the author January 22, 2024.

⁶² “Thomas Cain Memorial Church Opens,” *Warren Record* (Warrenton, NC). Friday, November 29, 1918, www.newspapers.com.

⁶³ Franklin, “African American Walking Tour of Warrenton, NC.”

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

1925 when the W. R. Hawkins School was completed, the teachers moving from one school to the other. Jennie Franklin remembers Friday night dances, sponsored by the Young People's Service League, that were held in the basement of the church.⁶⁴ The lower level also housed community outreach programs.

During the Jim Crow era, when Confederate monuments were being erected across the south, including several blocks away on the Warren County Courthouse lawn, "Black Episcopalians were erecting a very different kind of monument in Warrenton: a monument to a vision of inclusion and equality," dedicated to the Rev. Thomas Cain, a man who "stood for and exemplified the possibility of a Church in which Black and white Christians could sit together, deliberate together and act in concert."⁶⁵

In its early years, All Saints Episcopal Church was connected to St. Anna's (Littleton, NC) and St. Luke's (constructed in northwest Warren County, but no longer extant), all three churches served by a single priest until the 1940s.⁶⁶ From the 1940s until 2003, All Saints was 'yoked' to Emmanuel Episcopal Church, the congregations both served by a White priest. In 2003, when members of Emmanuel Episcopal Church expressed opposition to a Black bishop, the Black congregants voiced their preference to worship at a historically Black church, rather than the White church from which they had split a century earlier. As a result, the congregation of All Saints was instead yoked to the Chapel of the Good Shepard in Ridgeway, North Carolina. All Saints closed in 2015 when it was no longer able to maintain enough congregants. By 2018, the Diocese of North Carolina agreed to maintain the building, granting it Canon 20 (Mission) status, which allows for the building to be used for a variety of outreach programs.⁶⁷

Architectural Context

All Saints Episcopal Church embodies the distinctive characteristics of an early-twentieth-century, Gothic Revival-style church built for an African American congregation in north-central North Carolina. While far less ornate than churches of the same style constructed for White congregations, the church displays a permanence in its siting, materials, and design that marks it as an anchor of the Black community in Warrenton. Funded through a nationwide fundraising campaign, the concrete block building stands in stark contrast to the simple, frame churches constructed by other Black Episcopalians in the region.

The Gothic Revival style was popular for churches and residences in North Carolina as early as the antebellum period, but was most common throughout the country in the late nineteenth and early twentieth centuries, especially for religious buildings.⁶⁸ Characterized by steeply pitched roofs, pointed arches, trefoils or quatrefoils, and crenelated parapets, the Gothic Revival style

⁶⁴ Jennie A. Johnson Franklin, "Celebrating Black History Month: Growing Up and Living on The Hill," *The Warren Record*, February 4, 2021, https://www.warrenrecord.com/news/article_4c65a92e-6637-11eb-b57b-1fe393528a31.html.

⁶⁵ Graebner, "Disciple: Still a Sacred Space."

⁶⁶ Rev. Brooks Graebner, interview by author, Durham, NC, March 16, 2023.

⁶⁷ Rev. Brooks Graebner, interview by author, Durham, NC, March 16, 2023.

⁶⁸ Catherine W. Bishir, *North Carolina Architecture* (Chapel Hill, NC: University of North Carolina Press, 1990), 462.

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

was often chosen for churches because of the emphasis on verticality, its elements leading the eye upward to the heavens.⁶⁹ In some cases, square towers were incorporated into the façade and the rectangular nave was flanked by transepts located near the altar that resulted in a cruciform plan. For many African American congregations, especially those without Northern benefactors, and specifically those in rural areas, the simplification of the building form and Gothic Revival detailing the utilization of less expensive materials was often a result of limited financial resources.

A 1998 study of rural African American churches in Tennessee found that, in the early twentieth century, frame churches remained common in rural areas, while brick, stone, and concrete were utilized in urban areas, where Black congregations sought to erect, “landmark buildings of architectural distinction.”⁷⁰ Though classified as Gothic Revival, and certainly inspired by the style, few early-twentieth-century African American churches “have Gothic-influenced lancet windows; fewer still have stained glass, although several churches use a imitation type of stained glass where colored plastic sheets are applied over the glass windows.”⁷¹ The same trends appear to apply to North Carolina.

All Saints Episcopal Church is illustrative of the adaptation of the Gothic Revival style for an African American congregation. It features a front-gabled roof, square entrance tower at the northeast corner of the building, and flanking gabled transepts near the west elevation. The building was constructed of rusticated concrete block, chosen to create the appearance, and evoke the permanence, of the stone edifice, but with a less costly and more easy to use material. The use of concrete block, instead of wood or brick, did not allow for the incorporation of crenellation at the parapets or pointed-arch openings, which would have required curves to be cut into the concrete blocks. However, the building utilized projecting pilasters at the corners and between the window bays, reminiscent of buttresses incorporated on Gothic structures. Window and door openings feature triangular tops, a reference to pointed arch, but made with only straight-line cuts and exterior doors are constructed of vertical battens, a reference to the Carpenter Gothic style popular in the late nineteenth century. The interior of the sanctuary features exposed scissor trusses, typical of the style, and pews constructed with pointed-arch motifs.

The limited funds available for the construction of the building necessitated the abandonment of several features that were initially planned. Round openings on the east, north, and west elevations of the entrance tower are infilled with concrete. It is not clear whether windows or vents were intended for these openings, but nothing was ever installed. Additionally, a tripartite window matching the Harris window on the east gable end was planned for the west gable end, but a solid wall was constructed in that location instead. The lack of these two features does not diminish the architectural integrity of the building nor its recognition as an important local example of the Gothic Revival style. Rt. Rev. Henry Beard Delany, who oversaw the construction of the building, said of the design, “This beautiful little church is cruciform in shape

⁶⁹ Cyril M. Harris, *American Architecture: An Illustrated Encyclopedia* (New York, NY: W.W. Norton & Company, 1998), 157.

⁷⁰ West, Section E, page 43.

⁷¹ West, Section E, page 43.

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

and makes a pleasing appearance, being located on a prominent corner. The basement walls are built of concrete, and above the basement, constituting the church proper, the wall are built of concrete blocks.”⁷²

Concrete block technology was introduced around the turn of the twentieth century and became widely used when mail order companies, like Sears, Roebuck & Company, began selling their concrete block “machines,” which for Sears Roebuck & Company was at least as early as 1910. The molds were available in several “patterns” with the most common featuring rusticated fronts that replicated quarried stone. A comparison to the 1915 Sears, Roebuck & Co. catalog indicates that the molds were likely produced by that company.⁷³ The rusticated concrete blocks were made onsite by brothers (John) Freeman and (Robert) Marion Jenkins and the pouring of the blocks and the construction of the building was overseen by Rt. Rev. Henry Beard Delany, who was assigned to the congregation at that time. Delany was a skilled stonemason who also oversaw the quarrying and construction of the 1895 chapel at St. Augustine’s School in Raleigh. All Saints Episcopal Church was constructed with local labor and resources, but those workers may have been trained by Delany himself or other craftsman from St. Augustine’s School. Despite the popularity of rusticated concrete block for foundations and, by the 1920s, full residences and commercial buildings, there do not appear to be any other early-twentieth-century, concrete-block churches in Warren County. The c.1945 Greater Cornerstone AFCOGAC in northeast Warrenton is the only other documented concrete block church in the county. It is typical of documented concrete-block churches throughout the state, most dating to the mid-twentieth century and featuring flat exterior walls and few distinctive details.

The history of All Saints Episcopal Church is closely linked to St. Anna’s Episcopal Church at 650 Bacon Road in Littleton (Halifax County) and St. Matthias Episcopal Church at the northeast corner of South Main and Seaboard Streets in Louisburg (Franklin County). All three were mission congregations established by the Episcopal Diocese for Black congregations in the late nineteenth century in neighboring counties. However, both St. Anna’s and St. Matthias are smaller, frame structures. St. Anna’s Episcopal Church is a front-gabled, frame building, constructed in the mid-1890s, but moved to its current location about 1903. Windows in the sanctuary are rectangular, double-hung windows with muntins arranged to create pointed arches within the upper sashes and sashes are filled with colored glass in lieu of true stained glass. Small, flanking transept wings result in a T-shaped plan, though the north wing was replaced with a one-story, gabled addition after 1938. A projecting, front-gabled entrance wing was added after 1938 and features a Gothic Revival-style pointed-arch door and pointed-arch windows on the side elevations.⁷⁴ The c.1907 St. Matthias Episcopal Church is similarly in form, but without

⁷² Carolina Churchman, July 1914, 13.

⁷³ Sears, Roebuck & Co. “Concrete Machinery: Triumph, Wizard and Knox Block Machines.” Sears, Roebuck & Co., 1915, 8. Accessed July 1, 2024, <https://archive.org/details/ConcreteMachineryTriumphWizardAndKnoxBlockMachines/page/n9/mode/2up>

⁷⁴ Rev. Brooks Graebner, “Historic St. Anna’s, Littleton, NC,” pamphlet prepared for the Second Annual Homecoming, September 1, 2029. Accessed July 1, 2024, https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.episdionc.org/uploads/images/st-annas-littleton-homecoming-2019_539.pdf&ved=2ahUKEwjh4Iv5yeeGAxXjmlkEHcZuBn8QFnoECBEQAAQ&usg=AOvVaw2LGOnhQMfNE3iJj6rxUNSh

All Saints Episcopal Church

Warren County, NC

Name of Property

County and State

the Gothic Revival detailing. The front-gabled building has a transept only on the southwest elevation and has been covered with asbestos siding, but retains a pressed metal roof. Windows are in rectangular openings and include a combination of four-over-four wood and two-over-two replacement windows. The interior has a dropped ceiling, but original wainscot is visible. Neither of these churches displays the permanence that the concrete-block exterior lends to All Saints Episcopal Church, nor the level of Gothic Revival detailing on both the interior and exterior.

While there are three extant African American churches in Warrenton, All Saints Episcopal Church is not comparable to the others. The c.1868 Oak Chapel AME Church (219 East Macon Street) is a front-gabled, Gothic Revival-style church, though was constructed more than thirty years prior to All Saints and is of frame construction. The front-gabled church has plain weatherboards, lancet-arch windows with stained-glass sashes that were installed in the 1950s, a bracketed cornice, and a graceful spire atop the square entrance tower. The 1907-1908 Second Baptist Church (114 South Bragg Street) is a front-gable brick church with Queen Anne and Italianate-style detailing including double-hung wood-sash windows in segmental-arch openings. Each sash features small square stained-glass panes framing a square single light. A square entrance and bell tower is centered on the façade.

Nor are the Gothic Revival-style churches constructed for White congregations in Warrenton directly comparable, as the congregations had significantly more financial resources that allowed for more elaborate building construction and detailing. The earliest extant example of the Gothic Revival style in Warrenton is the c.1894 Wesley Memorial Methodist Church (210 North Main Street), built twenty years prior to All Saints. The T-shaped building features a brick exterior, slender lancet windows, including on a square bell tower, and a tripartite pointed-arch window in the south gable. All of the windows have pointed-arch brick surrounds with slightly projecting brick hoods. The most ornate example of the style is the c.1927 remodel of the Emmanuel Episcopal Church (133 North Main Street), the remodel taking place after the congregants of All Saints split from the church and had erected their own building on the corner of South Front and West Franklin Streets. The building features a crenelated parapet at the square entrance tower, projecting brick buttresses, leaded- and stained-glass windows with pointed-arch cast-stone window surrounds, and brick corbelling at the main roofline.

Other design details that are distinctive to All Saints Episcopal Church are the inclusion of a memorial stone and the installation of locally designed memorial windows. In his study of African American churches in Tennessee, historian Carroll Van West notes that dedication stones emerged in the Jim Crow era as an, "important way that the church buildings themselves serve as key historical documents about the church's origins and development."⁷⁵ In the case of All Saints, the stone provides a dedication to Rev. Thomas Cain along with the building date. All Saints was constructed with clear-glass windows, about half of which were replaced over time with stained-glass windows dedicated to deceased members of the congregation. The most notable of these is the tripartite Harris Memorial stained-glass window, which was located in the east gable end, but has been removed and stored until the building can be restored. This window

⁷⁵ West, Section E, page 44.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

was designed by African American artist, Brenda Clarke (1949-2002). Clarke, a Warrenton native, was the proprietor of Jacob's Ladder, a stained-glass business on Main Street in Warrenton.⁷⁶ Given that Clarke wasn't born until 1949, it seems likely that the window wasn't installed until at least the 1970s.

Four additional windows (three on the north elevation and one on the south elevation) were also replaced with stained glass. The windows on the north elevation are dedicated to Cyrus Greene (1838-1922) and Laurvinia Hawkins Greene (1849-1936); Lt. Henry Harrison Taylor, Sr. (1858-1940) and Laura S. Williams Taylor (d.1949); and Thomas H. A. Alston (1920-1945). Similarities in the design of these windows indicate they may have been designed by the same person, perhaps concurrently, and installed after 1949. The window on the south elevation, dedicated to Benjamin H. Robbins (1893-1961), differs in design and may have been installed later. It is not clear if Clarke was also responsible for the design of any of these windows, but if so, they were not likely installed until the 1970s.

⁷⁶ Rev. Brooks Graebner et al., interview by author, Warrenton, NC, January 22, 2024; Obituary of Brenda Clarke, *The (Durham) Herald-Sun*, November 11, 2002, www.newspapers.com.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Bishir, Catherine W. and Michael T. Southern. *A Guide to the Historic Architecture of Piedmont North Carolina*. Chapel Hill, NC: The University of North Carolina Press, 2003.

Bishir, Catherine W. *North Carolina Architecture*. Chapel Hill, NC: University of North Carolina Press, 1990.

Chafe, William H., Raymond Gavins, and Robert Korstad, eds. *Remembering Jim Crow: African Americans Tell About Life in the Segregated South*. New York, NY: The New Press, 2001.

Cockshutt [Bishir], Catherine. "Warrenton Historic District." Nomination to the National Register of Historic Places. 1976.

Crow, Jeffrey J., Paul D. Escott, and Flora J. Hatley Wadelington. *A History of African Americans in North Carolina*. Second Edition. Raleigh, NC: North Carolina Office of Archives and History, 2011.

Franklin, Jennie A. "African American Walking Tour of Warrenton, NC." Louis Round Wilson Special Collections Library. University of North Carolina. Chapel Hill.

Franklin, Jennie A. Johnson. "Celebrating Black History Month: Growing Up and Living on The Hill." *The Warren Record*. February 4, 2021.
https://www.warrenrecord.com/news/article_4c65a92e-6637-11eb-b57b-1fe393528a31.html.

Graebner, Rev. Dr. Brooks. "Disciple: Still a Sacred Space." <https://www.episdionc.org/blog/disciple-still-a-sacred-space/>

NCpedia. <https://www.ncpedia.org>.

Sanborn Map Company. "Warrenton, Warren County, North Carolina." June 1918.

Sanborn Map Company. "Warrenton, Warren County, North Carolina." June 1925.

Sanborn Map Company. "Warrenton, Warren County, North Carolina." June 1942.

Sears, Roebuck & Co. "Concrete Machinery: Triumph, Wizard and Knox Block Machines." Sears, Roebuck & Co., 1915. Accessed July 1, 2024 via
<https://archive.org/details/ConcreteMachineryTriumphWizardAndKnoxBlockMachines/page/n9/mode/2up>

Slane, Heather and Cheri Szcodronski. "Warrenton Historic District (Additional Documentation, Boundary Increase, and Boundary Decrease." Nomination to the National Register of Historic Places. 2022.

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

Warren County Register of Deeds. Warrenton.

The Warren Record. <https://www.warrenrecord.com>.

West, Carroll Van. "Historic Rural African-American Churches in Tennessee." Multiple Property
Nomination to the National Register of Historic Places. 1998.

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 # _____
☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- ☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☐ Other
Name of repository: _____

Historic Resources Survey Number (if assigned): WR0465, WR0707

10. Geographical Data

Acreage of Property less than one acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

1. Latitude: 36.397054

Longitude: -78.156895

All Saints Episcopal Church
Name of Property

Warren County, NC
County and State

Verbal Boundary Description (Describe the boundaries of the property.)

The National Register boundary is shown by a black line on the accompanying map, drawn at a 1"=100' scale and aligning with the boundary of the tax parcels (#2946841459 and #2946841510).

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes the two parcels that were historically associated with the church and on which the church and rectory were constructed. A third parcel to the south was acquired by the church in 2002, after the period of significance, and does not contain any structures; this parcel was not included within the National Register boundary.

11. Form Prepared By

name/title: Heather M. Slane, Architectural Historian
organization: hmvPreservation
street & number: P. O. Box 355
city or town: Durham state: NC zip code: 27702
e-mail heather@hmvpreservation.com
telephone: 336.207.1502
date: March 1, 2025

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

All Saints Episcopal Church

Name of Property

Warren County, NC

County and State

Photo Log

Name of Property: All Saints Episcopal Church & Rectory

City or Vicinity: Warrenton

County: Warren County

State: North Carolina

Photographer: Heather Slane

Date Photographed: August 2023, January 2024, and April 2024

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

Description of Photograph(s) and number, include description of view indicating direction of camera:

1. Church Exterior, facing southwest
2. Church Exterior, facing southwest
3. Church Exterior, cornerstone detail
4. Church Exterior, facing north
5. Rectory Exterior, facing southwest
6. Church Interior, facing southwest
7. Church Interior, facing northwest
8. Church Interior, facing northeast
9. Church Interior, basement, facing east (not shown on photo key)
10. Rectory Interior, Living Room facing northwest
11. Rectory Interior, Bedroom 1, facing southeast

Paperwork Reduction Act Statement: This information is being collected for nominations 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.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.