

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 Property

Historic name: Snow Creek Anglican Church

Other names/site number: Old Chapel Church; Old Chappel Church; Pigg River and Snow Creek Primitive Baptist Church; DHR No. 033-0135

Name of related multiple property listing: N/A

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

2. Location

Street & number: 436 Old Chapel Road (Route 627)

City or town: Penhook State: VA County: Franklin

Not For Publication: N/A Vicinity: X

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:

 national statewide x local

Applicable National Register Criteria:

 x A B x C D

| | |
|--|---|
| <p>Signature of certifying official/Title: <u>Virginia Department of Historic Resources</u> State or Federal agency/bureau or Tribal Government</p> | <p>Date</p> |
| <p>In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.</p> | |
| <p>Signature of commenting official:</p> | <p>Date</p> |
| <p>Title :</p> | <p>State or Federal agency/bureau or Tribal Government</p> |

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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

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Number of Resources within Property

(Do not include previously listed resources in the count)

| Contributing | Noncontributing | |
|--------------|-----------------|------------|
| <u>1</u> | <u>1</u> | buildings |
| <u>3</u> | <u>0</u> | sites |
| <u>3</u> | <u>0</u> | structures |
| <u>0</u> | <u>0</u> | objects |
| <u>7</u> | <u>1</u> | Total |

Number of contributing resources previously listed in the National Register 0

6. Function or Use
Historic Functions

RELIGION: Religious Facility: Church/Chapel/Other

FUNERARY: Cemetery

TRANSPORTATION: Road-related: Wagon Road

Current Functions

SOCIAL: Meeting Hall: Community Meeting Place

SOCIAL: Meeting Hall: Wedding Chapel

FUNERARY: Cemetery

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7. Description

Architectural Classification

COLONIAL

Materials:

Principal exterior materials of the property: STONE; WOOD; METAL

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

Completed in 1769, the Snow Creek Anglican Church is a one-story front-gabled frame building measuring 24 by 32 feet in plan. The building has long been commonly known as Old Chapel Church, and previously the Pigg River and Snow Creek Church. It is an exceptionally rare survival—a wood Anglican Church built on the Virginia frontier near the end of the Colonial Period. The church was erected adjacent to the site of an Anglican chapel built c. 1753 when the area was part of the Antrim Parish. The church's rectangular shape is not as elongated as most Anglican churches, but the interior is characterized by its traditional Anglican church plan: a single open space with evidence of a platform for the pulpit against the long north wall, and entrances in the west (front) and south (side) walls. The interior features originally exposed timber framing, including the open-ceiling with tie-beams (joists). Although the roof was rebuilt during the twentieth century, many of the framing members found in the roof structure are hand-hewn or pit-sawn and show signs of re-use, such as open mortises and hand wrought nails in random places. The post-and-beam wall framing consists of mortise-and-tenon-joined, hewn and/or pit-sawn heavy timbers including guttered (L-shaped) corner posts and diagonal bracing. Headers and sills indicate the original window and door locations. Around 1950, a Primitive Baptist congregation using the church placed their new pulpit in a small addition that extends from the rear (east) elevation. There were originally two small window openings in the rear wall that were covered over in the 1950s and re-exposed during recent restoration work. The church has recently been extensively and carefully restored following a long period of vacancy and neglect, and now appears almost precisely as it did when construction was completed in 1769.

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Narrative Description

Inventory

- 1) Church, 1769, contributing building
- 2) Cemetery, 1750s, contributing site
- 3) Old Chapel Site, 1753, contributing site
- 4) Pigg River Road Trace, c. 1750s, contributing site
- 5) Picnic Shelter, 1950s contributing structure
- 6) Preacher's Stand, 1950s, contributing structure
- 7) Baptismal Basin, 1950s, contributing structure
- 8) Outhouse (restroom shed), 2015, non-contributing building

Location/Site Description

Located in western Franklin County, Virginia, on the north side of the Poplar Branch drainage, two-tenths of a mile south of the junction of Snow Creek Road (Route 890) and four-tenths of a mile north of Danville Turnpike (Route 969), the church is set back 170 feet on the east side of Old Chapel Road (Route 627). The current 2.6-acre parcel is part of the church's original roughly seven-acre parcel. The historic resources on the property are mainly clustered in a small clearing within the generally flat, mostly wooded parcel. The cemetery occupies two areas between the road and the church—the older part of the cemetery is an unenclosed and undelineated area beneath the tree canopy, north of the gravel driveway entrance to the property; the newer part of the cemetery is surrounded by a chain-and-concrete-stanchion fence, situated south of the driveway entrance. The extents of the cemetery are not known, and few early-period markers remain visible above ground, though at least one obvious, uninscribed stone grave marker remains in place within the heavy foliage near the roadside. East of the fenced-in graves and immediately north of the church is a small clearing with an elevated area believed to be the largely undisturbed site of the first chapel, built in 1753. A shed-roofed preacher's stand is located 165 feet north-northeast of the church, built of wood by the Primitive Baptists in the 1950s. Immediately south of the church is a long, linear picnic table, built of wood, under a permanent wood-framed canopy, 66-feet long by 16 feet wide. Forty feet behind the church is a small, poured-concrete in-ground baptismal basin. South of the church, a length of the old Pigg River Road, one of the first wagon roads through the area, remains recognizable. The road trace runs east from Old Chapel Road. The detached restroom shed, 90 feet south of the church, was built in 2015 but outwardly resembles a c. 1900 outhouse. Roughly 300 feet east of the church, on a neighboring parcel (and therefore not included in the nomination), is an emerging spring, next to which is a rock inscribed with mostly unintelligible graffiti, believed to be centuries old.

Detailed Descriptions

Church Building

The original church fabric includes the solidly framed walls and a number of elements of the roof that were reused when the building was renovated at the beginning of the twentieth century and once again in 1950 when two small additions were made to the east and west gable ends. Despite

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these alterations, the plan and many of the details of the original colonial church survive. The builders erected a church that had a distinctive Anglican plan with the principal entrance in the center of the west gable end. A chancel door was located on the south wall approximately seven feet from the east gable wall. The church had five square-headed windows that were slightly smaller and located higher in the wall plan than the early twentieth-century replacements. Two were located on the north wall, one on the south wall, and two on the east wall, which lit the communion table. These east windows were destroyed when an 8- by 10-foot preaching niche was added in the 1950s.

The wall framing consists of large hewn and pit-sawn central posts and corner posts that are guttered (L-shaped). The framing members are fashioned from oak and secured to the sills with oak down braces. The secondary members are yellow poplar and mortised into the sills and plates. Two cripple studs near the center post on the north wall have lap joints on their sides about 18 inches above the floor that indicate the height and width (approximately four feet) of the platform for the pulpit. Oak benches with two-inch seats were probably arranged in such a manner to be oriented toward the pulpit and reading desk in the center of the north wall and the communion table that was located against the east wall, which may not have been enclosed by a railing. The interior was never plastered and the paucity of nail holes on the inside face of the framing members suggests that they were exposed and that the interior originally had no sheathing until wide flush boards were installed in the early twentieth century. The sanctuary was also open to the roof. The early congregation looked up to see two hand-planed yellow-poplar tie beams situated on ten-foot centers that were chamfered on their bottom edges with stops. Above them were hewn and pit sawn common rafters on two-foot centers secured by lapped collar beams. These were covered with riven clapboards according to the 1769 specifications.

Chapel Cemetery

The cemetery consists of an indefinite number of marked and unmarked graves located mainly along the road in front of the church. The cemetery is thought to have been founded around the time the first chapel was built on the site in 1753. Local informants have suggested that the cemetery extended to the other side of the paved road, and that several graves were relocated when the road was improved in the 1950s. The newer part of the cemetery, surrounded by a chain-and-concrete-stanchion fence, mostly includes markers ranging from small, simple, inscribed marble tablets to more substantial, extensively engraved granite memorials. Individuals interred within include numerous members of the Davidson, Potter, and Doss families. Among them, Susie McCrickard Davidson died in 1905. Moses and Theresia Potter both died in the 1920s. William and Virginia Doss died in 1937 and 1938, respectively.

1753 Chapel Site

East of the newer, enclosed part of the cemetery and immediately north of the extant church building is a small clearing with a conspicuously elevated area believed to be the site of the first chapel, built in 1753. The site is naturally protected against vehicle and pedestrian traffic by virtue of its elevation above the surrounding terrain. Although it has not been archaeologically tested, the subsurface context appears to be largely undisturbed.

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Pigg River Road Trace

As close as 150 feet south of the church, an approximately 350-foot length of the old Pigg River Road, remains visually distinguishable on the ground and in aerial photographs. The road trace runs east from the paved Old Chapel Road. Dating to the mid eighteenth century, it was one of the first wagon roads through the area; thus it is recognized as a contributing site on the church property.

Picnic Shelter

Immediately south (along-side) of the church is a long, linear picnic table, built of wood, covered with a permanent, wood-framed, gabled canopy, 66-feet long by 16 feet wide, supported by a post-and-truss system, with sheet-metal roofing. The structure was built by the Primitive Baptists in the 1950s, and was an important part of the seasonal fellowship activities associated with their regular worship services. The table and shelter are well preserved.

Preacher's Stand

The preacher's stand is located 165 feet north-northeast of the church building. Erected by the Primitive Baptists in the 1950s, presumably for seasonal outdoor sermons, the open-walled wood-frame structure stands on a poured concrete slab. There is a built-in wood bench against the rear posts and a small podium mounted in front. The overall structure is very well preserved under a metal-clad shed roof. The preacher's stand is recognized as a contributing structure to the significance of the church property. A new spring box was developed in 1824 above the present outdoor preacher's stand and has been reconstructed like the original 1753 spring, walled with stone.

Baptismal Basin

Forty feet behind (east of) the church is a small, poured-concrete in-ground baptismal basin, which is kept covered with boards. Built by the Primitive Baptists c. 1950, the basin is well-preserved and is recognized as a contributing structure.

Outhouse

The detached restroom shed with modern amenities, located about 90 feet south of the church, was constructed in 2015. It was designed to accommodate all visitors, including those with disabilities. Outwardly, however, the building closely approximates the appearance of a c. 1900 outhouse, with board-and-batten cladding and the typical shed roof. Despite its antique appearance, because of its recent construction it is considered a non-contributing building on the property.

Integrity Statement

This small house of worship was built in 1769 and later remodeled into a typical twentieth-century nave-plan church, then restored to its original appearance in the early twenty-first century. The restoration work, performed from 2012 to 2016, was based largely on physical evidence, in consultation with renowned authorities on Virginia architectural history and

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authentic restoration, in accordance with the Secretary of the Interior's Standards for the Treatment of Historic Properties. The dimensions of the building, recorded in period church documents, have not changed, and the original timber framing is intact. Window and door placements were indicated by the presence of sills and headers, or notches where they had been. Other physical clues clearly indicate the interior had no finished ceiling until the mid-twentieth century, thus the roof's structural members are now once again exposed to the sanctuary. Likewise, the interior walls were not boarded or plastered and therefore are now re-exposed. The original chancel doorway on the south elevation, hidden behind modern wall coverings, was reopened. Asbestos-shingle siding and a front vestibule, both from the mid-twentieth century, were also removed during the restoration. On the interior, knotty-pine wainscoting, drywall, and acoustic-tile ceiling were removed. Furthermore, the church grounds and overall setting are remarkably intact, with several extant resources dating to the historic period, surrounded by woods, farms and fields.

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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

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Areas of Significance

RELIGION

ARCHITECTURE

Period of Significance

1753 – c. 1950

Significant Dates

1753

1769

1824

c.1950

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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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.)

Snow Creek Anglican Church is a rare survivor – a wood Anglican church built on the Virginia frontier at the end of the colonial period. It was one of a half-dozen churches and chapels of ease ordered to be built in 1769 by the vestry of the newly establish Camden Parish, which was located on the fringe of settlement in the southern Piedmont on the eastern foothills of the Blue Ridge Mountains. In 1770 the vestrymen paid Robert Bowman and Bryant Nowlin 7,520 pounds of tobacco (approximately \$50) for building a framed structure 32 feet in length and 24 feet in width that had, according to the specifications, two doors and five windows, a clapboard roof plank floor, pulpit and reading desk, small communion table, and benches to seat the congregation. The original congregation likely disintegrated soon after the Revolution, when the Episcopal Church was disestablished and most rural parishes such as Camden ceased to function. By the late 1780s the Baptists probably began using the building for worship. In 1824 a Primitive Baptist congregation occupied the church, which it continued to use until the congregation died out at the beginning of the twenty-first century. As an exceptionally rare surviving Anglican Chapel in Virginia and one of the oldest architectural survivals in western Virginia, the church is locally significant under Criterion A in the area of Religion and under Criterion C in the area of Architecture. Its period of significance extends from construction of the first chapel in 1753 and establishment of the cemetery around the same time, through c.1950, when the extant preacher's stand, picnic shelter and baptismal basin were added to the property by the Primitive Baptists. The associated cemetery, containing both marked and unmarked graves, is an important contributing site, its significance owing not only to the long record of deceased individuals they present, but also to the regional forms of funerary art and symbolic motifs represented on the grave markers. Criteria Consideration D, for cemeteries, is applicable because the significance of the cemetery is not based on its religious associations.

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

There is ample evidence that the existing chapel/church is the original Anglican Church built in 1769. Once the modern materials covering the interior walls and the exterior weatherboards were removed (after a 2011 site visit), the early mortise-and-tenon timber framing was revealed and the locations of the original windows and doors were discovered. Moreover, the dimensions of the church and the number of doors and windows precisely matches a 1769 order by the Camden Parish vestry "that a church be built near where the Chapell stands on Snow Creek." It was specified to be "24 by 32 feet, A framed House with clapboard roof, a plank floor with a pulpit and desk and two doors, five windows in it 12 feet in Pitch, with a Small Table and benches in it." Camden Parish, founded in 1767, covered all of what is now Pittsylvania, Henry, Patrick, and southern Franklin counties. Camden's vestry members included Hugh Innes, who later sat on the first Franklin County Court, John Donelson, future father-in-law of President Andrew Jackson, and John Pigg, for whom the Pigg River is named. The other vestrymen who met at the

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Pittsylvania County Courthouse on July 14, 1769, and determined that a church would be built "near to where the chapel stands on Snow Creek" (built previously by the Antrim Parish, founded in 1752), included Crispin Shelton, George Rowland, John Willson, Theophilus Lacy, Thomas Dillard Jr., Abram Shelton, Robert Chandler, and William Witcher. Innes and Witcher were under orders to "do let to the lowest bidder the building of the church ordered to be built near Snow Creek Chapel..."

Criterion A: Religion

Snow Creek Anglican Church is nominated under Criterion A in the area of Religion because it is an exceptionally rare representation of the Anglican faith of the American colonial period, when Anglo-Americans remained loyal to the Church of England. Moreover, it is the furthest west known extant example of an Anglican church, built on the western frontier in 1769. Components of the nominated parcel, such as the 1753 chapel site and the cemetery, date back to the earliest days of Anglican presence in the area. Furthermore, the property is associated with one of the first Primitive Baptist congregations, dating to 1824 when they made the church their own. The Anglicans held certain tenants that were reflected in the design, construction, and use of their houses of worship. Like other religions, their churches were unique in several respects, making Old Chapel Church readily identifiable as an Anglican church. This is reflected in the numerous changes to the interior layout of the building the Primitive Baptists thought necessary to make after they took ownership, to suit their own religious beliefs and practices. Although the church building has been restored to its Anglican-period appearance, reminders of the Primitive Baptist's long presence on the property remain well intact, such as the c. 1950 preacher's stand, picnic shelter, and baptismal basin, all of which contribute to the historic significance of the property.

Criterion C: Architecture

Old Chapel Church is a rare surviving example of an Anglican Church in the United States and an important vestige of early church architecture on Virginia's frontier. Prior to the American Revolution there were well over a hundred frame Church of England churches in Virginia. Old Chapel Church is one of these. Another is St. John's Church in Richmond where Patrick Henry gave his "Give Me Liberty or Give Me Death" speech. The building is extremely important as it is only one of four or possibly five timber-framed Anglican dwellings that still survive in Virginia. Once there were hundreds, but known extant examples now limited to St. John's in Richmond, Slash Church in Hanover County, Tillotson Church in Buckingham County, and possibly Sappony Church in Sussex County. It is truly remarkable to be able to add such a rare building type to the architectural record of colonial Virginia. After 247 years, it is impressive this original exposed frame structure even exists and is architecturally sound, having been restored to look as it did in the 18th and early 19th centuries. The church is the oldest documented frame building in southwestern Virginia and the third oldest documented surviving building. [The other two are stonemasonry buildings: the Timber Ridge Presbyterian Church (1758) in Rockbridge County and the Bryan McDonald House Jr. House (1766) in Botetourt County.]

Historical Background

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The history of Snow Creek Anglican Church goes back to 1753 after Antrim Parish was established in the newly formed Halifax County.¹ It was customary for a parish to attend the spiritual, social and technical needs of a new county. Besides caring for the spiritual needs, the Parish cared for the needy and orphans, processioned land every four years (refreshed individual landowner's borders), monitored morals along with the courts and looked after the needs of the county. They established "Chappels of Ease" to provide closer accessibility to worship centers provided by the Parish.

The first European settlers actually to occupy the present Franklin County area came in around the early 1740s.² Halifax County was made up of present Franklin County south of Blackwater River, as well as present Henry, Patrick, Pittsylvania, and Halifax counties. At that time there were 624 tithes in Antrim Parish.³ John Pigg in 1741 took up land in Lunenburg County opposite the south branch of the Staunton River [now called Pigg River]. The south fork of this river was already known as Snow Creek.⁴

At the time Snow Creek 'Chappel' was erected in 1753, chapels were usually log structures of a size approximating 20 x 24 feet. From this, ministers would preach but more commonly on Sundays a reader, appointed by the Vestry, would read services from "The Book of Common Prayer of the Church of England," the official Church of Virginia as decreed by the House of Burgesses in accordance with the dictates of England. Regardless of one's religious preference, tithes were required to pay taxes or tithes annually to the Church of England [Anglican Church]. The rate set annually for each tithe was set by the Vestry by dividing the expenses of the Parish by the number of tithes - for 1753 this was 26 pounds of tobacco/tithe but at times might have been 60 pounds/tithe.⁵ The conversion rate was approximately 160 pounds tobacco/English pound currency. The area was a tobacco raising economy settled by English along with enslaved African persons who moved westward from Virginia's Tidewater region. A tithe was owed by anyone over age sixteen, white or black, except white women unless they had a business. One was required to attend Anglican services at least once every four Sundays, but this was infrequently enforced on the frontier. Prior to the erection of the Chapel on Snow Creek, services by readers were held at the John Kerby home on Pigg River [several miles East] and at Thomas Hall's home on Chestnut Creek [several miles west].⁶ The new Chapel was to be built between Snow Creek and Chestnut Creek and, by July of 1753, services were held here on Poplar Branch of Snow Creek by Rev. James Foulis.⁷

The first Snow Creek chapel is thought to have stood on the eminence between the present entrance to the church and the church itself. This accounts for the fact that the church is located slightly downhill from the highest point on the lot since in 1769 it was ordered that the church be built near the Chapel, which was already standing on the lot. Before the church was built, in 1769, Lewis Morgan of Chestnut Creek was ordered to "tend Snow Creek Chappel" when Rev James Stevenson preached there and read other Sundays at William Heards and at Potter's Creek Schoolhouse [the Potter's Creek east of the present Pittsylvania County line just east of Pigg River].⁸

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If eking out a living after arduous work to clear a new plantation was not enough, the French and Indian War beginning in the mid-1750s forced them to be constantly on guard against French-instigated Shawnee Indian hostilities in the area from tribes based on the Ohio River. A daughter of John Kirby, living near the Chapel at the mouth of Snow Creek on Pigg River, was attacked at his spring.⁹ The Cherokee War, following the French and Indian War, found the local European settlers banding together to protect themselves and their property. At least some of these early immigrants were likely buried in the burial ground of the Chapel dating back to 1753, in an area located to the left of the entrance to the extant church, but many of the fieldstones have been removed or buried.

Before the first minister, Rev. Foulis, resigned in 1759, there had been some difficulties. In July 1759, Rev. Foulis was in court having been assaulted by Thomas Finny, a prominent planter and communicant who was also facing charges of issuing four oaths [a frequent offense brought by the church] and was fined. In July 1760 Rev. Foulis was again in court, but this time as the defendant for appearing drunk and profanely swearing four oaths; he too was fined.¹⁰ He was replaced by Rev. Alex Gordon and thereafter by young James Stevenson of Williamsburg in Feb. of 1769 but not before taking a leave of absence of three months to go to London to be ordained.¹¹ He was present at the July 1769 Vestry meeting for the new county of Pittsylvania [Camden Parish was established in 1767 with 938 white and 316 slave tithes¹²] when it was ordered that “a church be built near where the Chapel stands on Snow Creek...the size to be 24 x 32 feet, a frame house with a clapboard roof, a plank floor, with a pulpit and desk, two doors and five windows in it, 12 feet in the pitch, with a small table and benches in it.” Hugh Innes and William Witcher, both living nearby and members of the Vestry, were to “let to the lowest bidder the building ordered to be built near Snow Creek Chapel.”¹³ Innis was of the well-known Innis family of Williamsburg, a lawyer, large landowner of over 3,000 acres in present Franklin County alone and a member of the House of Burgesses. William Witcher would become well known during the American Revolution as a member of the Pittsylvania Committee of Safety and Captain/Colonel of the local militia, which he led out in 1776 and 1777 to fight the Cherokees in East Tennessee and in 1780 to South Carolina and North Carolina to fight the British.¹⁴

In January 1770, Robert Bowman and Bryant Nowlin, both living in present western Pittsylvania County, were paid in part 3,760 pounds of tobacco for building Snow Creek Church¹⁵ and in November 1770 Robert Bowman was paid 1,880 pounds for finishing the Church at Snow Creek. Interestingly, at the same time John Wimbush, assignee of Bryant Nowlin, was paid 4,660 pounds for finishing another church at Friers' Creek.¹⁶ It appears Nowlin was more interested in building churches than in finishing them. Bryant Nowlin was a grandson of an Irish immigrant to Goochland County in 1700, and the son of 'James the Carpenter,' who was a well-known outstanding carpenter in the area of present Pittsylvania County. Bryant Nowlin was born in 1740, owned several pieces of property, one being on Potter's Creek in 1766 just east of Snow Creek (the Potter's Creek across today's Route 890 was originally called Flat Creek from the 1740s-1770s). Nowlin was a soldier in the Revolution, had 15 children, did well for himself and served after 1800 as an Overseer of the Poor for Pittsylvania when the Vestry was dissolved. He died in 1810 in Chatham, Pittsylvania County.¹⁷ Robert Bowman, his partner, also lived in

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Pittsylvania County on Pigg River between Frying Pan Creek and Snow Creek, and served in the Pittsylvania Militia during the Cherokee Expedition under Capt. Joseph Martin [for whom Martinsville is named]. He was killed six years later in 1776 in Powell's Valley of Southwestern Virginia between Owen's Station and Martin's Station along with another who died before reaching Martin's Station.¹⁸

In March 1771, Rev. Lewis Gwilliam became minister. He was appointed a member of the Pittsylvania Committee of Safety, the patriotic group leading the colonists' war effort. However, he was found to be a Tory (loyal to the English crown) and his appointment was short lived. When he first came as minister, no Glebe House [parsonage] was available, so he boarded with John Pigg, whose allegiance was later questioned also when he appeared in court for continuing to drink tea after the Boston Tea Party. Rev. Gwilliam was hauled into court more than once to "show cause why he a native of Great Britain called Scotland did not depart the state in pursuit of the Act of the Assembly" which allowed him to do so, as many other clergymen had done so. Samuel Calland, the wealthy merchant for whom Callands [Old Pittsylvania Courthouse] was named, likewise was called to court at the same time for the same reason. Calland also brought charges of debt against Rev. Gwilliam at the same court.¹⁹ The Vestry minutes of February 1776 show numerous requests not to include Gwilliam's salary in the new budget.²⁰ However, as late as 1779 the Vestry paid 10 pounds to him for building a springhouse while living at the Glebe, which was erected in 1773. He continued to argue issues of compensation from his old employment. The Glebe lands of over 500 acres were bought in 1772 near present Callands. The land usually was rented to provide additional income for the Parish. Samuel Calland had been assigned by Benjamin Potter, sexton of Snow Creek Anglican Church, 1771 to 1778, to serve in his place as sexton from 1773 to 1776.²¹ Calland in 1773 was paid extra to set up benches under the shade of the trees when a large meeting was expected.

The early Vestry of Camden Parish included several notables: John Pigg for whom Pigg River was named in 1741; Hugh Innes, wealthy Scotsman, planter and lawyer, Captain of the Militia, member of the House of Burgesses and close neighbor to the church; Captain-Col. William Witcher, also living near the church, a member of the Committee of Safety who led out troops on the Cherokee Expedition in 1776 and 1777, to Stono Inlet, South Carolina in 1779 and to assist Gen. Greene in 1780 at Hillsboro, North Carolina, and fought at Guilford Courthouse [Greensboro] in 1781; and John Donelson, surveyor, proprietor of the Bloomery Ironworks, established in 1773 in present Rocky Mount, Virginia, (predecessor to the Washington Iron Works), and co-founder of Nashville, Tennessee, in 1779 by taking a flatboat expedition of settlers from southwestern Virginia via the Holston, Tennessee, Ohio and Cumberland Rivers to do so. It was there his daughter Rachel met and married Andrew Jackson, later President of the United States.

Worship at Snow Creek Anglican Church was typically Anglican in a building befitting a frontier church. Men and women sat on separate pews with a thick 16-inch seat and a two-splat back which faced the pulpit. In the back on benches sat African Americans who included enslaved persons and free people. The pulpit was raised on the north wall [to the left on entering] with a reader's desk below and in front of the pulpit. The communion table was at the east end

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with the chancel door nearby on the south wall – a typically Virginia 18th century plan. A baptismal bowl/stand may have stood near the left side of the pulpit. This plan of the Virginia Anglican church changed little from the 1608 church inside the Jamestown Fort through the rest of the colonial period. In addition, the Snow Creek Anglican Church reflects the traditional English box framing construction of early English architecture, similar to that of the Jamestown Church, with exposed post and beam construction that is rarely seen today. Here this was not ceiled or covered with planks until after the early 20th century. The two original tie beams in the ceiling show chamfered edges and lambs tongue notched ends, which reveal early decorative details. Pit-sawn oak major posts and supports along with poplar studs between are evident. The guttered corner posts that allows the corner to be fully at right angles indicates “state of the art” construction here on the frontier in 1769. This was only introduced in Williamsburg in the 1750s.²²

The Anglican Church was founded by King Henry VIII when the Catholic Pope refused to grant him divorce from Catherine of Aragon. Despite the split, the Anglican Church maintained a close resemblance to Catholicism in theology by maintaining hierarchical clergy, formal devotions, passive listening, and believing in enlightenment of reason and salvation by upright moral living as well. The order of service in the Anglican Church started with the clerk or reader at the desk reading prayers from the “Book of Common Prayer” of the Church of England. Psalms might be interspersed, but hymns were not commonly sung in Anglican Churches until the late 18th or early 19th century.²³ Next the litany, prayers and petitions of the congregation was offered. About four times yearly communion or sacrament was offered, but for most Sundays preparation for the sermon was given. Lastly, the sermon of about 20 minutes was delivered from the raised pulpit on the side wall by the minister, followed by benediction and final rites. Before and after church service was a time of socializing. Friends, family and the minister might be invited for dinner at two o’clock—the less affluent enjoyed an afternoon of rest or communal chores with neighbors. Enslaved people might attend church, if so permitted, with those working in domestic roles more likely to attend than field hands.

Some supporters of the Church of England emerged as outspoken Loyalists (or Tories) during the American Revolution, causing many to view all Anglicans as Tories. There was a general aversion to anything English. Local impact was such that John Donelson resigned from the Vestry in 1778 and William Witcher and Reuben Payne in 1779. Communicants flocked to other Protestant churches in droves. After 1778 there is no mention of services at Snow Creek Anglican Church in the Anglican Vestry minutes. A tradition preserved in the Davidson family is that during the colonial period the 1769 building was called “The King’s House” because it was owned by the King of England and it was here that taxes were paid.²⁴ Also preserved is a belief that ammunition was stored here by the British during the Revolution.²⁵ Thomas Jefferson mentions in a letter that a possible Tory insurrection in October 1780 was averted in Pittsylvania County when the suspected lead perpetrators were arrested three days before the planned event.²⁶ In February 1785, the Vestry of Camden subscribed to be “conformable to the Doctrine, Discipline and Worship of the Protestant Episcopal Church.”²⁷ By 1786, there was formal disestablishment of the Anglican Church in the newly formed United States. Thereafter, the Vestry became Overseers of the Poor to administer the church’s usual care for the county’s poor

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residents. So devastating was this on the Anglican/Episcopal Church that as late as 1840 “there were only eight communicants and they are all females in the three counties of Pittsylvania, Franklin and Henry.”²⁸

By 1789, a Primitive Baptist congregation with 60 members acquired the former Snow Creek Anglican Church, by that time known as the Pigg River and Snow Creek Church (Chapel). Baptists had been in the vicinity of Snow Creek by 1771.²⁹ Primitive Baptists descend from the Separate Baptists sect, which flourished at this time. Originating in England and Holland as dissenters in the early 17th century, they came to Connecticut first, then were popularized by the Great Awakening in the early 18th century. Under the influence of Daniel Marshall and Shubal Stearns, the Southern ministry took root. Stearns moved temporarily to Winchester, Virginia, from Connecticut in 1754, then came down the Great Wagon Road and the Carolina Road through the area to establish the Sandy Creek Association of Separate Baptists in Randolph County, North Carolina, in 1755. Separate Baptists preached strong, embellished exhortations as one felt led and preached the “new birth,” which led them to become known as “New Lights.” During the colonial era, class differences were a key aspect of Separate Baptists’ identity, with many members coming from the lower socioeconomic strata. Anglicans, who tended to include the landed gentry, were documented persecuting Separate Baptists as “dissenters,” even when the Baptist adherents still paid their annual Parish levy to the Anglican Church. In 1771 pastor Waller in Caroline County was accosted in the pulpit by the Parish minister and the sheriff, despite being beaten and whipped, made his way back to the pulpit to continue preaching.³⁰

Within five years, between 1769 and 1774, the Sandy Creek Association had established 47 churches with a membership of over 4,000. In North Carolina, Governor Tyron sought removal of Baptists, which resulted in a diaspora of Baptists to Virginia, South Carolina, Georgia, and Tennessee. They again flourished and this eventually resulted in the creation of the Southern Baptist Convention of 1845, now the largest Protestant body in the United States with over 16 million members.

Rev. Samuel Harris of Pittsylvania County was instrumental in Baptist growth in Virginia. Benjamin Potter, sexton of Snow Creek Anglican Church from 1771 to 1778, became a Regular Baptist of Pittsylvania County before, during and after the American Revolution while keeping up his Parish levy at Snow Creek. He was whipped and imprisoned for doing so. His grandson records seeing the scars on his back and records that Potter said he was never happier than preaching from prison. He was particularly proud that no Regular Baptist was known to be a Tory.³¹ Mistreatment of Baptists influenced Revolutionary-era leaders, such as Virginia’s Thomas Jefferson, James Madison, and Patrick Henry, whose defense of imprisoned Baptist preachers collectively resulted in the Virginia Statue for Religious Freedom in 1786. This statute in turn was a factor in the inclusion of religious freedom and correlate prohibition on government establishment of religion in the U.S. Constitution’s First Amendment.

There appears to have been a Baptist congregation in 1771 on Snow Creek at the same time as the Anglican Church congregation was still meeting. This church became a Separate Baptist by 1773 and a member of the Strawberry Association in 1776.³² The Strawberry Association was

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the result of the ministry of Rev. Samuel Harris of Strawberry Plantation in Pittsylvania County, east of Swift Creek. He was highly respected, a member of the House of Burgesses, active regionally in the French and Indian War, and was converted and dedicated much of his assets to the Baptist denomination. He was the most distinguished Baptist minister in Virginia when he died in 1799, having preached and planted churches throughout Virginia and other southern states. He was closely associated with the Sandy Creek Baptist Association, had much to do with their growth, and most likely influenced the Baptist congregation on Snow Creek, not that far from his Strawberry home. The early Baptist Church on Snow Creek probably stood near Crabtree Forks of Snow Creek and is possibly referred to in a 1796 deed as “on the road that leads by the old meeting house that stands on William Robertson’s land.”³³ The Baptist congregation on Snow Creek appears to have moved to the former Snow Creek Anglican Church by 1789, and in records of the time is referred to as Pigg River and Snow Creek [Chapel] with 60 members.³⁴ In 1790 it had 56 or 58 members according to two different sources. Robert Semple in his “History of the Baptist in Virginia” reported in 1810 the Pigg River and Snow Creek Church “is in good standing and attended by Elder John Ashworth, who left Sandy Creek Church of the Meherrin Association with a party and came to Franklin County.”³⁵

About 1823 there was a split in the Baptist denomination: those advocating missions became Missionary Baptist and those anti-missions, the Primitive or Hardshell Baptists. The Primitive Baptists believed their theology was closer to the original theology, hence “Primitive. “That theology appears to have evolved in the American south in the early 19th century. Primitive Baptists were strongly Calvinist in their beliefs: missionaries were not believed necessary since it was predestined who would be saved; ministers were called by God and needed no further theological training other than self-study; Sunday Schools were unnecessary for children since home teaching was sufficient; and no musical instruments were allowed in church, but acapella singing was appropriate.

The Snow Creek and Pigg River Church was organized as a Primitive Baptist Church in 1823.³⁶ The congregation bought 2.6 acres of land on which the former Anglican Church stood from Thomas Ramsey, Jr. in 1824.³⁷ This two acres was a small part of the 200-acre plot Ramsey had purchased in 1793 from his father-in-law William Young, who since 1769 had accumulated hundreds of acres behind the church.³⁸ Young sold one tract of over 1,100 acres in 1778 and another 600 acres in 1804, but retained the right to set up a distillery on Poplar Branch. The 2.6-acre tract was much smaller than the original Anglican church’s plot; although the original deed has never been found in Halifax County records, local tradition says it was seven acres. That part of the 1753 burying ground extends beyond the current property boundaries supports this premise. Of this original cemetery, two fieldstone headstones are present in the pine trees. Graves situated to the left of the current driveway no longer have fieldstone markers, although old pictures show several large stones there. The identities of those interred remain unknown. The church was never very wealthy. In 1825, 25 cents was contributed to the treasury, bringing the balance to 93 cents, of which 50 cents was spent for a quart of wine and another 25 cents for the same, leaving only 10 cents in the treasury.⁴⁰ The issue of missions again surfaced in 1831, but was soundly defeated. Notably, the Primitive Baptists permitted local enslaved and free African Americans to be members of their congregation. Mr. A. J. Reeves, now 101, recalls his

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father speaking of this.³⁹ This tradition is also handed down by Witcher family members, from two of the oldest families in the area.

The historic road trace within the property's historic boundaries is believed to be that of the Pigg River Road petitioned for in July 1753, the same time as there is first mention of services on Poplar Branch here. This road crossed northern Pittsylvania County, probably intersecting the road petitioned for in March 1753 from the mouth of Snow Creek and referred to as the Snow Creek Road (possibly the Museville-Sago road today) to Hickeys Road. Hickeys Road is approximately today's Rt. 57, with its closest point at Callands. John Hickey's Road was the supply route in the 1740s from Petersburg for Hickey's store near present Stanleytown. The Pigg River Road came by the Swift Creek Anglican Church, crossed the Truvine Road at Dickerson, skirted the end of Chestnut Mountain, crossed Chestnut Hill on Doe Run, and ran to southern Rocky Mount, Virginia, through the Ironworks property. The original 1753 request was then requested to be extended in 1754 to the top of the Blue Ridge, probably through the Dug Spur Gap into present Floyd County. This was most likely referred to as the Chiswell Road (in today's Wythe County) intersecting the Carolina Road in 1769 near the Carolina Springs Chapel. This provided a major east-west route through Franklin County. The Old Danville Turnpike, which passes just south of the church, was a main thoroughfare for drovers with herds of cattle, sheep, pigs and turkeys from north of Floyd County and further southwestern Virginia to markets in Danville.

The church building itself remained in its original state except for a replaced and lowered tin roof, replaced floor and enlarged windows until the 1950's. According to the last resident minister, Elder O. K. Tench, who served for over 50 years as pastor of four churches that rotated services, there were never more than 25 members of the congregation here. Under his pastorate in the 1950s, bathrooms were added, the pulpit extension to the east end added, the exterior preacher's stand and picnic shelter built, an outside baptistry created, underpinning replaced, pews replaced and other changes made. The last member of what now had long been known as Old Chapel Church, Mr. Henry Clay Brown, passed in 2012 at the age of 98. Membership in the Pigg River Association had dropped with the 2013 minutes showing 12 of the 16 churches with a membership of only 6 or less.

The Preservation of Old Chapel Church

The Snow Creek Anglican Church was identified in 1950 by the late T. Keister Greer, a prominent attorney in Rocky Mount, Virginia, and southern California as well as a well-known local historian.⁴¹ This was the result of a follow up on his 1946 thesis "Genesis of a Virginia Frontier, The Origins of Franklin County, Virginia, 1740-1785," which he authored while a student at the University of Virginia. The building specifications ordered in 1769 were basically unchanged at that time.

The property was placed on the market in 2011. By then accelerated deterioration had set in, and the north wall was bulging, the roof sagging, and the ceiling propped up. After no interested party or organization came forward to preserve and restore the old church, Dr. and Mrs. J. Francis Amos bought the property. Volunteers and private funds have made the restoration

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possible. Restoration was guided by Dr. Carl Lounsbury, Senior Architectural Historian of Colonial Williamsburg Foundation, who may be considered the foremost national authority on colonial churches of America; and Mr. Willie Graham, Colonial Williamsburg Foundation Curator of Architecture. They along with intern Pam Kendrick spent two days documenting and authenticating the church in 2012.

Soon after the Amos' acquisition, Carl Kirk volunteered to help with restoration efforts. His brother Gerald Kirk joined him shortly thereafter. In addition, third-generation master carpenter Kevin Hunt of Hunt Brothers Construction Company volunteered his services every Saturday for years in preserving the church, repairing and reconstructing other elements as needed. He directed the restoration carpentry work from the beginning. Rick Frye, well-known for his masterful craftsmanship, volunteered his services in replicating the 18th-century windows in their entirety, making moldings as needed, and constructing the pulpit and desk to 18th-century specifications. Jerry and Perry Adcock provided the know-how and manpower to complete sheathing and weatherboarding the church, as well as reconstructing the 'necessary house' along with Kevin Hunt and Carl and Gerald Kirk. Together, these gentlemen have been involved in every aspect of the restoration, developing innovative techniques for certain needs. Their work has amounted to four years and hundreds of hours of intensive labor.

In addition there have been a multitude of individual contributors at various times making contributions of time and materials, both large and small, but of great significance. The Old Chapel Church and grounds now serves as a place for weddings, reunions, meetings, and seminars.

ENDNOTES

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2. Salmon, John S. and Emily J. *Franklin County Virginia 1786-1986: A Bicentennial History*, p.26.
3. Vestry Book of Antrim Parish, Halifax County, Va. 1752-1817, p.4.
4. *Franklin County Virginia 1786-1986: A Bicentennial History*, p.22.
5. Vestry Book of Antrim Parish, Halifax County, Va. 1752-1817, p.4, 15.
6. Vestry Book of Antrim Parish, Halifax County, Va. 1752-1817, p.4.
7. Vestry Book of Antrim Parish, Halifax County, Va. 1752-1817, p.6.
8. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p. 1.
9. D Fitzgerald, Madalene Vaden and Frances Hallam Hurt. *Eighteenth Century Landmarks of Pittsylvania County. Virginia 1767-1967*, p.14-15.
10. Halifax Pleas book 2, p.451-453, July 3, 1759: Halifax Pleas, p.105, Oct 4, 1760.
11. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.2.
12. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.1.
13. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.6.

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14. "An Intimate History of the American Revolution in Pittsylvania County, Virginia," p.203.
15. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.8.
16. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.10.
17. Nowlin, James Edmund. "The Nowlin-Stone Genealogy," 1916. pp.27-36.
18. History of Campbell County, Tennessee. TNGenWeb Project:
<http://tnngenweb.org/campbell/history/index.html>, pp.1-6.
19. "An Intimate History of the American Revolution in Pittsylvania County, Virginia," pp.101-102.
20. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.26; see I, p.121.
21. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p.25.
22. Personal Communication, Carl Lounsbury to J. Francis Amos, MD, 2012.
23. Personal Communication, Carl Lounsbury to J. Francis Amos, MD, 2012.
24. T. Keister Greer, *Genesis of a Virginia Frontier: The Origins of Franklin County, Virginia, 1740-1785*. pp. 93-94.
25. Communication by members of the Davidson Family to J. Francis Amos, MD, 2012.
26. Papers of Thomas Jefferson, Reference Vol. 2, Southern Literary Messenger, p.389, 1836, concerning Wm. Lynch's action, Sept.22, 1780, Pittsylvania Co., Va.
27. "Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records." p. 49a.
28. *Franklin County Virginia 1786-1986: A Bicentennial History*, p. 378.
29. Gardner, Robert G. *Baptists of Early America: A Statistical History 1639-1790*, p.276.
30. Ryland, Garnett. *The Baptist of Virginia 1699-1926*. p.58.
31. Potter History, Potter family manuscript, by grandson Gideon Potter (b. 7/4/1798) of Benjamin Potter, born in England in 1733, two of four sons died in the Revolutionary War.
32. Gardner, *Baptists of Early America: A Statistical History 1639-1790*. p.276.
33. Beck, Sara Matisher. "Abstracts of the Eighteenth Century Deed Books. Franklin County, Va." p. 86, (DB #3, p350, 1796).
34. Gardner, *Baptists of Early America: A Statistical History 1639-1790*. p.276.
35. Semple, Robert B. *A History of the Rise and Progress of the Baptist in Virginia*. p.345.
36. *The Snow Creek and Pigg River Church Record, this 6th day August, 1823*, p.1.
37. Franklin County DB 11, p.154.
38. Beck, "Abstracts of the Eighteenth Century Deed Books. Franklin County, Va." p.17 (DB #3, pp.71-72, Apr.20,1793).
39. Personal Communication, A.J. Reeves to J. Francis Amos, MD , 2015.
40. *The Snow Creek and Pigg River Church Record, this 6th day August, 1823*, p.8.
41. Greer, *Genesis of a Virginia Frontier: The Origins of Franklin County, Virginia, 1740-1785*. p.90.

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"Vestry Book of Camden Parish, 1767-1820, With Other Miscellaneous Records."
Transcribed by Mary Leigh Boisseau, Danville, Va. 1986.

Vestry Book of Antrim Parish, Halifax County, Va. 1752-1817, Transcribed by Marian Dodson Chiarito, copyright 1983, 2nd printing, 1985.

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: Virginia Department of Historic Resources, Richmond, VA

Historic Resources Survey Number (if assigned): DHR No. 033-0135

10. Geographical Data

Acreage of Property 2.6 acres

Latitude/Longitude Coordinates

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

1. Latitude: 36.91838

Longitude: -79.66204

Snow Creek Anglican Church
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2. Latitude: _____ Longitude: _____
3. Latitude: _____ Longitude: _____
4. Latitude: _____ Longitude: _____

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

The historic boundary coincides with the current tax parcel boundaries, recorded as map/parcel no. 0870000500 by Frederick County, Virginia. The true and correct historic boundaries are shown on the attached map entitled, "Sketch Map/Photo Key, Snow Creek Anglican Church."

Boundary Justification (Explain why the boundaries were selected.)

The historic boundaries encompass the known historic resources associated with the church since the property's current parcel boundaries were established in 1824, as well as the property's historic setting.

11. Form Prepared By

name/title: J. Francis Amos, M.D. property owner; Michael J. Pulice and Carl Lounsbury,
Architectural Historians
organizations: Virginia Department of Historic Resources and Colonial Williamsburg
Foundation
street & number: 2801 Kensington Avenue
city or town: Richmond state: VA zip code: 23221
e-mail: michael.pulice@dhr.virginia.gov
telephone: 540-387-5443
date: October 2016

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.)

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Photo Log

Name of Property: Snow Creek Anglican Church

City or Vicinity: Penhook vicinity

County: Franklin

State: Virginia

Photographer: Michael J. Pulice

Date Photographed: May 17, 2016

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

1. Church exterior, looking east-northeast
2. Church exterior, looking east-southeast
3. Church exterior, looking south-southwest
4. Church exterior, looking south
5. Church interior, looking east
6. Church interior, looking northwest
7. Church cemetery, looking south
8. Church picnic shelter, looking east
9. Church preacher's stand, looking northeast
10. Bathroom shed (privy), looking south

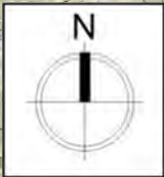
Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

LOCATION MAP

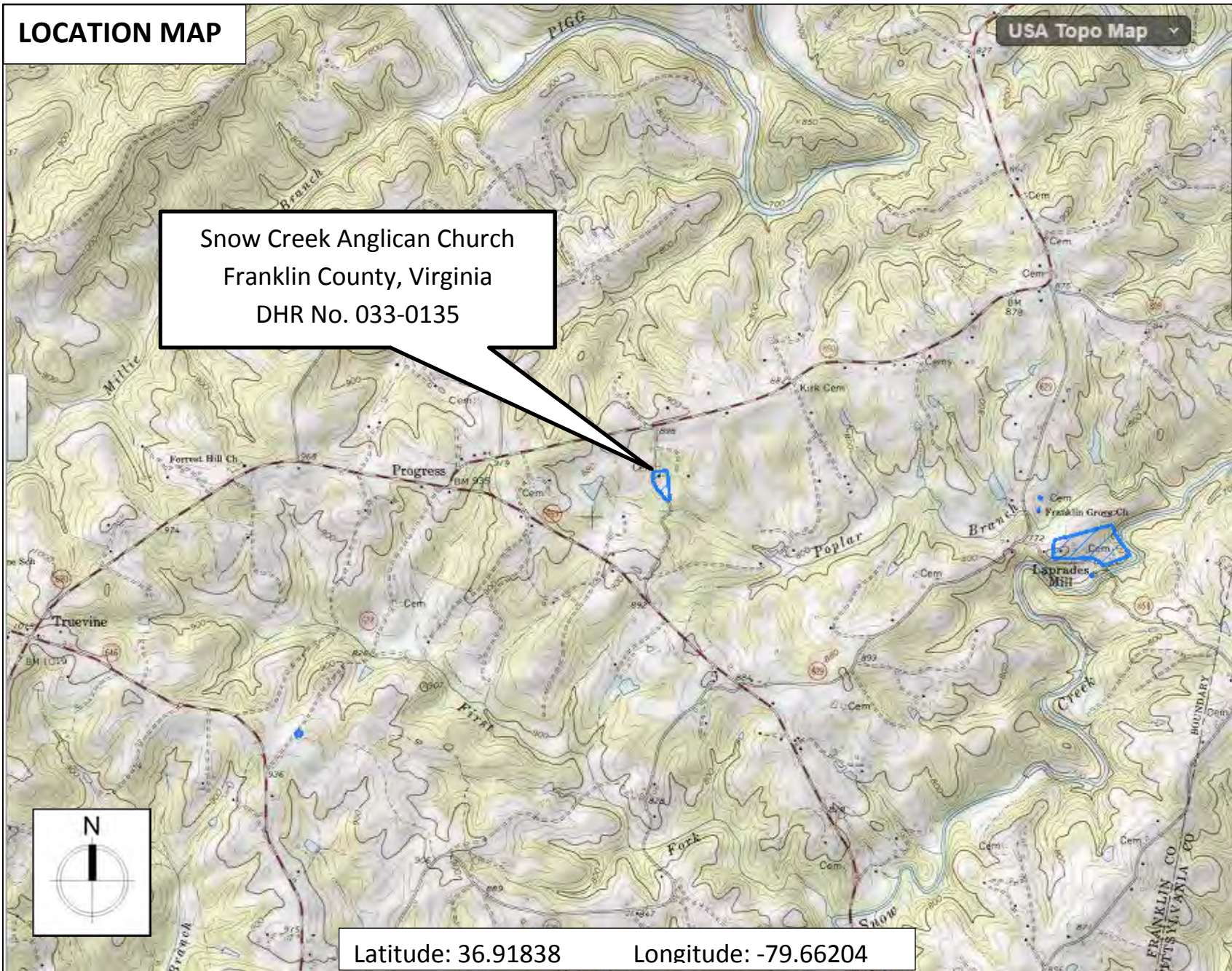
USA Topo Map

Snow Creek Anglican Church
Franklin County, Virginia
DHR No. 033-0135



Latitude: 36.91838

Longitude: -79.66204




SKETCH MAP/PHOTO KEY

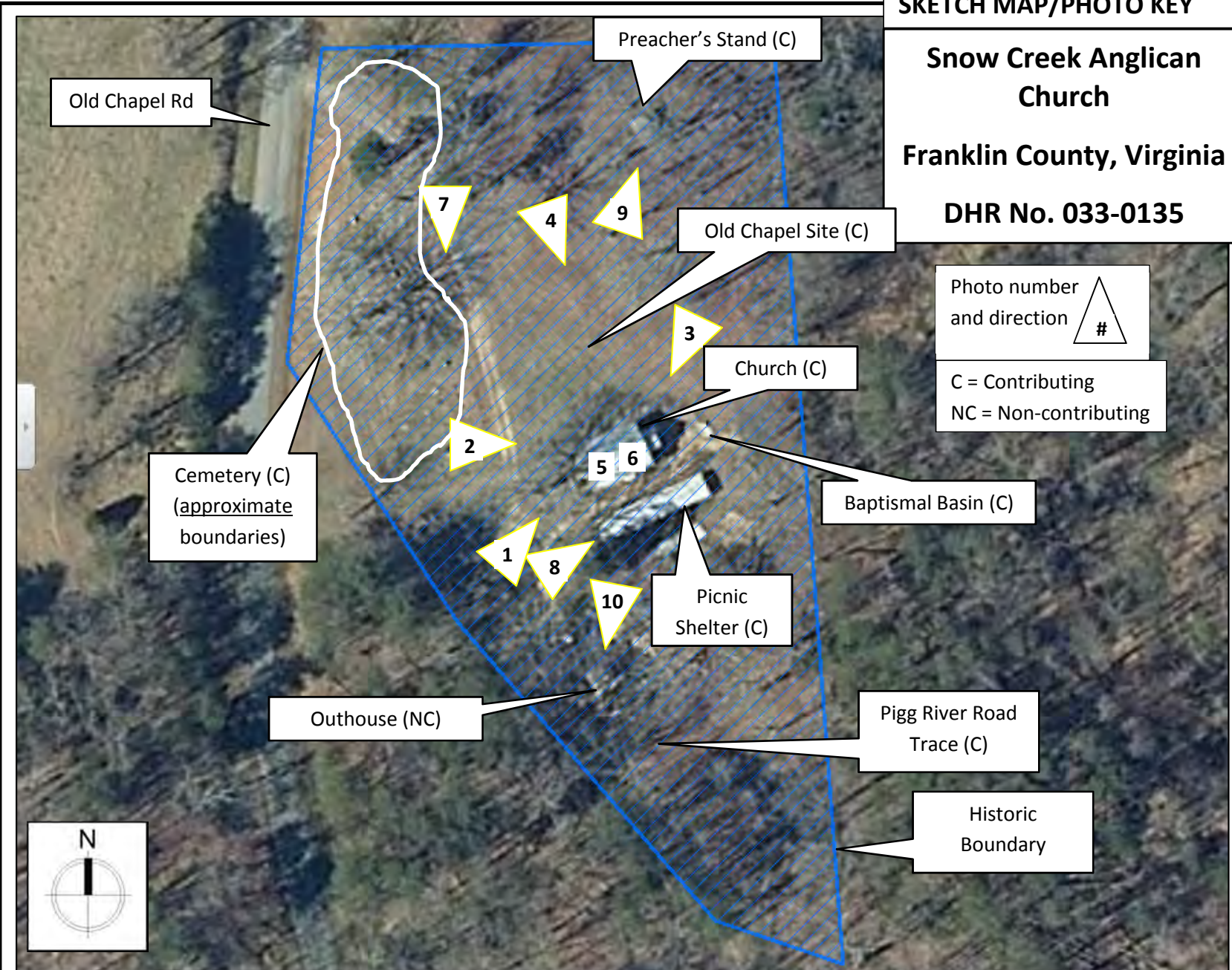
Snow Creek Anglican Church

Franklin County, Virginia

DHR No. 033-0135

Photo number and direction 

C = Contributing
NC = Non-contributing



Old Chapel Rd

Preacher's Stand (C)

Old Chapel Site (C)

Church (C)

Baptismal Basin (C)

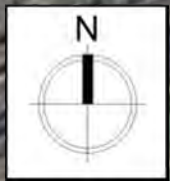
Picnic Shelter (C)

Pigg River Road Trace (C)

Historic Boundary

Cemetery (C)
(approximate
boundaries)

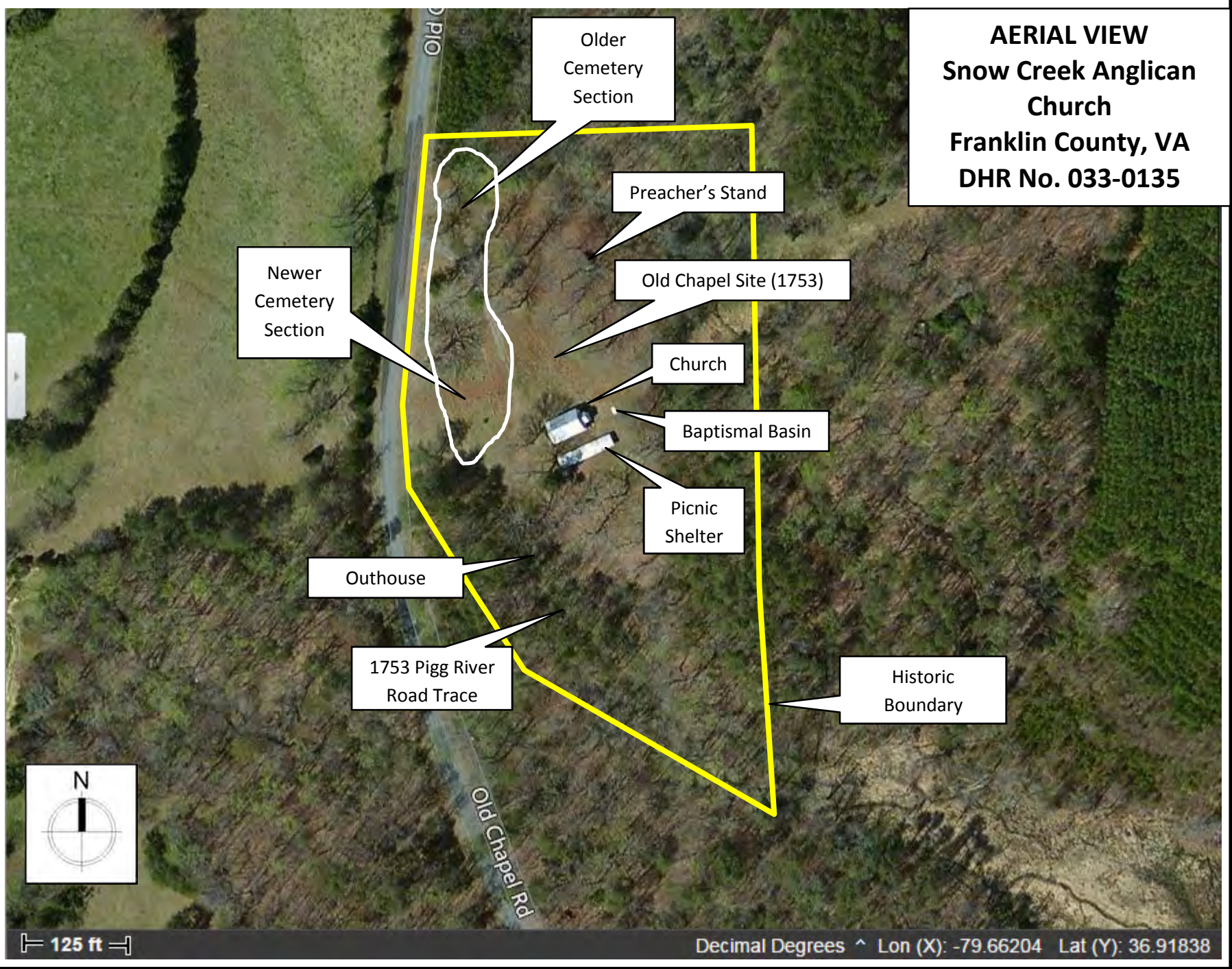
Outhouse (NC)



62.5 ft

Decimal Degrees ^ Lon (X): -79.66204 Lat (Y): 36.91838

AERIAL VIEW
Snow Creek Anglican
Church
Franklin County, VA
DHR No. 033-0135



Newer Cemetery Section

Older Cemetery Section

Preacher's Stand

Old Chapel Site (1753)

Church

Baptismal Basin

Picnic Shelter

Outhouse

1753 Pigg River Road Trace

Historic Boundary



125 ft

Decimal Degrees ^ Lon (X): -79.66204 Lat (Y): 36.91838