Journal of the New Bern Historical Society

Vol. IX, No. 1 May 1996

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JOURNAL OF THE NEW BERN HISTORICAL SOCIETY

The JOURNAL OF THE NEW BERN HISTORICAL SOCIETY is a semiannual publication of the New Bern Historical Society, a non-profit organization dedicated to the preservation of the rich heritage of New Bern. Articles, letters, photographs, and memorabilia relevant to the history of New Bern and Craven County may be submitted to the editor for review. (Post Office Box 119, New Bern, North Carolina 28563)

TARHEELS, TARTOES, AND JUST PLAIN TAR: THE NAVAL STORES INDUSTRY IN CRAVEN COUNTY

Richard Lore

My first encounter with the term "naval stores" occurred many years ago in Miss Fleetwood's seventh grade class in North Carolina history. Using the rapid-fire delivery of a teacher totally disinterested in the subject at hand, she produced the isolated statement: "Our state produced more naval stores than anyone in the world up until well after the Civil War." As I recall, she then started discussing in detail a subject much more to her liking, most likely the textile industry for which my hometown of Roanoke Rapids was famous. I was impressed but mystified by this isolated fact.

Later at lunch in the student cafeteria I violated rule one of the student code--never mention anything a teacher said in class--and brought up the subject of naval stores. My reaction was something like, "What in the world do you reckon the navy sold in all them stores we produced in North Carolina?" "Brother" Tillery, a classmate, was of the opinion that Miss Fleetwood had said "navel sores". So we all examined our navels to see if we too were afflicted with the condition. "Pig" Nicolson, a more mature female classmate, set us all straight: "Look, morons, all you gotta remember is to put 'naval stores' down on the blank when she asks the question on the next test."

Later, at UNC I did not take Dr. Hugh Lefler's popular course in North Carolina history, but I did find out what naval stores were by reading his book. (Lefler and Newsome, 1954) Still, even this huge volume provides little information on the topic.

More recently I conducted an informal survey of friends and acquaintances in New Bern. Most of the folks in my sample had one or more college degrees and were well-read, intelligent individuals. None of the transplanted Yankees had the slightest idea of what naval stores meant. Native southerners were not much better; even lifelong New Bernians could not go much beyond turpentine and tar that "you get from pine trees". One New Bernian argued, "Most of that stuff was produced farther south in Georgia and Alabama, not here in North Carolina". He is wrong, and Miss Fleetwood was right. The industry moved into those states only after the pine forests began to disappear in this area in the mid-nineteenth century. Moreover, as the industry moved south, many of the experiences of the North Carolina "tar, pitch and turpentine boys"--both black and white--moved with it.

Amazingly, most modern Tarheels know nothing about an industry that put food on the table and shirts on the backs of their ancestors. Indeed, the importance of naval stores gave us our nickname. Popular accounts of the origin of "Tarheel" attribute it to Robert E. Lee, who is supposed to have commented on the valor of North Carolina troops during the Civil War by exclaiming during one battle: "Those North Carolina troops are sticking like they had tar on their heels!" Another version has the British General Cornwallis saying essentially the same thing during the Revolutionary War. My bet is that we were being called "Tarfeet", "Tartoes", or "Tarheels" long before Cornwallis and the American Revolution. Almost certainly it was initially a disparaging term referring to those backwoods and barefoot men who accidentally stepped in the trickle of tar coming from a slow-burning kiln they were tending out in the woods.

Our current lack of interest and knowledge of the industry has multiple causes. First, in an age of steel and fiberglass ships, we don't appreciate the historical importance of tar and pitch in the shipbuilding industry. Apparently neither do modern

writers on the subject. In the dozen or so books in our local library devoted to the history of sailing ships, not one mentions the critical role of naval stores. Yet every seam in every wooden ship had to be laboriously "pitched" or caulked in order to make the hull leakproof and inhibit rot. Moreover, the process had to be repeated at frequent intervals (similar to "bottom painting" today) and the standing rigging impregnated with tar to prevent decay. Every ship's manifest included numerous barrels of tar for on-board maintenance, and it is small wonder that English sailors acquired the nickname "jack-tars", or simply "tars". Modern writers may ignore the critical importance of this aspect of shipbuilding, but the Lord's instructions to Noah were very explicit in Genesis: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."

Our contemporary ignorance of an entire industry which was so critical to New Bern's early economy also has its origin in the stark fact that the naval stores industry involved lots of hard work and was not as glamorous, profitable, nor as respectable as growing tobacco, cotton, or rice. A few of the many people associated with this industry got rich. Most of the work, however, was done by slaves, "white trash", or, at best, small farmers on a part-time basis. Finally, the term "naval stores" is confusing because turpentine and rosin as well as tar and pitch are considered to be naval stores even though the two former products have nothing much to do with ships.

Our state's potential as a source of tar and pitch was recognized early. Sir Walter Raleigh's first expedition to North Carolina in 1584 referred to the "great forests of pine" along the coast. On his second expedition note was made of the "trees that yielded pitch, tar, rosin and turpentine in great store". (Ward, 1949) Tar burning began in earnest with the first settlers in the northeastern part of the state about 1665 and reached the lower Neuse by around 1700. In 1705 England began paying a bounty

on all naval stores produced in their American colonies in order to break the Swedish monopoly on these vital products that were the lifeblood of a maritime nation. The bounty system inspired an immediate increase in American production, and shortly thereafter the bounty system effectively broke the Northern European dominance in the production of naval stores. England jealously guarded this newly developed treasure by attempting a monopoly of her own. The British Navigation Acts of 1728 prohibited the colonies from shipping any naval store product to any foreign country. (Ward, 1949) To amplify on Miss Fleetwood's statement, North Carolina led the world in naval stores production from about 1710 until well after the Civil War.

During the early period, great quantities of tar and pitch were shipped out of the Port of New Bern, but the production of turpentine and its major by-product, rosin, was limited. The production of turpentine gradually increased during the period 1750-1850 and reached a peak around the Civil War. Peter Sandbeck (1988) laboriously researched the census records for 1850. His data indicate that in that year Craven County's 40 turpentine distilleries--at least 10 of the larger ones close to New Bern and many within the city limits--produced 139,027 barrels of spirits of turpentine, the highest volume of any county within the state. Gradually, Wilmington and Fayetteville became the major ports for these products, but as late as 1870 New Bern was still shipping huge quantities of naval stores.

Prior to the Revolutionary War other southern coastal states produced very little tar, pitch, and turpentine products. For example, according to Kay and Cary (1995) less than one percent of the value of Virginia's exports during the period 1768-1772 involved naval stores. Similarly, South Carolina (less than two percent) and Georgia (less than one percent) could not match the value of naval stores originating in North Carolina (fully 40 percent of the value of all exported products).

North Carolina's dominance of this industry was

a mixed blessing. England had us literally over a barrel and kept the price on naval stores low throughout the colonial period. Indeed in 1726 the naval stores bounty was discontinued and then started again three years later but at a much lower rate. Tarheels of the period complained that "we grapple with lightwood knots, and spend our time and labour on a commodity of little or no value". (Ekirch, 1981)

But as they say, "an axe can cut more than one way", and the upstart First Provincial Congress which met in New Bern in 1774 (in August, they were no doubt in a bad mood from all the heat) declared

> . . . That unless American grievances are redressed before the first day of October, 1775, we will not after that day directly or indirectly export tobacco, pitch, tar, turpentine or any other article whatsoever to Great Britain. . . . (Lefler and Newsome, 1954)

Tar was produced in the New Bern area in about the same way the Greeks had done so more than 2,000 years ago. (Montgomery, 1968) First, one gathered huge quantities of dead, resin-filled pine wood, called "lightwood" or "fat lighter'd" because it could be used as a torch. The wood gathered in the virgin forests from remnants of the longleaf pine (Pinus palustris) was cut into short lengths, taken to a convenient location in the woods, and compactly stacked in a huge round pile (perhaps nine feet high and 16 to 30 feet in diameter) on top of a shallow, saucer-shaped depression dug into the ground.

One then had to construct a temporary, makeshift kiln on top of the wood pile to control the burn rate. Usually the kiln was made by building a wall of green saplings around the pile of wood and then carefully chinking all the cracks with green pine straw and dirt. The kiln was now ready for firing, a complicated and demanding process which required constant attention for a week or better. The con-

trolled heat of the slow-burning kiln liquified the resin which drained into the bottom center of the kiln and was then funneled to the outside of the kiln by means of a shallow "throat" or covered ditch where the hot pungent tar was placed into barrels. As a rule of thumb, 15 cords of wood from longleaf pines would produce 15 barrels of tar. Pitch was produced on site by simply boiling the tar in large iron pots until a thicker consistency was reached. For example, three barrels of tar could be reduced to two barrels of pitch.

An experienced "tar-burner" knew that his temporary kiln required constant attention. The fire had to burn slowly and steadily. Too much fire and the tar seeping out of the kiln could ignite. Moreover, there was always the danger that the accumulated gases within the kiln could explode like a keg of gunpowder. Tar burning during New Bern's frontier period was dangerous for other reasons. Vass (1886) in writing the history of the First Presbyterian Church in New Bern describes the terrible fate of Roger Jones. Roger and his brother Evan Jones arrived in New Bern from Wales in 1710. While these brothers were firing a tar kiln, they were attacked by Indians, perhaps during the massacre of 1711. The Indians caught Roger, cut off his head, and knocked it about the kiln with a stick. Evan escaped, married, and lived a long life. One of Evan's descendants, John Jones, helped found the church. John continued his family's tradition; both he and his brother Frederick each owned and operated turpentine distilleries in New Bern. In fact, John's distillery, which was in operation at the beginning of the eighteenth century, may be the earliest turpentine distillery in town. John's elegant home at 231 Eden Street survives as part of the Tryon Palace complex.

Remnants of old tar kilns can be found throughout the New Bern area. They survive as circular earthen mounds that are five to 70 feet in diameter and may be as high as six feet. They resemble a flattened doughnut. Naval store displays can be visited at Bladen Lake State Forest and Moores

Creek Battlefield. Closer to home, several kilns are near roads in the Croatan National Forest. Experienced foresters in the area, such as Joe Hughes (personal communication) of the Weyerhaeuser Company, can locate dozens of the old kilns in Craven and surrounding counties. They are particularly common in the pine forests on either side of Broad Creek Road on the way to Fairfield Harbor. Mr. Ceph Holton (personal communication) has lived in this area for more than 80 years. There is a kiln site in his backyard, and his charming wife Hazel claims that it grows azaleas like no other location.

Ceph can recall his father mining material from the old kiln sites and feeding it to his hogs. Sounds far-fetched, but it just proves that Ceph's father was a smart farmer. Charcoal was a by-product of tar burning, and in other areas--such as the pine barrens of New Jersey--identical kilns were used to produce charcoal and the tar was ignored. Apparently Governor William Tryon was familiar with the production of charcoal in England and, in a letter written to Sewallis Shirley in 1765, he notes that

> . . . Making of Tarr kills [kilns] which is a good deal after our Manner of making a Charcoal Pitt, excepting they have a Subterraneous passage to draw off the Tarr as the fire forces it from the Lightwood in the Kiln. (Powell, 1980)

In North Carolina no market existed for charcoal, so it was left on site. What possible nutritional benefits could hogs obtain from ancient charcoal? It is rich in calcium, potash, and essential trace elements!

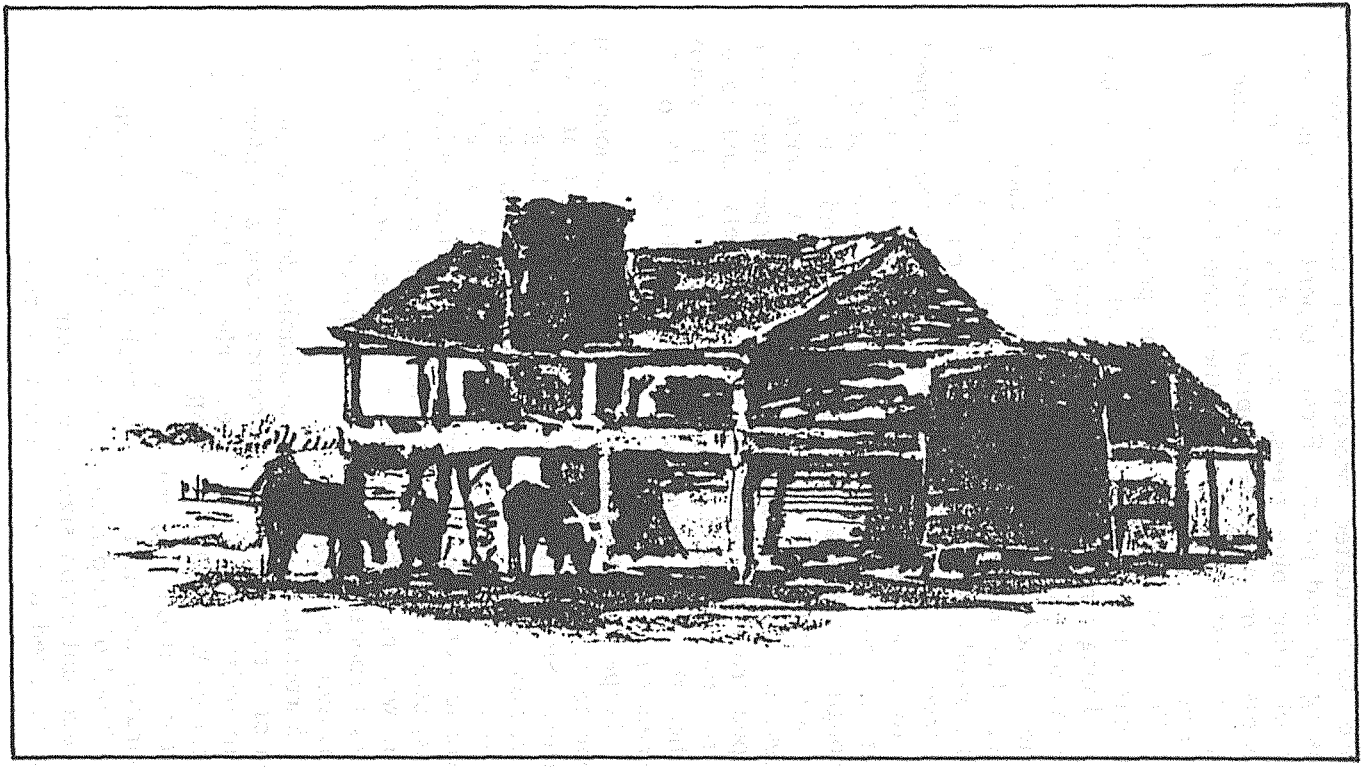
Charcoal-eating hogs remind me that hog farmers in this area who were also shrimpers would often collect barrels of live hard-shelled crabs from their shrimp nets and dump the scrambling crabs into the hogpens upon returning home. The hogs had a field day and got their protein and calcium at the same time. Similarly, farmers who made whiskey in eastern North Carolina often fed the spent mash from

their still to the hogs. Hogs would avidly consume the mash and seemed to enjoy the bad case of "blind staggers" produced by the whiskey mash.

The land on the eastern side of Broad Creek Road where Ceph and Hazel Holton now live was formerly owned by the Latham family. If one proceeds east on Highway 55, look to the right about one-half mile past Broad Creek Service Station and you can spot the old Latham plantation nested back in the woods. Prior to the Civil War, Frederick P. Latham owned 4220 acres of land between Upper Broad Creek and Broad Creek Road. Only 200 acres of his land was cleared for crops. The remainder was used for tar and turpentine production. Frederick's 26 slaves produced the tar and turpentine on his plantation, and it was shipped to market via a landing on Upper Broad Creek.

On the western side of Broad Creek Road, the Hartly family owned a similar plantation. According to Ceph Holton, the Hartly slaves were given time off at Christmas with the duration of their vacation determined by how long it took the Yule log to burn in the plantation's fireplace. One year the slaves cut a huge hardwood log, submerged it in a nearby creek, and let it soak for months. Two weeks prior to Christmas they took it out of the creek to allow the surface of the large log to dry. The unsuspecting "old man" Hartly was puzzled over the longevity of the log in his fireplace. At this point two versions of the story exist. In the one told by Ceph the slaves finally got bored and volunteered to go back to work well before the fire consumed the log. In the other version by Ceph's son Bobby Holton (personal communication), Hartly finally lost his patience and ordered his slaves back to work. Either version is possible. Although "tar burning" work was hard, slaves typically did it by the task system wherein each man was assigned specific responsibilities. After completion of the assigned task, the slave's time was his own.

The production of turpentine and rosin from longleaf pines represents a very different and much



"OLD STILL, NEWBERNE" BY LIEUT. COL. EDWARD C. CABOT, 44th MASS. INFANTRY, DEC. 24, 1862.
Reproduction from New Bern-Craven County Photographic Archive.

more sophisticated process than that involved in making tar and pitch. First, turpentine is the product of living pine trees. Secondly, the production process is much more capital intensive because it requires distillation, hence the name "spirits of turpentine".

The first phase of turpentine production requires the gathering of huge amounts of gum resin, again from living longleaf pines. Beginning in March when the sap begins to flow, the **hacker's** job was to cut a series of deep diagonal stripes into one face of each tree. The thick gum-resin exuded from these cuts and flowed into a **box** or deep hole cut into the living tree just below the wound. It was the **chipper's** job to cut a fresh stripe into the tree every week so that a continuous flow of gum was produced throughout the season, which usually ended in October when the flow of sap ceased. About once each week, the gum (now called "crude turpentine") was dipped from the boxes, placed in barrels, and taken to the turpentine distillery. One man could usually gather the gum from 3,000 trees, filling 15 or 20 barrels each day.

Turpentine distillation required large amounts of wood to fire the still and a reliable source of clean water. Since the still was a relatively large-scale operation, it was usually located close to a navigable waterway to insure ease of transport of all raw materials and the finished product. Thus, unlike tar kilns, stills were frequently built right in town. New Bern was no exception to this rule, and for many years turpentine distillation took place at many locations along our waterfront.

Surprisingly, the best available detailed description of "stillin" turpentine comes from a modern account written by Lawrence Earley (1992), Associate Editor of WILDLIFE IN NORTH CAROLINA. Earley visited Tifton, Georgia, to watch the Georgia Agrirama fire up and make their annual demonstration "run" of turpentine in their backwoods distillery. His account emphasizes the artistry, skill, and attention required to produce spirits of turpentine:

> Stillers created spirits of turpentine by pouring the barrels of raw gum into a large kettle and heating it over a fire, much as alcohol is distilled. The vaporized gum passed through the copper cap of the still and into the worm or coil in an adjacent water tub where it cooled and condensed into a liquid consisting of turpentine and water. The lighter turpentine was easily separated from the water by means of a series of separator barrels. After all the turpentine had been separated into barrels, the stiller discharged the rosin into long flat trays. Rosin, the residue left over in the kettle after distillation, hardened after about 48 hours.

Larry Earley is now in midst of preparing a book on North Carolina's naval stores industry. Given our current and profound ignorance of this vital industry, the need for such a book is obvious. In the interim, his short article published in TRIBUTARIES contains several rare, informative pictures of turpentine distilleries for the edification of future generations. About the only pictorial evidence I can find of a local distillery is the very quick and impressionistic drawing of an old New Bern turpentine distillery drawn by a Union officer stationed here during the Civil War.

Nevertheless they were here. According to Watson (1987) turpentine distillation was common in New Bern during the first decade of the nineteenth century, and the shores of the Neuse were lined with distilleries by 1850. First, turpentine competed with whale oil as a lamp fuel; but, as supplies of the latter became scarce, the demand for "camphene" (90 percent turpentine, 10 percent alcohol) surged. Much later, petroleum-based illuminants such as kerosene supplanted turpentine until the arrival of Edison's lightbulbs. Coupled with its increasing use in the manufacture of paint and varnish, turpentine was also in demand as a solvent within the rapidly developing rubber industry after 1835. Rosin, the by-product of turpentine production was also a useful

and salable commodity. Perhaps the largest single use of rosin is in the sizing of paper to control water absorption and the acceptance of ink. It is also used in a variety of products such as soaps, adhesives, lubricants, candles, shoe polishes. And, of course, every baseball pitcher has his rosin bag to enhance his grip on the ball.

Turpentining as practiced 150-200 years ago in this region would now be viewed as an environmental disaster, one making even our current hog crisis pale in comparison! Turpentining in the eighteenth and nineteenth centuries devastated our magnificent forests of longleaf pine. The trees were literally bled to death after a period of three to seven years of intensive hacking to maximize resin production. The problem was recognized early. For example, in a long and beautifully written article in the NEW BERNIAN (March 27, 1849), an anonymous author discusses the "Palpable decline in the turpentine trade" which is now upon us as a result of the "recent decay and death of turpentine trees in the counties above us". His solution: We need to go to the counties to our west.

Moreover, turpentine distilleries not only were unsightly, they also were hazardous to operate and a nuisance for neighbors. Improperly monitored, they could explode. Even under the best of conditions, fire was an ever present danger. In 1797 the distilleries of William Hawley, John Jones, and William Good were ordered closed by the city commissioners because they were judged dangerous. Nevertheless the lure of profits in a convenient town location was too great to eliminate turpentine operations in town. See the SPECTATOR of May 31, 1839, for reports on two devastating distillery fires in New Bern. Ten years later, perhaps the most spectacular turpentine distillery fire in the history of the city completely destroyed the distillery of Amos Wade (NEW BERNIAN, January 16, 1849). Wade rebuilt his distillery shortly after the fire, but in the following year his pine oil factory on the site was also destroyed by fire.

As one might expect, a large distillery did not make for a desirable neighbor, and on occasion New Bern residents sought legal recourse to eliminate the noise, smoke, soot, and odor of a nearby distillery. For example, a lawsuit was filed by Samuel Simpson against John R. Justice and his brother Alexander when the distillery of the two brothers proved to be a nuisance to Simpson in his elegant brick home. Simpson lost his case, and the two brothers continued to operate their still on the northeast side of the intersection of East Front and Pollock streets. (Sandbeck, 1988)

Although no trace of any of New Bern's early turpentine distilleries survives, we can enjoy many of the fine old homes which were built with turpentine money. For example, the elegant home of Amos Wade is still with us (214 Tryon Palace Drive). Similarly, Joseph Rhem's imposing mansion (701 Broad Street) was built with profits from the large turpentine distillery he ran for many years in New Bern. Rhem ran his distillery late in the heyday of New Bern turpentine (the 1850s) and had the foresight to also establish one of the first steam-powered sawmills in town.

As the longleaf pine forests surrounding New Bern were depleted, Tarheel "turpentiners" pulled up stakes and headed for the still intact forests in South Carolina, Georgia, and Alabama. According to the NEWBERN DIRECTORY of 1880-81, only two turpentine distilleries were operating in New Bern at the time (Dennison's, at the corner of South Front and Hancock, and another operated by the Ellis family, located on East Front between Pollock and Broad). By 1907 no stills were listed in the City Directory, but it is likely that small stills continued being worked in Craven County.

It would appear that after the first 200 years, New Bern finally abandoned the production of naval stores, but many folks in this area still make their living in the forests surrounding the town. Today the industry retains the same low profile it has had for years. Some New Bernians still talk of the "heyday,

now long past" of lumbering in Craven County and then spend their time on the road dodging the battalions of log trucks which constantly rumble through town. There is a difference nowadays. Thanks to a cadre of dedicated, professional foresters as well as responsible corporations--such as Weyerhaeuser--our woodlands are in excellent condition.

But surely our naval stores industry is gone forever? Not so fast! The Weyerhaeuser plant located just up the Neuse from New Bern produced an average of 780 gallons of turpentine on each production day during 1995, and the value of "tall" or pine oil produced by the plant during the same period was comparable to that of turpentine (Mike Garrett and Al Fisher, personal communication). To be sure, turpentine and tall oil (essentially rosin) are a sideline of Weyerhaeuser's main business, but these sharply aromatic products smell like money to the Weyerhaeuser folks. Last time I looked, a gallon of pure spirits of turpentine was selling for almost $10. During a year when the price of paper pulp is down, these traditional products, so much a part of New Bern's past, can still make the difference between profit and loss. In other words, we're still in business.

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ST. JOHN MISSIONARY BAPTIST CHURCH-- AN HISTORICAL SKETCH

Edward Sharp

It was a long way for walking to attend Sunday services and church meetings at First Missionary Baptist Church on Cypress Street in New Bern for those members who lived in Pembroke and the New South Front Street area. In 1865, without any disaffection for their home church, many of these members of First Baptist Church decided to organize and build a church at a location more convenient for them on the corner of New South Front Street (now Walt Bellamy Drive) and Bryant Street. They had a dream in those austere times but little money to accomplish their building goal. But their faith and perseverance paid off! Some of the men of the new congregation were employed by a lumber mill in James City, and they would bring slabs across the Trent River by boat when they returned home at the end of a day's work. These slab trimmings from logs were usually used for firewood, but they became the major building material for the church. And so the name of the new church became "Slab Chapel".

The early church of slabs had no window panes, and its floor was the earth. The seats were plain benches without backs, and the pulpit was a tree stump. The only heat in the church in winter was provided by heated bricks which the members brought from home to give them warmth. Their first pastor was the Reverend Isaac Nathaniel, and the little congregation was on its way with a church of its own! Sunday School classes were organized and taught by the deacons. Slab Chapel was now firmly established through the commitment, dedication, and hard work of its members.

There are not any written records which survive from the early years of Slab Chapel. The only history of these times is the oral tradition which has been passed down from generation to generation by the members--much like the oral tradition in the Apostolic Church regarding the sayings and teachings of Jesus which later provided the substance of the Gospels in the NEW TESTAMENT.

It is known that several years later--early after the turn of the century--the original chapel of slabs was replaced by a new church on the same site during the pastorate of the Reverend Luke P. Martin, Sr., who served faithfully until 1919. His son, Luke P. Martin, Jr., is one of the senior members of the church today. The ministers who came after founding pastor Isaac Nathaniel and before the Reverend Mr. Martin were pastors Nathan Benton, Thaddeous Wilson, Elijah James, and J. S. Johnson, whose dates of service are unknown.

The new church contained many of the conveniences and comforts which were lacking in the beloved early chapel. Wooden floors, windows with glass panes, church pews, a balcony, and a stove for heating were now a part of the new house of worship. And lanterns placed on poles along the aisle provided lighting for the church at night. The old sheltering slabs now gone, the name Slab Chapel was no longer appropriate, and the congregation chose a new name for their church: St. John Missionary Baptist Church. It is this second church building which forms one of the earliest childhood memories of at least two of the present senior members of St. John's--Johnnie White, Jr., and Luke P. Martin, Jr.

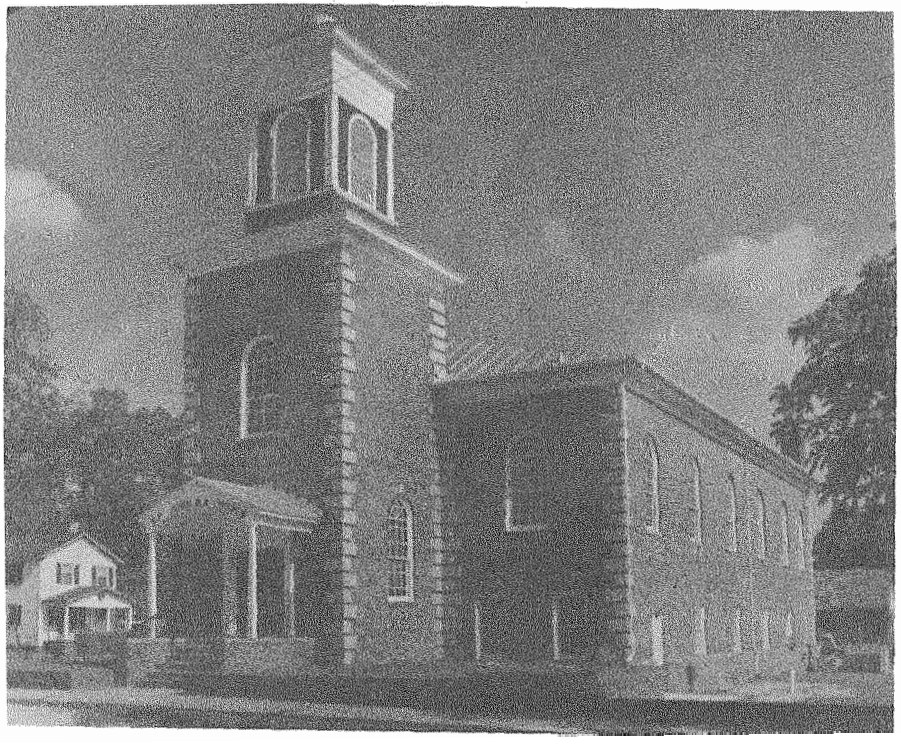
Sometime around 1919 planning began on a new building program for the replacement of the second church with a structure which would meet the increasing needs of the growing congregation. Under the leadership of the Reverend William H. A. Stallings of Edenton, who was pastor from 1919 to 1951, the congregation worked hard to prepare for the construction of the present church building. They succeeded through long labor, immense faith, and

dedicated leaders, and their church was completed in 1926. During the construction of the church, a one-room edifice was built on the site of the present-day care center behind the church for the continuation of worship services. The church contains a baptismal pool which was the first indoor baptistry in any Black church in the New Bern area.

The Reverend Mr. Stallings secured a big bell for the church's bell tower (the largest bell in this part of North Carolina with the clapper alone weighing 500 pounds). The bell is five feet in height and five feet in diameter. It has not been rung for more than 30 years, because the bell lacks steel support in the tower. The church trembled with the last ringing of the bell, and the walls cracked. One of the dreams of the people of St. John's is the renovation of the bell tower with a strong undergirding of steel in order that the grand old bell may once again ring out to be heard for miles around.

The New Bern Credit Union was organized at the church around 1936 with the Reverend Mr. Stallings as president and George Woods, former secretary and trustee of St. John Church, as secretary of the credit union. This first Black-run credit union served from eight to ten years in helping Black people to become owners of their homes. The church also strongly supported the W. L. Douglas School, a private ungraded school which operated during the Depression years across the street from the church on New South Front Street for young Black children of several ages. The curriculum consisted of reading, writing, and arithmetic.

The Reverend C. B. Briley succeeded Mr. Stallings as pastor of St. John Church in 1951, and he wrote a Laymen's Handbook for the General State Baptist Convention during his brief tenure of one year. Three years later this handbook was rewritten by St. John's members Johnnie White, Jr., and Johnny Smith. The Reverend A. O. Moseley of Washington became the pastor in 1952, and he served for five years. He had a strong interest in ministry to youth, and he led in organizing a Youth Choir



SAINT JOHN MISSIONARY BAPTIST CHURCH, 1996.
Photo by Conway.

(Choir #2) which serves currently as the Senior Choir. It was also during his time at St. John's that a roof was built over the front entrance to the church.

The brief ministry of the Reverend K. P. Battle of Rocky Mount as the church's pastor (1957-1959) was followed by the 13-year ministry of the Reverend John T. Parks of Zebulon. A parsonage was built around 1963 on the Bryant Street lot behind the church with Johnnie White, Jr., in charge of construction. The Reverend Mr. Parks and his family were the first residents to occupy the new home, and he was also the first full-time resident pastor of St. John Church.

Several visiting ministers served the church for two years after Mr. Parks resigned in 1974. The Reverend James S. Moore of Havelock was called to be the pastor in 1976, and he had a long and fruitful ministry of 17 years. Mr. Moore lived in the parsonage for a few years until he purchased his own home in New Bern. The parsonage was converted about 14 years ago into a Christian Day Care Center where it continues to offer a splendid program for 27 preschool-age children. The Day Care Center is directed by Cathy Jeanneret with the help of six assistants.

St. John Missionary Baptist Church experienced considerable growth during the years of the dynamic ministry of the Reverend Mr. Moore. Many community Bible classes were conducted; the "Living Word Ministries" was established as church outreach; and tithing was taught as the standard of Christian stewardship. Building improvements during these years included new stained-glass windows and carpeting in the church, a new organ and piano, installation of a new central heating and air-conditioning system, and church office and kitchen improvements.

The Reverend John H. Pierce, Jr., of Williamston, the current pastor, came to St. John Church in January of 1994. During the short time of his ministry he has already led the church in registering its Articles of Incorporation with the state of North

Carolina, in establishing an IRS-approved computer based finance system, and in having the church added to the study list of potential nominations to the National Register of Historic Places. In addition, several projects are planned in building renovation, maintenance, and improvement.

Throughout its long history St. John Missionary Baptist Church has been involved with its members in numerous programs benefiting the congregation and the community with strong emphasis on mission ministry and outreach. The church is a charter member of the New Bern Eastern Missionary Baptist Association which was organized in 1875, and many Association meetings have been held at St. John Church. St. John's relationship with some new and younger congregations has earned the local church the title, "Mother of Churches".

Many church organizations have been instrumental in providing a ministry of caring for others which seems to define the spirit of St. John Church through the years. Organized groups such as Willing Workers, Ladies Friendly Circle, Young Men's Working Club, and Poor Saints have given assistance to the sick, the disabled, those in need of money, food, and fuel, labor for needed home repair, and visitations for shut-in and lonely people. The legacy of service in the church and the community also continues through the Emergency Fund, Missionary and Outreach Teams, the annual Vacation Bible School, Easter Egg Hunts, and Bible Class Extension and Seminars.

The undaunted faith and spirit which prompted the formation of Slab Chapel in adversity and hard times in 1865 continues to prevail after 131 years as St. John Missionary Baptist Church seeks in 1996 to "impact New Bern and the surrounding area with love".

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Personal interviews with the following individuals: The Reverend John H. Pierce, Jr., Pastor; Dorothea E. White, Church Historian; and Johnnie White, Jr., Deacon and Senior Member.

TAVERNS, INNS, AND ORDINARIES

Mary Baker

Historians credit three institutions as being the backbone of American life. These are the church, the school, and the tavern. There is probably no argument on the church and school. Everyone can attest to the merits of these, but the tavern? Somehow the tavern seems at the other end of the spectrum, something not mentioned with churches and schools. Nevertheless, in this article, let us take a look at the role of the tavern. First let us define terms. The word "tavern" was used most often in New England and New York; "inn" was more generally used in Pennsylvania, while in the South the term was "ordinary". Here the words are used interchangeably. While the term "ordinary" was used in all North Carolina legislation, many people used the word "ordinary" to mean a second-class or second-rate establishment, usually in the country. They used the term "tavern" to denote a better-class place, usually one found in a town.

Historically we have thought of taverns as places where people, mostly men, met and drank. While they were certainly that, they have been much, much more. Throughout the earliest history of our country many a traveler, after long hours on horseback or in a coach, found a warm welcome at an inn. Inns and taverns were both commercial and social centers. For example, in all the colonies churches and taverns were placed in close proximity so that worshippers could escape from the unheated buildings after long services into the warmth and comfort of the tavern. Inns were the center of community life. To quote from EARLY AMERICAN INNS AND TAVERNS by Elise Lathrop,

> Taverns have long served as informal clubs or gathering places for men. They often served as places for the meeting of civic bodies of one kind or another. Militia would gather in the tavern on muster days and on election day the tavern was the busiest spot in the community.

Sometimes a tavern keeper would fit up a room where a roving band of actors might put on a theatrical performance. Sometimes there might be a visiting lecturer, or a magician might give a show. Sometimes the local innkeeper would sponsor a dance.

With all of these reasons for taverns, it is not surprising that the North Carolina General Assembly began enacting laws for the regulating of such places beginning in 1715. One needed a license to be a tavern or ordinary keeper. Licenses were obtained from the governor and usually issued at the county courts. From Alan D. Watson's article, "Ordinaries in Colonial Eastern North Carolina", there is this example of one such license drawn up March 25, 1727, by Governor Richard Everard:

> These are to permit you to keep an Ordinary or a Victualing house in the house where you Now Dwell. You are to keep Good rule and order Within the same And to suffer no unlawful gameing and to demand & take for Lodging Diet & Drink as prescribed by the Laws of this province And this shall be your license which is to Continue one whole year from the Date hereof.

That there were some keepers of ordinaries who did not bother to obtain licenses must be inferred by the Assembly requirement in 1747 of a penalty of 30 lashes at public whipping. A second offense brought 39 lashes and a five pound fine or a month in prison. In 1767 the five pound fine was doubled to 10 pounds. Also in 1767 the Assembly ordered the ordinary keeper to erect a sign advertising the establishment. It was felt that this provision would make

it easier to detect those who did not have licenses and, of course, those who did not pay their fees. The amount of the fee varied at first, depending upon the county, but was soon standardized at 20 shillings. At the time of licensing a bond was required by the ordinary keeper to insure his compliance with the law. Prior to 1741 the bond was 250 pounds proclamation money. After 1767 the bond was 30 pounds.

In 1765 the Assembly adopted legislation compelling all ferrymen who received more than four pence for transporting a man and a horse to keep an ordinary at the ferry. This was considered necessary legislation as there was often a long delay at a ferry, sometimes for days if weather conditions were bad. Despite the legislation, not all ferrymen obeyed the law. In Craven County four ferries were exempt as they charged only four pence, and the law said more than four pence. Lingfield's Ferry, Kemp's Ferry, and the ferries across the Trent and Neuse rivers to New Bern did have ordinaries.

Along with fees and bonds, there were other requirements for keepers of taverns and ordinaries. According to statute tavern keepers had to be orderly, honest, and temperate. Mr. Watson in his article makes the point that often it was the well-known, better-off people of the community who kept ordinaries. This might be because these people would have the money for the license fee and bond, but, also, since ordinaries were often in private homes, the owners would be expected to provide larger quarters which could better accommodate guests. However, it was not unknown for some areas to have ordinaries of only one room. These tended to be in the rural parts and were probably the reason people spoke of such establishments as ordinaries, meaning very ordinary. The accepted meaning of the word at this time, however, meant a prepared meal offered at an established time for a set price.

While it was usually men who operated these facilities, women did play their part. Often the woman was a widow who relicensed her dead hus-

band's establishment. In Craven County 10 percent of the licenses recorded went to women. Mr. Watson states that a Mrs. Fielder Powell of Craven County was one of these women and that she operated her tavern for 20 years.

New Bern, being one of the early towns in North Carolina, and for a period of time the colonial capital, would be expected to have a number of ordinaries to serve the legislators, the people of the town or the people passing through. Unfortunately, we do not know where most of the places were as Craven Court did not usually designate the location on the license. We can assume there would have been one or more close to the courthouse. There was also a need for an ordinary near the jail to provide food. Others might be in the vicinity of the docks on the Trent and Neuse rivers. An interesting law said that a tavern keeper could not harbor sailors or sell them liquor without the consent of the shipmaster. This law tried to address the problem of sailors in port going off on a binge when they were supposed to be working, or sailors leaving the ship when they were expected to sail. Other colonies added blacks, apprentices, servants, and Indians to the proscribed list.

Outside of the towns ordinaries would be sited where the roads were. We could expect such places along the Trent and the Neuse, particularly along the Post Road from Wilmington to New Bern and on to Edenton.

Prices for food, drink, lodging, and pasturage for horses were set by the Colonial Assembly. A 1715 law specified that all drink was to be sold in English measures of pints, quarts, pottles (two quart measure), and gallons. Meals were to be no more than 12 pence; home-brewed beer or unboiled cider was one shilling six pence. Apparently this law did not bring a fair profit to the owners, and many charged more. In 1720 the Assembly said that prices were to be displayed in a prominent place in the inn. There was a fine of five pounds for not posting the prices or overcharging for the food. In 1741 the fine

for overcharging was reduced to 10 shillings.

Meals served were breakfast, dinner, and supper. Dinner was the main meal of the day as it was in most homes and usually consisted of a hot or cold meat, two side dishes, and perhaps bread and beverage which could be beer or cider. In some ordinaries supper was the equivalent of dinner in the type of meal and price. But in most places supper consisted of less food, and the price was correspondingly less. Breakfast was often tea and hoe cakes. We might say "tea and toast".

The better taverns had numerous kinds of liquors. Cider could be of the local variety or could come from out of the colony. New England cider was popular. Rum also came from New England, though much came from the West Indies, particularly Jamaica. Beer was locally brewed; however, much was imported from Europe, though some came from other colonies. Wines came only from Europe.

Rum was the most popular drink of the time. In 1770, 4,000,000 gallons of rum was imported while another 5,000,000 gallons was distilled in the colonies. Straight rum was the drink of the working class. Grog, a mixture of rum and water, was long a ration for British sailors; hence, grog shops abounded in the colonies, mostly around seaports, and came to have a bad name. For the "better sort" rum was used as the basis for punch which was considered as "genteel as tea". The punch was made with the juice and rinds of limes and lemons, sometimes oranges, mixed with rum and sugar. Toddy was another popular drink and consisted of rum mixed with sugar and water plus a mixture of wine or beer which was also sweetened with sugar. Flip was strong beer with rum, sugar, or molasses added. Strong drink was held to be beneficial to one's health. Even lemonade was mixed with wine. Coffee and chocolate were also available in some taverns, but at exhorbitant prices. Mr. Watson notes that there was a coffee house in Wilmington.

Overnight accommodations could range from acceptable to very poor. Many of us are familiar

with the Colonial Williamsburg film which shows the conditions in one tavern with at least two men to every bed. This was considered normal. Our ideas of privacy or of sleeping alone did not come about until quite recently. Fanny Kemble writes in RECORDS OF LATER LIFE that during a stay in Wilmington

> I found words to inform him (the innkeeper) that none of our party were in the habit of sleeping with each other. The gentleman, very much surprised at our singular habits said, Oh, he did not know the ladies were not acquainted. (As if forsooth, one went to bed with all one's acquaintances), but, that he had but one room in the ladies part of the house.

Mrs. Kemble was writing of an experience in the early 1800s.

We can contrast this with an experience, much worse, some years before, of a man who was forced to spend a night without closing his eyes, since the one-room house at which he stopped was "filled with drunken men who cursed, fought and made much noise throughout the night". Mr. Watson writes that a typical ordinary consisted of a

> one-room house, log or frame, which was furnished with only a bed, table, some benches and a chest. When a traveler ate a meal, a dog might gaze wistfully into his face, cats claw at his elbow, and children of the proprietor scream for their share. If he spent the night, he was not allowed to sleep in the only bed but lay on the floor in front of the fire, or, if the weather permitted, out of doors on the ground.

In the towns taverns were usually more commodious.

Stabling and pasturage for horses varied greatly also. Sometimes good oats, fodder, and hay were provided. Often "only corn blades or marsh hay of a weeds and grass composition were provided which the

horse would have been a fool to eat".

That taverns were centers for commercial and social life has already been mentioned. Between 1741 and 1760 approximately 10 to 15 ordinaries were licensed in Craven County. By 1767 there were 22. This soon rose to 30 by the eve of the Revolution. As in other colonies, the justices sometimes met in taverns. One Richard Cogdell was paid seven and a half pounds for the use of his building. After the defeat of the Regulators in Alamance County, May 16, 1771, the townspeople met at the King's Arms Tavern "for an evening of Social Festivity".

Until permanent quarters were built in 1789, St. John's Lodge met in various taverns in New Bern. In 1778 a Mr. Boyle Aldsworth settled at Oliver's Tavern and advertised that he was willing to paint likenesses. However, all was not sweetness and decorum. In 1767 the Craven Court had a complaint by shipmasters that a Mr. Rileigh, a New Bern tavern keeper, was keeping a "disorderly house" which encouraged

> common sailors to absent themselves from Duty and disturbed the public Peace and good Order of the Town, some recent Instances whereof are two well known to need repeating.

In the colonial period and beyond, entertaining was often done in taverns, because most of the homes were not sufficiently large for any gathering of people. By the time New Bern became the colonial capital there were taverns of sufficient size and appointments to make them the entertaining choice. Of course, we are speaking of men entertaining other men. Women seldom ventured into taverns unless they were traveling.

We have discussed licensing, food, drink, accommodations, and social aspects of taverns, but we have said nothing about taverns being centers for communication. This may well have been their most important function. While the educated individual has always prized reading, many of our forefathers

could not read. Information and news was passed from person to person by the spoken word. Therefore, inns as social centers were also communication centers.

New arrivals in town would be found at the tavern. The newcomer would expect to share his information of the outside world with the regular patrons. Not to share would be considered quite rude. No doubt the affairs of the world would be discussed over a pint of something, or, perhaps argued over a shared meal. Since there was little furniture in most taverns and what there was was simple and serviceable--a table or two and a number of chairs--no one drank alone or ate alone. This situation made friendliness and sociability a must.

In 1770-1771 the first intra-colonial postal route using the coastal road was completed for North Carolina. The mail was taken to Wilmington, probably by boat, then sorted for New Bern and Edenton. If one assumes the system used here was similar to that of other cities, the mail would be delivered to an inn where the innkeeper might take charge of it, or it might be put out on a table where people could look through. If anything was addressed to a patron or a neighbor, that patron would take the letter and see to its delivery. Again it was bad manners not to share news of general interest. While we might consider this rather casual, it did work and was used for years.

We began this article by stating that taverns have long been held to be places for imbibing strong drink. While they have been that, we have seen that they have also been places of refuge on an overnight or longer journey. They have been commercial centers where people have come to do business. They have been social centers where people have entertained or been entertained. Lastly, they have been centers for communication. Perhaps we could say that they were learning centers where people went to find out about and discuss the affairs of the world and their neighborhoods. Perhaps we can now echo historians who say taverns, along with churches and

schools, have been the backbone of American life.

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SAINTS CREATIONS AND THE FEDERATION OF WOMAN'S EXCHANGES

Ann Cort

After a visit to Scotland in 1831 Elizabeth Stott directly borrowed from a European template of charitable self-help for women, specifically the Edinburgh Depository. Items created by needy women were sold there, and most of the profits were acquired by the creators. Stott was very impressed with this enterprise and in 1833 founded the Philadelphia Ladies Depository, establishing a charitable consignment shop where leisure class women would receive a fair price for their labors. The women were anonymous and only known by code numbers.

At this time the founders' interest was focused not on poor women but on women like themselves who, due to death of a spouse or changes in the economy, needed to seek an income. These women were usually reared in delicacy and disqualified from jobs in the public sector. The 16 women who responded to Elizabeth Stott's invitation to launch this new enterprise were women of great wealth and status from pre-Revolutionary days and were on the Philadelphia social register throughout the nineteenth century.

The next depository was opened in New Brunswick, New Jersey, in 1856, but the Civil War soon broke out and women, from both North and South, left their homes to support the war effort. After the war the country had changed, and the last third of the nineteenth century became known as "the philanthropic era for women". By the 1890s Charlotte Perkins Gilman, one of the most important writers of the nineteenth century, said that "women's volunteerism is becoming the most important sociological

phenomenon in the country".

The first and oldest Woman's Exchange was opened in Brooklyn, New York, in 1854 and is still in existence. The exchanges spread quickly because of the volunteerism, and over the years almost 100 more exchanges opened as the movement crossed the country to California. Women who became founders and managers shared the self-help ideology which the exchange mission promoted. Exchanges were successful in part because Americans in the late nineteenth century did not think women should work in the industrial or commercial sectors.

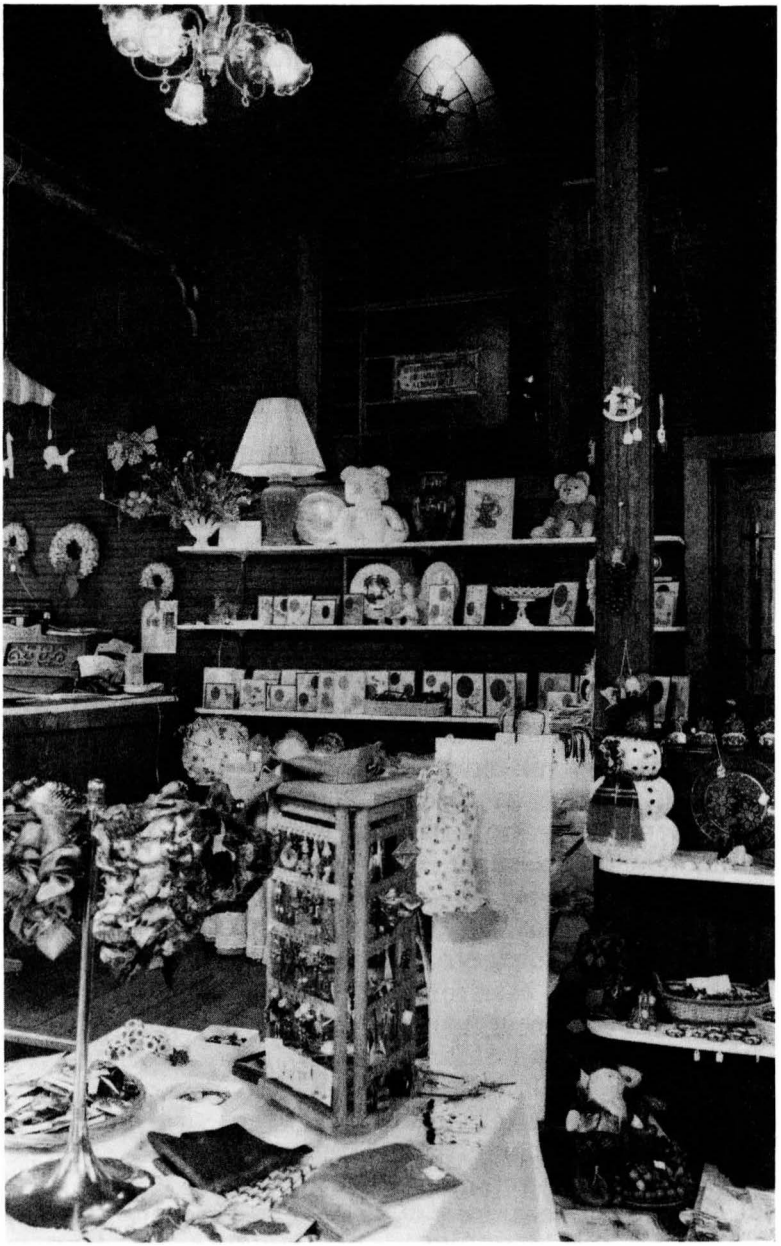
The Federation of Woman's Exchanges was formed March 20, 1934, as a nonprofit organization, allying stores throughout the United States to promote the art of handicrafts and to provide a marketplace for talented craftsmen who, because of their limited production, cannot compete in the open market.

Realizing the need to expand the variety of merchandise using its already profitable theme, Saints Creations applied for membership in the Exchange. After a visit by the Federation president, Saints Creations became a member of the Federation of Woman's Exchanges in February 1992.

Attendance at the annual meetings enables local representatives to discuss mutual problems with other exchange managers and seek solutions. It also offers opportunity to examine displays of handmade items which may be acquired for sale here in New Bern. The volunteers at Saints Creations serve the community by assisting in running the shop and in "helping people help themselves". They give willingly of their time and effort.

Through purchases everyone shares pride in all aspects of Saints Creations. Artisans are enabled to add to their incomes and provide all of us with one of a kind gifts.

Saints Creations, 809 Pollock Street, is open Tuesday-Saturday, 10:00 a. m. to 4:00 p. m., for your shopping pleasure.



INTERIOR VIEW OF SAINTS CREATIONS. Photo by Conway.

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MEMORIES OF NEW BERN REMARKS

James L. Leloudis

Editor's note: James Leloudis is Associate Professor and Fellow in the Institute for the Arts and Humanities at the University of North Carolina at Chapel Hill.

I'm delighted to be here today and to be a part of the culmination of this wonderful MEMORIES OF NEW BERN project. I've watched the project grow and develop over the course of four years, and all along the way I've had nothing but the deepest admiration for the Memories committee--for their commitment, for their hard work, and for their determination to produce a book that would invite a diverse range of New Bernians to recall and interpret their own history. The Memories project has been an outstanding success; indeed, it stands as a model for people across the state who might want to launch similar enterprises in their own communities. For all of those reasons, I'm not only delighted, I'm honored to be a part of this celebration.

I was looking back at my correspondence yesterday, and it reminded me that I first became associated with the Memories committee in September 1991, when Mary Barden and Joe Patterson asked if I'd be willing to visit with their group and talk about the logistics of running an oral history project of this size. How should they select people to interview? What questions should guide their tape-recorded conversations with other New Bernians? And, most important of all, how could the mountain of personal memories they collected be worked into a book that would be larger than the sum of its parts--a book which would not only record individual stories but

would also illuminate the great historical forces that have, in the span of a lifetime, remade New Bern, eastern North Carolina, and the entire South?

Needless to say, I jumped at that invitation. And I have to admit that I jumped at least partially for selfish reasons. As a professional historian, one of the things that concerns me is to find ways of bridging the divide that too often separates the academic world of the university from larger public audiences. We are a society sorely in need of historical perspective on our lives and the issues of the day. And there is, I think, a real craving for that perspective. The History Book of the Month Club is the most successful operation of its kind, and history books of one kind or another make up one of the best-selling genres in the American book trade. But for all of that, there are still too few opportunities for university-based historians to work with audiences outside the classroom.

For me, then, the MEMORIES OF NEW BERN project was made to order--it was just the sort of thing I had been looking for. As we worked together over the last four years, the Memories committee and I each challenged and learned from the other. I reminded them of the importance of taking the long view in their interviews, of always remaining curious about how individual stories connected to the overarching themes of state and regional history. And they reminded me of the essential importance of attending to the richness of individual voices and experiences. In the end, the MEMORIES OF NEW BERN project has produced a book which combines the best of those two approaches to the past.

In these pages native New Bernians tell the story of this place through their own words and experiences. They share the delights of childhood in a small town; they recall the ties of church, family, school, and neighborhood that bound people together and provided a sense of identity; and they remember the challenges that sometimes rocked the town to its very foundations. Older New Bernians tell of the hurricanes that have regularly battered the North

Carolina coast; they recall the Great Fire of 1922, which destroyed a large portion of the city and left more than 3000 residents homeless; and they recount the civil rights movement of the 1960s, which revolutionized race relations and in many ways still echoes in contemporary life.

This book has something for everyone. It invites native New Bernians to recall old times and to judge the meaning of personal memories against the recollections of friends and neighbors. It offers newcomers a chance to know their adopted homeplace more intimately than might otherwise be possible. And for those of us who approach New Bern from afar, it opens a window onto a unique past from which we might gain fresh perspective on our own lives and experiences. These MEMORIES OF NEW BERN are history writ small, and that, I think, is the source of their beauty and their charm--and ultimately, it is the source of their wisdom.

Again, congratulations to the folks who put this project together and saw it through to completion. And for those of you who've not yet seen the book, you're in for a real treat. There's much here to make you laugh, and to make you cry. This book will delight you, entertain you, and teach you all at the same time.

Before I close, I also want to echo some of the sentiments expressed by the other speakers this afternoon. As they have pointed out, the MEMORIES OF NEW BERN project was funded in part by the North Carolina Humanities Council, which is itself a branch of the now-besieged National Endowment for the Humanities. When I look at the dividends of this work for both the New Bern community and historical understanding in general, it seems to me that the Endowment's investment of public money has been repaid many times over, and in ways from which we all benefit.

Address
Delivered at MEMORIES OF NEW BERN Program
New Bern/Craven County Public Library

September 19, 1995

NOTICE

Copies of MEMORIES OF NEW BERN may be purchased from the office of the New Bern Historical Society, 510 Pollock Street, for $14.95 plus tax.

BOOK REVIEW

HISTORIC DISTRICT GUIDELINES, City of New Bern. (New Bern, N. C.: Board of Aldermen of the City of New Bern and the New Bern Historic Preservation Commission, 1995. Gregory Sekula, Project Coordinator. Illustrations. 72 pp. Paper $10.00.)

Here is a how-to-do-it volume that covers all you ever needed to know about the historic district and historic preservation and some things you didn't want to know! It has been published principally for those who live, or contemplate living, in the historic area of downtown New Bern. The broad coverage of subject matter ranges from a history and description of the historic district, through several sections, to advice on relocation and demolition of structures. Overall it is unusually complete, very thorough, and yet easy to read. These simple qualities are not usually found in a government or quasi-government publication. While primarily directed to a small readership, it can be useful for anyone, anywhere, as a compact reference for historic restoration or renovation. Bob Vila, please move over, no need to buy your videos!

Readers might find it unusual to include a review of this type of publication in the JOURNAL, but we believe it may be of interest to a wider audience than the authors intended. Announced by the city last fall at the time of publication, little has been heard since then, so we present it here for everyone. With warmer, more clement weather at hand, thoughts of renovation or construction are more likely, and this work might be timely in spring. Information about the Historic Preservation Commission (HPC) and its organization are given along with a number of other important details. For example,

changes, additions, or renovations to a structure in the historic district require HPC permission. The steps to obtain approval are clearly described, with an item by item flow chart of the process. If changes involve more the 1000 square feet or cost more than $10,000, a Certificate of Appropriateness is necessary, and that process is also made quite clear. (Could a more user-friendly name for the Certificate be found?)

Understanding the role of the Historic Preservation Commission, a city mandated organization, has in the past been somewhat obscure to those on the "outside". An explanation of what the Commission is, how it works, when it meets, and the benefits both to the District and to residents, are described in easily understandable terms. This sorely needed publication will undoubtedly end a great deal of confusion about the HPC's responsibilities for historic preservation, as well as the appearance and integrity of the historic district. Frequently in the past the New Bern Historical Society (NBHS), or the New Bern Preservation Foundation (NBPF), have been thought by some to be regulatory bodies, with some sort of official sanctioning function. They are not! Both of these kindred voluntary membership organizations are dedicated to maintaining historical interest and preservation among their members and in the community at large. Neither the NBHS or NBPF has a mandate from the City of New Bern and have no power to regulate or enforce District regulations.

From time to time NBPF and NBHS do act as advocates or advisers on historical matters, and delegations appear before the Board of Aldermen or the HPC concerning a particular project or program. In this set of guidelines the role of the HPC is clearly defined as setting the standards and approving or disapproving requested changes to structures and appearances within the historic district.

Few aspects of desirable historic preservation and restoration have been overlooked in this publication, and most explanations have accompanying sketches or detailed photographs of New Bern houses

or buildings to graphically depict the printed descriptions. Showing actual "hometown" photos adds significantly to the substance and authenticity of the requirements laid out. From "additions" through "demolitions", from "foundations" to "roofs", from "archeology" to "relocation" (house moving, not people moving), from "decks" to "utilities", there is a great deal of well-presented material. The need to consult or possibly purchase expensive architectural or restoration publications is virtually eliminated.

Some terms used might be confusing at first glance; for instance, what do you know about "Areas of Visual Concern" (AVCs)? Further, did you know that there are primary, secondary, and tertiary AVCs? Don't panic. It means "what is actually seen", and sketches illustrate the meanings--not too hard to grasp this one, unless you have never heard it before. Some unusual aspects of renovation have been included, and the section on "Accessibility and Life Safety" is one example. Reading this section may give some concern about stringent laws or requirements. Don't fret. Needs for structural and appearance changes to accommodate the disabled can be made satisfactorily to maintain historic integrity. Some reference to other sources, such as higher government agencies, may be necessary in extreme cases.

A very interesting section is entitled "Facades in the Commercial District". Many downtown business facades are seen daily by many residents and visitors. A strong case is made for removal of extraneous decoration, applied decades after the original construction. A return to basic building architecture and decor is strongly advocated by preservation of original elements and structural components, retaining a feeling of solidity and integrity. Cover-ups applied in the 1950s and '60s cannot provide a feeling of permanence and solidity. Wouldn't we all endorse that! Aluminum sheathing, the "modern" cover-up, should go to the scrap heap now!

Most of the population might appear to have limited interest in this book, but really that should

not be the case. Deep down we all have an interest in the entity of the community where we live. We can all learn to be more concerned and effective in support of historic preservation by reading this book. There are, however, omissions which should be addressed in a reprinting, or possibly made available as an addendum. A glossary of terms should be included; most books on construction and architecture have such a reference. The other omission is an index. This is the second book about New Bern published recently which lacks an index; we cannot endorse this practice. Readers must be enabled to find any item or article quickly and easily, and this applies particularly to a useful reference work of this type. Could a few sheets of index material be supplied with the book? We hope so.

If you would like one, copies are available at the City of New Bern Planning Department in the Dunn Building across the corner from City Hall at Middle and Pollock streets.

Book covers are not usually part of a review, but this one requires a not-so-subtle comment. Who designed the incredible cover? It shows a photograph of a small roof part on Centenary United Methodist Church, or is it? When printed in the color of rusty pink, the photo has a very peculiar appearance and is quite unappealing! Ask the Planning Department why, when you purchase your copy.

Jim Gunn