

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Mariah's Chapel

other names/site number N/A

2. Location

street & number Northeast side SR 1552, 0.4 mile Southeast of junction with NC 268 N/A not for publication

city or town Grandin vicinity

state North Carolina code NC county Caldwell code 027 Zip code 28645

3. State/Federal Agency Certification

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

Jeffrey Crow SHPO 7/9/04
Signature of certifying official/Title Date

North Carolina Department of Cultural Resources
State of Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

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

Signature of the Keeper

Date of Action

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Mariah's Chapel

Name of Property

Caldwell Co., NC

County and State

5. Classification

Ownership of Property (Check as many boxes as apply)

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

Category of Property (Check only one box)

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

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

Table with 3 columns: Contributing, Noncontributing, and Resource Type (buildings, sites, structures, objects, Total). Values: Contributing (1, 1, 0, 0, 2), Noncontributing (2, 0, 1, 0, 3).

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

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions (Enter categories from instructions)

RELIGION/religious facility, FUNERARY/cemetery

Current Functions (Enter categories from instructions)

RELIGION/religious facility, FUNERARY/cemetery

7. Description

Architectural Classification (Enter categories from instructions)

No style

Materials (Enter categories from instructions)

foundation CONCRETE, walls Weatherboard, roof ASPHALT, other METAL, VINYL

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

Architecture

Period of Significance

1879

Significant Dates

1879

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unkown

Primary location of additional data:

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

Name of repository:

Name of Property

County and State

10. Geographical Data

Acreeage of Property _____ 1.65 acres _____

UTM References

(Place additional UTM references on a continuation sheet.)

1 | 1 | 7 | | 4 | 6 | 1 | 2 | 8 | 0 | | 3 | 3 | 9 | 0 | 1 | 7 | 0 |
Zone Easting Northing
2 | | | | | | | | | | | | | | | |

3 | | | | | | | | | | | | | | | |
Zone Easting Northing
4 | | | | | | | | | | | | | | | |
 See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title _____ Laura A. W. Phillips, Architectural Historian _____

organization _____ N/A _____ date _____ March 25, 2004 _____

street & number _____ 637 N. Spring St. _____ telephone _____ 336/727-1968 _____

City or town _____ Winston-Salem _____ state _____ NC _____ Zip code _____ 27101 _____

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

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

Additional items

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

Property Owner

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

name _____ Mariah's Chapel _____ c/o Frank Shuford _____

street & number _____ 3780 NC 268 Hwy. _____ telephone _____

City or town _____ Lenoir _____ state _____ NC _____ Zip code _____ 28645 _____

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

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

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Mariah's Chapel
Caldwell County, North Carolina

DESCRIPTION

Summary and Setting

From its hilltop perch in the rural northeast section of Caldwell County known as Happy Valley, Mariah's Chapel faces west like a sentinel overlooking Grandin Road (SR 1509) and Riverside farm to the west and the Yadkin River to the north. Built in 1879, the simple frame church is accompanied by a cemetery of over 100 gravestones that spreads from north to south behind (east of) Mariah's Chapel.

Although the 1.65-acre tract on which the church stands is defined primarily by the broad, grassy hillside that slopes downward from the church to the west, northwest, and southwest, a tall cedar tree and a huge boxwood stand just north of the church, and several deciduous trees are located west and southwest of the church. Originally, there were numerous pine and other trees on the hillside around Mariah's Chapel, but most of these were cut in the 1920s to provide new siding for the church.

At the base of the hill, a frame outhouse stands northwest of the church, and a picnic shelter is located southwest of the church. A frame restroom building is currently under construction near the base of the hill northeast of the picnic shelter.

A gravel drive leads onto the property from Grandin Road on the west and then curves southeastward past the picnic shelter and restroom building, continuing along the south property line to the rear of the church. A concrete sidewalk, added in 2001, winds northward from the gravel drive to the front of Mariah's Chapel. Because of its placement, which approaches the south side of the church and then curves westward around the southwest corner to the front steps, the sidewalk is barely visible from the front of the property.

A chain-link fence surrounds the church property, protecting it—and particularly the cemetery's gravestones—from stray cattle. A small branch that flows into the Yadkin River forms the west boundary of the property. Just beyond the fence, trees and underbrush line the stream at the southwest and northwest corners of the property around the picnic shelter and the outhouse. Otherwise, the property is surrounded by pastures.

Exterior

Like many country churches built during the third quarter of the nineteenth century through the first quarter of the twentieth century, Mariah's Chapel is a straightforward house of worship reduced to its simplest form. A ca. 1910s photograph shows that board-and-batten siding originally sheathed the

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exterior of the rectangular, one-story building; weatherboard siding replaced the board-and-batten siding in the 1920s. The church has a concrete-block foundation—a mid-twentieth-century replacement of the original stone piers—and a front-facing gable roof with overhanging boxed eaves. A square belfry with a pyramidal roof and a needle spire crowns the west end of the roof. Originally the upper half of the belfry was open beneath the pyramidal roof, but probably in the 1920s, the upper portion (approximately one-third) of the belfry was enclosed with louvered vents and the lower portion was weatherboarded.

A pair of four-panel front doors, replacements from the mid-1960s, with three-light transoms provides access to the interior. Two six-over-six sash windows on each side and rear of the church allow ample light for the interior. A concrete-block stove stack, originally brick, rises along the north side of the church between the two side windows. A late-twentieth-century concrete-block handicap ramp with ironwork railing wraps around the northwest corner of Mariah's Chapel, terminating at the landing of the concrete-block front steps.

Interior

Interior changes include the addition of round-globe hanging lights and carpeting on the raised altar area. Otherwise, the integrity of the interior is high and provides a strong sense of a simple late-nineteenth-century religious space.

The flush-boarded walls and ceiling complement the wood floor of the church. A single square support post with a classical cap rises in the center of the interior. The arrangement of three banks of handmade wood pews with gracefully curved sides creates two aisles leading from the two front entrances to the altar area. Two additional pews, probably intended as choir seating, face the altar from the north side. Between them and the north row of pews is a wood stove with an exposed metal flue. At the west end of the sanctuary, next to the south door, a ladder attached to the wall rises to the belfry access hole.

The altar area at the east end of the church is distinguished by a semi-circular raised platform bordered by an altar rail. At the rear of this area is the podium, raised one step and fronted by a one-board-thick paneled pulpit with a shelf supported by molding. In front of the pulpit is a simple altar table with a segmental-arched apron which, like the pulpit and the railing, is handmade and probably original.

Cemetery

The cemetery of Mariah's Chapel spreads from north to south behind (east of) the church. It

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contains just over 100 gravestones positioned generally in rows and ranging in age from 1882 to the present. The stones fit within the conventions of late-nineteenth and early-twentieth-century grave markers, as well as those typical of the later twentieth century. Most are modest in scale with simplicity of calligraphy and epitaph. The stones are of marble or granite, and with the exception of a couple of obelisks, they are tablets. The late-nineteenth and early-twentieth-century tablets are vertically oriented and narrow, while those from the later twentieth century are more horizontal in orientation. Most of the stones have segmental-arched or rectangular heads.

The first interments took place only three years after the church was constructed in 1879, when Juliet J. Carter was buried on April 25, 1882, followed by Lloyd T. Jones on July 20, 1882. Martha Maria (Mariah) Earnest, who gave the land for the church and for whom Mariah's Chapel was named, was buried in the cemetery after her death on March 20, 1890, at the age of sixty-four. Also among the burials in Mariah's Chapel Cemetery are numerous representatives of the Carter, Council, Dula, Frazier, Jones, Melton, Price, and Shuford families.

Outbuildings

Down the grassy hillside from the church are three non-contributing modern resources. At the northwest corner of the property is a double outhouse, a frame building with plywood siding, a shed roof, two compartments—one for men and one women—with a vent above each door, and a wood privacy screen in front. It appears to date from the last quarter of the twentieth century. At the southwest corner of the property is a 1990s L-shaped picnic shelter with a concrete floor and a gabled roof supported by wood poles. Immediately northeast of the picnic shelter, a nearly square building with two restrooms is currently under construction. It has a concrete block foundation, plywood sides—soon to be covered with weatherboards—and a broad, front-gable roof with a wide front overhang. Two modern paneled doors enter the restrooms on the northwest facade, and each side elevation has a four-over-four sash window. Because of the placement of these non-contributing resources in relationship to the church, they detract little from the historic character of the site.

Integrity

Mariah's Chapel and its hilltop setting have experienced several changes since the church was constructed in 1879. The primary changes are the replacement of the original board-and-batten siding with weatherboard siding in the 1920s, the loss of many of the hillside trees when they were used to create the 1920s weatherboard siding, and the more recent additions of the outhouse (though there

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Mariah's Chapel
Caldwell County, North Carolina

probably always was one), the picnic shelter, and the restroom building now being constructed. Although the outbuildings form three non-contributing resources, their impact on the property is overridden by the strength of the two contributing resources—the church and the cemetery. Other alterations, such as the replacement of the stone-pier foundation with concrete blocks, the addition of the sidewalk and the handicap ramp, the partial enclosure of the belfry, and the installation of modern interior lighting—all previously discussed—have had minimal effect on the overall character of the church. Even with its alterations, Mariah's Chapel, as a whole, remains a well-preserved, late-nineteenth-century religious property with historic integrity in terms of its location, rural setting, design, materials, workmanship, feeling, and association.

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Mariah's Chapel
Caldwell County, North Carolina

STATEMENT OF SIGNIFICANCE**Summary**

Located on a hilltop overlooking the Yadkin River in the Happy Valley section of northeastern Caldwell County, Mariah's Chapel was built in 1879 after Martha Maria (Mariah) Earnest (1826-1890) donated land to the trustees of the Methodist Episcopal Church for the erection of a church and the establishment of a cemetery. The small congregation previously had met in the home of Earnest, an unmarried invalid. Today, 125 years later, Mariah's Chapel has the unusual distinction of being the only building used by its Methodist congregation.

Mariah's Chapel exemplifies the numerous simple frame churches built in Caldwell County and elsewhere in the western Piedmont and mountain regions of North Carolina during the second half of the nineteenth century and early twentieth century. It is a one-room, rectangular, frame building sheathed in weatherboard siding with a front-gable roof, a belfry, plain six-over-six sash windows on three elevations, and a pair of facade doors—one for men and one for women. The interior of Mariah's Chapel continues the simplicity of the exterior, with flush-boarded walls and ceiling, three banks of pews separated by two aisles, and handmade wood pews, semi-circular altar rail, altar table, and pulpit. Of the many churches of this type and period that once dotted the countryside in Caldwell County, Mariah's Chapel is a rare example that survives in a minimally altered and well-preserved state. Other Caldwell County churches of the type have been lost through demolition or extensive remodeling. Mariah's Chapel is complemented by a cemetery containing more than 100 conventional gravestones dating from 1882 to the present and representing many area families.

The local architectural significance of Mariah's Chapel qualifies it for listing in the National Register under Criterion C. As a religious property that derives its primary significance from its distinctive architectural character, Mariah's Chapel also fulfills Criterion Consideration A. Its period of significance coincides with the date of construction, 1879.

Historical Background

Note: There is disagreement on the spelling of the name Mariah's Chapel. This nomination uses "Mariah's Chapel," since it is the most common spelling today and because by 1889—only a decade after the church was built—that spelling was used in a denominational publication. Nevertheless, the church has also been spelled "Maria's Chapel," using the correct spelling of the founder's name, and "Moriah's Chapel" by those who insist that it was not named for Maria Earnest but for the biblical

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Mariah's Chapel
Caldwell County, North Carolina

Mount Moriah.

The congregation of Mariah's Chapel formed in the mid-1870s, when a group of Methodists in the Happy Valley section of northeastern Caldwell County began meeting in the home of Martha Maria Earnest (1826-1890), an unmarried invalid. The daughter of Elizabeth Eveline (Jones) and David Earnest, the niece of John Langdon Jones and Calvin Catlett Jones of the adjoining Riverside plantation, the granddaughter of Catlett and Ann (Dula) Jones whose home was Gables Inn, and the great-granddaughter of Captain William and Theodosia Dula of Dula Hill, she was a member of the interrelated families of socio-economic prominence in Happy Valley. For four years, traveling Methodist preacher George Washington Ivey held monthly services at the Earnest home, which was located near the present site of Mariah's Chapel (Tallent, 1A; Obituary).

On September 6, 1878, Maria Earnest gave just over one-and-a-half acres of land—a part of the tract on which she lived—to the trustees of the Methodist Episcopal Church South in the Lenoir Circuit of the North Carolina Annual Conference. On that land, the trustees were to erect a church and establish a cemetery (Deed Book 10, p. 218). The church—a simple frame building with a front-gable roof, two front doors, and a belfry—was built in 1879; the first recorded interments in the cemetery were in 1882 (*Cemeteries*, 89-94).

Information concerning the early decades of Mariah's Chapel is scant, for in 1921 the church's record books burned in a fire that destroyed the home of member (and Maria Earnest's first cousin) Dr. George Hill Carter (Tallent, 16A; Bishop Interview, March 30, 2000). The 1889 Directory of the Lenoir Circuit provides the earliest available statistical information on the church. At that time there were twenty-eight members. Preaching was held on the third Sunday of the month and a prayer meeting was held on the fourth Sunday. Numerous Methodist preachers ministered to the Mariah's Chapel congregation over the years. Lewis Shuford was Sunday School superintendent, a position he held for fifty years. Shuford also served as caretaker of the church, a role that has continued to be filled by his descendants (*Directory*, 16; Tallent, 16A).

Because of the scarcity of churches in this rural area, Episcopalians held services at Mariah's Chapel on the two Sundays a month that the Methodists were not using it. The Reverend Hugh A. Dobbin, an Episcopal priest and the headmaster of Patterson School from 1913 to 1936, led the Episcopal services (Tallent, 1A, 16A).

Although the congregation of Mariah's Chapel remained small, the church exerted an influence beyond its own flock. This can be seen primarily through the life and ministry of Dr. Robert L. Isbell. In 1892, when Isbell was not yet twenty-one, he and a handful of others braced terrible weather to attend the Sunday service at Mariah's Chapel. When even the minister did not arrive, Isbell decided that there should be a service anyway and proceeded to lead the small group in reading the Bible and in prayer.

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Mariah's Chapel
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This experience so affected Isbell that he decided to go into the ministry. He became a well-known Advent Christian minister who preached to congregations in Western North Carolina for more than sixty-five years and wrote a popular book of reminiscences of Happy Valley called *The World of My Childhood*. In later years, Mariah's Chapel held an annual Dr. Robert L. Isbell Day to honor the man (Tallent, 16A; "Historic Moriah's Chapel").

The cemetery at Mariah's Chapel, which stretches from north to south behind (east of) the church, contains over 100 graves. In addition to being the burial place of church founder Maria Earnest, the cemetery reads like a registry of area families. Among those represented are the Carter, Council, Dula, Frazier (owners of the adjacent Riverside plantation for more than a century), Jones, Melton, Price, and Shuford families (*Cemeteries*, 89-94).

Today, a Methodist lay reader leads services at Mariah's Chapel on the second and fourth Sundays of each month. Current membership stands at seventeen, with attendance tending to range from one to eleven. However, larger numbers of people are drawn to Homecoming, an outgrowth of Robert Isbell Day, which is celebrated every year on the first Sunday in June (Bishop Interview, March 30, 2000).

Architecture Context

In the rural areas of North Carolina's western Piedmont and mountain regions during the nineteenth and early twentieth centuries, church construction typically followed a pattern, particularly when Baptist and Methodist congregations were involved. In the early to mid-nineteenth century, congregations often built brush arbors as their first place of worship. The first church buildings were frequently of log construction. As soon as a congregation could afford it, a log church was replaced by a frame one. Other congregations were financially able to erect a frame church initially. As congregations grew, or as new church buildings became necessary as a result of fire or another destructive force, the first frame churches were replaced with larger frame ones or, after the turn of the twentieth century in Caldwell County, brick ones (Mason, 29). As the twentieth century progressed, larger and often more elaborate churches were built in Caldwell County, while other frame churches were brick-veneered and remodeled. However, Mariah's Chapel did not fit this pattern. Built in 1879, Mariah's Chapel has the unusual distinction of remaining, for 125 years, the only building used by its Methodist congregation.

Mariah's Chapel exemplifies the numerous simple frame churches built in Caldwell County and elsewhere in the western Piedmont and mountain regions of the state during the second half of the nineteenth century and early twentieth century. It is a one-room, rectangular, frame building that was originally sheathed in board-and-batten siding but re-sheathed in the 1920s with the more typical

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Mariah's Chapel
Caldwell County, North Carolina

weatherboard siding. It has a front-gable roof, a pyramidal-roofed belfry, a pair of front doors—one for men and one for women—with transoms, and plain six-over-six sash windows on the other three elevations. The interior of Mariah's Chapel continues the simplicity of the exterior, with flush-boarded walls and ceiling, two aisles leading from the front doors to the altar, and handmade wood pews, semi-circular altar rail, altar table, and pulpit.

Churches with the general physical characteristics exhibited by Mariah's Chapel were very similar in appearance to many rural schools built during the same period, and some buildings served as both churches and schools (*Heritage*). Mariah's Chapel was used only as a church, but like many small rural churches, the Methodist congregation shared its building, on alternate Sundays when they were not using it, with those of another denomination, in this case, the area Episcopalians.

Of the churches of this type built during the late nineteenth and early twentieth centuries in Caldwell County, Mariah's Chapel is a rare example that survives in a minimally altered and well-preserved state. Typically, the county's other examples have been replaced by newer and larger churches or significantly altered. Union Baptist Church, built in 1875 in Little River Township, was torn down in 1941 when a new church was erected (*Heritage*, 163). Also in Little River Township, St. John's Evangelical Lutheran Church was built in 1889, but it was remodeled and brick-veneered in the late 1950s or early 1960s (*Heritage*, 164). Constructed ca. 1906 in Patterson Township, Nelson's Chapel Baptist Church was demolished ca. 1959 (*Heritage*, 210-211). Bethany Baptist Church, also in Patterson Township, was built in 1902. Although it remains standing, it was significantly remodeled in the 1960s (*Heritage*, 215). Mount Zion Methodist Church was erected in 1871, but it was replaced by a new building in the mid-twentieth century (*Heritage*, 99-100). All of these churches were simple frame buildings, mostly weatherboarded, with a front-gable roof, a pair of front doors with transoms, and plain sash windows, primarily six-over-six, on the other elevations. Many had a belfry riding the roof ridge at the front of the church.

In the Happy Valley area of Caldwell County, only four churches—all frame—survive from the last decades of the nineteenth century through the first quarter of the twentieth century. Of the four, Mariah's Chapel is the only one representative of the most common form of rural churches from the period. The others, although of architectural interest, represent other forms of church design. The oldest of the churches, Harper's Valley Methodist Church, was erected in 1872. Much larger than Mariah's Chapel, it is a rectangular, frame building, now covered with vinyl siding, with a pedimented front-gable roof, a single central entrance with a row of balcony windows above, side-elevation windows with transoms, and a corner tower. The Chapel of Rest, an Episcopal church, was not built until 1918, but it is a near copy of the preceding 1886 church that burned on the site in 1916. The Chapel of Rest represents the Carpenter Gothic style, which was not nearly as prevalent as the simple frame churches

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Mariah's Chapel
Caldwell County, North Carolina

like Mariah's Chapel. The Chapel of Rest is characterized by a combination of board-and-batten and weatherboard siding, a steep gable roof with a belfry, a side entrance, Gothic-arched and stained-glass windows, and a polygonal apse. The latest of the four churches, Grandin Baptist Church, was built ca. 1925 and is covered in synthetic siding. Although it has a front-gable roof and a belfry, it is a more complex church in plan than is Mariah's Chapel. All windows, as well as the central entrance, have transoms, and the church's cross plan allows for Sunday school rooms on either side of the sanctuary that can be partially opened to expand the size of the worship space.

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Mariah's Chapel
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BIBLIOGRAPHY

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Bishop, Eliza Frazier (local historian). Interviews by Laura A. W. Phillips, March 30, 2000; April 5, 2004; April 12, 2004.

Caldwell County, N.C. Cemeteries, Vol. II. Typescript at Caldwell County Library, Lenoir.

Caldwell County Records, Office of the Register of Deeds (Subgroup: Deeds), Caldwell County Office Building, Lenoir, N.C.

Directory of Lenoir Circuit, North Carolina Conference, Methodist Episcopal Church South. April, 1889.

"Historic Moriah's Chapel Methodist Church to Host Annual Isbell Memorial Day Services on May 7." Unidentified news clipping in possession of Eliza F. Bishop. Copy on file at SHPO.

Little, M. Ruth. *Sticks and Stones: Three Centuries of North Carolina Grave Markers*. Chapel Hill: The University of North Carolina Press, 1998.

Mason, Vickie. "Historical and Architectural Development of Caldwell County." Unpublished survey report for the North Carolina Historic Preservation Office, 1987.

Obituary of Martha Mariah Earnest. Unidentified news clipping in possession of Eliza F. Bishop. Copy on file at SHPO.

Tallent, Patricia. "Mariah's Chapel." *News-Topic* (Lenoir), October 3, 1998.

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Section Number 10 and Photos Page 11 Mariah's Chapel
Caldwell County, North Carolina

GEOGRAPHICAL DATA

Verbal Boundary Description

The boundary of the nominated property is defined as Lot 1 of Block 1, Tax Map 4, Township 5, Caldwell County.

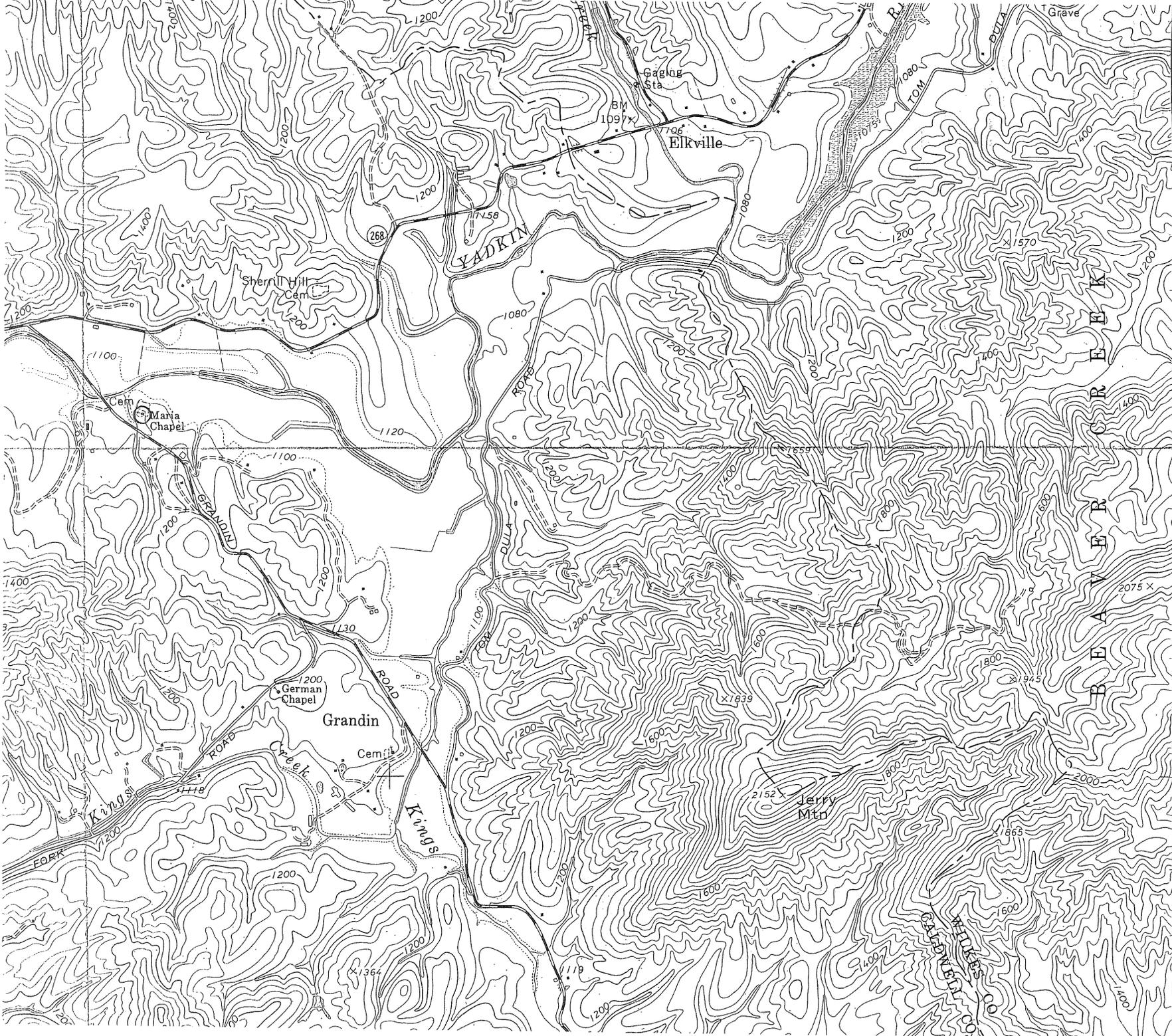
Boundary Justification

The nominated property, consisting of a tract of 1.65 acres, constitutes the historic and current setting of Mariah's Chapel.

PHOTOGRAPHS

The following information for #1-5 applies to all photographs:

- 1) Mariah's Chapel
- 2) Caldwell County, North Carolina
- 3) Laura A. W. Phillips
- 4) A-F: April, 1999. These photos are true to the current (April, 2004) appearance of the property, verified by a site visit. G: April, 2004.
- 5) State Historic Preservation Office, Raleigh, North Carolina
- 6-7) A: Overall, west façade and south elevation, view to NE
B: West facade and north elevation, view to SE
C: Cemetery and north and east elevations, view to SW
D: Setting, view to SE
E: Interior, view to W
F: Interior, view to NE
G: Restroom building (under construction) and picnic shelter at foot of hill below church, rural setting, view to SW



3992
3991
3990
3989
3988

(BOOMER) 4756 III SE

2'30"

MARIAH'S CHAPEL
CALDWELL Co., NC
GRANDIN QUAD
SCALE - 1:24,000
ZONE 17
E - 461280
N - 3390170

