

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 Lloyd Presbyterian Church

other names/site number _____

2. Location

street & number 748 Chestnut Street N/A not for publication

city or town Winston-Salem N/A vicinity

state North Carolina code NC county Forsyth code 067 zip code 27101

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 J. Crow SHPO 5/19/98
Signature of certifying official/Title Date

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:

Signature of the Keeper _____

Date of Action _____

- 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:) _____

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

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

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

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

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)
Historic and Architectural African-American
Resources in Northeastern Winston-Salem, 1900-1948

Number of contributing resources previously listed
in the National Register

-0-

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility

Current Functions
(Enter categories from instructions)

RELIGION/religious facility

7. Description

Architectural Classification
(Enter categories from instructions)

Late Gothic Revival

Materials
(Enter categories from instructions)

foundation Brick

walls Weatherboard

roof Metal

other Wood

Narrative Description

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

Lloyd Presbyterian Church
Name of Property

Forsyth County, North Carolina
County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Areas of Significance

(Enter categories from instructions)

Social History

Ethnic Heritage/Black

Architecture

Period of Significance

ca. 1900-1948

Significant Dates

ca. 1900

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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 # _____

Primary location of additional data:

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

Name of repository:

Lloyd Presbyterian Church
Name of Property

Forsyth County, North Carolina
County and State

10. Geographical Data

Acreage of Property Less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1

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3	9	9	5	5	0	0
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Zone Easting Northing

3

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Zone Easting Northing

4

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 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 Langdon Edmunds Oppermann, Preservation and Planning

organization _____ date December, 1997

street & number 1500 Overbrook Avenue telephone 910/721-1949

city or town Winston-Salem, state NC zip code 27104

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 Lloyd Presbyterian Church, Inc. (contact: Mrs. Elizabeth M. West)

street & number 748 Chestnut Street telephone Mrs. West: 910/724-3179

city or town Winston-Salem state NC zip code 27101

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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Forsyth County, NC

Narrative Description

Lloyd Presbyterian Church is a landmark among African-American architectural resources in Forsyth County. It was built as an urban church in a prospering neighborhood and played a significant role in the developments of the larger community. The church has been in continuous use since its construction at the turn of the century, but today its surroundings are no longer the bustle of a healthy neighborhood. The property is located on the west side of Chestnut Street in the Liberty-Patterson area, still known as the Depot Street neighborhood. Built close to the street with its steps descending to the sidewalk, the building is surrounded on both sides and rear by a well-tended lawn. The facade of the church faces east. All of the church's property lot, as well as the adjoining lot on the south side, is covered in grass with shade trees. To the north side is a mowed grass drive, which in fact is a public alley. The alley was the site of significant buildings in the neighborhood's early history, including an earlier Lloyd Church and an African-American school.¹ Contiguous to the alley and to the north is a grass and gravel parking lot. Across Chestnut Street is a large grassy open space where numerous Depot Street dwellings once stood, and two modern apartment buildings. South of Lloyd Church is a tree-shaded lawn and the Craver Apartment Building which is also being nominated as a part of this Multiple Property Documentation Form (MPDF). Lloyd Church is visible from the south, east, and north. It presents a captivating vista from the northeast, framed by green grass and trees. The current setting is in contrast to its historic setting in a bustling, fully-developed residential area in the Depot Street neighborhood.

Exterior

A handsome frame Carpenter Gothic building, Lloyd Church was erected by members of its congregation between 1900 and 1907. The gable-front building employs the use of features from a highly ornamented style, but simplified and placed on a frame structure. The designer of the building is not known, but written recollections of now-deceased church members give the names of several members who helped construct the building. The church is a rectangular frame building with a pressed metal shingle gable roof with box cornice and molded trim. The front (east) gable end of the church is three bays wide with a symmetrical facade. Projecting from the center bay is a one-bay entry vestibule with pointed-arch doorway and paneled double-leaf doors. Wooden steps rise from north and south to a central stoop with replacement lattice balustrade and a vertical-board screen beneath. This projecting bay is flanked by pairs of double-hung lancet windows typical of

¹ The alley was arbitrarily given the name Liberty Court on the 1917 Sanborn Map, listed as 7½ Street in city directories from the 1920s on, and simply called "the alley" by former residents. This block of Chestnut Street was also called Hauser Street for a few decades.

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the Gothic Revival style with decorative wooden drip molds. The church is covered with plain weatherboards. Above the entrance in the upper gable end is a small, pointed-arch window with louvered wood screen also typical of the style. The frame building rests on a brick foundation in irregular (mostly ten-to-one) common bond. At the junction of foundation and siding is a wood water table above a board skirt.

Rising from the front ridge of the gable roof is a charming small frame steeple, square in section with a bellcast spire and ornamental sawn eave brackets along the top of the tower. The sides are now covered with painted plywood which may conceal louvered openings. At the front corners of the building and spaced along the side elevations are frame interpretations of salient buttresses embellished with a front panel containing inset pointed-arch panels. The sides of the buttresses are weatherboarded and topped with wooden caps slanted to shed rainwater. At both side elevations of the church are four bays of lancet windows with wood drip molds. The sash are double-hung with a seven-pane design in the upper sash over a four-pane design in the lower sash; each sash is filled with colored glass. Much of the original glass remains although some has been replaced with colored glass similar to the original colors, or with clear glass.

The back of the building is given as much care with detail as the front and sides. The dominant feature is the octagonal bay window enclosing the recessed apse of the church and fitted with two pointed-arch windows similar to others on the building. The apse is weatherboarded with a tall, pyramidal roof clad with metal. Above the apse in the upper gable end is a small, pointed-arch window with louvered wood screen, similar to that of the front. A brick flue rises just on the rear wall north of the apse.

The church has been changed very little. The exterior in particular retains high integrity with surprisingly few changes. A cinder block flue was erected on the south side of the church in 1950 to serve the new oil furnace in the basement. The session voted in 1953 to build a "cement stoop and steps," as well as to paint the outside and strip the windows. The screen wall of the front steps has changed a number of times since then: in photographs from 1976, it is of vertical boards; by 1980 it had been replaced with horizontal boards; today the screen is vertical boards once again. The simple wood handrail is most certainly a replacement, and a wood lattice balustrade has been added since 1980. The design of the pre-1950 front steps is not known; its footprint shown in Sanborn Maps. The wood buttress caps show as a darker color than the white church in the 1976 photograph; by 1980 they had been painted white.

Interior

The interior is well-preserved with few alterations. The small, theater-plan sanctuary is covered by a simplified cove ceiling sheathed with large panels of alternating beaded boards creating a

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herringbone pattern. Roundels with ornamental cast iron grates ventilate the attic. Hanging from the center is an ornate crystal chandelier, with its circle of electric lights, original to the building and made for kerosene lamps; it was wired for electric light bulbs in 1950. Window surrounds are chamfered, with a scroll bracket at the ceiling junction above each window. Modern panelling has been placed on the walls above the beaded-board wainscot with molded chair rail, and metal tie rods across the building help hold the side walls in place. The floor is of heart-of-pine boards an inch thick and five inches wide. Much of the furniture in the church appears to be original. Most notable are the handcarved wood pews varnished the color of dark honey, with curved side rails and a projecting pointed-arch panel at the end of each reflecting the architecture of the church.

Presbyterian churches have no altar. At the front of Lloyd Church is a circular raised platform with a table and two chairs. Behind is a higher platform, with vertical beaded boards at the riser, with a center pulpit and heavy Victorian chairs. The furniture is believed to be original to the church. Behind is the recessed apse, tall, pointed, and octagonal, with pointed-arch windows in the bays flanking the center. The picture of Jesus currently hanging in the center bay replaced a large landscape scene on canvas which had been applied directly to the plaster and was removed when it had become torn in several places. To the left of the front platform, in the southwest corner of the church, has been added a raised choir platform with picket balustrade. Interior steps to the basement flank the south wall.

In 1950 the congregation made a number of changes to the interior to make the church more comfortable and useful. Until that time, a potbellied stove in the front of the sanctuary heated the church. A patch in the beaded-board ceiling shows where the flue went through to the roof. Session records of January, 1949, record the "bad condition of the stove in the church," and the session authorized purchase of a second-hand stove. The next year, members dug out a basement in a strenuous job, bringing the red clay up through the church to be disposed of. They then built the current interior stairway to the new basement, as well as the outside entrance just south of the main entrance. In the basement they installed an oil furnace, a bathroom, and a small kitchen.² In the sanctuary, the chandelier was converted from kerosene lamps to electric bulbs. In 1976, modern paneling was installed on the walls above the wainscot; the plaster apparently covered original board siding (probably beaded-board siding matching the ceiling).³

² Interview with Elizabeth "Lovie" West, and Session records pp. 44, 49, 63-64, 81, and 117 (1947-1953).

³ Interview, Elizabeth "Lovie" West; 1981 designation application.

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Forsyth County, NC**Summary Paragraph**

The congregation of Lloyd Presbyterian Church was formed in the 1870s as part of a national movement by Northern missionaries to establish African-American Presbyterian churches in the South. Lloyd's membership in those earliest years was comprised mainly of workers in the ever-growing tobacco factories in the Depot Street area. In a few short years Lloyd's members had become teachers and lawyers, bankers and businessmen, reflecting the rapid rise of prosperity in the African-American population there. An important discovery was made during research for preparation of this nomination. Through study of Sanborn maps, deeds, an early plat, traditional history, Presbyterian records, and city directories, it became clear that the early history of Lloyd is somewhat different than formerly believed. Until now it had been thought that the current church was built in 1894. Apparently, however, an earlier, simpler building was built perhaps in 1891, with the current church built between 1900 and 1907. It apparently was the congregation's second church and third place of worship. Lloyd Presbyterian Church is one of the earliest religious buildings in Winston-Salem outside of the Moravian tradition. It is Forsyth County's only Carpenter Gothic church and the most well-preserved turn-of-the-century church building in Winston-Salem. It is a landmark among African-American buildings for the charm of its architecture, and as the earliest remaining building in the Depot Street neighborhood. Lloyd Church has always taken a leadership role in the political and social developments of the community, promoting political involvement and serving as headquarters for the city-wide Council on Racial Equality as well as for the neighborhood associations' efforts to retain the vitality of the area. Because Lloyd's history was intertwined with Citizens Hall and a school, a discussion of these buildings and their locations is included in this nomination. Lloyd Church satisfies Criteria Consideration A regarding religious structures, because it derives its primary significance from architectural distinction and historical importance. The property is eligible for listing in the National Register under both Criteria A and C. These are more fully discussed in the Multiple Property Documentation Form, "Historic and Architectural African-American Resources of Northeastern Winston-Salem, 1900 to 1948," in Section I, Part 1, "African-American Development in Winston associated with the Launching and Boom of the Tobacco Industry, 1873-1900," and in Part II, "The Realization of the African-American Community in Neighborhoods in Northeastern Winston-Salem, 1900 to 1948." Criterion C is discussed in Section F: Associated Property Types, I, Early Twentieth-century Churches of the Gothic Revival and Classical Revival Styles. Lloyd meets Criterion A for social history and African-American heritage, it is reflective of the growth of the African-American population in the Depot Street Neighborhood that sprung up around the tobacco factories. Lloyd's setting has changed due to the changes in its neighborhood in the 1960s, 1970s, and 1980s. As such it is an extraordinary reminder of the successful neighborhood that once was at Depot Street, and represents the character of religious, social, and political life in that area where so many of Winston-Salem's black churches were established. Lloyd is also eligible under Criterion C in the area of architecture as a little-changed and rare representative of the Gothic Revival architectural style, identifying not only Lloyd's time period, but its original and continued use, as well. It retains great integrity of its architectural design, materials, workmanship, feeling, association, and orientation to the street and sidewalk. The 1950s addition of the basement and its entrances respect the original design, fabric, and scale of the church building.

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Forsyth County, NC

Historical Background

Lloyd Church was founded as part of a larger effort to establish African-American congregations in the Presbyterian Church. During the Civil War, the national Presbyterian Church split into Northern and Southern branches. Even before the war had ended, Northern Presbyterian missionaries were at work among African Americans in the south. A black Presbyterian church was founded in Mocksville as early as 1864, and by 1870 several nearby churches created what is now the Yadkin Presbytery.⁴ It is unclear just when the first African-American Presbyterian church in Winston was begun, but Lloyd is believed to have been founded in the early 1870s under a different name when the black members of the predominantly white First Presbyterian Church asked the church for letters of dismissal so they could join the Negro church of Winston, organized by the General Assembly of the Northern Presbyterian Church. One source reports "...some thirty or forty colored members, after the war left the church to form a separate organization under the care of the Northern Assembly."⁵

There is evidence that Winston's white congregation also considered establishing an African-American church. An 1878 Report to Presbytery from the Winston's white First Presbyterian Church states, "...there are some signs manifest that the time is coming when a considerable number of them [African-Americans] in this community may be gathered into a church under our care." That church's records of 1878 also report that a Sunday School class of African-American children had been organized and taught in the gallery of the church "during the past winter" at the same hour with the white school in the church auditorium below. The class was later moved to Tise Hall, on the second floor of a block of stores on the east side of Court House Square, in early years the only public hall of Winston. However, the efforts of First Presbyterian to help create a separate church never took shape, because the few African-American communicants of the church joined the "Negro Church" by the Northern presbyterians.⁶

It is not known when the Negro Church was started. Most secondary sources report the early 1870s but with no source. However, as late as August, 1878, the First Presbyterian Church's Sunday School in

⁴ In 1878 the *North Carolina Presbyterian* reported a loss of membership, explained in part because of the over 4,000 "colored communicants not now in our church, but in the offshoot of it." Rumble, p. 102, pp. 194-195.

⁵ The Presbyterian church in Forsyth County was young, formed during the Civil War in 1862. This church also benefitted from Winston's rapid population growth, having only 25 members in 1873, and 60 by 1876. There is no information on how many of these were African Americans. Rumble, p. 229; Wiley & East; *W-S Chronicle*, 2/9/1980; Church records; interview with Elizabeth "Lovie" West; Fries, *History of a County*, p. 272.

⁶ Wiley and East, p. 24. Fries, *History of a County*, p. 152 & 191; 1902-3 city directory. Tise's Hall was on the second floor of a building near Third and Main streets, with a furniture store on the street level, next door to Rosenthal's Haberdashery, and down the street from the post office.

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Tise's Hall (for African-American children and their parents) was still underway. Session records show that in the fall of 1878 the enrollment of that Sunday School was sixty pupils, taught by six white teachers. Two years later the pupils numbered seventy-five with an average attendance of fifty.⁷

Records of the white First Presbyterian Church of a decade earlier shed some light on the formation of Lloyd Church. An entry dated November 1, 1876, states that Alexander Gates and Priscilla, his wife, of the Moravian Church for Negroes in Salem [St. Philip's on South Church Street], and latterly of the Colored Presbyterian Church of Winston under care of the Northern Presbyterian Church, "were cordially admitted to the full membership and communion of the Church;" Another record of December 15, 1879, states that the six children of this couple had been baptized and their names entered with the names of the white baptized children of the church.⁸ We know from Lloyd's session records that Alexander Gates was an active member of that church by December, 1886, when the first entry in the available minute book records him as an elder. He figured prominently in the records and was a signatory to Lloyd's deeds.

The church we know as Lloyd was underway in the 1870s, although it had no building of its own. The first set of minutes, or "session records," is lost; however, according to the earliest extant set of minutes dating from 1886, members held services and Sunday School in "the Hall" (1886, 1887, 1888, 1889), in the "The K.L. Hall" (1888), and in "Citizens Hall" (1889, 1890, 1891). Citizens Hall was on a lot behind and north of today's church building. They also met occasionally in private houses (1887, 1888, 1889, 1890, 1891, 1894) and in elders' places of business (1889, 1893).⁹ The minutes refer to Rev. W.L. Bethel, Jr., as the church moderator sent by the Yadkin Presbytery. He remained until June 1889; Lloyd got its first pastor on July fifth of that year ("...this being the first meeting of present moderator....") when Dr. Junius C. Alston arrived for a tenure which was to last for fifty years until 1946.¹⁰ Alston was a graduate of Lincoln University in Pennsylvania. He had grown up in Louisburg and come to Winston with a M.A.S.T.B. and D.D. degrees. Sunday School minutes show that, at first, Dr. Alston also held his church meetings in Citizens Hall. The congregation soon purchased a lot for a church. Church histories mistakenly report the date of this deed as 1891. The deed was in fact dated September 30, 1889, transferring a lot measuring sixty by one hundred feet, from N. L. Young and Jennie H. Young, "colored," to J.C. Alston and F.M. Martin [?], Trustees of the "Colored Presbyterian Church of Winston," for the price of over two hundred dollars. According to the deed, the lot divisions

⁷ Wiley & East, p. 25.

⁸ Wiley & East, pp. 24-25.

⁹ Including "Bro. Gates' Barber Shop" (1889).

¹⁰ The 1889-1890 city directory listed W. L. Bethel as pastor of the "Colored Presbyterian Church." A presumably different William Bethel, tobacco prizer, lived on Reservoir Street at that time. Alston sources are Session records, p. 21, and Alston's obituary. Alston had helped organize St. Paul's Methodist Episcopal Church nearby in 1871, but was not its pastor.

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had been made during the "division of the lands of Jerry Stockton, colored, deceased."¹¹ This lot was behind today's Lloyd Church. Oddly, session records make no reference to construction of a church building; however, the session met at "the Hall," at Citizens Hall, and at elders' houses through January 18, 1891. At that meeting, "...on motion, the name of the church was changed from Winston Presbyterian Church to Lloyd's Presbyterian Church and the presbytery be requested..." They never again recorded a meeting in the Hall. The next meeting recorded in the minute book was held nine months later, on September 20, 1891, "in the Second Presbyterian church." This is the first mention of a meeting in a church building. From then on until April of 1892, the name Second Presbyterian is used, and session meetings were held in the church except for occasional meetings at an elder's house or business. The May session meeting was held "in Lloyd Church," and meetings thereafter were generally noted as held in the church.¹² The land purchased in the fall of 1889 was the only property owned by the church in the fall of 1891. We will see later that this first church was built on that land, and not on the land where Lloyd Church stands today.

A second lot was soon acquired. On July 27, 1893, the church paid the P.H. Hanes Company \$400 for the Chestnut Street lot where the present building stands. It is shown on a plat of August 1892 depicting thirteen "building lots belonging to P.H. Hanes & Co. situated in the third ward, Winston, N.C."¹³ Lloyd Church's recent written histories report that the present Lloyd Church was built in 1894. This was based on the mistaken belief that the first service held in Lloyd Church was on July 8, 1894.¹⁴ However, that had occurred in 1891. The Sanborn map of 1900 shows no building on the Chestnut Street lot. Instead, a small, one-story rectangular frame building with wood shingle roof, labeled "Presb. Church," is shown farther west, in the middle of the block with its short side facing north to an unmarked alley. This was the lot purchased in 1889, with a building erected at least by 1900 and probably by the session meeting of September 1891, held in a church.¹⁵ So, while the congregation apparently did build a church in the early 1890s, it was not the Carpenter Gothic building we know today.

¹¹ Deed books 608/5 and 42/274, and city directories. Stockton in 1879 had been a porter for First National Bank. His home was given as "Liberty Street, Liberty addition," which would have been this area of the city.

¹² Minutes exist only through April 1899; the minutes from 1899 to February, 1929, are missing.

¹³ Deed book 45/117. The street was called Chestnut Street in this deed. In various records it was called both Hauser Street and Chestnut Street.

¹⁴ Sunday School minutes, p. 46, and Lloyd's 1981 designation application.

¹⁵ The 1889 deed refers to the alley as "a new street or alley." The alley was first given a name on Sanborn maps in 1917, labeled "Liberty Ct." and indicated as an arbitrary name. From the 1920s on, city directories call it 7½ Street. It remains on tax maps today as a public alley.

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The first documentation of a building at the present site is on the Sanborn Map of 1907, which shows today's church at its current location with the name "1st Presbytn Church (Colored) T.C."¹⁶ The middle-of-the-block church had been demolished.¹⁷ South of the new church on Chestnut Street, a row of residences had been built: two shotgun houses and two double shotguns, or duplexes. By 1902 Reverend Alston was living in this block at number 714, a two-story frame dwelling with wrap-around porch built before 1900. He had bought the lot in 1892, also from P.H. Hanes and Company, and also shown on the August 1892 plat.¹⁸ The Reverend Alston is listed in the directory as the pastor of "Lloyd Presbyterian Church," but whether Reverend Alston's church in 1902 was still the rectangular building in the alley or the Gothic building on the street is unknown. Sunday services were held at 11 a.m. and 7:30 p.m., Sunday School at 1 p.m., and prayer meeting Thursday nights at 7:30 p.m. Therefore, we know who the pastor was, where he lived, and when services were held, but we do not know the location of the building in that year.¹⁹

From these primary sources it appears that the present Lloyd Church was built between 1900 and 1907, and was the congregation's second church building. Members and friends are said to have built the church themselves. Women nailed the weatherboards on the outside as high up as they could reach, according to oral history, and the men finished the job at the top. Women also are said to have brought baskets of food to the site for those working on the building.²⁰ According to tradition, Fogle Brothers Lumber Company, founded in 1871, may have furnished the lumber for construction of the church; the company does not have records from that time. Still unknown is not only whether they supplied materials, but, if so, for which building?

¹⁶ The meaning of "T.C." is not known; it appears on two nearby buildings as well.

¹⁷ Elizabeth "Lovie" West remembers as a child hearing that the church's earliest records had burned in a fire. Did a fire destroy this building?

¹⁸ 1902 city directory, 1900 and 1907 Sanborn Maps. Dr. C.H. Roberts, a black dentist, had the same address. In a deed of September, 1892, (DB 42/282), Reverend Alston bought this lot #10 from P.H.Hanes, etc., for \$450. The lot is immediately north of today's Craver Apartment Building; Alston also owned a fine house next door that he rented out. Alston's house was demolished for construction of an apartment building twin to Craver.

¹⁹ In the front of the 1902 city directory, under church listings, the church is listed as "Floyd." This is probably a typesetter's error as the name is spelled correctly under the street listings. In the 1891-1892 directory, church services were listed at 10:30 a.m. and 3 p.m on Sundays, with Sunday School at 2 p.m.

²⁰ Interview, Elizabeth "Lovie" West, and church histories.

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Names

Lloyd, like some other churches, had an array of names in its earliest years. It was referred to as the Winston Church in the December, 1887, session records, as the Winston Presbyterian Church (March 1890); the Presbyterian Church of Winston, NC (November 1888); the Colored Presbyterian Church (1889 deed); and the Second Presbyterian Church (August 1890 session records and thereafter until April 17, 1892). The source of the name Lloyd Church is not known, but on December 27, 1891, the Session adopted the motion, "...that the name of the church be changed to Lloyd Presbyterian Church and that the presbytery be requested to grant and make the change on the record of the presbytery that the same may appear in the minutes of the General Assembly." The Yadkin Presbytery approved the name change at its meeting in Thomasville on April 20, 1892. A few weeks later on May 8, 1892, session records refer to Lloyd Church. Nevertheless, a variety of names continued in use. It was named as the Winston Colored Presbyterian Church in the 1893 deed signed by Lloyd trustees. Even in its own session records, or minutes, the recording secretary used Colored Presbyterian Church on July 17, 1893, and switched back and forth with the Lloyd name. A separate minute book for Sunday School minutes is inscribed inside the front cover, "The Property of the Second Presbyterian Church, Sept. 3, 1893 Winston NC." From August 1893 to July 1, 1894, minutes refer to the Second Presbyterian Church. The Sunday School minutes of July 8, 1894, in that book, read, "The SS of the Lloyd Presbyterian church convened at one o'clock P.M." It is perhaps this entry that led church leaders in the 1980s to believe the current church was built in 1894.²¹ As late as 1907, the Sanborn Map labeled the current building "First Presbyterian Church (Colored);" however, this may reflect the mapmaker's erroneous sources rather than an accurate name. Nevertheless, it is the first time we see the name "First Presbyterian" associated with the African-American church in any record; this name does reflect the name of the white church from which Lloyd had been an offshoot three decades earlier.²²

Some of the city's most prominent black businessmen were members of the church during its early years. J.S. Hill, founder of Forsyth Savings and Trust Company, the city's first black bank, was a member, as was James S. Lanier, who came to Winston sometime between 1895 and 1898 as the second black

²¹ Sunday School minutes, pp. 45-46.

²² Session Records, December 1886 to April 1899, February 1929 to February 1965; Sunday School records 1893-1896; McGeachy, pp. 291 & 391. In 1958 the word United was inserted to create the name Lloyd United Presbyterian Church, when the United Presbyterian Church merged with the Presbyterian Church in the U.S.A. The church was incorporated by the State of North Carolina on October 6, 1949. The corporate name is Lloyd Presbyterian Church, Inc. In the 19th century, there apparently was another, earlier Lloyd Church, though not in Winston. In the *Minutes of the General Assembly*, Presbyterian Church, U.S.A., for 1869, a report on the Presbytery of Catawba listed a Lloyd among six churches associated with a particular minister. No location is given. Another list for 1868 and 1869 includes "Lloyd's" among churches within Concord Presbytery's area.

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attorney in Winston.²³ Dr. John W. Jones enrolled in December, 1891. A native of Warrenton, Virginia, he was one of Shaw University's first physician graduates and became a prominent physician. Jones was active in the community. He bought two lots just south of the church, including the future home of Pythian Hall. He was for seventeen years the Grand Chancellor of the Knights of Pythias of North Carolina, and was, as well, president of the Citizens Bank and Trust Company, an African-American enterprise.²⁴ He shared offices with attorney Lanier on Main Street.²⁵ The pastor himself, Reverend Junius Alston, was the first chairman of the Board of Trustees at Slater Normal School (today's Winston-Salem State University).²⁶ Like St. Paul's Methodist Church and First Baptist Church, also in the Depot Street neighborhood, Lloyd Church was responsible for spin-offs. Part of Lloyd's membership formed Grace Presbyterian Church in 1907. According to a current resident, the split was instigated mainly by younger, financially-successful members, including Mrs. J. S. Hill and the attorney Lanier and his wife Carrie L. Lanier, who were creating what they thought would be a more prestigious congregation. By 1912 Grace's congregation was in a church building on the site of an earlier dance hall on Depot Street a few lots north of today's Robinson Building. The Sanborn Map of 1912 shows "Grace Presbyterian Church (Negro)," a frame church with tower; by 1917 Grace had a three-stage tower. Grace Church later moved to Ogburn Street, and later still bought a small church building on East Fifth Street from a white congregation; Grace Church remains active today in its new building on Carver School Road.²⁷

The 1907 spin-off of Grace created tensions between the two congregations which remain today. There was discussion and activity towards a merger of the two churches in the 1930s and again in the late 1960s; however, the congregation of Lloyd felt strongly about remaining in its Gothic Revival building and did not approve the merger.

²³ J.S. Hill's house in the Columbian Heights neighborhood was listed in the National Register in 1979, but was demolished for road construction. John Fitts was the first black lawyer. Both Fitts and Lanier had been friends of Humphrey H. Hall, the first black physician, and it was he who encouraged them to come to Winston. (SSAH 1996 calendar) Lanier lived in a two-story house across Chestnut Street from Lloyd Church; in 1902-1903 he shared offices with Dr. J. W. Jones at 315½ Main Street.

²⁴ Obituary 5/4/1928; death certificate.

²⁵ Deed Book 418/290, 7/29/1937; city directories; session records.

²⁶ SSAH 1994 calendar.

²⁷ City directories; *W-S Chronicle*, 2/9/1980; Yadkin Presbytery Minutes; 1912 and 1917 Sanborn Maps; George Booie interview. The Depot Street church was later demolished for a parking lot. City directories variously give the Ogburn Street address as 925 and 1043.

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Halls and Schools

A significant part of Lloyd's history and the history of education in Winston's African-American community is the parochial school believed to have been established by Lloyd Church, and perhaps a separate nearby private school. In her history of the county, Adelaide Fries notes that George H. Willis ran a private graded school for blacks prior to World War I in the Citizen's Building, or Citizen's Hall, near Lloyd Church and Chestnut Street. G. Hamilton Willis was principal of the school and his wife Hattie A. Willis was a teacher.²⁸ Others report Willis's school to have been in the Oddfellows Hall, and both may be correct.

In its formative years, Lloyd's session met often in a Hall; however, the first time the name "Citizens Hall" was used in minutes was in December of 1889. It appears from session records and other primary sources that the building was first known as "K. of L. Hall," referring to the Abraham Lincoln Local Assembly #6655 of the Knights of Labor of America.²⁹ Lloyd's session records of April 5, 1888, indicate changes were underway: "Report was called for from the committee, relative to the Hall for a series of meetings. Bro. [Alex] Gates reported, that, as there were changes being made as to the government of the Hall, he thought not wise, nor advisable under existing circumstances to say anything to the managers just then...." The minutes continue with a vote of "...thanks to the K. of L. for the use of the Hall gratis for festival."³⁰ Session records refer only to "the Hall" or "K. of L. Hall" until March 24, 1889. The first time the name "Citizens Hall" was used in the records was December 8, 1889.

The date of the building is not known, but it was probably built soon after January of 1887 when the Knights of Labor acquired the land.³¹ It appears from a number of sources that Citizens Hall was the same building as the K. of L. Hall; the 1888 reference to the change in the government of the Hall may help explain the name change. The building was listed in the 1889-1890 city directory as Citizens Hall at Eighth and Liberty streets, which were the nearest streets at that time, and thereafter consistently report a "Citizens Hall," while Sanborn Maps consistently show an "Oddfellows and Masonic Hall." (Earlier directories are not available.) Were these the same building? We believe them to be.

²⁸ Fries, History of a County, p. 272; city directories; Sanborn maps.

²⁹ Tax mapping office; city directories; session records.

³⁰ 4/5/1888 minutes, p. 11.

³¹ The 1889-1890 city directory lists the leader as R.D. Howlett, a barber. In 1906 the deed was transferred to the Twin City Lodge #3283 G.U.O.O.F. City directories reveal this was an Elks lodge, the only one of the four "colored" lodges that met at Citizens Hall. (1912 city directory, p. 550.)

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The building was used not only by Lloyd's session, but also by a variety of benevolent groups. The 1889-1890 directory lists the Good Samaritan Shining Star Lodge and others, meeting "at Citizens' Hall, Eighth and Liberty Streets." In the 1891-1892 directory, four of the five "Colored Lodges" met at Citizens Hall. (The 1894-1895 directory gives no listings.) The Sanborn map of 1900 shows a two-story frame building with wood shingle roof; it stood north of an unnamed alley and in the middle of the block, labeled "Odd Fellows and Masonic Hall (Colored)," and with the address 740½ (being behind 740 Chestnut Street). In the 1902 city directory, the address of Citizens Hall is given as 734A Chestnut Street. Are the building on the map and the building in the city directories the same building?

Meeting places for the lodges appear to have changed by 1902. The city directory for that year shows that the Damon Lodge (of Knights of Pythias) met at "the Hall;" however, its address is listed at 12½ W. Third Street, clearly not the Hall near Lloyd Church. The five other lodges listed all met "over 440 Main." The 1904-1905 directory shows that all "colored" masonic lodges met over 440 Main Street. The other lodges met at the new Pythian Hall, built in 1902 down the street from Citizens Hall at the corner of Chestnut and East Seventh streets. In 1910, the "Colored Orders" of benevolent groups continued to meet in "Masonic and Knights of Pythias Hall." As late as 1912, however, the successor to the Knights of Labor (an Elks lodge) continued to meet at Citizens Hall.³² Sanborn maps of 1907 and 1912 show the Hall's remaining on the same site; Lloyd's new church had been built facing Chestnut Street at the south corner of the unmarked alley (today's location).³³

School

The record on a school behind today's Lloyd Church is confusing. It is unclear whether there was one school or two, and when a school first came about. Lloyd's session records from 1886 to the spring of 1899 make only one mention of a school, and none of Professor Willis; the minutes of the session meeting of February 8, 1899, state, "...the presbytery be memorialized through our delegate [S.L. Long] on the question of a Parochial School for our Church."³⁴ The records from 1899 to 1929 have been misplaced or lost and are not available.

³² City directories. White lodges met in different locations.

³³ City directories, Sanborn Maps.

³⁴ P. 95.

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The first time George Willis was identified as a teacher in city directories was 1906, yet the same directory does not include a school near this area in its list of "Colored Schools."³⁵ By 1910 he was listed as principal of Willis School, and Willis School was listed at 734a Chestnut Street, either in or adjacent to Citizens Hall (#734).³⁶ The 1912 map shows the same two-story "Odd Fellows and Masonic Hall," except the label "(Negro)" has replaced "(Colored)," and now shows a wood shingle roof. In 1912, Dr. Willis was still the principal of Willis School and still lived on Trade Street just north of New Bethel Baptist Church.³⁷

The 1912 Sanborn map shows, south of Citizens Hall and across the alley, a new building where the demolished first church had been. It is shown almost on the site of the rectangular frame church, and is also rectangular and frame, but narrower and with the long end to the alley. It is one story in height with a wood shingle roof, a one-bay central porch at the front, and a one-bay projection at the rear. This building adds some confusion to the early development of this area; it is labeled "Negro School."³⁸

Five years later, the 1917 Sanborn map shows, for the first time, "Willis High School (Negro), private, heat=stove, lights=electric" in the Citizens/Oddfellows Hall. The school building shown on the 1912 map is still standing, but is marked "Vacant." This raises the question of whether George Willis ran a school in the smaller building after 1907, perhaps moving his school by 1917 across the alley to the Citizens/Oddfellows Hall building. It seems unlikely that there would be two schools so close, unless one was for a different age group.³⁹ The Willis School continued in operation until after 1920 and may have closed by 1926. Current residents remember that the building was demolished in 1934. George

³⁵ The 1904-1905 city directory lists George Willis's occupation as "Grant Smith" and residing with wife Hattie at 1005 Oak Street. Grant Smith was an undertaker at 601 Chestnut Street, on the corner of 6th Street. By 1906, Willis remains on Oak Street; by 1910 he had moved to 1034 Trade Street near New Bethel Baptist Church, built in 1906.

³⁶ To add to the confusion, Citizens Hall's address was given as 734A in the 1906 directory. The addresses on the 1907 and 1912 Sanborn maps show Oddfellows and Masonic Hall as 740 or 740½. The ten dwellings on the alley are given addresses 736½ and 736½D, E, F, G, and H. The system is unclear, but all have an address. Conversely, the school building never shows an address on the maps. Did Adelaide Fries report that Willis's school was in the Citizen's Hall because of the city directory's address system, or did she have additional sources? Her information is not footnoted. Citizens Hall in the 1912 directory included Willis School at 734A, and 734B to 734E each with a man or woman's name, all African-American, and with jobs including tobacco worker, driver, and porter.

³⁷ Even Lloyd Church's address is not consistent in the records available today. For instance, the 1906 directory lists it at 728½ Chestnut Street on page 54, and at 730 Chestnut on page 387.

³⁸ On the 1917 map the alley has been given the arbitrary name Liberty Court; its east end at Chestnut Street is thirty-seven feet wide, narrowing to fifteen feet where it dead ends in mid-block to the west. Connecting this alley to Seventh Street is a north-south alley running between Pythian Hall and Dr. Hall's house.

³⁹ The First Baptist Church operated the successful Addie Morris School one block south.

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Hamilton Willis died in the fall of 1935, having been in declining health for two years. According to his obituary, Willis came to the city before 1895 "...to accept the position of principal of Slater School..." The obituary, titled "Pioneer Negro Educator dies," states, "...when the city's first Negro high school was established Willis was made principal and served in that capacity for several years." The obituary further states that Willis was active in education until he retired a few years before his death. He was eighty-one years old, a native of New Bern. At his death Willis was a member of St. James A.M.E. Church, and was buried in Oddfellows Cemetery.⁴⁰

As in its earliest days, Lloyd Church continued through the twentieth century to be community-minded, offering its facilities for use by community organizations and individuals.⁴¹ When St. Mark Lutheran Church was organized in the 1920s, the Lutheran congregation worshipped at Lloyd Presbyterian Church until its own church was completed. J.L. Hunt served as pastor.⁴²

Reverend Alston's tenure with the church had ended at his death in 1946. The pastor of Grace Church, Lloyd's 1907 offshoot, moderated the Session until, a year later, the Reverend State W. Alexander came to the church and served from 1947 until 1968, when he was transferred to the Catawba Presbytery in Charlotte. At that time the membership numbered forty-eight.⁴³ Although the small group could not afford a minister's salary, they defied the odds by organizing lay preaching, and were able not only to keep their church going, but to continue their contributions to the national and international Presbyterian Church organizations.⁴⁴

The years after 1950 saw Lloyd Church become one of the centers for the civil rights movement, and in 1963 when the local chapter of the Congress for Racial Equality (CORE) began meeting, they used Lloyd as its headquarters. Lloyd's members paid half the cost of installation of a telephone for CORE. Soon

⁴⁰ Death certificate; W-S Journal 10/26/1935, p. 2; W-S Journal & Sentinel, 10/27/1935, p. 4A; W-S Journal 10/30/1935, p. 2. Willis's parents were George Willis and Sarah Bryant Willis; he and his wife Hattie had five children. At the time of his death, three lived in "New Jersey and other northern states."

⁴¹ A congregation member was responsible for a tradition that lasted for twenty years. Adelaide McCain was a long-time employee of Salem Academy. As a present to her, the school's glee club sang at the church in 1947, and continued to hold a concert at the church every Christmas season until 1968, with proceeds donated to the church.

⁴² W-S Chronicle, 2/9/1980; and Lloyd's 1981 application for historic designation.

⁴³ Alexander later went with the Catawba Administrative Unit. Session records; 1981 designation application.

⁴⁴ W-S Sentinel, 10/1980.

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the changes began that altered the face of the neighborhood, and Lloyd continued to be a force in the neighborhood.⁴⁵

The razing of the neighborhood in the 1960s and 1970s sliced into Lloyd's congregation further. Many other churches in the area moved to more prosperous neighborhoods, and the members of Lloyd considered the same action; however, a love of their building and an interest in the neighborhood kept them on Chestnut Street. Members of the church included old-line members who had moved, and neighbors from the Liberty-Patterson community. The church was used regularly for meetings of neighborhood clubs and those who hoped to preserve some vestige of the residential character of the Depot Street area. In the 1980s Lloyd continued to serve as the meeting place for the neighborhood association, with congregational leaders joining in efforts to work with the city to improve housing conditions and to preserve the residential character of the immediate area.⁴⁶

Today, none of Lloyd's members live nearby, and some travel from outside the city to attend Sunday services there. The church has a small and aging membership numbering about twenty-five, although a few younger members have joined in the last several years. They have remained without a pastor, and welcomed the help of the Reverend Catherine J. Reed who served as moderator of the Session until January 31, 1997. The church remains a focal point of the neighborhood and is known throughout the community. It has seen the neighborhood grow from unmarked alleys to the busiest African-American commercial center of the city, and then has watched its decline. The congregation of nearby Goler Memorial AME Zion Church is planning a major redevelopment of the area south of Lloyd and across Chestnut Street. This is a long-term project but should be beneficial to Lloyd. However, the city of Winston-Salem is building a road extending Martin Luther King, Jr. Drive westward to Liberty Street. The partially-elevated road will run about one hundred feet north of the church, and causes concern among members and those who are aware of the potential of the area to thrive if a long-term revitalization plan can be developed and carried out.

⁴⁵ Session records, p. 94.

⁴⁶ W-SJ, Chronicle, Sentinel.

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WSJ&S 10/27/1935 p. A4.

WSJ 10/30/1935 p. 2.

WSJ 9/15/1991

WSJ 1/29/1995

WSJ 1/27/1994

W-S Chronicle, 2/9/1980 and 6/16/1994.

W-S Sentinel, undated article, October 1980, and 10/28/1981.

INTERVIEWS

Harold Kennedy, grandson of Dr. H.H. Hall.

Dr. William J. Rice, former resident of East Winston, president of the Society for the Study of Afro-American History in Winston-Salem and Forsyth County, and chairman of the Forsyth County Joint Historic Properties Commission.

Richard Starbuck, Moravian Archives.

Elizabeth Lovie West, clerk of session, Lloyd Presbyterian Church and lifelong member.

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10. Geographical Data

Verbal Boundary Description

The property included in this nomination are parcels 202/6, 202/123, 202/127, and the areas of the two public alleys connecting the properties, as shown on previous Forsyth County Tax Map Block 202 and current Forsyth County Tax Map 630858, outlined in the dark line.

Boundary Justification

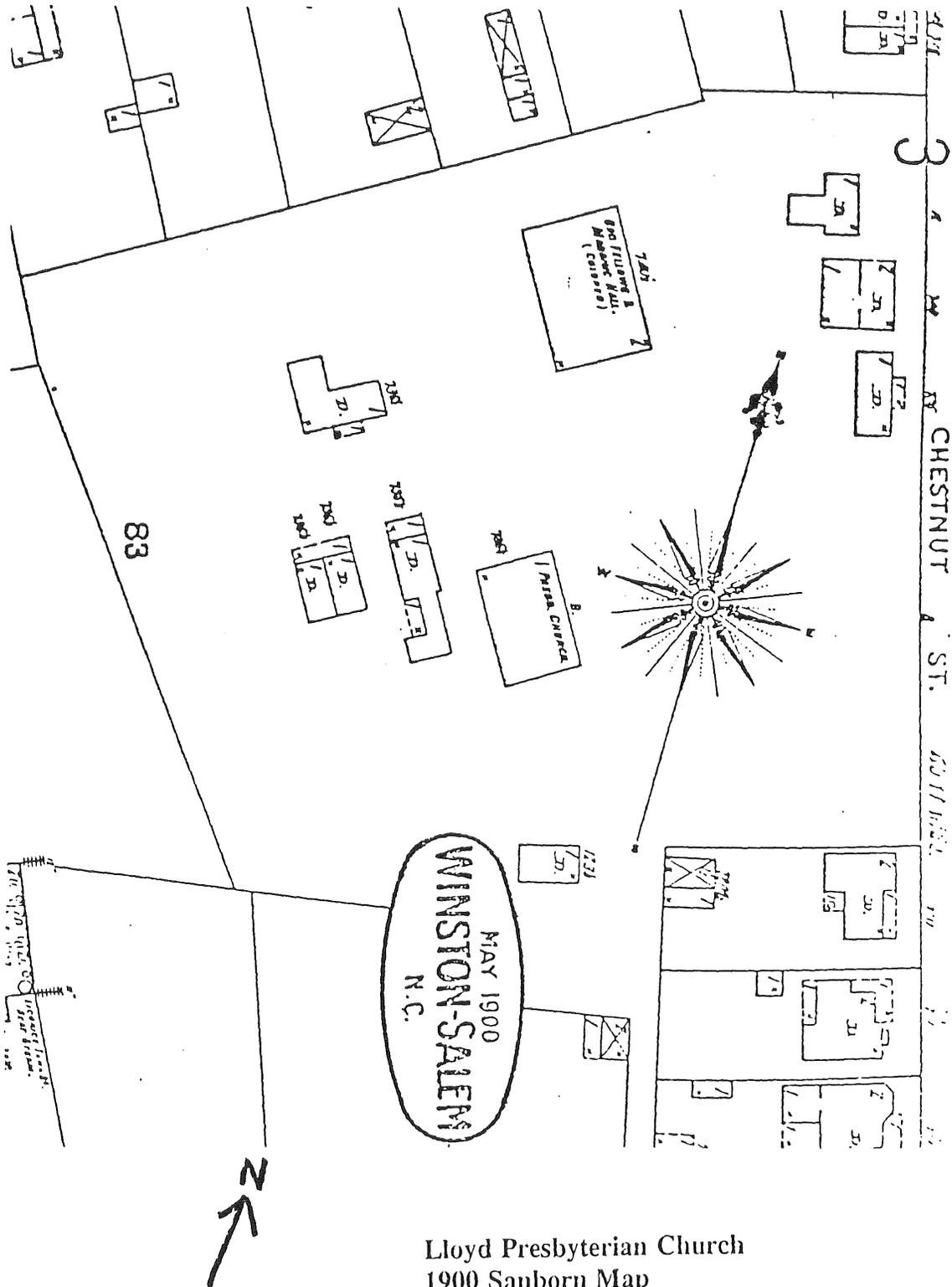
The boundaries enclosing these properties encompass the three lots purchased in 1887, 1889 and 1891 as the site of the Knights of Labor Hall/Citizens Hall/Willis School (lot 127), the first church building and the small frame school (lot 123), and the present church (lot 6). These properties and their buildings were accessed by the two alleys which remain public land today. These boundaries comprise the property historically associated with Lloyd Church and which continues to serve as its site and setting.

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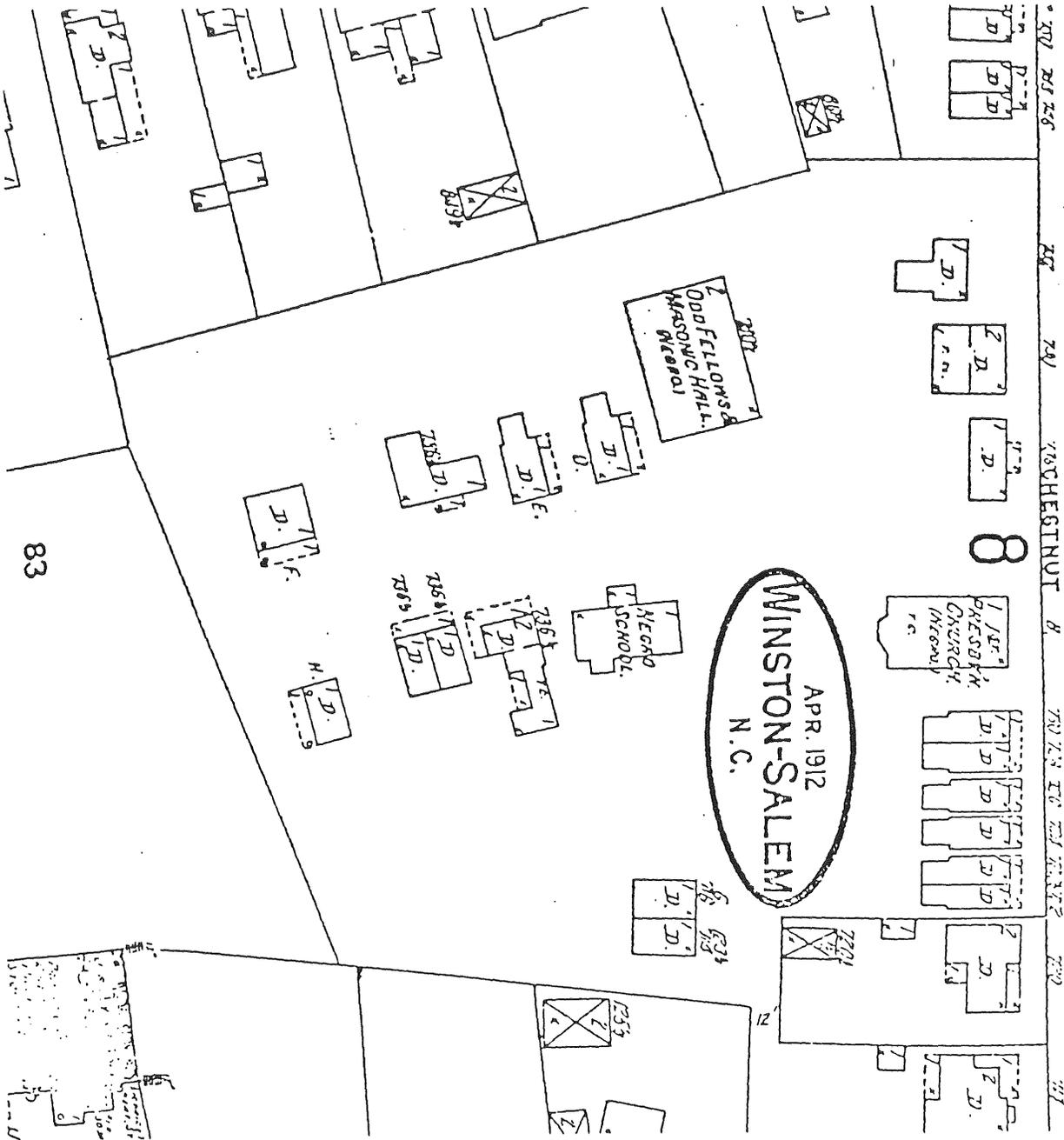
Lloyd Presbyterian Church
1900 Sanborn Map

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Lloyd Presbyterian Church
1912 Sanborn Map

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Lloyd Presbyterian Church
1917 Sanborn Map

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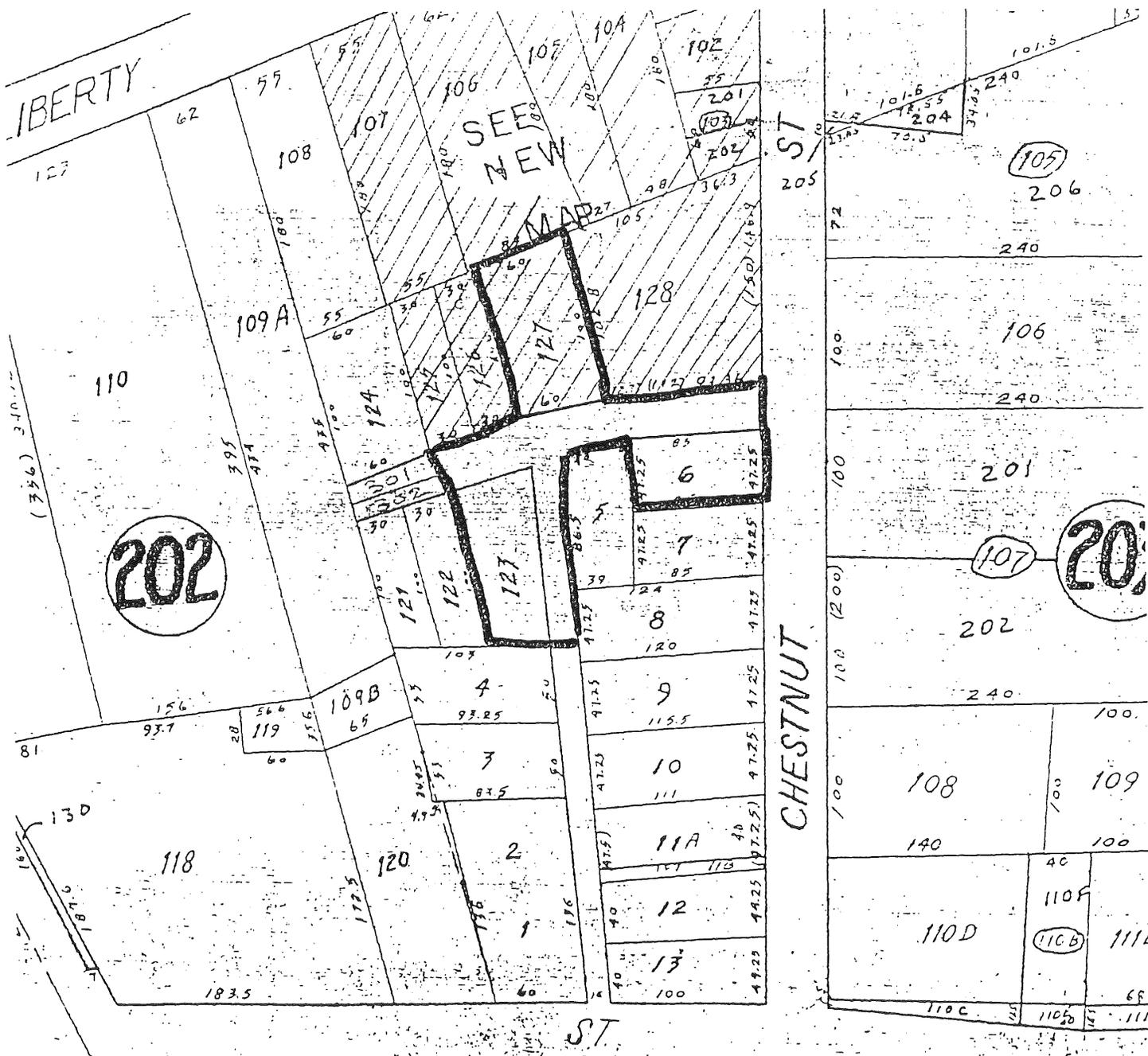
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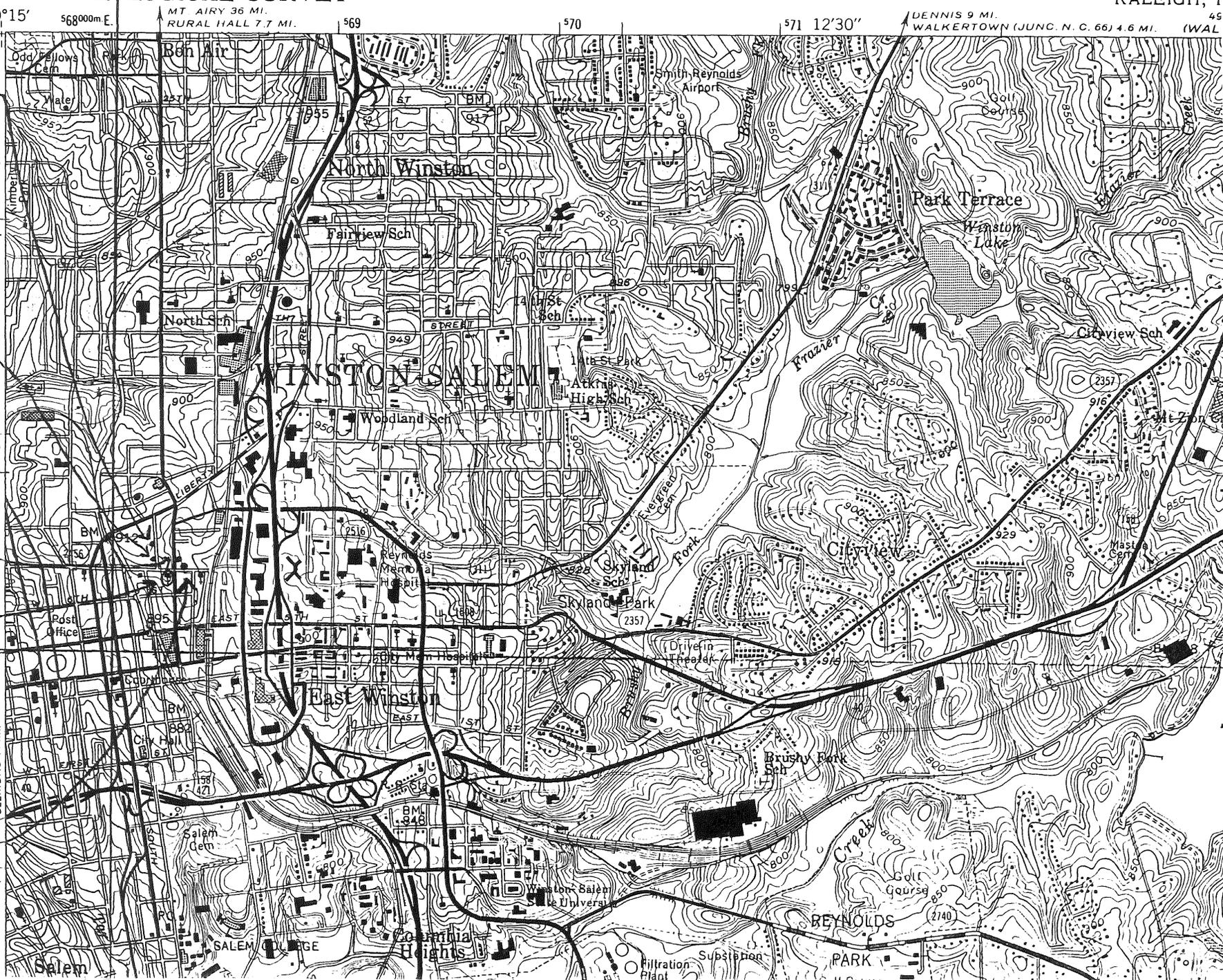


Lloyd Presbyterian Church
748 Chestnut Street
(former) Forsyth County Tax Map Block 202
Lots 6, 123, 127, and public alleys.
Scale 1" = 400'

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

STATE OF N.C.
DEPARTMENT OF NATURAL RESOURCES
RALEIGH, N.C.

- Lloyd Presbyterian Church
Winston-Salem, Forsyth Co.
N.C.
Winston-Salem East Quad
E/11/568190
N/17/3995500
- Craver Apartment Building
Winston-Salem, Forsyth
County, NC
Winston-Salem East Quad
E/17/568195
N/11/3995420
- A. Robinson Building
Winston-Salem,
Forsyth Co., NC
Winston-Salem East
Quad
E/11/568300
N/11/3995420
- Galathea Memorial AME
Zion Church
Winston-Salem, Forsyth
Co., NC
Winston-Salem East
Quad
E/11/568260
N/11/3995420
- W.C. Brown N.P. Bldg.
Winston-Salem, Forsyth
Co., NC
Winston-Salem East
Quad
E/17/568320
N/11/3995500



1936 11 NE
(RURAL HALL)

80°15' 36°07'30" 568000m E MT. AIRY 36 MI. RURAL HALL 7.7 MI. 569 570 571 12'30" DENNIS 9 MI. WALKERTOWN (JUNC. N. C. 66) 4.6 MI. (WAL 45

YADKINVILLE 29 MI.
PFAFFTOWN 13 MI.
STATESVILLE 44 MI.
CLEMONS 11 MI.

