

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 of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name St. Philip's Moravian Church

other names/site number St. Philip's Moravian Church in Salem

2. Location

street & number East side, South Church St., near Race St.

N/A not for publication

city, town Winston-Salem, Old Salem

N/A vicinity

state North Carolina

code NC

county Forsyth

code 067

zip code 27108

3. Classification

Ownership of Property

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

Category of Property

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

Number of Resources within Property

Contributing	Noncontributing
<u>1</u>	<u> </u> buildings
<u> </u>	<u> </u> sites
<u> </u>	<u> </u> structures
<u>1</u>	<u> </u> objects
<u> </u>	<u>0</u> Total

Name of related multiple property listing:

N/A

Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. See continuation sheet.

Signature of certifying official

Date

7-22-91

State or Federal agency and bureau

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

Signature of commenting or other official

Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this 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

6. Function or Use

Historic Functions (enter categories from instructions)
Religion/religious structure

Current Functions (enter categories from instructions)
Vacant/not in use

7. Description

Architectural Classification
(enter categories from instructions)

Materials (enter categories from instructions)

Greek Revival

foundation Brick

walls Brick

roof Metal/tin

other Wood

Describe present and historic physical appearance.

See continuation sheets.

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7. Description

St. Philip's Moravian Church stands on the east side of Church Street in the Old Salem Historic District (National Register and locally designated) located just south of downtown Winston-Salem. The church is the last structure on the east side of Church Street before the Old Salem Historic District's southern boundary. It sits approximately fifty feet back from the street, in contrast to all of the houses surrounding it that are at the front of their lots, to accommodate the site of an earlier Parish Graveyard for non-Moravians or "strangers." Although no grave markers are visible in front of St. Philip's, the graves themselves, dating as early as 1775, remain. The north and south lot lines are bordered with large trees and thick underbrush, and the rear of the property within a few feet of the church is wildly overgrown as well. Directly in front of the church, within ten feet of the northwest and southwest corners stand two large maple trees. The lot bordering St. Philip's on the north (tax lot 106) is occupied by a ca. 1900 frame dwelling. The lot to the south (tax lot 203), unoccupied and partially cleared, is the site of the first black Moravian church, a log structure constructed in 1822 located near the northwest corner of the lot.

The rectangular brick building which has come to be known as St. Philip's Moravian Church in Salem is a red brick, rectangular structure with a gable-front, standing seam tin roof and white-painted wood trim. The original block of St. Philip's, erected in 1861, is a forty-foot by sixty-foot gable-front structure with interior chimneys on the north and south walls. The north chimney has been replaced above the roofline. Laid in 1:4 common bond, the church originally featured a white frame bell tower, four double-hung, tall and narrow nine-over-nine windows without brick lintels on the north and south elevations and two on the front (west) elevation flanking double doors. On the east end, or rear elevation, stands a small apse which accommodated a recessed pulpit area. The apse is shed-roofed and has a small, four-over-four window in each side wall. In 1890 the congregation enlarged the building with a full-width, twenty-four foot addition to the west facade. Also executed in red brick laid in common bond, this addition created a new front elevation which remains today, and which reused the double, flat, Greek Revival-paneled doors from the 1861 entrance. A tall, twelve-light transom appears over the door, and the entrance is flanked by double-hung twelve-over-twelve sash windows, taller than the others and with simple header lintels. The 'Moravian' entrance hood probably was added when the new entrance was built. This 1890 addition did not

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change the north and south elevations of the 1861 building, but it added two twelve-over-twelve windows/^{and exterior chimneys,} to the west end of both of these elevations. Exterior trim consists mainly of a simple boxed cornice with gable end returns and simple window and door surrounds, similar to the the 1861 appearance. The belfry probably was removed during the 1890 remodeling, and no known documentary photograph exists which shows the appearance of the church around the turn of the century. Further investigation of the various layers of roofing material may reveal a definitive answer to the question of when the belfry was removed (Larson interview).

On the interior, the 1890 addition created a central entrance hall flanked by one large classroom on each side, accessible through Greek Revival two-paneled doors. In the classroom on the north side, the original exterior wall of the 1861 building and the location of a former facade window can be seen. In both classrooms, the ceiling slopes down toward the east wall, intersecting the windows, to accomodate the sloping balcony floor above installed during the 1890 construction. Just past the classrooms, the central hall leads into a vestibule area running the full width of the building. On both the north and south ends of the vestibule are partially enclosed stairs which lead to the balcony. There is some speculation that the northern staircase may have been installed later than the southern one, since the northern one contains an additional riser, and the balusters are slightly larger (Larson interview). From the vestibule, two two-paneled doors lead into the main sanctuary area. The sanctuary is a large room, approximately thirty-eight by forty-eight and a half feet. At the east end there is a platformed altar area one step above the main floor and a shallow apse. The apse is reached by yet another platform which has recessed panels with wooden steps at each end. The apse is framed, as are all of the windows and doors in the church, by simple post and lintel surrounds with plain corner blocks. In the southeast corner near the altar platform stands the pulpit furniture from the late 19th century, including four chairs with delicate spindles and decorative cutwork. The 1861 sanctuary area features four sash windows on each side, with interior chimneys centered on each side of the room to accomodate heating stoves and flues, one of which remains on the north side. With the exception of the west wall, or balcony wall, the sanctuary carries horizontal flush-sheathed wainscoting from the floor to the windowsills. As throughout the interior of the building, walls are plaster, ceilings are flush boards (except the slanted classroom ceilings which are beaded tongue-and-groove boards),

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and floors are uniform-width wooden boards. Nail holes and ghost marks from the original pew locations remain on the floor boards and wainscoting of the sanctuary, indicating that there were two aisles, each corresponding with a vestibule door.

One of the most decorative features of the church is the elaborate sawnwork balcony railing which features a fleur-de-lis design and which may have been a feature of the 1861 balcony (Larson interview). It stands in front of sliding, beaded board, wooden doors, probably added in 1890 to enable church members to enclose the balcony as a classroom. The balcony itself features a graduated wooden floor and stairwells open at the top with matchstick railings on both the north and south ends leading to the vestibule below. The slant of the balcony ceiling matches that of the floor, and there is a slight cove near the front wall. A hole in the balcony ceiling near the center front railing accomodated the rope hanging from the 1861 belfry. The only vestige of window treatments which remains is a tattered windowshade in the balcony calligraphied with the words of the Moravian hymn, "Jesus Makes My Heart Rejoice."

St. Philip's architectural integrity remains remarkably intact from both the 1861 and 1890 periods. It appears that even modifications such as modern plumbing and heating were not made to the structure, and it has not been occupied since the early 1950s. Neglect, however, has resulted in damage from water and insect and animal infestation. The northwest corner of the 1890 addition has sustained the most serious damage and is cracked and sagging. The cause of this problem may be water damage or it may be that the 1890 addition was inadvertently built over some early graves from the parish graveyard. In any case, at this point it appears that St. Philip's is remarkably intact and in need of immediate stabilization.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Architecture

Ethnic Heritage/Black

Religion

Period of Significance

1861-1940

Significant Dates

1861

1890

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

Houser, Charles, brickmason

Swink, George, carpenter

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

See continuation sheets.

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8. Statement of Significance

Summary

St. Philip's Moravian Church, built in 1861 in Salem, is the oldest extant church building associated with a black congregation in Forsyth County and is the only known black antebellum mid-nineteenth century church building remaining in the state of North Carolina. In addition, St. Philip's represents one of the oldest black congregations in the South in continuous existence, now 169 years. It qualifies for the National Register under criteria A and C. The congregation of St. Philip's is among the oldest in Forsyth County, having been associated with the German-speaking Moravians who had settled in Wachovia (later Forsyth County) as early as 1753. People of African descent had been baptized members of the Moravian church in Wachovia since 1771, but changing attitudes toward the black race and requests from the black communicants themselves led to the formation of a separate congregation, later named St. Philip's, in 1823. The tension between the sacred/theological orientation of the Moravians and the secular order of slavery created the conditions out of which the separate congregation grew; but, for five decades, a tenuous biracial Moravian church had existed in spite of Southern norms, traditions and laws. The simple gable-front design of St. Philip's was typical of other mid-nineteenth century churches in Forsyth County; most of the other major Protestant churches in Winston-Salem such as Centenary Methodist, First Presbyterian and First Baptist, began in buildings almost identical in style to St. Philip's, but none of these church buildings survive except for St. Philip's. St. Philip's church in Salem was used by the congregation until 1952 when it moved to a new location. The period of significance for the nomination, however, will end at 1940, the fifty-year cut-off date for National Register eligibility, and Criteria Consideration A will apply since St. Philip's derives its primary significance from the history of its congregation and the unique qualities of its architecture.

Note: St. Philip's Moravian Church is in the Old Salem National Register Historic District but is being nominated individually because the period of significance for the district ends prior to 1861. Also, pending archaeological investigation of the unmarked cemetery in the front yard of the church, this nomination may be amended to establish significance under criterion D.

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RELIGION AND ETHNIC HERITAGE CONTEXTS AND HISTORICAL BACKGROUND

Through the centuries, they have been known by a number of names: Unitas Fratrum (Unity of Brethren, or United Brethren), the Brethren, the Bohemian Brethren. Today, especially in North Carolina, we know them as the Moravians. The Moravian way of life (religion) that has come to personify an important segment of life in the North Carolina Piedmont began in the 1400s when John Huss of Bohemia (Germany) in reaction to Roman Catholic hegemony, taught a religion that expressed itself in "deeds rather than dogma." Although Huss was excommunicated and burned at the stake in 1415 by the Roman Catholic Church, the Moravians survived him, established a society (not a separate church--which they called the Brethren) and instituted an episcopacy of their own. After this, the group suffered much persecution and as the Church's concerns diverted to the trouble making of Martin Luther in the sixteenth century, their group became very powerful in Moravia, Poland, and Bohemia. They claimed a number of "first's" during this time: (a) the oldest of the Protestant churches, (b) the first Protestants to translate the Bible from Latin into their native tongue, and (c) the first hymnals for congregational use (Davis, 1965:4).

The Counter Reformation pushed the group into virtual non-existence, planting the "Hidden Seed" of the church which resurfaced in 1722 when the Lutherans gave succor to the Moravians in Saxony. Their group remained dedicated to one major theological theme: Christianity finds its fullest expression in the daily lives of adherents. This apostolic view of the early Moravian Church was grounded in a demanding and rigid way of life. Communalistic at its core, the Moravian way also required that adherents be stratified according to age, sex, and marital status in groups called "choirs." They literally lived and died with these cohorts, even to the extent of being buried with others of their choir in their "place of the equal dead." So different were they that the Moravians became suspect and decided to establish settlements in the New World. Nicholas Ludwig von Zinzendorf, a leader of the revived church, sought safety outside Europe and purchased land in Georgia in 1734. Because of the war between England and Spain (with Georgia as a major battleground), the Moravians left Georgia in 1740 and moved to Pennsylvania, establishing there the towns of Nazareth, Bethlehem, and Lititz.

The success of the Pennsylvania settlements, coupled with their missionary zeal to carry the cross of Christianity around the world, led the Moravians in 1752 to purchase nearly a hundred thousand acres in the Central North Carolina Piedmont. They called the new settlement Wachau (later Wachovia) in honor of the

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ancestral Zinzendorf estate. Two small, rural farm settlements, Bethania and Bethabara, were precursors to their intended larger settlement that they came to call Salem (Place of Peace).

Not only did the Moravians in Salem, North Carolina build a carefully planned community, they adhered assiduously to their beliefs in the human interface with the physical outlay of the settlement. All aspects of the community were tightly controlled by church boards. The church owned the land and the economy was regulated by the Elders. The Moravians maintained yet another tradition that continues to make them most unique, they recorded everything--however minor--in diaries.

An important record made but a decade after the establishment of Wachovia noted the "renting of a Negro woman in 1763 to serve as a maid in the Bethabara tavern" (Daniels, 1977:24). Between then and 1820, slaves were, according to Daniels' reviews of the records, purchased and rented by the Moravians to labor in the settlement of Salem. The case(s) of two rented slaves highlights an important feature of the different manner in which the Moravians must have treated them in contrast to their neighbors: Jacob and Oliver, both of whom were rented out to the Moravians, "begged fervently" to be purchased. Daniels (*ibid.*, 25) inferred that "it was the mild treatment that blacks received from the Moravians that partially explains the requests by rented slaves that they be purchased by the Brethren." One churchman noted that "not many of our Brethren or Sisters have the gift of handling slaves without spoiling them" (Fries, 1926:31). It is not possible to conclude why or to demonstrate whether the practice of slave holding among Moravians was inconsistent with their overall sacred orientation, but it is a fact that by 1817, ten slaves worked on the Salem settlement. The gap between sacred creed and secular deeds is further illuminated in a proclamation of an official who said: "our principal religious aim for the Africans was the salvation of their souls by converting them to Christ (for) acceptance of the Gospel...this has practical benefits for the slave owner. Our experience is that converted slaves served their masters more faithfully than they had prior to conversion" (Fries, 1926:V1, 2701. See also, Daniel, 1977:25).

Like their neighbors, the Moravians also sold slaves. The records note that such sales were made because of "bad behavior" or because one was considered "a bad influence on our youth" (Fries, *ibid.*, V. 2248). The most current analysis of Moravians' treatment of slaves notes several significant matters on this point: (a) scores of slaves worshipped in the same church as the white Moravians in the 18th and early 19th centuries; (b)

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they were baptized, confirmed, and participated alongside whites in the communal rituals; (c) some attended school with the whites (Sensbach, 1990:17). And, as earlier noted, the Moravian Church generally forbade individuals in Salem to own slaves--all (no more than 25 by 1800) were owned by the church and leased out to Moravian farmers and craftsmen. As needed, slaves were leased from surrounding landowners. Outside of the town of Salem private ownership of slaves was allowed. By 1800, the total slave population in the Wachovia tract was about 70, and another 25 to 30 free blacks lived in the tract (Sensbach interview, 2-91).

The issue of slavery and freedom in the context of the Moravians' own history of rebellion against containment raises some interesting ideas. Sensbach (*ibid.*) asserts that "the early Moravians apparently didn't worry too much about such issues. They did not quibble with the morality of slavery as some other Christian groups did (such as the Quakers)". Interestingly, the nearby Friends responded assertively as abolitionists by assisting slaves in efforts to escape to the North. By contrast, the Moravians, according to records examined by Sensbach, did not enter that debate nor join in such activities. Perhaps their view on slavery was in keeping with their overall world view: God assigned everyone a station in life, and it was the individual's duty to obey that order. The rigid hierarchy of European society (kings, counts, serfs, peasants, etc.) was the background of the early Moravians and for them the role of the slave was merely fitting a niche in "God's grand plan" (Sensbach, *ibid.*). The Moravians apparently did not look down on the slaves as most of their white neighbors did as evidenced by their willingness to allow blacks membership in the church as well as the liberty to live in the center of the community. For example, Peter and Louisa worked at the Tavern during the late 18th century and lived with their children in a back room (Daniel, 1977:33). The evidence is clear on this significant matter and it is concluded that the Moravians' treatment of slaves was liberal, including work assignments as potters, tanners, and brick makers. However, as slavery quickly became the very basis of Southern agricultural life, the Moravians' "attitude toward slaves began to change in the early 19th century, and they became more like their non-Moravian neighbors in their treatment of blacks" (Sensbach, *ibid.*). The establishment in 1822 of a separate church for blacks in the Moravian community of Salem, known variously as the Moravian Negro Church or Moravian Church-Negro, marks the point of departure.

When the Salem Female Society planned and built a separate black Moravian church in 1822 under the pastorate of Brother

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Abraham Steiner, they were, perhaps, responding to the confluence of several factors: (a) the impact of the GREAT AWAKENING—a spiritual revivalist movement addressed to the poor and disinherited, led especially by the Methodists; (b) the interface that had been obtained between religious life, religious institutions, and socioeconomic developments (slavery and abolitionism); and, (c) the apparent unattractiveness of the staid Moravian dynamism to black adherents intent upon infusing traditional Moravian dynamism to Africanisms that included spiritual zealotry, high emotionalism during worship services, and a personalized dynamic tied to the conversion experience (Lincoln, 1979:11). During the evangelizing so typical of the Great Awakening period, blacks in Salem (slaves owned by the Church) seemed inclined, as did slaves on surrounding plantations, to identify with and join either the Baptist or Methodist denominations. In North Carolina and elsewhere in the South, being Baptist or Methodist were first choices. In fact, in 1890, 95% of all blacks recorded on church records in North Carolina were either Baptist or Methodist.

Nonetheless, the new black Moravian church immediately proved attractive to both enslaved and free African-Americans throughout a wide geographical radius in Stokes and adjacent counties, because for the first time they had their own church building with which to identify. Though the number of communicants remained at between 15 and 20 during the congregation's first 20 years, Sunday services often drew more than 100 worshippers from surrounding plantations, especially on important festival days. Dozens of black weddings were performed in the church (although they had no legal standing and black Moravian families were on occasion broken up by the sale of partners), and hundreds of black children were baptized there. White Moravians conducted a school for blacks at which many learned reading and arithmetic during a time when the teaching of literacy to slaves was widely prohibited throughout the South. In short, the black Moravian church in Salem quickly became a focal point of African-American social, religious and educational life throughout this region of the Piedmont (Sensbach interview, 2-91).

By 1851, the congregation of St. Philip's had outgrown its 1822 log structure and finally, by August, 1860 a plan and cost estimate for a new structure to be built immediately northeast of the log building were presented to the Board of Trustees of the Salem Congregation (Walker, 5). Brothers Vogler and Seitz presented the plan for a "new church for the use of the colored population of Salem and vicinity" (Board of Trustees Minutes, in

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Walker). Work on the church began on April 6, 1861. By this time the communicant membership was forty-four, with about two hundred attending weekly services (Fries, 14). According to itemized cost accounts for the "new negro church building in Salem," a Charles Houser was paid \$1,104.62 for "Brickwork," and George Swink was paid \$378.45 for "carpenter work," along with many other sundry expenses, such as to "Alfred Brown for 28,000 shingles" (Walker, 6). The 1822 log structure was sold and used as a smallpox hospital; its cemetery became the front yard of the new brick building.

Most of the black Methodist and Baptist churches in the county were built later than St. Phillip's 1861 structure, and they were substantially smaller. But, unlike these, the Moravians still did not attract substantial numbers of converts. Ironically, Salem black congregants began to join these other churches, converting from Moravianism. For example, two decades after the log structure for blacks was built at Salem, records of the Methodist Jerusalem Church showed black members with names like Blum, Boner, Hinz, Zevely, and Fries, indicating "the virtual collapse of the Sister's 1822 efforts to organize a strong black congregation of Moravians and the triumph of the Methodist revivalist over the best-intentioned Moravian pietism" (Tise, 1976:21). Through the period from the establishment of the separate church up to the Civil War, black communicant members of the Salem congregation faced the growing white suspicion of blacks congregating in any manner. Rebellions, sabotage, and general unrest on the part of slaves, abetted by abolitionists, made for a tenuous stability. The records show that the Salem community was concerned about the new (black) church: "...whether the gather of Negroes might become a nuisance for the Salem citizens" (Fries, Records, VII 3647-48).

At issue were control and propriety over appointment of black ministers, liturgy and style of worship, and many other practical matters. The Moravians of Salem, in spite of their experiences with evangelizing among blacks, chose to keep with their tradition of appointing white ministers and administrators. It is likely, too, that matters were further complicated by the blacks' distrust of the "master's religion", which emphasized a clear message of obedience. While the explanations given for the other Protestant denominations' growth are just as important, it appears that the recalcitrance and paternalistic posture of the Moravian hierarchy is the major reason why the black Moravian congregation did not grow at the rate of area black Methodists and Baptists (Fries, 1976:211; Hendricks, 1984:56).

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Nevertheless, the Moravian Church-Negro apparently experienced enough growth to justify the decision to enlarge it with a front addition consisting of classrooms and a balcony.

In 1896, but half a dozen years after the decision by the black Moravian congregation to expand their 1861 structure, the U.S. Supreme Court, in Plessy-v-Ferguson, ruled in favor of separate-but-equal facilities. This ruling pacified and accommodated the fears of whites who felt that Reconstruction had taken away too much political power from the states. Parallel institutional life came to be the key feature of the social and cultural landscape of the South. Black churches, moreso than segregated public schools and colleges, became rooted in the period, with the effect of becoming the most autonomous of all black institutions. In fact, blacks disengaged so completely from white control over their churches that they established black-run conferences and national policy-making and religious materials-publishing organs. For example, in nearby Winston, blacks advocated and established Slater Industrial Academy, known today as Winston-Salem State University.

The Moravian Church-Negro literally stood still amidst all this movement. At a time when blacks all around Salem were picking and choosing churches away from direct white control, St. Philip's became a less attractive alternative. This Moravian congregation persisted in their request from the Elders for a black minister, although three black elders were appointed as heads of the congregation. In 1871, the Provincial Elders' Conference partially relented on the matter and "...appointed Dr. Alexander Gates...on a trial basis...a kind of unordained minister" (Fries, Records, XI, 6124). With this decision, the separate church came not only to symbolize a church for black Moravians, it actually became the church for them. With the coming of Gates, other demands followed, including a request to establish another black church to be built outside of Salem and the demand that white (Elders) cease to "meddle" in the affairs of the black congregation. The request for another black church was denied by the Provincial Elders Conference (Fries, Records, XI, 6141). The Moravian Church-Negro also introduced Methodist and Baptist practices in the church, including baptism by immersion and shouting during the services (Hendricks, 1984:53). That the changes and challenges to church authority proffered serious conflict is reflected in a note from the Elders' meeting of 1872, when they lamented "...not knowing how to assist St. Philip's--under present conditions" (Fries, Records, XI, 6141). Brother Gates resigned under pressure and even if the Elders seriously believed in equality among humans, their attempt to

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meet the spiritual welfare of their black brethren took second order importance to the climate around them that attempted to prevent social equality.

Moravian ideology and practice mirrored the region's dilemma. By the turn of the century, there were fifty-four communicants in the church and soon thereafter (1913) it was officially named ST. PHILIP'S. As blacks continued to move out of Salem in the first two decades of this century, the church and congregation underwent a number of changes: two black Sisters were in charge for a while and, for reasons unknown, the congregants worshipped in a housing project not far from the 1861 structure. During that brief period, the church was known as Bethany Moravian Sunday School and Kindergarten. It moved back to the 1861 site in 1952, although services were sometimes held at a community center in the nearby Happy Hills Housing Projects.

By the mid-1950s, there were only twelve communicants, and the church came under the pastorate of its first black minister, Dr. George Hall, a Nicaraguan. He led the group out of Salem entirely to the present site of St. Philip's at 30th and Bon Air Avenues in a black working class neighborhood of Winston-Salem. All these moves came with the "encouragement and blessings" of the Elders as this seemed to be the only reasonable manner for the church to survive and to attract new members. Not inconsequential too was the fact that by 1959, no blacks resided in the town of Salem (Hendricks, 1984:51). Hall also served as chaplain at Winston Salem State and as Dean of the College. He was followed by Rev. Cedrick Rodney, an ordained Moravian minister from Guyana. He too served (from 1968 to 1990) as the WSSU campus minister. He is presently the pastor of St. Philip's, with ninety-five communicant members.

The Moravians of Salem undertook a bold move in 1822 when they decided to dedicate and consecrate a structure for the religious needs of people of color. By 1861, in spite of the new structure, the congregation had not grown very large in comparison to other black churches in the area. Some of the reasons have been delineated.

St. Philip's at Church and Race Streets in Old Salem stands as a stark reminder of the volatile mix of religious creed and social practice. While most of the town of Salem is restored beautifully with thousands of visitors annually, St. Philip's is not. Its future restoration will be especially important, however, since the role of African-Americans in Salem is now part of the interpretive program at Old Salem. The present day, active St. Philip's Church is far removed physically from old Salem, which is a reflection of the growing cultural and physical

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separation of the races in the community and society at large. The relationship of St. Philip's to Salem's Moravian roots, its independence from, and its autonomous significance in relation to Salem and Old Salem has not been fully appreciated. Hopefully, this nomination will encourage such appreciation.

Architectural Context

In August, 1860, Brothers Vogler and Seitz presented a plan to the Board of Trustees of the Salem Congregation for a new church for the "colored population." "Brother Vogler" probably referred to Elias Vogler, son of Salem's silversmith John Vogler. Vogler was an architect who also designed the Second Empire Shaffner House on Main Street in Salem in 1873 (AIA, 65). Vogler's plan called for a building forty by sixty feet with a eighteen foot ceiling in the sanctuary and a recessed pulpit area at the east end. The interior finish would be plaster with wainscoting below the windows, and a shingled roof with a frame belfry would complete the exterior of the structure. Work on the church began on April 6, 1861, and the cornerstone was laid on August 24, 1861. By this time the communicant membership was forty-four, with about two hundred attending weekly services (Fries, 14). According to itemized cost accounts for "the new negro church building in Salem," a Charles Houser was paid \$1104.62 for "Brickwork," and George Swink was paid \$378.45 for "carpenter work," along with many other sundry expenses, such as "to Alfred Brown for 28,000 shingles" (Walker, 6).

St. Philip's 1861 edifice was influenced by the Greek Revival style in its detailing, particularly the interior door and window surrounds. These details were simple post and lintel surrounds with corner blocks, and the doors featured two vertical panels typical of the Greek Revival. The nationally popular Greek Revival style had reached both Salem and Winston in the mid-nineteenth century. Main Hall of Salem College, erected in 1856, and the 1850 Forsyth County Courthouse in Winston were prime local interpretations of the Greek style. St. Philip's 1861 building, however, was probably the first brick church of any denomination built in Winston or Salem during the mid-nineteenth century. Certainly no other Moravian churches had been built in Salem since Home Church was completed in 1802, and the only church building of any kind in Winston was the small, frame Methodist Protestant Church at Seventh and Liberty Streets, built in 1850 (Tise, 23).

One year after the construction of the "new Negro church in Salem," however, the Presbyterians completed their gable-front

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brick building at Third and Liberty Streets in 1862. It was very similar to the exterior of St. Philip's with the exception of round-arched windows and doors on the entrance end of the building (Tise, 26). Fourteen years later, in 1876, the Methodists tore down their frame structure and built a brick one almost identical to St. Philip's. It featured a white frame belfry, a boxed cornice with end returns, and double-leaf entrance doors flanked by nine-over-nine sash windows (Tise, 15). Also in 1876, the Baptists built a small brick building on Second Street between Church and Chestnut, and several other brick, gable-front churches were built in the rural area of Forsyth County such as Nazareth Lutheran (1878), Antioch Methodist (1881), and Shiloh Lutheran (1883) (Taylor, 43, 140, 177). St. Philip's, however, is the only mid-nineteenth century church edifice which remains in Winston-Salem, and it is the only known ante-bellum church building associated with a black congregation remaining in North Carolina. There are numerous ante-bellum church buildings in the state associated with white congregations, but St. Philip's is the only known remaining ante-bellum structure built for a black congregation (Brown, interview). The dearth of buildings associated with early black congregations probably is attributable to the fact that the great majority were very humble structures, such as the first log building for the Salem Negro congregation, and also to the fact that many blacks worshipped in the galleries of white churches until Emancipation.

Immediately after the Civil War blacks seized the first opportunity to organize their own churches. Forsyth County was formed in 1849, and by the late nineteenth century Winston, Salem, and Forsyth County saw a proliferation of churches organized and operated by blacks. Six northern-connected black Methodist Episcopal churches alone were begun in the county by 1894, and by 1895 Winston and Salem had five churches organized by black leaders (Tise 32). This number does not include St. Philip's since it was not organized by blacks. One of the new black churches was Lloyd Presbyterian, whose frame, Carpenter's Gothic-influenced 1870 building still stands at 748 Chestnut Street. The other black churches formed in Winston and Salem in the late nineteenth century were Tabernacle African Methodist Episcopal Zion on Depot Street, First Baptist on Sixth Street, Methodist Episcopal on Seventh Street, and St. James African Methodist Episcopal on East Seventh Street (Tise, 32). None of the early buildings for these congregations survives. Unlike St. Philip's these churches had black leadership and black control, and they must have held enormous appeal for blacks in post-war Winston-Salem. It seems

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somewhat remarkable, then, that St. Philip's remained an active congregation and that the congregation needed a new addition to the 1861 building by 1890.

In 1890 a forty by twenty-four foot addition was made to the front of the 1861 building. It, too, was built of red brick laid in common bond, but in a 1:5 ratio. The windows were twelve-over-twelve; double entrance doors with single panels were painted white, and a Moravian arched hood was installed above the entrance. The belfry from the 1861 church was removed. This addition created two classrooms and enlarged the balcony. The interior finish matched that of the 1861 building with plain door and window surrounds with corner blocks and plaster walls. The building has retained this configuration and the congregation used it until 1952.

9. Major Bibliographical References

See continuation sheets.

See continuation sheet

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

Specify repository:

Archives of the Moravian Church, South, Winston-Salem, N. C.

10. Geographical Data

Acreeage of property less than 1

UTM References

A

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B

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D

Zone	Easting		Northing											

See continuation sheet

Verbal Boundary Description

Property to be nominated is all of Lot 107 of Tax Block 2424, Forsyth County; see attached tax map

See continuation sheet

Boundary Justification

The boundary encompasses all of the property retaining integrity that is historically associated with the brick St. Philip's Moravian Church of 1851. Lot 203 immediately south formerly was associated with the building as the site of the first black Moravian church, a log building erected in 1822, but the property has been cleared and partitioned from the brick building lot.

See continuation sheet

11. Form Prepared By

name/title Description: Gwynne S. Taylor, Consultant Significance: Dr. William Turner, W-S State
 organization Taylor, 700 Arbor Rd., Winston-Salem, NC 27104 date December 1990 University
 street & number Turner, WSSU, Social Sciences, Winston-Salem telephone GST: 919-725-9000
 city or town N.C., 27110. state WT: 919-750-2643 zip code xxxxxx

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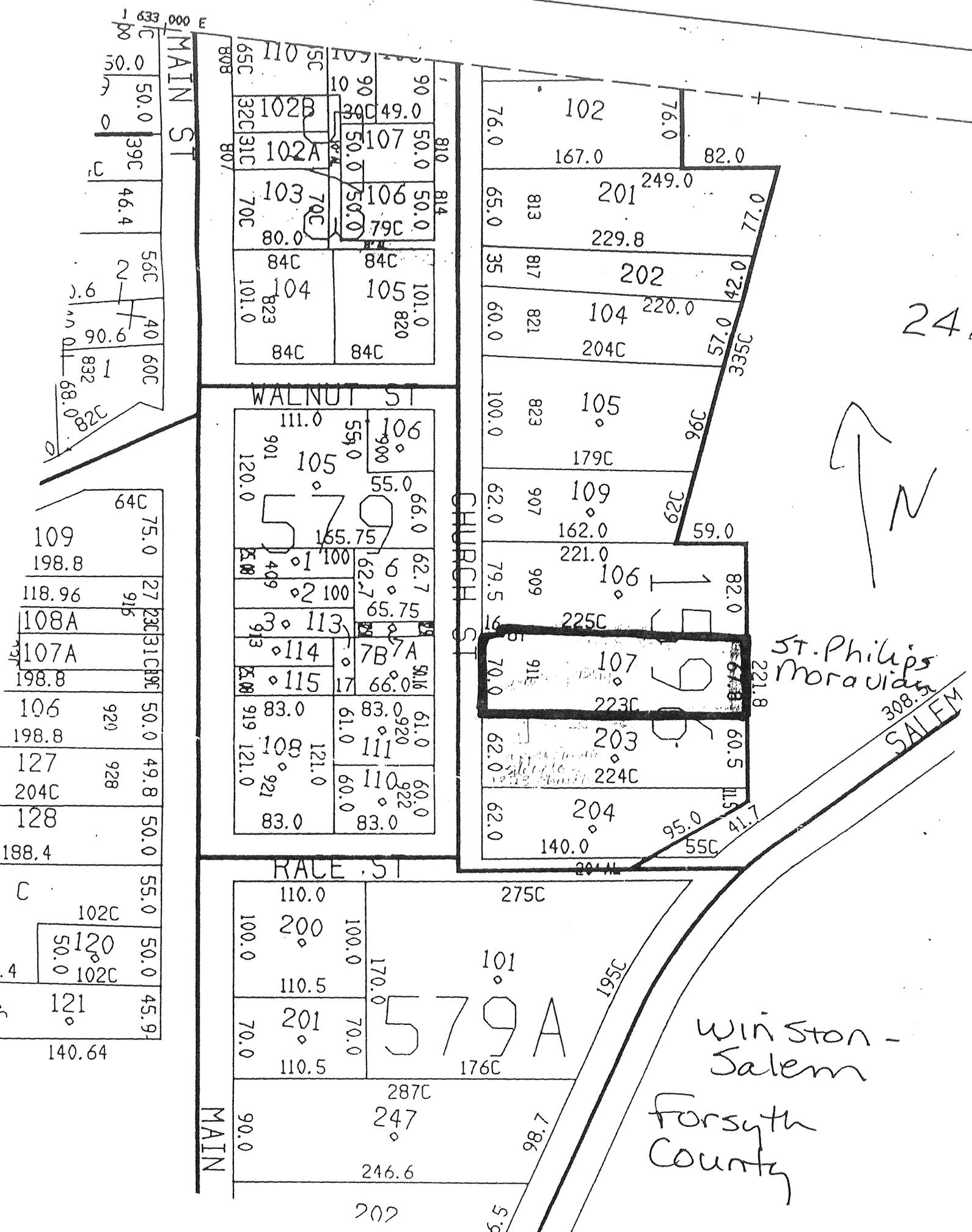
St. Philip's Moravian Church
Forsyth County
North Carolina

Section number Photograph Page 1

The following information is the same for all of the photographs accompanying this nomination:

- 1) St. Philip's Moravian Church
- 2) Winston-Salem, North Carolina
- 3) Gwynne S. Taylor, photographer
- 4) Photographed in September, 1990
- 5) Original negatives located at the N. C. Division of Archives and History, 109 East Jones St., Raleigh, N. C. 27611

- #1 - West elevation of church showing area of early graveyard on either side of the sidewalk, camera facing east
- #2 - North and West elevations, camera facing southeast; shows close-up view of front entrance in 1890 addition
- #3 - Northwest Sunday School room in 1890 addition, camera facing east; shows brick of 1861 facade under peeling plaster.
- #4 - North end of vestibule, camera facing north; shows door to sanctuary on right; 1861 portion of building
- #5 - View of sanctuary from balcony, camera facing east; shows platformed pulpit area and Victorian pulpit furniture against wall on right.



St. Philips
Moravians
308.5

Winston -
Salem
Forsyth
County

242

GEOLOGICAL SURVEY

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ST. PHILIP'S
MORAVIAN
CHURCH
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QUAD
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ORSYTH CO, NC
ZONE 17
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16 MI TO U.S. 64
16 MI TO U.S. 64

