

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 Hopewell Presbyterian Church and Cemetery

other names/site number _____

2. Location

street & number 10500 Beatties Ford Road N/A not for publication

city or town Huntersville vicinity

state North Carolina code NC county Mecklenburg code 119 zip code 28078

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. Cross SHPO 1/18/96
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
<input type="checkbox"/> entered in the National Register. <input type="checkbox"/> See continuation sheet.	_____	_____
<input type="checkbox"/> determined eligible for the National Register <input type="checkbox"/> See continuation sheet.	_____	_____
<input type="checkbox"/> determined not eligible for the National Register.	_____	_____
<input type="checkbox"/> removed from the National Register.	_____	_____
<input type="checkbox"/> other, (explain): _____ _____ _____	_____	_____

5. Classification

Ownership of Property
(Check as many boxes as apply)

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

Category of Property
(Check only one box)

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

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

Contributing		Noncontributing	
2		2	buildings
2		1	sites
40			structures
22		1	objects
66		4	Total

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

N/A

Number of contributing resources previously listed in the National Register

-0-

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility
FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

RELIGION/religious facility
FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

Greek Revival
Colonial Revival
Craftsman

Materials
(Enter categories from instructions)

foundation Stone
walls Brick
roof Asphalt
other Wood

Narrative Description

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

See continuation sheet.

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

- Architecture
- Social History
- Other: Funerary Art

Period of Significance

1775-1931

Significant Dates

1775

1833-1835

1859-1860

1928

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Hoover, H.--builder

Rice, Thomas--builder

Primary location of additional data:

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

Name of repository:

10. Geographical Data

Acreage of Property Approx. 13.80 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1	1,7	5,0,9,0,2,0	3,9,1,3,4,8,0
	Zone	Easting	Northing
2	1,7	5,0,9,2,4,0	3,9,1,3,6,8,0

3	1,7	5,0,9,4,6,0	3,9,1,3,2,2,0
	Zone	Easting	Northing
4	1,7	5,0,9,1,6,0	3,9,1,3,0,8,0

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 Davyd Foard Hood

organization _____ date 24 July 1995

street & number Isinglass, 6907 Old Shelby Road telephone 704/462-4331

city or town Vale state N.C. zip code 28168

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 See continuation sheet

street & number _____ telephone _____

city or town _____ state _____ zip code _____

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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Hopewell Presbyterian Church and Cemetery
Mecklenburg County, North Carolina

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Hopewell Presbyterian Church and Cemetery

INTRODUCTION AND GENERAL DESCRIPTION

The historic resources nominated as Hopewell Presbyterian Church and Cemetery are situated on the east and west sides of the historic Beatties Ford Road (SR 2074) at its junction with Sample Road (SR 2125) in northwest Mecklenburg County. This nominated property comprising some 13.80 acres of a larger 41.399-acre holding around the church is situated about midway between the paths of Interstate 77 and NC 16, about two miles east of the Catawba River, impounded as Mountain Island Lake. Hopewell Church is located about midway between Charlotte to the southeast and Davidson to the northeast. The setting of the church and the area for miles around was rural and little populated--the territory of large land holdings--until recent decades. In the mid twentieth century the impoundment of the Catawba by Duke Power Company created a vast lake to the north of the church, where the corners of Mecklenburg, Iredell, Lincoln, and Catawba Counties abut each other. Initially, this long lakefront gave rise to the construction of seasonal residences, camps, and some year-around houses. During the past two decades, primarily, a tremendous building and suburban development boom has begun in this area, around Lake Norman and Davidson and along the corridor of Interstate 77 stretching from Davidson, in the extreme northwest corner of the county, to Charlotte, the county seat and the largest city in the two Carolinas. The rural landscape of largely frame houses set amidst fields, pastures, and woodlands is rapidly giving way to a dense suburban bedroom-community landscape of neo-traditional houses and shopping malls. Within this larger changing landscape, the landscape of Hopewell Church and Cemetery and its related resources has retained its historic rural appearance to the present. This has occurred in large part because of the sensitivity of the church elders to protecting a site which they hold in high regard. It has also occurred in part because these same elders, and their predecessors have taken opportunities, over the past several decades, to acquire property which adjoins the historic church and burying ground and, thereby, to protect its immediate rural, woodland setting. Another factor which has served to protect the church and its setting, is the existence of a pair of stone walls, erected in 1928 and finished with a coping in 1931, on both sides of the Beatties Ford Road as it passes through the church's holding. The existence of these impressive historic stone walls, inset with entranceways and steps marked by piers, has thus far precluded the widening of the Beatties Ford Road. This ornamental feature, Craftsman-like in appearance and built of indigenous stone, was built to demarcate and enhance the church property, and it has become an important historic resource and a contributing structure in this nomination. It has also proven to be a factor, of even greater significance, which does much to protect and preserve the integrity of the setting of the church and cemetery.

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The resources included in this nomination and the acreage which forms their site and setting lie on both sides of the Beatties Ford Road inside the boundaries of an irregular rectangle. The acreage of the total church holding here is 41.399 acres. The nominated acreage is a smaller, core tract of approximately 13.80 acres which comprises the location and setting of the historic resources discussed and listed in this nomination. It includes a substantial part of "about 11 1/2 acres" which were deeded to the church in 1836: that tract included the "original 5 acres" which had been deeded to the church trustees in 1777. Also included in the nominated acreage is the tract acquired by the church trustees on 6 January 1873 and a tract acquired in 1891, which lie on the west side of the Beatties Ford Road. It was here that the church built and operated a school for many years and the church pastors have occupied three houses as manses. The road bisects the nominated acreage on a northwest/southeast axis and is lined on both sides by the stone walls. The church and connected fellowship hall (#1), the educational and activities building (#2), and the church cemeteries (#5A, 5B, and 5C) are located on the northeast side of the road: there are inset entranceways, marked by piers, in the wall on the east side together with a flight of steps and piers which lead from the road to the front entrance of the church. On the west side of the road is a long lawn of grass which includes the site of the church's now lost 1904 manse and its pump house (#4), and the present manse (#3), erected in 1959-1960 on the site of a school house erected and operated here by the church, beginning in the late 1870s. The steps and driveway for the former manse are inset in the west wall as are a flight of steps leading from the road to the school (and now the present manse). There is a large pair of piers and curved wall here, at the junction with Sample Road: the wall continues southward, on the west side for some 270 feet in front of a contemporary house.

The setting of Hopewell Church and Cemetery, like any historic property in constant use for 233 years, has changed over time. Documentary views, taken in the early twentieth century, before the addition of the Sunday School in 1928, show an open landscape shaded by occasional specimen hardwood trees. The present well-maintained landscape of Hopewell Church retains something of that character to the present; however, most of the ornamental and shade trees standing on the church grounds now date from the early- to mid-twentieth centuries. These are mostly local, native hardwood species, together with a Deodora cedar and magnolia. There are relatively few ornamental shrub plantings except for some simple foundation plantings, added in the past few decades to the front of the church, the Sunday School addition, and later buildings, and several aged *Buxus sempervirens* "Suffruticosa" in the original cemetery. Otherwise the property is grass-covered and kept mowed. There are two asphalt-paved parking areas on the nominated acreage. The larger of the two is a triangular-shaped parcel to the south of the church which is

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accessible from the south entranceway: a paved asphalt driveway carries from its northeast corner, behind (east of) the education and activities building and to the north through the cemetery where it turns westward and carries toward the north entranceway. Here it joins the smaller, rectangular-shaped parking area sited to the west of the church. Concrete walks connect both parking lots with the church buildings and each other. The acreage on the west side of the Beatties Ford Road, comprising the sites of the now lost second and third manses and the two successive school houses on the site now occupied by the present manse, is mostly open and grass-covered, like the church and cemetery grounds. A pair of arbor vitae stand to either side of the steps connecting the road and the former manses: the present manse has typical foundation plantings of its period. There are a few shade and ornamental trees here.

1. THE CHURCH

1833-1835; renovated and enlarged in 1859-1860; expanded by Sunday School addition in 1928
Contributing Building

Hopewell Presbyterian Church is a U-shaped brick and brick veneer building comprised of three connected blocks all covered with front-gable asphalt shingle roofs. The church's sanctuary, the earliest block, was erected in 1833-1835: the four-bay east and west side walls of that block survive in view. In 1859-1860 the church was extended by some twelve feet to the south, to provide for a vestibule, and given a new front elevation. That elevation also survives intact from its completion in 1860. In 1928, a rectangular two-story Sunday School addition was erected across the north end of the church: its gable-front ends project(ed) to the east and west in the form of transepts and gave the building a T-shape plan. The fenestration of the addition's west gable end recalls the three-bay arch-headed fenestration seen on the facade. In 1953 a one-story brick veneer fellowship hall was erected to the east of the original church: its facade is recessed behind the church's facade. The following description of the church will follow the above chronological sequence and discuss the building as it was enlarged from 1833-1835 to 1859-1860, in 1928, and in 1953.

The sanctuary of Hopewell Church, built in 1833-1835 and enlarged in 1859-1860 was (is) a rectangular gable-front brick building standing on a low mortared fieldstone foundation. It was built on a north/south axis. The tall, one-story east and west side walls of the church, dating from 1833-1835, are four bays wide: they abut the 1928 Sunday School addition on the north, and they were extended by blind brickwork for some twelve feet on the south in 1859-1860. The locally-made brick are a warm red in color with tan mortar and laid up in Flemish Bond. There are surviving traces of painted lines over many of the joints and the ends of the flat arches across the top of the

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building's small original windows which are visible on either side of (most of) the present windows. The side elevations are dominated by the unusually tall window openings with granite sills which date from the 1859-1860 remodeling. They represent a dramatic enlargement of the church's original, conventional windows. The openings are fitted with triple-hung sash windows: twelve-pane sash at the top and bottom flank a larger center sash with twenty panes. These windows are finished with simple Greek Revival-style frames recessed in the openings. The upper third of each window is shielded by a fixed louvered blind; the lower two-thirds is fitted with paired louvered blinds. In the 1859-1860 remodeling the height of the side elevations was raised by five visible brick courses and the top was crowned with a wide painted stucco frieze band below the wide Greek-Revival-style molded eaves. The general configuration of the church's original roof can be discerned in a documentary view of the church, shot prior to 1928, which shows the north gable end and west side: the precise form of the apse, added in the late 1880s and subsumed in the 1928 addition, can also be seen in the photograph.) The eaves and frieze have shallow returns on the south facade of the church. There are visible changes in the color of the brickwork at the apparent south edges of the 1833-1835 church where it was expanded in 1859-1860: these vary somewhat side-to-side; however, the general original dimensions of the side walls is evident. The east and west walls of the church are virtually identical except for the existence of an entrance into the gallery on the east side. It is set in the 1859-1860 addition and accessible by three granite steps which surviving church documents suggest might have been placed here for the gallery of the 1835 church: its form is unknown. The entrance features paired, molded Federal-style four-panel doors set in a deeply recessed doorway with corresponding molded panel reveals. (It appears likely that this doorway was reused in 1858-1860 from the original building; however, its original position in that building is uncertain.)

The facade of Hopewell Church has a three-bay division with tall, unusually narrow arch-headed windows flanking a great center opening. (The contrast between the proportions and appearance of these arch-headed openings with the flat-heads of the bold nearly-overscaled windows on the side elevations is a question which yet begs an answer.) The center doorway and windows have granite sills. The windows are fitted with four-over-four wood sash below a small fanlight. The fanlight tops of the openings are encircled with a band of header course brick. The center opening is original in its form and general appearance; however, the present double-leaf four-panel wood doors are twentieth-century replacements for the original doors, visible in documentary photographs, which were taller in height. The space at the top of the present doors is fitted with a two-pane transom which illuminates the vestibule. The upper part of the opening is fitted with a pair of six-pane sash, positioned side-by-side with a wide center member. The top is fitted with a multipane fanlight and encircled with a perimeter band of soldier course brick. The

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present flight of cement steps rising to the doorway, together with their wrought iron railing, dates from the 1920s. Immediately east of the doorway, just above eye level, is a bronze plaque, noting the organization of the church in 1762, which was erected here in 1948 by the National Society Colonial Dames of America in the State of North Carolina.

In 1928 Hopewell Church was substantially enlarged by the addition of a two-story brick Sunday School addition across its north gable end. The gable-front ends of the block project beyond the east and west elevations of the earlier church and appear as transepts which, in turn, gave the building a T-shape plan. This building was added to provide Sunday School classrooms, meeting space, the church office, and men's and women's lavatories. The appearance of the Sunday School addition was carefully planned to complement the original nineteenth-century building. Its warm brick elevations are laid up in Flemish Bond with tan mortar joints. The wide eaves of the addition's long north elevation and its shorter south elevations, which extend from the original building, are fitted with a deep, painted frieze below the molded soffits: as on the original building, these friezes and eaves have shallow returns on the east and west gable ends.

The design of the west gable end of the Sunday School block, facing Beatties Ford Road, also replicates the antebellum facade of Hopewell Church. It has a wide symmetrical three-part arrangement of windows on both stories which generally repeats the like arrangement on the front; however, here the distinct first and second story windows are connected visually by a recessed panel and there is a fanlight above each of the second story windows. Paired nine-over-nine sash windows occupy the center bays of each story while individual nine-over-nine windows occupy the flanking bays. They have brick sills and the arched tops are outlined in a single header course. On the south side of the projecting transept, there is a doorway covered by a braced pent on the first story and a single nine-over-nine sash window on the second story: the doorway is fitted with paired, paneled doors below a multipane transom. The pendant south elevation of the east transept end has a single nine-over-nine sash window at each level. The north elevation of the Sunday School addition has a broad symmetrically-disposed pattern of fenestration which overlooks the first expansion of the church cemetery. The wall is generally divided into three parts with the emphasis on the center section where there are three nine-over-nine windows on both stories. This section is further articulated by exterior flue stacks which rise up the face of the wall and appear as pilasters dividing the elevation into three parts. The west flue stack is original and provides ventilation for the church furnace in the west end of the addition: the east flue is a mid-twentieth century addition which was appropriately placed in a complementing position. The end bays of this elevation have two windows on each level. On the east gable end most of the first story elevation is covered by the hyphen which connects the 1928

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block with the 1953 fellowship hall: the second story has a four-bay arrangement of windows.

As noted earlier, the fellowship hall is a substantial rectangular one-story brick veneer building covered with a gable-front roof. It is situated so that its front, south elevation is recessed behind that of the church while its rear, north elevation is flush with the north wall of the Sunday School addition and the one-story hyphen which connects the two blocks. The siting of the fellowship hall is its single concession to the design of the earlier church. The building is functional in appearance and its conventional brick elevations are laid up in common bond: it is covered with a gable-front asphalt shingle roof. It has a three-bay south, front elevation with a glazed double-leaf door in the center bay which opens onto a low poured cement porch. The doorway is protected by a gable-roof porch supported by painted (black) ornamental metal posts: the gable end of the porch is sheathed with German siding. The flanking bays hold eight-over-eight metal sash windows. The long eight-bay east elevation is fitted with eight like windows between simple pilasters while the west elevation is five bays deep to the hyphen. The north elevation of the fellowship hall has a generally symmetrical four-bay arrangement which includes a partially glazed door opening into the kitchen in the center of the wall: the window opening to the east of the door has been infilled with brick. The low common-bond brick hyphen has a blind (north) elevation to the cemetery and a window and a partially glazed door on its south side which opens onto a poured cement walk leading to the front of the fellowship hall and on to the main church.

The interior of the fellowship hall is mostly given over to a large meeting room for assemblies and dining. The kitchen is positioned in the center of the north side. There are individual classrooms in the front southeast and southwest corners of the building and two classrooms together with the two church offices ranked along the west side. The choir robing and rehearsal room is positioned in the block's northwest corner where a passage leads into the hyphen and to men's and women's lavatories. The finish of the fellowship hall is simple and typical of the period, functional and straightforward with little decorative flourish. The walls are plastered and painted and the ceilings covered with celotex panels popular in the 1950s. The floors of the hall and the kitchen are covered with sheet vinyl; the floors of the classrooms have carpet. The plain hollow-panel doors are framed by two-part surrounds: the walls are defined by molded pine baseboards and simple pine cornice moldings.

The Greek Revival-style interior of Hopewell Church survives remarkably intact to the present and presents a handsome image of the church in 1859-1860 just as the intact interior of the Sunday School addition of 1928 also represents its period of construction. The large paired doors in the church's facade

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open directly into the vestibule added in the 1859-1860 project. The rectangular space is carpeted and has painted plaster walls and ceiling. The door and window surrounds are finished in a two-part Greek Revival manner and the tall baseboards have plain tops. The principal features of the vestibule are the handsome paired double-leaf doors opening into the sanctuary and the stair which rises to the gallery. The stair rises in three flights, with two corner landings, in the west end of the vestibule. It retains its original stained and grained square newels and rounded handrail and simple painted (white) members in the railing. The stairs are carpeted. On the north wall of the vestibule, probably the original exterior wall of the 1833-1835 church, there are two symmetrically-positioned doorways opening into the sanctuary. Each contains a Federal-style double-leaf door with four symmetrical molded panels per leaf. In each leaf of both doors, the second panel from the top has been removed and replaced with clear glass panes. The reveals of each doorway are likewise paneled in a corresponding manner. The doors retain an oak stained and grained finish. The Federal-style character of the doors and the gallery door on the east side of the church raise the possibility that these doors survive in place from the 1833-1835 building.

The sanctuary of the Hopewell Church is an unusually impressive space distinguished by handsome proportions and an intact surviving program of Greek Revival-style interior decoration. The floor, sloping south to north, is covered with a deep forest green carpet, the plaster walls and ceiling are painted a clear white, and the pews, chancel furnishings, and doors impart warm tones of graining, oak, walnut, mahogany, and pine. The sanctuary follows a double-aisle plan with a wide rank of pews in the center flanked by the aisles and shorter pews between the aisles and the side walls of the church. The character of the sanctuary is largely defined by the presence of the gallery which carries on the east, south, and west sides of the chamber. It is supported by simple Tuscan columns which taper ever-so-slightly to shallow saucer capitals. The railing which protects the gallery is comprised of classical vase-shaped cutwork panels which create a strong rhythm in the chamber and enrich the space. There are short hanging light fixtures under the gallery and three larger Gothic Revival-style hanging lights in the center of the space. The oak pews, installed during the 1928 church expansion, address the raised chancel at the north end of the sanctuary and the recess at its rear which now contains two long simple pews for choir members. The apsidal recess, dating from the late 1880s, is framed by plaster fluting. The chancel is raised on a platform fronted by molded square panels and a like series of panels serves at the back of the chancel as the base for the low wood screen which carries across the front of the choir: the screen is fitted with recessed Gothic Revival-style lancet arch panels. The chancel furnishings, including the pulpit, communion table, flower stands, the sofa, and chairs, are memorial gifts which date from the later nineteenth century to the mid-twentieth century. To the east of the apse is a nineteenth century

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clock and to the west a wood hymn board. The organ is positioned behind the screen at the front of the choir while a grand piano stands in the northwest front corner of the sanctuary. There are symmetrically-positioned six, horizontal panel doors in the north wall, to either side of the chancel, which open into the first story corridor of the Sunday School addition.

The gallery is furnished with pews on three sides which are placed on stepped levels for better visibility. The south rank of pews is six deep while those on the east and west sides are three deep. The long-unused (slave) entrance to the gallery is set in the southeast corner of the church. The shallow landing retains its original five-inch pine flooring. The stair rises in a sharp, steep climb from the landing to the gallery. It has square newels with peaked tops connected by simple round members which form both the handrail and the railing. The gallery is also accessible from the Sunday School addition through a door which opens from the north end of the west gallery into the second story hall of the addition.

The interior of the Sunday School addition survives virtually intact from 1928 and retains a strong period character. The floors of the corridors are covered with dark forest green carpet, the woodwork is dark stained pine, and the plaster walls and ceilings are painted white. The doors are of two types. Some, like those opening into the sanctuary and to closets have six horizontal panels. The others opening into the classrooms have six glazed panes above two horizontal panels. The doors retain their period hardware and most of the addition's original light fixtures remain in place. The first story has an L-shaped hall which extends from the outside entrance on the west side of the church eastward, behind the apse, to the hyphen leading to the fellowship hall: the afore-noted doors in the north wall of the sanctuary open into this hall. At its west end a stair rises into two flights to the second story: the railing features alternating wide and narrow vertical boards below the handrail.

The first story of the fellowship hall includes the pastor's study with an adjoining conference room, the chapel, men's and women's lavatories, and the office of the Christian education director. The pastor's study and its companion meeting room are located in the northwest corner of the first story: it appears likely that they were originally classrooms. The Shields Chapel occupies the largest part and the north center of the first-story floor plan. It has a crimson carpet and contemporary pews with crimson upholstery. A slightly elevated chancel at the east end is furnished with a lecturn, a piano, and a communion table. The mahogany communion table, appearing to be contemporary with the 1859-1860 renovation of the church is High Victorian in style and fitted with a shaped, marbelized slate top. Hanging on the south wall are portraits/photographs of the church's ministers beginning with the Reverend John Cunningham Williams who served as pastor from 1867 until 1874.

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The men's and women's lavatories are opposite each other on either side of the hall and in the near center of the first story. Each retains its original wall-hung sink and "Douglas Leader" toilets with separate water tanks. The office used by the director of Christian education is in the southeast corner of the first story and was formerly the church office.

The second story of the Sunday School addition has a hall directly above the first story hall and six classrooms. There is a pair of classrooms, en suite, directly above the minister's office and meeting room. Above the chapel is a large Sunday School room which retains two apparently original built-in bookcases. In the northeast corner of the second story is a second pair of en suite classrooms. The sixth classroom is fitted in the southeast corner of the floor plan. The ceilings throughout the second story are sheathed with beaded tongue-and-groove ceiling. The finishes of these rooms is like that of the first story: the hall and doors mostly retain their dark stained finish while the classrooms are painted.

2. The Educational and Activities Building
1964
Noncontributing Building

Erected in 1964, this gable-front brick veneer building stands on an east/west axis and is covered with a front-gable roof of asphalt shingles. Its general exterior appearance is similar to that of the 1953 fellowship hall. The conventional red brick are laid up with grey mortar in common bond. It has wide, molded eaves which return on the gable ends. The west, front elevation has a three-bay division with a center doorway flanked by windows and an arch-headed louvered vent in the upper gable. The paired glazed metal doors are protected by a simple gable roof porch supported by ornamental metal posts rising from a low poured cement floor. The windows here and throughout the building are metal six-over-six sash and fitted with metal storm windows as well. The north and south side elevations are seven bays deep with the bays demarcated by shallow pilasters. The ground drops away to the east and there are like windows in the easternmost bays of the basement level. On the rear, east elevation, the building is a full two stories in height with paired glazed doors opening into the basement. The Colonial Revival-style doors on the main level are reached by a flight of metal stairs which rise to a shallow metal stoop over the basement entrance: metal posts support its simple gable front roof.

The interior of the educational and activities building is simply finished and symmetrically arranged. The principal west doors open into a vestibule with the women's lavatory in the southwest corner and the staircase to the basement in the northwest corner. Directly opposite the front doors are a second pair of wood doors which open into a center hall extended through the building to a

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like vestibule at the east end where the men's lavatory is positioned in the southeast corner and a second set of steps to the basement occurs in the northeast corner. The two staircases have painted exposed cement block walls and poured cement steps. On the main level there is a symmetrical arrangement of four classrooms on each side of the center hall. These rooms are carpeted and have painted plaster/wallboard walls with baseboards and pine cornice moldings. The ceilings are covered with celotex panels. The basement level of the building is largely given over to one activity space with a carpeted floor and painted cement block walls. There is a kitchen in the center of the south wall, a women's lavatory in the southwest corner, and a combined men's lavatory and laundry room in the southeast corner.

3. The Manse
1959-1960
Noncontributing Building

The substantial traditionally-styled ranch-type house has common bond brick elevations and is covered by an asphalt shingle hipped roof. It has an asymmetrical six-bay east, front elevation facing Beatties Ford Road with a recessed doorway opening onto a stoop. The garage/carport projects on the southwest corner of the house. The interior contains a living room, a dining room, a den, a kitchen, four bedrooms, two bathrooms, and a lavatory. It occupies the site of the former Hopewell school building, acquired by the church in 1873, and represents the continued use of this property for church-related purposes. The manse, cited as a noncontributing building because of its date of construction, is not intrusive in the district; instead it continues the tradition, now just over a century in practice, of housing the minister in successive houses here on the west side of the Beatties Ford Road.

4. Pumphouse
ca. 1925
Contributing Building

This simple frame building, sheathed with wide German siding and covered with a side-gable asphalt shingle roof, stands alone now in what was once the rear yard of the 1904 church manse. Its position here, together with the survival of the pair of arborvitae flanking the walk at the old manse steps inset in the rock wall, recalls the use of this property as the manse site. There is a diagonally-sheathed door at the east edge of its south elevation. The interior is sheathed with beaded tongue-and-groove ceiling.

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1845
Contributing Structure

Erected in 1845, this gate, comprising two upright granite piers and the iron gate they support, survives from the dry-laid tumbled stone wall which once surrounded the original church burying ground to the south and southwest. In 1928, when the stones in the wall were said to have been threatened with use for road paving, they were incorporated into the handsome walls which now line Beatties Ford Road as it passes through the church property. The granite piers and the gate survived that process. The granite piers supporting the gate are generally square-in-plan with leveled tops. The gate itself is simple and traditionally crafted. It has a straight bottom and sides which rise to form an arched top and superimposed lancet-arch element. The pickets are straight members. Sommerville's HISTORY OF HOPEWELL PRESBYTERIAN CHURCH contains a receipt, signed by A. B. Davidson, for making the gate. The cost of the iron was \$8.00; the cost of the labor was \$14.00. From this total cost of \$22.00, \$3.00 (apparently a contribution) was deducted and Davidson received \$18.00 on 27 December 1845.

THE CEMETERIES AND GRAVESTONES OF HOPEWELL CHURCH

From the establishment of a church at this site in 1762 until about 1891, burials of church members occurred in an area to the south and southwest of the present church, a large grass-covered area that now effectively merges with the larger church lawn. After about 1891, burials were made in the area to the north and northwest of the church which became the first expansion of the church cemetery. This area sufficed for members' burials until about 1955, when an L-shaped parcel enframing the first expansion on the north and east, was laid off in plots containing space for eight burials. The third expansion of the church cemetery occurred in 1973 when a much larger area, containing 358 plots (for four graves each) was laid off to the east of the second expansion. (These expansions can be readily discerned on the map accompanying this nomination.) The earliest legible gravestone which survives, the marker for John Thomson (ca. 1754-1775), dates to 1775: the most recent ones record deaths and interments which occurred here in the 1990s. Thus, the continuum of gravestone design over a period of some 220 years is represented by the 1,500 or more gravestones of Hopewell Church. The majority of these gravestones reflect traditional forms and features of funerary art over the past two centuries and are largely conventional in appearance: most of those dating from 1775 to 1931--the period of significance for this resource--together constitute one contributing object (#63) in this nomination. Those post-dating 1931 constitute one noncontributing object (63A).

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The gravemarkers in the cemetery of Hopewell Church are generally well-preserved and retain their overall integrity. They reflect both the evolution of gravestone design during a period of two centuries and the development of the grounds here as a place for the interment of deceased members of the congregation. Documentary photographs of the church cemetery from the early twentieth century indicate that the general level of maintenance in the cemetery is higher now than it was then. Prior to the invention of the lawn mower, churchyards throughout the state--and here at Hopewell--were not regularly mowed: grass and vegetation, including wildflowers and periwinkle, provided a more natural, less-manicured appearance. (Session records and vestry minutes of a number of churches during the nineteenth and early twentieth centuries indicate that the churchyards were usually cleaned and tidied-up once a year, at Easter.) These same documentary photographs, including one showing the adjoining graves of General William Lee Davidson (#59) and Elizabeth Lee Davidson (#39) which is said to have been made in 1911, also reflect the fact that certain measures to restore and stabilize gravestones were taken in the opening decades of the twentieth century. In the case of Elizabeth Lee Davidson's chest tomb, the then loosened side panels of the chest were straightened and stabilized between its baluster corner supports: this probably occurred in the 1920s when members of the Davidson Family supported important improvements to the church plant and Edward Lee Baxter Davidson erected rock walls around his ancestral burying ground at Rural Hill and the walls here along Beatties Ford Road. In at least one instance, at the grave of Mrs. Nancy Reid (#30), the deteriorated/damaged legs of her table tomb were replaced by a brick masonry box to support the intact and handsome ledger stone. Short lengths of reeded marble are visible in the masonry, and they appear to be corner leg supports. A 1927 documentary photograph of the cemetery indicates that the grave of Eliza Rocinda Alexander was also marked by a table tomb featuring turned balusters supporting a ledger stone: at some point after 1927 the legs were apparently damaged and removed and her ledger stone (#56), made and signed "Tiddy," was laid on the ground.

5A. The Old Cemetery
Late 1770s onward
Contributing Site

This rectangular area, located to the south and southwest of the church, is the site of the earliest known burials on the grounds of Hopewell Presbyterian Church. At least one surviving stone, recorded in surveys of the cemetery, dates to 1775 and there are about ten that date to the 1780s. This cemetery continued in primary use for burials until the last decade of the nineteenth century. After the first expansion of the church cemetery was laid out, ca. 1891, to the north of the church, that new part of the church cemetery became the primary area for burials; however, some few interments continued

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here, in the old cemetery, for aged members of the congregation whose close relatives/spouses were earlier interred here. The old cemetery is an open grass-covered area with a few specimen *Buxus sempervirens* "Suffruticosa" and some shading by deciduous trees at its north and south edges. All of the significant gravemarkers which are individually cited as contributing structures or objects are located in this historic cemetery.

5B. The ca. 1891 Cemetery Expansion
Ca. 1891 onward
Contributing Site

Beginning about 1891 with the laying-off of this rectangular tract on the north side of Hopewell Church, this expansion of the congregational burying ground came to be the principal place for interments. It is an open grass-covered area, maintained by regular mowing. This expansion served as the primary burial ground for church members from the late nineteenth century until the mid-1950s. In 1955, a second expansion of the church cemetery was laid out on an L-shaped tract which carries along the north side of the first expansion and along the south side of the expansion and the 1953 fellowship hall. The gravestones in this cemetery reflect changing tastes in funerary art from the late nineteenth century through the mid twentieth century and the transitions from individual gravestones of artistic interest and visible craftsmanship to the conventional, predictable gravemarkers of the mid twentieth century produced by large commercial stone yards: most of the stones are granite; however, some of the earliest ones here are white marble.

5C. Second Expansion of the Church Cemetery
1955 onward
Noncontributing Site

In the early 1950s, the congregation of Hopewell Church began discussions concerning two significant improvements to the church plant. The first of these, in 1953, was the addition of a fellowship hall on the east side of the antebellum sanctuary. The second effort of the period was this expansion of the church cemetery. In 1955 121 plots, each containing space for at least eight burials, were laid out in an L-shaped area carrying along the north side of the first expansion and along the east side of that expansion and the newly-built fellowship hall. This extension of the church cemetery became a primary site for burials in 1955 and fulfilled that role until 1973 when a third expansion of the church cemetery, containing 358 lots for four graves each, was laid out in a rectangular area to the east of this second expansion. This second expansion of the Hopewell cemetery is a grass-covered area maintained by regular mowing. It is punctuated by a rhythmic series of mostly gray granite gravestones, most of which are either family markers or family stones.

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Box and Chest Tombs at Hopewell Church

There are two important subgroups of gravestones in the Hopewell Church Cemetery which are counted individually as contributing resources. The larger and most important of these groups is the collection of thirty-six box and chest tombs with ledger tops which constitute the largest known collection of that monument form in a church cemetery in North Carolina and, with the like monuments in City Cemetery in Raleigh, one of the two largest collections of box and chest tombs in North Carolina. This collection of box and chest tombs (#6 through #40, #50) mark the graves of persons who died between 1789 (#21) and 1864 (#12); however, the majority date from the 1820s, 1830s, and 1840s. This was a period of affluence and cultural flourishing in the Catawba River Valley and these box and chest tombs reflect those larger social phenomena as well as the personal wealth and social station of the deceased individuals. Eight of the eleven signed ledger stones were carved by William T. White, a skilled marble carver of Charleston, S.C., while two are signed by his brother John White and the eleventh example is signed by Thomas Walker of Charleston.

The box tombs with ledger tops at Hopewell Church are remarkably similar in their form: they consist of granite boxes surmounted by white marble ledgers on which is recorded the names, personal data, and any commemorative inscriptions. They are all rectangular in form and stand between one and three feet above ground. The granite boxes appear in one of three forms. For the smallest of the box tombs, such as that of Richard Sidney Sample (#8), the first born son of William Azmon Sample (1803-1877) and Jane Louise Barry (1811-1879) who died on 20 November 1831 at the age of eleven months, the box is a solid piece of gray granite supporting the white marble ledger: there are three other solid granite boxes. The majority of the granite boxes are formed of four pieces of rectangular granite set perpendicular to the ground: these form a hollow, true box and support the traditional white marble ledger. The third form of the granite box is comprised of blocks of granite laid in masonry to form a box supporting the marble ledger: the box tomb of Benjamin Wilson Davidson (#33) follows this form. He died in 1829 and his white marble ledger was carved by John White of Charleston, S.C. Some few of the box (and table) tombs, as noted, are formed of replacement brick masonry which appears to be mostly from the early twentieth century. The box tombs (#31) of Ezekiel Latta (1810-1820) and (#40) John Wilson (ca. 1791-1815) are among those on brick boxes.

There are four highly important chest tombs in the Hopewell Church Cemetery which mark the graves of personages important in the life of the church, the community, and Mecklenburg County. All four died in the 1840s, and more specifically in 1842 and 1845. Probably the earliest of the four is the chest tomb (#39) over the grave of Elizabeth Lee Davidson (1782-1842) who died on 27

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April 1842. She was the youngest daughter of Major John Davidson (1735-1832) and the wife of William Lee Davidson (d. 1863), the only (and posthumous) son of General William Lee Davidson (1746-1781) and one of the two greatest benefactors of Davidson College in its first half century. Her chest tomb, entirely of white marble on a granite base, consists of four molded marble pier balusters supporting four molded panels which create the chest on which rests the ledger stone. Also dating from 1842 is the chest tomb (#10) at the grave of the Reverend John Williamson who was pastor of Hopewell Church from 1818 until his death on 4 September 1842. It, too, is of white marble on an elevated granite base. The corner members here have the handsome appearance of short, molded square piers which support the rectangular panels forming the box-like chest. The panels have fluted quarter-rounds in their corners whose form is reflected in the shape of the molded field inside each panel. Standing beside the pastor's tomb is a like chest tomb (#9) marking the grave of his widow Sarah E. Williamson (ca. 1804-1845) who died on 30 September 1845. The corner piers vary somewhat in the molding as does the profile of the paneled field in the larger panels forming the chest. Both have unsigned ledger tops. Among the costliest monuments in the cemetery is the double chest tomb (#19) marking the graves of Dr. Moses Winslow Alexander (1798-1845) and his wife Violet Wilson Winslow Graham Alexander (1799-1868): he was the son of Dr. Joseph McKnitt Alexander and the grandson of John McKnitt Alexander, and she was the daughter of the wealthy Revolutionary War General Joseph Graham. The Gothic Revival-style chest tomb, with its individual ledger stones for the husband and wife, was probably erected following Dr. Alexander's death on 27 February 1845. It, too, is of white marble on a granite base. The corner piers hold recessed lancet-arch panels: the four side panels, equal in size, have molded fields.

CONTRIBUTING STRUCTURES (Box or chest tombs with ledger tops)

<u>Inventory Number</u>	<u>Name of Deceased with Birth and Death Dates</u>	<u>Carver/Maker (if signed)</u>
#6	Sarah P. Alexander (1816-1845)	W. T. White
#7	Isabella _____ (1816-1845)	
#8	Richard Sidney Sample (1830-1831)	
#9	Sarah E. Williamson (ca. 1804-1845)	
#10	Rev. John Williamson (ca. 1786-1842)	
#11	A. C. Alexander (1818-1820) and Mary A. Alexander (1824-1827)	W. T. White W. T. White

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<u>Inventory Number</u>	<u>Name of Deceased with Birth and Death Dates</u>	<u>Carver/Maker (if signed)</u>
#12	Sarah D. Alexander (1807-1864)	
#13	Violet D. Alexander (1771-1821)	
#14	William B. Alexander (1764-1844)	
#15	John McCoy Alexander (ca. 1828-1846)	W. T. White
#16	William Lee Alexander (1833-1845)	W. T. White
#17	Emily Eugenia Alexander (1832-1844)	W. T. White
#18	James Graham Alexander (1824-1840)	
#19	Dr. M. W. Alexander (1798-1845) and Violet W. Graham Alexander (1799-1868)	
#20	Joseph McKnitt Alexander (1771-1841)	W. T. White
#21	Dovey Winslow Alexander (ca. 1776-1801) John McKnitt Alexander (1733-1817) Jean Alexander (ca. 1739-1789) Abigail Bane Caldwell (ca. 1770-1802)	
#22	William L. Torrence (1822-1852)	
#23	Isabella Torrence (ca. 1740-1816)	
#24	Hugh Torrence (ca. 1743-1816)	
#25	Nancy A. Torrence (ca. 1792-1818)	
#26	Jane Adeline Torrence (1811-1820)	
#27	Mary L. Torrence (1799-1821)	T. Walker
#28	Robert Wilson (ca. 1770-1829)	
#29	John W. Davidson (1823)	
#30	Mrs. Nancy L. Reid (1801-1833)	John White

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<u>Inventory Number</u>	<u>Name of Deceased with Birth and Death Dates</u>	<u>Carver/Maker (if signed)</u>
#31	Ezekiel Latta (1810-1820)	
#32	James Latta (1755-1837)	
#33	Benjamin Wilson Davidson (1787-1829)	John White
#34	Margaret Barry (1782-1846)	
#35	Richard Barry (ca. 1783-1813)	
#36	Ann L. Harry (1839-1843)	
#37	David Harry (1798-1849)	W _____ White
#38	_____ Barry	
#39	Elizabeth Lee Davidson (1782-1842)	
#40	John Wilson (ca. 1791-1815)	
#50	Elizabeth (Latta) Davidson Reid (1797-1838)	

CONTRIBUTING STRUCTURES (Family Plots with Markers)

In Hopewell Church's old cemetery there are two examples of the traditional curbed family plot which survive. The earliest of the two encloses the graves of members of the Alexander Montieth family (#61). Here a single handsome white marble obelisk bears the name and dates of eight family members: the asymmetrical T-shape plot is enclosed by a mid-nineteenth century granite curbing. The granite curb which encloses the Alexander family plot (#62) appears to date to the 1920s and was probably installed at the death of William Davidson Alexander in 1927.

- #61 Alexander Montieth Family Plot with Marker
Alexander Montieth (ca. 1730-1775)
Eight family members are noted: probably
erected at death of last living member
Violet P. Montieth (ca. 1776-1855)
- #62 Alexander Family Plot with Four gravestones
-Lottie A. Alexander (1856-1877) (#52)
-Abigail B. Alexander (1808-1889) (#62A)
-The Children of W. D. and Sue Alexander (#62B)
-William Davidson Alexander (1840-1927) (#62C)
& wife Sue Ramsey Alexander (1843-1890)

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Important Individual Gravestones in the Hopewell Cemetery

The second subgroup of individually important gravemarkers at Hopewell Church is a group of twenty-one gravestones which are historically significant and/or distinguished examples of funerary art. The earliest gravestone in the cemetery, the tablet marker for John Thomson (ca. 1754-1775) (#65) is included in this group as is the handsome tablet marker, ornamented with a cameo portrait bust, of Captain John Knox (ca. 1752-1795) (#66). Also dating from the late eighteenth century is the small, beautifully inscribed stone (#51) marking the grave of Rebekah Wilson, the daughter of Samuel and Hannah Wilson, who died at the age of five months on 30 June 1788. It has a rounded arched top with round-arch shoulders: a dove is carved in relief on the upper face of the stone. Next in date is the trio (#43, #44, and #45) of hardstone tablet-style markers marking the graves of William Sample (ca. 1736-1791), Arminta C. Sample (1789-1794), and Elizabeth Alexander Sample (ca. 1747-1822). They have arched and shouldered tops on well-proportioned tablets.

A second highly important child's gravestone is a marker (#46) consisting of a tablet-style stone, laid in ledger fashion, on two low tapering supports. It marks the grave of Samuel J. W. Pettes, the son of John D. and Violet Pettes who died at the age of nine months and fourteen days on 14 January 1816. The lettering on this stone is unusually skillful: the stone has an arched top flanked by arched shoulders. Also dating from the 1810s is the scroll-top table-style monument (#41) of Robert Martin (ca. 1779-1812) which survives in good condition and is representative of many of that period in the cemetery whose faces have eroded and whose inscriptions are no longer readable. The most sophisticated of the tablet-style markers (#49) stands at the grave of Jane B. Pharr (1796-1839), probably the wife of the Reverend Walter S. Pharr and the daughter of the Reverend Samuel Craighead Caldwell. An oval panel, encircled by carved leaves, holds the inscription: it is crowned by a classical urn, symmetrically draped, set in the typaneum formed by scotia haunches supporting an arched top. Another important child's gravestone (#58), undated and probably dating from the mid-nineteenth century, bears the inscription "Little Lizzie, infant daughter of J. R. & E. O. Davidson." It features a lamb asleep on a square ledger-like sheet of marble resting on a solid square of speckled granite.

There are surprisingly few gravestones at Hopewell Church which are signed by their makers, or at least relatively few which are signed and the carved signatures are now visible. The largest number of these are the eleven ledger-style gravestones carved by William T. White of Charleston, S.C., and others. There are three important stones in the cemetery which were carved

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and signed by "TIDDY." Richard and William Tiddy, both Englishmen and kinsmen, operated marble yards in Lincolnton and Charlotte in the mid-nineteenth century: their yard was probably the most prolific in the Piedmont in that period. The earliest of the three in this cemetery is the ledger stone (#56) of Eliza Rocinda Alexander (1834-1855) which lies flat on the ground. About two years later the Tiddy yard carved the gravestone (#42) for Martha E. Sample (1832-1857), the daughter of William A. Sample (1803-1877) who served as ruling elder of the church from 1831 until his death. It is a thick white marble tablet, set in a granite base, and finished with a segmentally-arched top. Somewhat similar in form is the tablet stone (#48) of Robert D. Alexander (1796-1863). Also dating from the turn of the century is the handsome monument (#47) of Captain Francis R. Alexander (1841-1864): carved and signed by "McNinch & Kendrick" of Charlotte it features classical and military decorations to mark the grave of a casualty of the Civil War.

In addition to the handsome white marble obelisk (#61A) marking the plot of the Alexander Montieth family, there are four important white marble obelisks. These stand together near the collection of box and chest tombs and three of them mark the graves of members of the Davidson Family. These stand at the graves of: (#55) Jane Elizabeth Davidson (1823-1844), the first wife of Dr. W. S. M. Davidson; (#54) Dr. W. S. M. Davidson (1817-1873); and (#53) James T. Davidson (1843-1874). The fourth obelisk (#57) here marks the grave of Wistar Winslow Alexander (1838-1859), a son of Dr. Moses Winslow Alexander.

There are relatively few truly distinguished Victorian gravestones at Hopewell, a factor which represents something of the local economy in the later nineteenth century as well as a clear preference by church members for mostly simple classical forms. One significant Victorian stone (#52) which exists outside this predilection marks the grave of Lottie A. Alexander (1856-1877), the daughter of Robert D. Alexander (1796-1868) and his wife (Abigail (1808-1889). Set on a double stepped base, it has an overall lancet-arch tablet form with a foliate crocket: the inscription appears on a round-arched panel which, in turn, is surmounted by a richly carved wreath of flowers in the upper face. It was carved and signed by "McNinch & Hutchison" who then had a marble yard in Concord, N.C.

In the second decade of the twentieth century, as patriotic organizations and local residents looked back to the American Revolution, two commemorative gravestones were erected in the Hopewell Cemetery. The first (#60) was raised to Francis Bradley who, on 14 November 1780, at the age of thirty-seven, was described as "A friend to liberty, and privately slain by the enemies of his country." The granite marker was erected by his descendants. Larger and more impressive in its appearance is the granite marker (#59) bearing a bronze plaque, which was erected in 1920 by the Mecklenburg Declaration of

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Independence Chapter, Daughters of the American Revolution, in honor of General William Lee Davidson (1746-1781) who was killed at the Battle of Cowan's Ford, nearby on the Catawba River.

CONTRIBUTING OBJECTS (Individual Gravestones)

<u>Inventory Number</u>	<u>Name of Deceased with Birth and Death Dates</u>	<u>Carver/Maker (if signed)</u>
#41	Robert Martin (ca. 1779-1812)	
#42	Martha E. Sample (1832-1857)	Tiddy
#43	Arminta C. Sample (1789-1794)	
#44	Elizabeth Alexander Sample (ca. 1747-1822)	
#45	William Sample (ca. 1736-1791)	
#46	Samuel J. W. Pettes (1815-1816)	
#47	Capt. Francis R. Alexander (1841-1864)	McNinch & Kendrick
#48	Robert D. Alexander (1796-1868)	Tiddy
#49	Jane B. Pharr (1796-1839)	
#51	Rebekah Wilson (1788)	
#52	Lottie A. Alexander (1856-1877)	McNinch & Hutchison
#53	James T. Davidson (1843-1874)	
#54	W. S. M. Davidson (1817-1873)	
#55	Jane Elizabeth Davidson (1823-1844)	
#56	Eliza Rocinda Alexander (1834-1855) (white marble ledger on ground)	Tiddy
#57	Wistar Winslow Alexander (1838-1859)	
#58	"Little Lizzie, Infant daughter of J. R. & E. O. Davidson." No date: ca. 1850	

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<u>Inventory Number</u>	<u>Name of Deceased with Birth and Death Dates</u>	<u>Carver/Maker (if signed)</u>
#59	Commemorative gravestone for General William Lee Davidson (1746-1781), erected in 1920 by the Mecklenburg Declaration of Independence Chapter, Daughters of the American Revolution	
#60	Commemorative gravestone for Francis Bradley (ca. 1743-1780), a local patriot. Erected in 1915 by his descendants.	
#61A	Alexander Montieith Family Obelisk (ca. 1855)	
#63	All other gravestones in the original cemetery and the first expansion which date from 1775 to 1931.	
#65	John Thomson (ca. 1754-1775)	
#66	Captain James Knox (ca. 1752-1794)	

NONCONTRIBUTING OBJECTS

#63A All gravemarkers in the nominated acreage which date after 1931--the end of the period of significance for this property.

64. THE STONE WALLS OF HOPEWELL CHURCH AND CEMETERY
1928-1931
Contributing Structure

The Craftsman style stone walls standing on each side of the Beatties Ford Road as it passes through the property of Hopewell Church are an important feature which contributes to the setting of the church and reflect important associations with the Davidson Family which has been prominent in the church since its founding in 1762. The construction of the walls was underwritten by Edward Lee Baxter Davidson (1858-1944), a wealthy member of the Davidson family who was greatly interested in history and genealogy. In 1923 he had erected a stone wall around the family burying ground at Rural Hill, the family seat, which is located about four miles northwest of Hopewell church. It is comprised of two types of stone in alternating bands and crested with round rocks apparently gathered from the Catawba River or other area waterways.

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At Hopewell Church, the two great lengths of wall lining the Beatties Ford Road is laid up principally of two types of stone: a dark grey rock often referred to as "nigger head" rock, and a white flint or quartz-like stone. The darker stone, forming the bulk of the wall, was reused from the old tumbled stone wall which surrounded the Hopewell churchyard. In the 1920s, such stone walls are said to have been taken up and the stone crushed for use in paving roads: the story of that threat is a tradition at Hopewell Church. Instead, the stone was used for the walls and piers which were completed in 1928. The white flint or quartz was added as the peaked and sloping ornamental coping of the walls and piers in 1931. This refinement of the wall is well remembered by John Parks Moss (b. 1921), the son of William Edward Moss (d. 1929) who moved back to the Hopewell community with his mother and family following his father's death. The actual tops of the peaks are lined with small river rock, probably from the Catawba or a nearby stream. In addition, large, interestingly-shaped individual rocks are used as finials on most of the piers and other punctuation points along the walls. Depending on grade the walls vary in height from about two feet to about six feet at their highest point.

The east wall, carrying along the east side of Beatties Ford Road, is approximately 1,050 feet in length. It is interrupted at two points where the north and south driveways exit the public road and enter the church grounds and, a third time, directly west of the church where a flight of stone steps is inset in the wall and lead from the road toward the church. These three interruptions are marked by piers. There is a like stone pier standing at the head of the steps on which is mounted a bronze plaque with the inscription "Hopewell Presbyterian Church Organized 1762." The north entrance is further defined by secondary walls which carry for about fifty feet into the church property and frame the driveway here. The west wall carries along the west side of Beatties Ford Road for a distance of approximately 907.50 feet. Its continuous stretch is marked by four interruptions between the south pier and the north pier. Moving south from the north end pier, the first break occurs where a flight of steps is inset in the wall: these steps rise from the Beatties Ford Road up to the walk leading to the now lost 1904 manse. About forty-five feet to the south are a pair of piers which mark a physical break in the wall: here piers flank the earlier driveway for the lost manse. Further south there is a second flight of steps inset in the wall which rose from the public road and led to the school house which then occupied the site of the present manse, erected in 1959-1960. The fourth interruption occurs at the junction of the Sample Road with the Beatties Ford Road: here there are secondary walls which curve inward from the main wall and briefly line Sample Road for a distance of about thirty feet. To the south of Sample Road, the section of the west wall, measuring some 260 feet to the south pier, is on private, not church, property. It is included in the nomination with permission of the owners.

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SUMMARY PARAGRAPH

Hopewell Presbyterian Church and Cemetery, located along the Beatties Ford Road in northwest Mecklenburg County and on the east side of the Catawba River, is a place of historical significance in its community, county, and the state of North Carolina. The church dates its organization to 1762 and is one of a small group of important Presbyterian churches organized in the backcountry in the Colonial period. Situated in the Catawba River Valley, Hopewell Church grew in status in the opening years of the nineteenth century and the antebellum period while the members of its congregation, part of a large affluent plantation society, prospered through the profits of their farms and plantations. The land on which the church stands was acquired in 1777 and was the site of a log church and successor frame meeting house until the present brick church was completed in 1835. That brick church, whose exterior east and west walls remain visible in the present building, was one of only three brick churches known to have been erected by rural Presbyterian congregations in North Carolina prior to the great church building boom of the late 1840s and the 1850s. It was built during the pastorate (1818-1842) of the Reverend Dr. John Williamson (ca. 1786-1842) who also served as chairman of the building committee when the original buildings were erected at nearby Davidson College in 1835-1837. Hopewell Church grew during the antebellum period and the congregation decided to enlarge and renovate the 1835 building in the late 1850s. In 1859-1860 the building was enlarged from a substantial well-built meeting house to a handsome Greek Revival-style church. During this building project the front was enlarged by twelve feet to create a vestibule and the smallish windows in its side elevations were enlarged to boldly-proportioned triple sash windows. The interior of the building was also remodeled and a gallery, supported by Tuscan columns with saucer capitals, installed on the east, south, and west elevations. This handsome antebellum church remodeling survives remarkably intact to the present and, in 1928, it was expanded by the addition of a complementing two-story Sunday School addition across its north gable end.

The cemetery, expanded about 1891 and again in 1955, contains the marked graves of members of the church and the community dating from 1775 to the present. Foremost in this large group of gravemarkers is a handsome collection of thirty-six box and chest tombs--some few were originally table tombs--which forms the largest known collection of those gravestone forms in a churchyard in North Carolina. All of these tombs are covered with ledger stone tops and eleven of these are signed by well-known Charleston, South Carolina stone carvers, Thomas Walker, John White, and William T. White. These gravestones are important in their own right as cultural resources and for their reflection of the patronage of Charleston artisans by wealthy planters in the Catawba River Valley.

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Hopewell Presbyterian Church and Cemetery satisfies Criteria A and C for listing in the National Register in the areas of Architecture, Social History, and Funerary Art. It also satisfies Criteria Considerations A and D. In the area of architecture, Hopewell Church, erected in 1833-1835, expanded and renovated in 1859-1860 (and further enlarged in 1928) is a handsome, well-preserved Greek Revival-style building which embodies the distinctive characteristics of its type, period, and method of construction. The church building and the collection of highly important gravemarkers are important in the area of social history for their association with the settlement and development of a wealthy and cultivated plantation society in the Catawba River Valley. The gravemarkers in the Hopewell Church Cemetery are important in the history of funerary art in North Carolina: the thirty-six box and chest tombs with ledger tops, including some that were originally table tombs, comprise the largest collection of such gravestone forms in a churchyard in the state. Eleven of these ledgers are signed by three of Charleston's most prominent and skillful stone carvers of the opening decades of the nineteenth century. A further collection of twenty-one stones are important for their historical and artistic associations or for their value as distinguished examples of gravestone art produced by the stone yards of Tidley, McNinch & Kendrick, McNinch & Hutchison, and other unknown carvers.

The third important resource forming a part of the Hopewell Presbyterian Church and Cemetery is the pair of handsome Craftsman-style rock walls which were erected along the sides of the Beatties Ford Road as it passes through the church property. These walls, erected in 1928 and finished with a quartz stone and river rock coping in 1931, define the historic grounds of the church and incorporate the historic path of Beatties Ford Road into the setting of Hopewell Presbyterian Church and Cemetery.

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Mecklenburg County, North CarolinaHISTORICAL BACKGROUND: ARCHITECTURE AND SOCIAL HISTORY CONTEXT

The history of the organization of the congregation at Hopewell Church, like that of many other congregations in colonial North Carolina, reflects the role of itinerant ministers or missionaries who traveled in newly-settled regions of the state and preached to assemblies of citizens who gathered at the homes of community leaders. Settlement in the area of the Catawba River Valley which comprised the parish of Hopewell Church began in the 1740s and quickened in the 1750s and early 1760s. The majority of these settlers departed Pennsylvania and arrived in the North Carolina backcountry via the Great Wagon Road through the Shenandoah Valley of Virginia. The earliest itinerant ministers and missionaries followed largely the same path. According to tradition, the first of these men to hold services for persons who came to form a Presbyterian congregation at Hopewell Church was the Rev. John Thomson (1690-1753).¹ Thomson, born in County Down, Ireland, came to the American colonies in the 1710s and migrated from New York to Lewes, Delaware, on to Pennsylvania, and then into Virginia, from whence he is said to have removed to North Carolina in 1750. During this period he achieved prominence and recognition as both a minister and an educator and he was associated with early schools which came to be the University of Delaware and Hampden-Sydney College (Virginia). In 1744 he was ordered by the Philadelphia Synod of the Presbyterian Church into North Carolina: during the 1740s he traveled in both Virginia and North Carolina as a missionary, preaching at settlements which were growing into recognizable communities. In 1750 Thomson removed to North Carolina where he is said to have lived with his daughter Elizabeth and her husband, Samuel Baker, in the Davidson's Creek settlement, focused on Centre Presbyterian Church, in what is now Iredell County. This settlement lay on the east side of the Catawba River to the north of the settlement that grew up around Hopewell Church. Until his death in 1753, Thomson preached at "stands" in the greater Catawba River Valley which grew into Centre Church and Fourth Creek (Statesville) Church, both in Iredell County, Thyatira Church and Third Creek Church in Rowan County, and Hopewell Church.²

For some years after Thomson's death, Presbyterian settlers in the Catawba River Valley were without a minister; however, the arrival of the Rev. Alexander Craighead (1707-1766) in North Carolina in 1757 led to the formal organization of Presbyterian churches, including Hopewell, in the region. In 1758, Craighead was installed as minister at Sugaw Creek and Rocky River Churches in Mecklenburg County: in 1760 he became the full-time minister of Sugaw Creek Church where he remained until his death and in whose churchyard his body was interred. It was the services which Craighead held at the home of Richard Barry (ca. 1726-1801) in the Hopewell settlement that gave immediate rise to the organization of a congregation that became Hopewell Church. According to the Rev. Dr. Charles William Sommerville,

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author of THE HISTORY OF HOPEWELL PRESBYTERIAN CHURCH (1939); these services were held by 1762--the traditional date for the organization of the church. Services were apparently held at the Barry house, situated on the Beatties Ford Road, until 1765 when a log church is said to have been built at the present site of Hopewell Church. For the first three decades of its existence, Hopewell Church was served by the Rev. Dr. Craighead and other, successive ministers who served churches in the region. For a period, Hopewell Church shared ministers with Centre Church.³

The settlement which comprised the parish of Hopewell Church was a large one in the colonial and post-Revolutionary War period of the later eighteenth century. It stretched northward to the area of Centre Church (in Iredell County) and eastward in Mecklenburg County to the area of Sugaw Creek Church, at the north edge of a small village which would become Charlotte.⁴ The course of the Catawba River, some three or four miles to the west, was its western boundary. Within this large area were farms and plantations whose fields, pastures, and woodlands were well-watered by the streams which fed into the Catawba River. From the mid eighteenth century until the Civil War, it was an area of substantial farms and wealthy planters. Prominent early members of this society included: John McKnitt Alexander (1733-1817), the wealthy progenitor of a large family who long worshipped at Hopewell and many of those members lie buried in its churchyard; Richard Barry (ca. 1726-1801) at whose house the first service was preached to assembled citizens later united as Hopewell Church; Major John Davidson (1735-1832) who sired a large family and whose descendants have been important in the life of Hopewell Church and the community to the present; James Latta (1755-1837), an Irishman who came to the community in 1790, married Jane Knox (ca. 1775-1864) in 1795, and later built a plantation house to the southeast which survives to the present; Hugh Torrance (ca. 1743-1816), another Irishman who came to the Hopewell Church community in the late eighteenth century and prospered; William Sample (ca. 1736-1791) and his wife Elizabeth Alexander (1747-1822); Captain John Knox (1752-1794), the grandfather of James Knox Polk (1795-1849), the eleventh president of the United States; John Henderson (ca. 1747-1809); John Beatty (ca. 1721-1804); William Graham (ca. 1740-1818); William Todd (ca. 1739-1829); and James Cannon (1731-1784) and his wife Margaret Alexander (17__-1802).⁵

The period in which the log church housed the congregation of Hopewell Church is unknown. In his 1939 history of the church, Dr. Sommerville wrote, "The old log church gave way in 1831 to a brick structure, proposals for which were advertised in THE MINERS AND FARMERS JOURNAL, published Monday, November 22, 1830."⁶ It was his impression, at that time, that the "brick structure," the core of the present church, was built in 1831; however, that was incorrect: it was not built until 1833/1835. Another historian of the

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plantation community around Hopewell Church, Dr. Chalmers G. Davidson (19__ - 1994) proposes the existence of a frame church at Hopewell, erected between the colonial log church and the antebellum brick church: his authority for that statement is a January 1863 newspaper article which he had seen in the scrapbooks of his kinsman Edward Lee Baxter Davidson, a twentieth-century patron of Hopewell Church.⁷ "The log church," Sommerville wrote, "had sheds around it to accommodate people who often crowded there from as far off as fifteen miles to attend revivals and camp meetings." Ironically, the 1863 description of the frame church which Davidson repeated in his article in 1978 also included sheds "on both sides and one end like a barn." At this point it is unclear whether the log church had been covered with weatherboards and appeared to be a frame building and both men were writing about one building or, in fact, whether the log church was succeeded by a frame church which, in turn, was replaced by a brick church in the 1830s.

If, as is probable, the log church was superseded by a frame church it may have occurred about 1777. On 31 March 1777 Richard Stevenson of Mecklenburg County deeded a tract of land "lying and being in our County of Mecklenburg Situate on the waters of Garr Creek including Hopewell Meeting House & Grave Yard" to John McKnitt Alexander of Mecklenburg County and Robert Ewart of Tryon County. The conveyance was made "in trust nevertheless for the sole use and in behalf of the congregation of Hopewell and for the express purpose of Building a Presbyterian Church and haveing [sic] a graveyard on the same for the use of that Presbyterian Congregation forever."⁸ This is the first known conveyance of land to the congregation and/or its trustees and it is believed to be the core of the present church site.

Whether a frame church was built by the Hopewell congregation about 1777 (or later) may be difficult, at this point to ascertain; however, there is no doubt that the plantation society which made up the congregation of the church prospered in the late eighteenth and early nineteenth centuries. This prosperity is reflected in the unusually large and handsome group of ledger stones on box, chest, and (now lost) table tombs which mark the graves of deceased members from ca. 1800 through the antebellum period. This is believed to be the largest and most impressive group of such gravestones in any churchyard in North Carolina and is rivaled only by the like group of gravemarkers in City Cemetery in Raleigh. The wealth of the congregation is also seen in a small but handsome group of plantation houses which survive from the period. Standing nearest to the church is the two-story side-hall plan house of James Latta, begun in 1799. Holly Bend and Oak Lawn, the residences of brothers Robert Davidson and Benjamin Davidson, respectively, stand at a greater distance from the church and were built in the opening decades of the nineteenth century.⁹ Agriculture was the source of the wealth which purchased these gravestones and built these and other houses, now lost; the bottomlands along the Catawba River and its many tributaries in the region produced large crops year after year. With the invention of the

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cotton gin in 1793 by Eli Whitney, cotton became a lucrative cash crop for the Catawba River Valley planters and it remained an important crop through the antebellum period--and beyond.

The 1790s was an important decade in the life of the Hopewell congregation for yet another reason--one that was more important to the religious life of the community. On 21 February 1792, the Rev. Samuel Craighead Caldwell was installed as the joint pastor of Sugaw Creek and Hopewell Churches. Caldwell (ca. 1767-1826), the grandson of the colonial minister Samuel Craighead, served as minister to both churches until 1806 and thereafter served as the full-time minister of Sugaw Creek Church until his death in 1826. Caldwell was one of the twelve Presbyterian ministers who figured in the formation of the Presbytery of Concord out of the Presbytery of Orange in 1795.¹⁰

From Caldwell's resignation as pastor of Hopewell Church, late in 1806, until the installation of the Rev. Dr. John Williamson as pastor on 14 September 1818, Hopewell Church was served by supply ministers or local ministers. When Williamson was installed as joint pastor of Hopewell and Paw Creek Churches, both in Mecklenburg County, he brought a period of stability to the church and served as its pastor for twenty-four years until his death on 14 September 1842. He is buried in Hopewell's burying ground.

John Williamson was born in York County, South Carolina, ca. 1786 and in 1811 he was ordained by the Presbytery of Concord. In 1813 he became pastor of the Waxhaws Church where he served until removing to Mecklenburg County in 1818. Williamson, in addition to being an able minister, was also an advocate of education: it appears that he also had a strong interest in architecture and building. In addition to overseeing the construction of the two-story brick house which served as his seat while minister, he was pastor of Hopewell Church when it built its first brick church in 1833-1835 and he would serve as a member and chairman of the building committee for Davidson College in 1835-1837 when the institution's first group of eight brick buildings were erected. He was also named to the college's first board of trustees.¹¹

The construction of a brick church at Hopewell in 1833-1835 and the creation of Davidson College, named for General William Lee Davidson, were two major events which reflected a flowering of culture and affluence in the Catawba River Valley in the 1830s up to the Panic of 1837. Handsome houses were also erected in the Hopewell community during this period and Cedar Grove, one of the finest houses of this period in North Carolina, was erected in 1831-1833 for James Galbraith Torrance (1784-1847), a member and treasurer of Hopewell Church and the son of Hugh Torrance.¹² It was during this same two-year period that the congregation of Hopewell Church undertook efforts to erect a brick church for their worship. That ambition and the ability to undertake

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it clearly sets the church apart from most of its rural contemporaries in North Carolina, of any denomination, that undertook to build brick churches in this period and prior to the 1850s, a great era of church building across the breadth of the state: Hopewell Church was one of this small number. Third Creek Presbyterian Church in Rowan County was another: its brick meeting house, completed in 1835, stands remarkably intact and in use to the present.¹³ Although the church had the means to build a brick building, it was apparently difficult for the congregation to engage the services of a contractor/brick mason for the project. During three years, in 1830, 1831, and 1833, the church advertised in THE MINERS' AND FARMERS' JOURNAL for a builder to erect their new brick sanctuary.

The first advertisement, under the caption CHURCH TO BUILD, appeared on 22 November 1830 and bore the name of Dr. Joseph McKnitt Alexander.

Proposals will be received on Thursday, the 6th day of January next, at Hopewell Church, (Mecklenburg Co.) for building and finishing off a CHURCH at said place. The walls to be of brick, on a stone foundation, 43 by 65 feet, 20 feet high; the roof to be covered with tin; arched ceiling. It is contemplated at present to have four doors; 12 windows, 14 x 16 glass, and 18 lights each; door and window sills to be rock, &c.¹⁴

It is unknown, at present, what response Dr. Alexander and his fellow commissioners received to this advertisement. Two points are certain, however: one is that a brick church was not built in 1831 and the other is that the commissioners changed their minds about the building. The next advertisement for the erection of a brick church at Hopewell contained the description of a different-sized church and one featuring a portico. It appeared in THE MINERS' AND FARMERS' JOURNAL on 25 May 1831 and in the successive issues of 1 June and 8 June 1831 above the name of John H. Davidson, on behalf of the commissioners.

Proposals will be received until the 20th day of July, and on that day at Hopewell Church, Mecklenburg county, for building and finishing off a CHURCH, about 40 by 50, with a Portico, in addition, of 14 feet at one end--a Gallery at one end, &c. Foundation to be rock; walls brick; inside plastered; roof tin, zinc, or lead; 9 windows, 18 lights, 14 by 16 glass; rock sills; 4 doors, also rock sills; iron railing round the portico, &c. &c

The specification can be seen by applying to Robt. F. Wilson, merchant in Charlotte. The Commissioners request that the proposal estimate the cost of the building as specified--also the cost according to the specification without the pews and pulpit--also the cost of finishing as

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specified without the portico. The materials of the present Church can be used at their value, &c. &c. Brick to be made this season and built next.¹⁵

The nature of the proposals, received in response to this advertisement, is also unknown. Eight months later, beginning on 26 January 1833, yet another, third advertisement appeared in the pages of THE MINERS' AND FARMERS' JOURNAL for the construction of the brick church. It appeared under the header, A CHURCH TO BUILD, and above the name of John H. Davidson.

The Commissioners will receive proposals for building a Brick Church at Hopewell, Mecklenburg County, until the 15th of February, viz;--In the first place we will receive plans and specifications for a church sufficiently large to contain about 300 Persons, seated comfortably on the lower floor, (the pews in the old house to be made use of) and about 100 persons on the gallery--otherwise finished off that the church when completed will cost 3000 dollars. We will also receive at the same time proposals for building the wall of said church agreeable to a plan and specification that can be seen at any time by application to the subscriber. Also, for the carpenter work of said church agreeable to plan and specification as above.¹⁶

A comparison of the language of the three advertisements suggests either that the commissioners were somewhat uncertain of the actual design of the church they wished to build or that they were casting their request sufficiently broad as to solicit, finally, a building designed specifically for them. In retrospect, there is the possibility that this same uncertainty may have been recognized by the potential bidders for the work and that it may have disinclined them toward the project.

The proposal accepted by John H. Davidson and his fellow commissioners was apparently submitted by one H. Hoover. In THE HISTORY OF HOPEWELL PRESBYTERIAN CHURCH, Dr. Sommerville included the text of three receipts by Hoover, spanning the years 1833 to 1835, for building the brick church at Hopewell. The first is for the sum of \$150 and is dated 29 August 1833: it was described as being "in part of the first installment for building a brick church or meeting house at Hopewell." On 13 February 1834 Hoover "Received of James G. Torrance, Treasurer, sixty-five dollars in part of the first installment for building a brick church at Hopewell." The third receipt, dated 17 March 1835, was for "one hundred and thirteen dollars in part payment for building a new church at Hopewell." Thus, the brick sanctuary at Hopewell was undertaken in 1833 and apparently completed in 1835 by H. Hoover. On 28 July 1836, George Elliott (for Andrew Elliott) received \$15 from James Galbraith Torrance for "part pay for stone steps for Hopewell Church." A year later, on 18 August 1837, George Elliott received \$10 "being in full for stone steps for gallery of Hopewell Church."¹⁷ Whether those

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stone steps are the ones which survive today as the steps to the (relocated) door to the gallery of Hopewell Church is uncertain; however, the greater length of the east and west walls of the 1833-1835 brick church remain visible today and they comprise about four-fifths of the length of the present east and west walls of the church. The ends of the flat arches across the top of the first story windows also remain visible although the windows were nearly doubled in height in the 1859-1860 remodeling.

Shortly after the completion of the brick church, the commissioners of Hopewell moved to clarify their ownership of the church property, still then the original five acres acquired in 1777, and to add to their holding. On 25 July 1836, William Bain Alexander (1764-1844), the eldest son of John McKnitt Alexander and then a resident of Alexandriana, the family seat, conveyed a tract of about 11.50 acres to Andrew Elliott, James Galbraith Torrance, and J. McKnitt, commissioners of the Hopewell congregation. This tract included "the present Brick Church of Hopewell, the original 5 acres formerly deeded to said Congregation[,] about half Acre being what is east or over the spring branch now deeded for use of a common school house to be built on it[, and] about 6 acres for the Special use of sd. Church." When the boundary for the above tract was drawn and described in the deed, the "Publick Road," now Beatties Ford Road, was made the west boundary of the church holding. The land was conveyed for the sum of \$12, and Alexander retained the right to the timber standing on the property for use "for shingles rails or plank."¹⁸

The congregation of Hopewell Church prospered during the antebellum period and the brick church met their needs for a quarter century after completion and occupation in 1835. During this period the Rev. Dr. John Williamson served as pastor of the congregation until his death on 4 September 1842: he was buried in the church cemetery.¹⁹ His pastorate was succeeded by another one marked by stability and growth. The Rev. Dr. Hugh B. Cunningham (ca. 1802-1877) came to Hopewell as minister in April 1843 and served through 1855 when he resigned. He was married to Dovey Winslow Alexander, the daughter of Moses Winslow Alexander (1798-1845) and the great-granddaughter of John McKnitt Alexander: the couple resided at Alexandriana.²⁰ During the 1850s many, if not most, of the rural Presbyterian congregations in the Piedmont and the Catawba River Valley erected new buildings and many of these were brick. This surviving collection of handsome Greek Revival or Gothic Revival churches forms an important chapter in the nineteenth century architectural history of the state. Included in this group are: Poplar Tent Church (ca. 1850), Cabarrus County, Centre Church (ca. 1854), Iredell County, and Back Creek (1856-1857) and Thyatira (1860) Churches, both in Rowan County.²¹ Another important Presbyterian-related building project of the 1850s was the construction of the massive Chambers Building, at nearby Davidson College, to the design provided by Andrew Jackson Davis. It seems likely that these building projects, nearly all in the Greek Revival style,

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influenced the members of Hopewell Church to expand and remodel their building.

The 1859-1860 expansion and renovation of the 1833-1835 brick church produced a handsome brick building whose appearance is preserved virtually intact to the present. The church was extended on the south by about twelve feet to create a vestibule where paired double doors led into the sanctuary and a corner flight of stairs rose to the gallery; the slave entrance into the east side of the gallery, situated on the east side of the church, was apparently relocated a few feet to the south during the new work. While most of the exterior and interior work was crafted in the Greek Revival style, the great center doorway and flanking windows on the south facade were set in tall arch-headed openings outlined in stretcher and header courses, respectively. The windows on the east and west side elevations of the church were nearly doubled in height and fitted with triple sash. These eight tall windows, four on each side, have simple flat lintels: this combination of arch-headed and flat windows, apparently installed at the same time, remains an enigma. The height of the church was also raised and a tall frieze band installed along the east and west elevations: these have shallow returns on the facade.

The renovation of Hopewell Church appears to have been executed by Thomas Rice, about whom little is presently known. At least one receipt bearing his signature has survived and was printed in the 1939 church history. Dated 8 August 1859, it confirms the receipt of \$686.59 "in part payment for repairing and building Hopewell Church." Ten days later Rice authorized payment of \$53.20 to Samuel Blair for unspecified work on the church.²² The work on the church appears to have been completed early in 1860. The record of the Session meeting of 8 April 1860 includes a two-line sentence: "The repairs of the church have been completed at a cost of \$2,675."²³ This work was completed during the pastorate of the Rev. Samuel Caldwell Pharr (1825-____) who came as pastor at Hopewell in August 1857 and remained in the pulpit until 25 May 1866. Like his predecessor, Pharr had strong historical and genealogical connections with Hopewell Church. He was the son of the Reverend Walter Smiley Pharr and his wife Jane Caldwell, the grandson of the Reverend Samuel Craighead Caldwell who had been pastor of Hopewell from 1792 until 1806, and the great grandson of John McKnitt Alexander who had served as an elder at Hopewell from 1765 until 1811.²⁴ Strong bonds between family and church persisted as a hallmark of Hopewell Church and its leadership.

In retrospect, the pastorate of the Rev. Mr. Pharr and the renovation of Hopewell church represent something of a coda to the early history of Hopewell Church in much the same way that the defeat of the South in the Civil War ended both the institution of slavery and the agricultural operations which sustained plantation culture in the Hopewell community up to 1861. Although members of the prominent, large, and heretofore affluent

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Alexander, Davidson, and related families would continue to occupy their plantations and farms, their standard of living was substantially reduced. Many of the more enterprising members of those and other church families would leave the community in the years after the war to pursue more lucrative careers in business and professions of law and medicine in Charlotte, the county seat, or elsewhere. Other members of these families would continue to be elders and leaders of the church session in the decades after the war; however, the parallel and complimenting sequence of ministers, united by marriage, family, and history to the church and community, that described the first century of pastorates at Hopewell came to an end with the resignation of the Rev. Mr. Pharr in the spring of 1866.

Although life changed for the church and its members in the post-Civil War period, Hopewell Church continued to function as the focus of community activities. Pharr was succeeded in the pulpit of Hopewell Church by the Reverend John Cunningham Williams (1819-1874) in November 1867.²⁵ It was during his pastorate, up to the spring of 1874, that the church erected its first manse. It was also near the end of his ministry that the church acquired two acres "lying on the Western side of the public road opposite Hopewell Church" on which it would erect a frame school house about 1878.²⁶ Hopewell Academy was built and first operated under the pastorate (1875-1881) of the Rev. Dr. William Erskine McIlwain.²⁷ In the early 1880s the church membership had grown to just over 300 members and soon there was talk of an improvement to the church plant. The Reverend Robert Alexander Miller came to Hopewell as minister in October 1885 and during his four-and-a-quarter years in the pulpit the church set about to acquire a new property for a manse on the west side of Beatties Ford Road, just north of the school, and to construct an apse on the north end of the church to expand the chancel area. This shallow addition was covered with a shed roof. Miller resigned as pastor in January 1891, and later that year the session decided to allow no further burials in "the yard in front of the church . . . except in the case of W. D. Alexander."²⁸ Miller's resignation in 1891 was no doubt prompted in part because of delinquent payments on his salary in 1889 and 1890 and financial problems would trouble the church for some years to come: Miller's successor, the Rev. Mr. Chalmers Moore (d. 1900), would also resign, in 1894, because of delinquent payments. In April 1893, however, what was perhaps the first organ was placed in the church for use during worship services.²⁹ The financial condition of the church improved during the pastorate (1894-1903) of the Rev. Mr. Robert Delanson Stimson (1849-1910) and in 1904 the church contracted with J. E. Miller to erect a new manse on property on the west side of Beatties Ford Road.³⁰

During the opening years of the twentieth century, after Stimson's resignation, Hopewell Church was served by a succession of ministers who occupied the pulpit of the church for a period ranging from a half-year to

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five years.³¹ In October 1917, the Rev. Dr. Richard Spotswood Burwell (1853-19__), a native of Hillsborough and a member of the family of educators who operated the Burwell School, came as pastor to Hopewell Church and remained in its ministry through December 1925.³² Burwell's stay at Hopewell was marked by a rise in the church's fortunes and this period of promise continued during the tenure (1926-1938) of the Rev. Dr. Charles William Sommerville (1867-1938), a minister and educator who was one of the most learned men to occupy the pulpit of Hopewell Church. It was early in Sommerville's days at Hopewell that efforts moved forward on the proposal, advanced by Burwell, that the church erect an education building to house its Sunday School program. The Misses Sallie Harper Davidson (1845-1935) and Blandina Davidson (1853-1937) contributed \$7,500 of the expected \$15,000 cost of the two-story building which was dedicated on 28 October 1928. The gable-end rectangular building was erected across the north end of the church and thereby gave the church a new T-plan. It was constructed under the direction of J. F. Houston, J. G. McElroy, and J. B. Kidd who comprised the building committee.³³

The Misses Davidson, benefactors of the church's education building, were the maiden daughters of Adam Brevard Davidson (1808-1896) and grew up at Rural Hill, the Davidson estate lying between Hopewell Church and the Catawba River. Their brother, Edward Lee Baxter Davidson (1858-1944) would also prove to be a major benefactor of Hopewell Church. In 1923 he had erected a stone wall around the Davidson Family burying ground at Rural Hill: it featured alternating layers of local "nigger head" rock and white flint rock. He also erected other historical markers in the Hopewell community. Perhaps, pleased with the appearance of the Rural Hill cemetery wall, he proposed the erection of stone walls flanking the path of the Beatties Ford Road as it passed through the Hopewell Church property: the church with its old and new cemeteries stood on the east side of the road while the manse and the school stood on the west side. These walls were erected from the tumbled stone walls which earlier surrounded the cemetery and white quartz rock, said to have come from the Catawba River and the Franklin A. Ritchie place. The walls were raised by local men and on 21 October 1928, E. L. Baxter Davidson placed the cornerstone in its position at the top of one of the piers.³⁴ The white quartz and river rock coping on the walls was completed in 1931.

Following the completion of the educational building in 1928 and the erection of the rock walls in 1928-1931, there was little change in the appearance of Hopewell Church during the next quarter of a century. The growth of the church membership and the range of its programs in the years after World War II prompted the need for additional space at the church. In May 1953 the congregation voted to build a fellowship hall on the east side of the church and adjoining the education building. This gable-front rectangular building, measuring fifty by ninety feet, was constructed that same year and contains

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an assembly hall, a kitchen, restrooms, the church offices, and classrooms. At the end of the decade, in 1959, a building committee was appointed to oversee the construction of a new manse, intended as a replacement for the two-story frame manse erected in 1904 and occupied by the church pastor thereafter. It was planned to occupy the site of the long lost frame school which had been erected here in the 1870s and later replaced by a second, also lost frame school erected by Mecklenburg County. In 1960, a one-story brick veneer manse with attached garage, traditional in its appearance and finish, was completed and occupied by the minister. Four years later, in 1964, a two-level educational and activities building was erected to the southeast of the fellowship hall which it replicates in appearance, size, and materials. It is free-standing, and contains recreational space on the ground/basement level and classrooms on either side of a center passage on the main level.

In 1891, when it was obvious that the old cemetery at the front of the church was filling up, the elders of the church had opened up the area to the north, rear of the church for burials. This area largely sufficed for burials into the 1950s when the second expansion of the church cemetery was undertaken. In 1955 an L-shaped area, embracing the area of the first expansion on the east and north, was laid off into 121 large plots which could accommodate eight family members: some few of these lots were large enough to contain ten or twelve graves. The original churchyard and the areas of the first and second expansions of the cemetery are included in this nomination. A third expansion of the Hopewell cemetery, lying on the east side of the paved drive which carries through the cemetery, was laid off into 358 smaller plots by Richard E. Navy, a registered surveyor and member of the church: these plots, measuring ten by twenty feet provide space for four burials per plot. The area of this third expansion is not included in the nomination.

For some twenty-five years after 1960 when the new manse had been completed and occupied by successive ministers at Hopewell, the 1904 manse was occupied by church staff and, then, by citizens in the community who were in need of housing assistance. Relatively few repairs had been effected to the manse during this period and it gradually deteriorated: in 1989 it was demolished. Today, its presence in the landscape is recalled by the pair of arbor vitae which stand as sentinels at the old manse steps, inset in the west stone wall carrying along Beatties Ford Road. A weatherboarded frame pump house (#4) stands to the west.

During the past two decades, there has been substantial suburban growth in the area served by Hopewell Church: this has come about largely through development of the shoreline acreage adjacent to nearby Lake Norman, an impoundment of the Catawba River. The present active membership of the church is about 430 persons. There are two worship services each Sunday morning, at 8:45 AM and 11:00 AM, with Sunday School in between. The

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Reverend Jeff Lowrance came as pastor to the church in July 1993: his wife is the director of Christian education for the church, and the couple occupy the church manse.

FUNERARY ART CONTEXT

In addition to their significance in the area of Social History, as artifacts of a wealthy and cultivated antebellum plantation society in the Catawba River Valley, the gravestones of Hopewell Church are important in the history of Mecklenburg County and the state of North Carolina in the area of Funerary Art. This statement is based on two principal facts: the thirty-six box, chest, and formerly table tombs with ledger tops in the Hopewell Cemetery (#6-#40, #50) comprise the largest known surviving collection of such gravestone forms in a church burying ground in North Carolina; and, the carved signature of three major Charleston, South Carolina stone carvers--William T. White, John White, and Thomas Walker--on eleven of the ledgers on these box tombs is an important reflection of the patronage of Charleston, South Carolina, marble yards by wealthy members of the Catawba River Valley and North Carolina society in the antebellum period.

During the eighteenth, nineteenth, and early twentieth centuries the graves of most North Carolinians were marked by tablet-form gravestones carved by local or regional stone carvers. The vast majority of these stones were unsigned and their makers remain unknown. There are many dozens such stones at Hopewell which are collectively grouped together as one contributing resource (#63). Other stone carvers, such as William and Richard Tiddy of Charlotte and Lincolnton (at Hopewell, #42, #48, and #56), and George Lauder of Fayetteville, signed many of the gravestones they carved as did McNinch of Charlotte who worked with a series of partners (at Hopewell, #47 and #52). In other, more affluent circumstances the families of the deceased chose the obelisk form which first appeared in the late Federal period and was more popular in the antebellum period with its obvious association with the Greek Revival style of architecture. There are five handsomely-proportioned obelisks (#53-#55, #57, and #61) in the cemetery at Hopewell, and one small obelisk in the Alexander Family plot (#62B). The obelisk form made a third appearance in the chronology of gravestone designs in the early twentieth century in conjunction with the Classical or Neo-Classical Revival in architecture and the arts. In eastern North Carolina, where the water level was relatively high, burial vaults--similar in form to box tombs--were used through the centuries. The use of fully-realized sculpture was relatively rare in North Carolina cemeteries in the antebellum period, and for the most part was limited to angels which came into popular use in the later years of the nineteenth century. With the turn of the century, the rustic stones manufactured for/by the Woodman of the World association were introduced into North Carolina cemeteries and there were similar stones manufactured by local carvers.

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The years around the turn of the century also saw two other new stone forms gain in popularity. One of these is the use of a single, usually substantial stone to mark the graves of a married couple: their names are usually both inscribed on the main (head) stone and the terms "Mother" and "Father" were often carved onto footstones. At Hopewell, this occurred when a single stone (#62C) bearing the names of William Davidson Alexander (1840-1927) and his wife Sue Ramsey (1843-1890) was placed in the Alexander Family plot (#62). There are many examples (#63) of this type in the first (#5B) and second (#5C) expansions of the Hopewell Cemetery. In other situations, many families chose to set apart a large area for family interments and to mark their plot in a church or public cemetery with a large impressive marker bearing the family name: the graves of individual family members would then be marked by smaller, usually uniform stones of the same material, usually white marble or grey granite. These family plots were often enclosed by marble or granite curbing, low brick or stone walls, iron fences, or some combination of these materials. During the course of the twentieth century, many of the fences and curbs have been taken down as they deteriorated--and went unrepaired by family members--or removed for ease of using large mowing machines. At Hopewell Church, two variations of the family plot survive. The earliest in date is the plot (#61) of the Alexander Montieth Family: here a handsome white marble obelisk (#61A) bears the name and dates of eight family members, and the asymmetrical T-shape plot is enclosed by a granite curbing. In the Alexander Family Plot (#62), the later of the two curbed plots in the cemetery, there are four individual gravestones marking the graves of related family members.

At Hopewell Church, it is obvious that the antebellum gravestone form favored by wealthy members of the congregation was the box, chest, and table tombs fitted with a white marble ledger stone bearing the name, dates, epitaph for the deceased, and any other appropriate inscription. This was no coincidence. In fact, the box or chest tomb was favored by the wealthiest citizens of both state and nation in the eighteenth century and this choice remained popular through the opening decades of the nineteenth century and through the antebellum period. Among the finest examples of this type in the nation are the very handsome beautifully carved chest tombs of the Page Family, probably carved in England or Italy, which were removed from their abandoned family burying ground at Rosewell and placed in the cemetery at Abingdon Church, Gloucester County, Virginia. In North Carolina, one of the finest individual examples stands over the grave of wealthy planter James Coffield (1790-1843) in the yard at St. Paul's Church, Edenton: it was carved and signed by John Struthers of Philadelphia.³⁵

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There is a total of thirty-six surviving box and chest tombs at Hopewell Church. The majority of these are individual tombs where the boxes are made of granite or brick. The ledgers of A. C. Alexander (1818-1820) and his sister Mary A. Alexander (1824-1827) are mounted on a single granite masonry box (#11) and the ledgers of four members of the Alexander Family are mounted together on a single masonry box (#21): whether this present situation represents historic practice or twentieth-century expedient is now unknown. From surviving stone fragments and documentary photographs, it is clear that at least two ledgers stood on molded legs or balusters and had the form of table tombs. At some point in the early twentieth century it appears that these table tombs had become deteriorated and the legs of Mrs. Nancy Reid's monument (#30) were replaced with a brick masonry box enclosure.

The ledger of Eliza Rocinda Alexander (#56) was laid flat on the ground. A rectangular marble panel which appears to be the base of a table tomb survives over the grave of James Galbraith Torrance: it was left in place when a granite marker was erected over his grave in the late nineteenth or early twentieth century. It is clear that the impressive double chest tomb (#19) over the graves of Dr. Moses Winslow Alexander (1798-1845) and his wife Violet Wilson Winslow Graham (1799-1868) was designed as it stands presently.

The ledgers of eleven of the present box tombs are signed by their makers. William T. White of Charleston carved and signed eight of the ledgers atop box tombs: these are #6, #11 (two ledgers), #15-#17, #20, and #37. John White of Charleston carved and signed #30 and #33. Thomas Walker of Charleston carved and signed the ledger stone (#27) over the grave of Mary L. Torrence (1799-1821). Ironically, none of the four elaborate chest tombs (#9, #10, #19, and #39) are signed or, if signed, the carved signature is not now visible. These chest tombs differ from the box tombs in that the support for the ledger is not a simple granite or brick box but, instead, a handsomely carved and molded white marble chest. The chest tombs over the graves of the Reverend John Williamson (ca. 1786-1842) (#10), his wife Sarah E. Williamson (ca. 1804-1845) (#9), and Elizabeth Lee Davidson (1782-1842) (#39) feature carved baluster-like piers at the corners which support the molded panels forming the chests's sides. The double chest tomb (#19) of Dr. Alexander and his wife has lancet-arch panels in its corner piers and similarly-molded panels making the four equal sides of the chest.

The thirty-six box and chest tombs at Hopewell mark the graves of members of nine families who figure prominently in the history of the church, the community, and the region: Alexander, Barry, Davidson, Harry, Latta, Sample, Torrence, Williamson, and Wilson. (The family name on one marker is illegible.) A full third (twelve) of the box and chest tombs mark the graves of members of the Alexander family whose great seat, Alexandriana, is lost; however, the stone mansion erected in 1774 by Hezekiah Alexander, a brother

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an oval panel at the top of the stone. An urn with handsome cloth drapery also appears on the tablet-style gravestone (#49) of Jane B. Pharr (1796-1839). The dove, used as a symbol of both innocence and peace, is carved in relief on the small tablet gravestone (#51) of Rebekah Wilson (1788). The lamb, also a symbol of innocence and youth, is carved on the undated ledger-like marker (#58) of "Little Lizzie" Davidson. Interestingly, the two stones which are the richest in carved ornament came from the workshop headed by _____ McNinch. "McNinch & Kendrick" carved the handsome stone (#47) embellished with military devices for the grave of Captain Francis R. Alexander (1841-1864) who died of battle wounds at Petersburg on 19 June 1864. "McNinch and Hutchison" carved the later, tall tablet-style marker of Lottie A. Alexander (1856-1877) and decorated it with an everlasting wreath of flowers.

Gravestone Carvers and Their Work in the Hopewell Church Cemetery

The history of gravestone design, carving, and manufacture in North Carolina is an area of cultural history which has drawn little attention until relatively recently. Some few architectural historians and preservationists have examined the gravestones in the cemeteries of particular churches on which they were conducting research; however, the larger field awaits its scholar(s). That said, however, the experience of this author examining cemeteries and gravestones during a period of over two decades in North Carolina, as well as Virginia, South Carolina, Maryland, Massachusetts, and other states, has led to certain preliminary conclusions. One of these, as noted earlier in this section, is that the vast majority of eighteenth- and early nineteenth-century gravestones in North Carolina were made in the tablet form, were unsigned, and remain the work of mostly anonymous stone carvers. It was not until the antebellum period that stone carvers throughout the state began to sign their work in any appreciable numbers: included in this group are William and Richard Tidley and George Lauder. In the second half of the nineteenth century up to around 1900, a considerable number of stone carvers and marble yards signed their work. After ca. 1900, few gravestones of any type are signed, whether locally or regionally made or imported from outside the state.

The importation of gravestones in eastern North Carolina in the eighteenth and nineteenth centuries was a frequent practice because of the poverty of good stone in the coastal plain and because it was easy to deal with Middle Atlantic and New England stone carvers and marble yards in ports where business was carried on by eastern merchants. The earliest stones probably came from the Boston area; however, in the early nineteenth century Philadelphia and later Baltimore and Norfolk were major sources of gravestones. In the Piedmont and backcountry of North Carolina, Charleston was an early major source for gravestones just as the crops and produce of

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of John McKnitt Alexander--the progenitor of the Hopewell Alexanders--stands in Charlotte. Clearly, in number and wealth, the Alexander Family stood above others in the church and the community. Next in number are the six box tombs covering the graves of members of the Torrence Family: their great house, Cedar Grove, survives as well to document this family's prominence in antebellum Hopewell. There are three box tombs marking graves of members of the Davidson and Latta families while the box tomb (#50) of Elizabeth Latta Davidson Reid (1797-1838), the daughter of James Latta and the wife of Benjamin Wilson Davidson, could be counted by either family. James Latta's house, Latta Place, still stands in the Hopewell community as does Oak Lawn, built for Benjamin Wilson and "Betsy" Latta Davidson.

Three members of the Barry Family are buried under box tombs while two members each of the Harry, Williamson, and Wilson families are buried beneath box or chest tombs. Richard Sidney Sample (1830-1831) is the sole member of his family whose grave is marked by a box tomb. He was the eldest son of William Azmon Sample (1803-1877) and Jane Louise Barry (1811-1876): when the couple's eldest, maiden daughter Martha Elizabeth Sample (1832-1857) died on 27 September 1857, her grave, immediately south of her older brother's, was marked by a white marble tablet (#42) carved and signed "TIDDY."³⁶ By 1857, the box tomb was passing beyond fashion for members of the Hopewell Church.

As a count proves it was in the 1840s (1841-1850), the decade prior to Miss Sample's death, that the largest number of box, chest, and table tombs (fourteen) were erected in the cemetery at Hopewell. This might initially lead one to conclude that this decade was the height of fashion of the form for grave marking. The truth, instead, is that several members of Hopewell's wealthiest families died in that decade and particularly in 1844-1845 when an epidemic of dysentery took many lives.³⁷ These graves were marked, in turn, by the traditional tomb form favored in the earlier decades. Thirty-three of the total present group of thirty-six box and chest tombs were erected in the period between 1811 and 1850: eight mark the graves of persons who died between 1811 and 1820; six mark the graves of persons who died between 1821 and 1830; and five mark the graves of church members who died between 1831 and 1840.

As is typical of gravestones in Presbyterian churchyards throughout the Piedmont, there is relatively little use of symbolism which so enlivens the gravestones in Episcopal churchyards and most public cemeteries. The simple, well-crafted tablets of the Sample family members (#43-#45) reflect a (Presbyterian?) preference for a plainish but well-made marker to record the pious life. Likewise, there is little ornament, beyond a handsome and well-proportioned script, on the cemetery's ledger stones. The ledger (#30) marking the grave of Nancy Latta Reid (1801-1833), carved by John White, features a beautifully carved urn under the draping branches of a willow in

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its farms and plantations were carried on the Catawba and Yadkin Rivers on to Charleston. Charleston stone carvers imported marble and other stones from New England and Europe through merchants and factors and these same merchants and factors, among others, also handled some of the orders from North Carolina. Charleston continued to be an important source for fine gravestones well into the antebellum period, to about 1850. Philadelphia was a source for many of the costliest gravestones imported into the Piedmont and these were made by Struther's, J. Baird, and Van Gundgen and Young. In the 1830s, or thereabouts, the firm of Boyne and Sprowl of Columbia, South Carolina, became a source for Piedmont gravestones. With the construction of the North Carolina Railroad and its completion into Salisbury, Charlotte, and other points in the 1850s, stone could be easily shipped into the Piedmont and individual stone carvers and marble yards achieved prominence in that period. The decades of the 1850s was one of the most prosperous and prolific for the Tiddy marble yard in Charlotte.

The eleven surviving signed gravestones--all ledgers--in the Hopewell Church Cemetery carved by Charleston stone carvers memorialize the deaths of persons who died between 1820 and 1849. Although the earliest of these deaths, that of Archibald Cathey Alexander on 15 June 1820, was in 1820 it seems likely that his ledger gravestone (#11) and that of his sister Mary A. Alexander--cojoined on one box tomb--may have been acquired after her death on 25 February 1827 by their parents, Joseph McKnitt Alexander (1793-18__) and Nancy Cathey (____-1855). Both were carved by William T. White. The gravestone of Mary Latta Torrence (1799-1821), the second wife of James Galbraith Torrence (1784-1847) who died on 26 November 1821 is probably the earliest of the eleven important ledger stones signed by Charleston stone carvers. It was carved by Thomas Walker (d. 1838), a Scottish-born stone carver who was in Charleston and advertising for customers in the CHARLESTON CITY GAZETTE in 1793. The oval-shaped signature cartouche includes

"T Walker
Meeting Street
Charleston, S.C."³⁸

Following Mary Latta Torrence and the Alexander siblings's gravestones, the next two ledger stones in Hopewell Cemetery are those of Benjamin Wilson Davidson (1787-1829) and Nancy Latta Reid (1801-1833). Nancy Latta Reid, the first wife of Rufus Reid, was a sister to Mary Latta Torrence: their sister Elizabeth (#50) was the widow of Mr. Davidson. The Davidson and Reid ledgers are both carved and signed by John White, a Charleston stone carver, who has been identified as the son-in-law of Thomas Walker.³⁹ The remaining signed ledger stones at Hopewell are carved and signed by William T. White, who has been cited as the son of John White: he invariable signed his stones "W. T. White, Charleston, S.C." or more simply "W. T. White."⁴⁰ It should be

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noted that seven of the eight ledger stones which William T. White carved were for members of the Alexander Family, and five of those seven were carved in the 1840s: the last stone bearing White's signature at Hopewell was carved for David Harry (1798-1849) who died on 24 April 1849. These Alexander stones have an even closer kinship. Dr. Joseph McKnitt Alexander (1771-1841), the great uncle of the Alexander siblings (#11), died on 17 October 1841, and William T. White carved his gravestone (#20). On 24 April 1844 his granddaughter Emily Eugenia Alexander (1832-1844) died and White, too, carved her gravestone. William Lee Alexander (1833-1845) and Sarah P. Alexander (1816-1845) both died in 1845 on 20 April and 6 August, respectively, and William T. White carved their stones (#6 and #16). In the following year, on 9 September 1846, John McCoy Alexander joined his younger brother William Lee Alexander in death while a senior at Davidson College; they were the sons of Col. Benjamin Wilson Alexander (1805-1865) who also paid William T. White to carve another ledger (#15) for his last surviving son.

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ENDNOTES

1. Charles William Sommerville, THE HISTORY OF HOPEWELL PRESBYTERIAN CHURCH (Charlotte: Observer Printing House, 1939), pp. 11-17. The manuscript for this book was largely completed when Sommerville died on 7 May 1938. It was prepared for publication by Jane D. Carson and Betty Guy Sommerville. Reprinted in 1987 by Hopewell Church, the history remains the most comprehensive, if unscholarly, account of the history and life of the church. General facts having to do with the overall chronology of the church, taken from this book and appearing in this nomination, will not be footnoted except for special emphasis or to confirm a fact or opinion which is in dispute. Hereinafter cited as HOPEWELL CHURCH. For the history of the settlement of the Catawba River Valley and nearby settlements of the Scotch-Irish in Piedmont North Carolina see: James G. Leyburn, THE SCOTCH-IRISH: A SOCIAL HISTORY (Chapel Hill: University of North Carolina Press, 1962) and Robert W. Ramsey, CAROLINA CRADLE: SETTLEMENT OF THE NORTHWEST CAROLINA FRONTIER, 1747-1762 (Chapel Hill: University of North Carolina Press, 1964). Other settlers in the Catawba River Valley, including John McKnitt Alexander, came to the North Carolina backcountry from older settlements in Maryland and other colonies. Hopewell Presbyterian Church was designated a local historic property by the Charlotte-Mecklenburg Historic Properties Commission in 1988.
2. HOPEWELL CHURCH, pp. 11-27.
3. Ibid, pp. 28-31. Also, William S. Powell, editor, DICTIONARY OF NORTH CAROLINA BIOGRAPHY, 5 volumes. (Chapel Hill: University of North Carolina Press, 1979), 1: 454-455.
4. Iredell County was formed out of Rowan County in 1788.
5. This listing of prominent members of the Hopewell Church community was compiled from a reading of Sommerville's HOPEWELL CHURCH, this author's review of the gravestones in the Hopewell Cemetery, and his knowledge of the region. Jane Knox Latta was the daughter of Captain James Knox and the aunt of James Knox Polk who served as president of the United States from 1845 until 1849. John McKnitt Alexander, Richard Barry, William Graham, and Major John Davidson were signers of the "Mecklenburg Declaration of Independence" in 1775. Alexander, Barry, and Graham are buried at Hopewell; Davidson is interred in the Rural Hill Burying Ground. Also see Chalmers Gaston Davidson, THE PLANTATION WORLD AROUND DAVIDSON (Davidson: Davidson Printing Company, 1973). John McKnitt Alexander was a brother of Hezekiah Alexander who likewise prospered in Mecklenburg County and built a handsome stone house--one of the few in eighteenth century North Carolina--by 1774 which survives and is listed in the National Register.

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6. HOPEWELL CHURCH, p. 32.

7. Chalmers G. Davidson, "Hopewell's Heritage . . . A History of the Church," an undated newspaper (?) article in the files of the Charlotte-Mecklenburg Public Library, Charlotte, North Carolina.

8. Richard Stevenson to John McKnitt Alexander and Robert Ewart, 31 March 1777, Book 12, pp. 472-473, Mecklenburg County Deeds, Office of the Register of Deeds, Mecklenburg County Office Building, Charlotte, North Carolina. Hereinafter deeds will be cited as Mecklenburg County Deeds. A sketch of a plan for the Hopewell meeting house, dated 1777, survives in the Mecklenburg County Estates Papers, North Carolina State Archives, Raleigh, North Carolina.

9. Latta Place, listed in the National Register in 1972, is the centerpiece of the publicly owned Latta Plantation Park on Sample Road, about two miles west of Hopewell Church. Holly Bend, standing about four and a half miles northwest of Hopewell, and listed in the National Register in 1972, was built for Robert Davidson (1769-1853), the son of Major John Davidson (1735-1832), and his wife Margaret M. Osborne (1776-1864). The couple had no children: Robert Davidson, one of the wealthiest planters in the Catawba River Valley, was known to family and friends as Uncle Robin. The couple is buried at the Rural Hill Cemetery on Neck Road. After the Civil War Holly Bend was the home of John Lindsay Parks (1822-1906), a large cotton planter and a prominent member of Hopewell Church and the community. Oak Lawn, listed in the National Register in 1976, was built for Benjamin Wilson Davidson (1787-1829), also a son of Major John Davidson, and his wife Elizabeth "Betsy" Latta (1797-1838), the daughter of James Latta. In 1835 Betsy Latta Davidson went against convention and married Rufus Reid, the builder of Mount Mourne, Iredell County, who was first married to her younger sister Nancy Latta (1801-1833). Oak Lawn stands on McCoy Road about three and a half miles to the northeast of Hopewell Church and is now surrounded by a suburban residential park.

10. HOPEWELL CHURCH, pp. 35-37. Also, Neill Roderick McGeachy, CONFRONTED BY CHALLENGE: A HISTORY OF THE PRESBYTERY OF CONCORD, 1795-1973. (Charlotte: Delmar Company, 1985), p. 10. Hereinafter cited as CONFRONTED BY CHALLENGE.

11. HOPEWELL CHURCH, pp. 37-38. CONFRONTED BY CHALLENGE, pp. 101-106, 157-158. McGeachy's biographical sketch of John Williamson concludes with a quote from an article on Davidson College prepared by the Rev. Dr. Jethro Rumble and printed in the NORTH CAROLINA PRESBYTERIAN IN 1878.

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The Rev. John Williamson pastor of Hopewell, was chairman of the building committee, for which he was eminently fitted by his prudence and practical wisdom. It was he who principally drew the plans for the buildings, and arranged for their relative position. For the end designed, and in the day of small things, his plans were peculiarly appropriate.

The building committee oversaw the construction of eight brick buildings for the Davidson College campus. Samuel Lemly (d. 1848) of Salisbury was the principal contractor for these buildings: two of them, Oak Row and Elm Row, survive to the present.

12. Catherine Bishir, NORTH CAROLINA ARCHITECTURE. (Chapel Hill: University of North Carolina Press, 1990), pp. 198-199.

13. Davyd Foard Hood, THIRD CREEK CHURCH. (Statesville, North Carolina: Brady Printing Company, 1985.) Third Creek Church, standing to the northwest of Cleveland in western Rowan County, was listed in the National Register in 1983; this author was a coauthor of the nomination. Buffalo Presbyterian Church, Guilford County, erected in the 1820s, was the first of these three known rural Presbyterian churches erected in the 1820s/1830s--well before the great boom in church construction in the 1850s.

14. THE MINERS' AND FARMERS' JOURNAL (Charlotte, North Carolina), 22 November 1830.

15. THE MINERS' AND FARMERS' JOURNAL, 25 May 1831, 1 June 1831 and 8 June 1831.

16. THE MINERS' AND FARMERS' JOURNAL, 26 January 1833, 2 February 1833, and 9 February 1833.

17. HOPEWELL CHURCH, pp. 259-261. The identity of H. Hoover is yet to be documented. George Elliott (1794-1873) and Andrew Elliott (1765-1855) are both buried in the Hopewell Church Cemetery. In September 1995 the three receipts signed by Hoover, together with a fourth receipt for \$26.93 dated 3 March 1835 and signed by Hoover, were returned to the possession of Hopewell Church together with the 1836 and 1837 receipts for the stone steps and other financial records.

18. William Bain Alexander to Andrew Elliott, James Galbraith Torrance, and J. McKnitt, 25 July 1836, Book 24, p. 89, Mecklenburg County Deeds. According to family tradition Dr. Joseph McKnitt Alexander often signed his name as "J. McKnitt" and he was referred to in that fashion: this deed proves that tradition.

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19. HOPEWELL CHURCH, pp. 37-38.

20. Ibid, pp. 38-40.

21. This author was the coauthor of the National Register nominations for Back Creek and Thyatira Churches, Rowan County: they were listed in the National Register in 1983 and 1984, respectively. Contemporary with these handsome brick churches is a distinguished group of frame Greek Revival style churches, many built in eastern North Carolina, including Old Bluff Presbyterian Church in Cumberland County (1858), Philadelphus Presbyterian Church in Robeson County (1859), and Rehobeth Methodist Church (early 1850s) in Washington County.

22. HOPEWELL CHURCH, p. 260. The identity of Thomas Rice also remains to be confirmed. In September 1995, the original receipt for \$686.59 together with an earlier receipt for \$200.00 for "building & repairing Hopewell Church," dated 19 May 1859 and signed by Thomas Rice, were returned to the ownership of Hopewell Church along with other nineteenth century financial documents.

23. Hopewell Church Session Record Book, p. 3. Hopewell Presbyterian Church, Huntersville, North Carolina.

24. HOPEWELL CHURCH, pp. 40-42. CONFRONTED BY CHALLENGE, pp. 195, 280-284. Pharr was one of a number of Presbyterian ministers who, in the aftermath of the Civil War, were charged with holding commissions from the Board of Domestic Missions of the Northern Church: the matter is a complex one, charged with political and denominational conflicts. Congregational dissatisfaction with Pharr on this issue forced his resignation as pastor of Hopewell Church.

25. HOPEWELL CHURCH, pp. 42-44. Williams was stricken with paralysis in the pulpit at Hopewell in July 1873: he remained pastor until 10 April 1874. He removed to Davidson College and died there on 22 December 1874: his body was buried at Davidson; however, it was later removed to the Hopewell Church Cemetery.

26. Hiram T. Capps to William Batte Harry, David Irwin Sample, and (his brother) Hugh Barry Sample, 6 January 1873, Book 30, pp. 539-540, Mecklenburg County Deeds.

27. HOPEWELL CHURCH, pp. 44-47.

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28. Ibid, pp. 49-52. The new property, including a frame house, acquired for the church manse on the west side of Beatties Ford Road, opposite the church and north of the school was bid in by the church trustees at a public auction on 28 February 1891. E. T. Cansler, commissioner, to J. N. Wilson, J. N. Patterson, and W. D. Harry, trustees of Hopewell Church, ___ March 1897, Book 117, pp. 109-111, Mecklenburg County Deeds.

29. Ibid, pp. 52-53.

30. Ibid, pp. 53-55.

31. Ibid, pp. 54-57.

32. Ibid, pp. 57-58.

33. Ibid, pp. 32-33.

34. Ibid, p. 34. See also, C. W. Sommerville, "An Old Country Church," PRESBYTERIAN SURVEY, June 1930, pp. 328-329. The article includes a photograph of E. L. Baxter Davidson setting a "cornerstone" in place on one of the stone piers of the wall along Beatties Ford Road. Stanley G. Scoville, "Colonel Edward Lee Baxter Davidson: Capitalist, Philanthropist," OF AMERICANA (April 1931): 444-457. A photocopy of this biographical sketch of Davidson is on file at Hopewell Presbyterian Church: a photocopy was made available to the author. Edward Lee Baxter Davidson and his sisters Sarah (Sallie) Harper Davidson (1845-1935) and Blandina R. Davidson (1853-1937) were three of the fifteen children born to Adam Brevard Davidson (1808-1896), a wealthy planter and capitalist who was born at Rural Hill, the seat of the Major John Davidson (1735-1832) line, and who owned the ancestral seat from 1849 until it was destroyed by fire in November 1886. Thereafter his descendants occupied a smaller house on the property. Edward Lee Baxter Davidson, the fourteenth and youngest surviving child of the family, developed a strong interest in history and genealogy: by profession he was a successful capitalist, managing, in large part, his family's inheritances and lands.

35. There are some dozen important box tombs with ledger stones in the Old White Church Cemetery, Lincolnton, Lincoln County, North Carolina. This author prepared the National Register nomination for that cemetery which was listed in 1995. The most important of those is the ledger of Catharine L. McLean (d. 1848) which was carved and signed by William T. White of Charleston who carved and signed eight of the ledger stones in Hopewell Cemetery.

36. The longest chapter in Sommerville's HOPEWELL CHURCH is Chapter VI, "Old Families" which consisted of genealogical sketches of the church's most prominent families. These sketches greatly facilitated this author's

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understanding of the complex family and interfamily relationships which characterized the eighteenth and nineteenth century congregations of Hopewell Church.

37. HOPEWELL CHURCH, p. 109. Dr. Moses Winslow Alexander died on 27 February 1845 of erysipelas which is said to have struck a number of people in the Hopewell community in 1845.

38. For Thomas Walker see Diana Williams Combs, EARLY GRAVESTONE ART IN GEORGIA AND SOUTH CAROLINA (Athens, Georgia: The University of Georgia Press, 1986), pp. 71-77, 106-107, 196-198, 221-222, and scattered pages. Hereinafter referred to as GRAVESTONE ART.

39. Diane Combs Williams notes the relationship of Thomas Walker and John White in a footnote on pages 221-222; however, she does not develop an explanation of the family connection which led to the establishment and operation of one of the most distinguished family gravestone concerns in the American South. This author is grateful to Sharyn Thompson, the author of FLORIDA'S HISTORIC CEMETERIES: A PRESERVATION PRIMER (1989) for an extended conversation of the Walker/White gravestone concern. Also, Sharyn Thompson to Davyd Foard Hood, 20 July 1995, in the possession of the recipient.

40. John White is believed to have had at least three sons who became stone carvers: Robert White, William T. White, and E. R. White. There are numerous gravestones signed by all three in the burying ground of the Circular Congregational Church in Charleston as well as the city's other cemeteries. Williams illustrates a gravestone by William T. White in GRAVESTONE ART. Stylistically, it is likely that the handsome gravestone of Jane B. Pharr (#49) is also a product of the White marble yard.

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Major Bibliographical References

Davidson, Chalmers Gaston. THE PLANTATION WORLD AROUND DAVIDSON. Davidson, North Carolina: Davidson Printing Company, 1973.

McGeachy, Neill Roderick. CONFRONTED BY CHALLENGE: A HISTORY OF THE PRESBYTERY OF CONCORD, 1795-1973. Charlotte: Delmar Company, 1985.

Mecklenburg County Deeds, Office of the Register of Deeds, Mecklenburg County Office Building, Charlotte, North Carolina.

Sommerville, Charles William. THE HISTORY OF HOPEWELL PRESBYTERIAN CHURCH. Charlotte: Observer Printing House, 1939.

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10. Geographical Data

Verbal Boundary Description.

The property included in this nomination is the 13.80-acre tract outlined on the enclosed copy of the 1"-100'-scale "Boundary Survey for Hopewell Presbyterian Church," prepared on 11 August 1986 by Richard E. Navy, a registered surveyor who is also a member of the church.

Verbal Boundary Justification

The boundary of the acreage included in this nomination is drawn to include the location and the setting of the historic resources which comprise Hopewell Presbyterian Church and Cemetery: the church; the old cemetery and its collection of distinguished and important gravemarkers; the first ca. 1891 expansion of the cemetery; and the rock walls which line the path of historic Beatties Ford Road as it passes through the Hopewell Church grounds. The approximately 13.80 acres included here, comprising the historic core of the larger tract of 41.399 acres surrounding the church and held in its ownership, was acquired by the church through deeds in (1777), 1836, 1873, and 1897. The majority of the nominated acreage is a part of the tract of eleven and a half acres conveyed to the church trustees by William Bain Alexander on 25 July 1836: this deed noted that the conveyance included the original tract of five acres which had been conveyed to the church trustees John McKnitt Alexander and Robert Ewart on 31 March 1777. (Clearly the 1836 deed was made to confirm the church's ownership of the land on which they had just built the 1833-1835 brick church.) The path of Beatties Ford Road was cited as the west boundary of the eleven-and-a-half-acre tract.

The nominated church acreage on the west side of Beatties Ford Road was acquired on 6 January 1873 from Hiram T. Capps. It was on this tract that the Hopewell Academy, a classical school which opened in 1878, was built. A second, public school was built on this site in the early twentieth century. The site of these two successive schools, at the south end of the tract, is now the location of the Hopewell Church manse, erected in 1959-1960.

The present manse (#3) is the third house on the west side of the Beatties Ford Road, opposite the church, which served as the residence of the pastor. On 28 February 1891, the trustees of the church were the highest bidders at a public auction of a tract of land, including a frame house, here on the west side of Beatties Ford Road: that purchase comprises the north end of the church property there included in this nomination. As events proved the church did not pay off the bid price until 1897 when the deed was recorded (Book 117, pp. 109-111). Seven years later, in 1904, the church erected a two-story frame manse on the property which remained the home of its

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ministers until 1960 and was thereafter used as charitable housing until 1989. The site of the 1904 manse is recalled by the inset steps in the rock wall, a pair of arborvitae flanking its former front walk, and its pump house. Its open grass-covered lawn forms an important part of the rural setting of the church. In 1928-1931 when the rock wall was built, the length of wall on the west side of Beatties Ford Road, south of its junction with Sample Road, was built on a narrow strip of land here which the church owned. In a clarification of the church boundaries in recent years, this narrow sliver, comprising a portion of the front lawns of two members of the Parks-Moss family who are also members of Hopewell Church, was transferred into Moss ownership. Those owners support this nomination and the inclusion of the rock wall on their property in the nominated acreage.

The boundary of the nominated acreage follows the legal boundaries of the church property on the north and west. On the south end the boundary carries in a drawn line parallel to the rock walls of the church which includes them and their immediate setting in the nomination. The southeast and east boundary follows the edge of the church drive which enters the church property from Beatties Ford Road and carries in a northeasterly direction along the woods line and continues to the north behind the educational and activities building: here the drive and the boundary of the district extends in a straight line, flanked by the 1955 cemetery expansion on the west and the 1991 expansion on the right to the legal north boundary of the church property. The 1955 cemetery expansion (#5C) is included in the nomination because of its immediate physical relationship to the earlier ca. 1891 expansion (#5B) which it embraces on two sides and the 1953 fellowship hall which it flanks on the east.

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Property Owner _____ Hopewell Presbyterian Church and Cemetery
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Property Owners

Hopewell Presbyterian Church
Mr. James Leighton Todd, Jr.,
Clerk of the Session
10500 Beatties Ford Road
Huntersville, NC 28078
704/875-2291

Mr. & Mrs. Robert Barrett Moss
7532 Sample Road
Huntersville, NC 28078
704/875-9354

Mr. & Mrs. W. Parks Moss
10409 Beatties Ford Road
Huntersville, NC 28078
704/875-2183

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Additional Documentation
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Mecklenburg County, North Carolina

Schedule of Photographs

The following information applies to all of the photographs included in this nomination unless otherwise noted.

Name of Property: Hopewell Presbyterian Church and Cemetery
10500 Beatties Ford Road
Huntersville Vicinity
Mecklenburg County
North Carolina

Photographer: Davyd Foard Hood

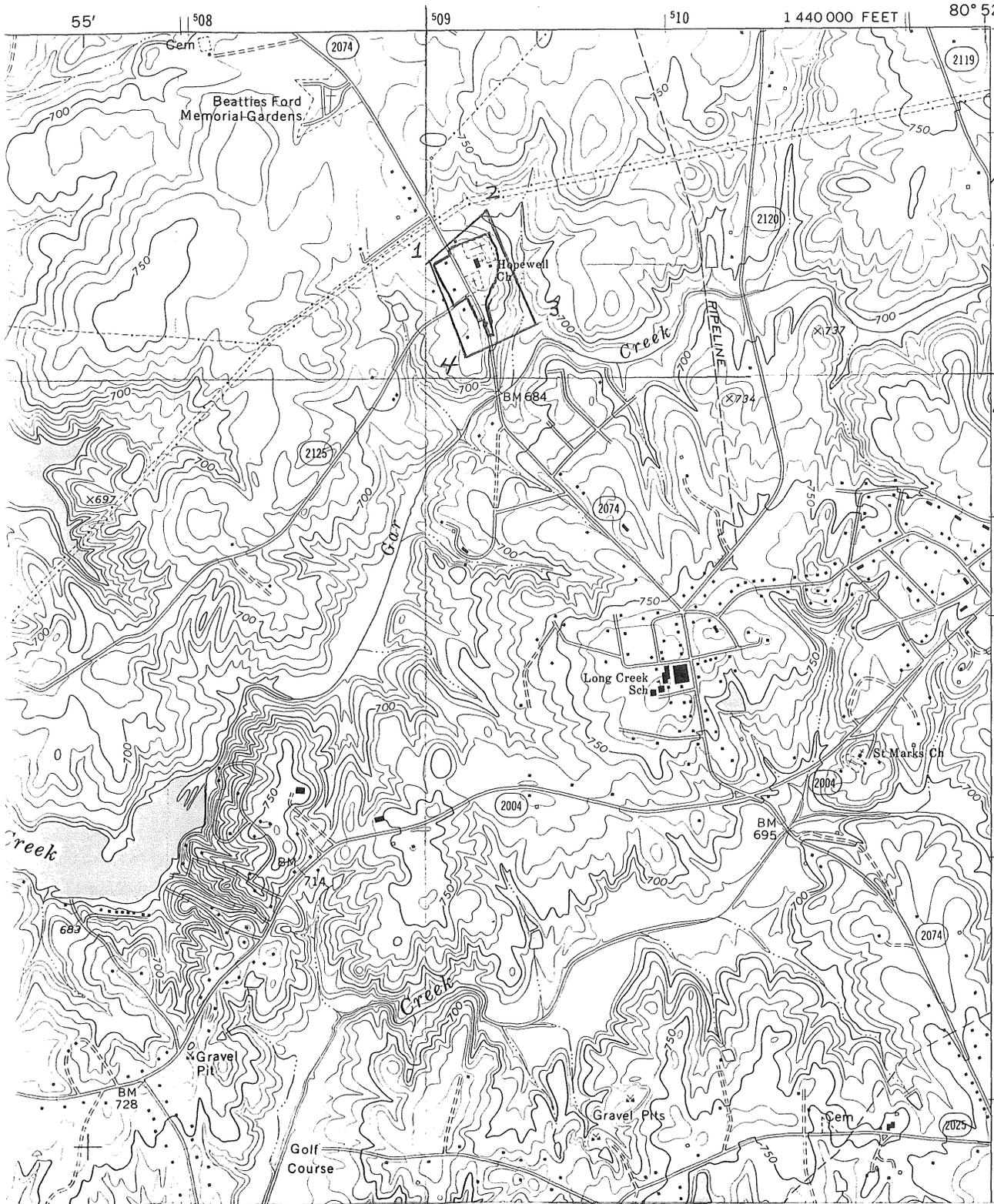
Date of Photographs: 31 May and 14 June 1995

Location of Original Negatives: North Carolina Division of Archives and History

1. Hopewell Presbyterian Church and Cemetery; overall view, looking northeast.
2. Hopewell Presbyterian Church, church and fellowship hall, looking northwest.
3. Hopewell Presbyterian Church and Cemetery, Sunday School addition and first and second expansions of the church cemetery, looking southeast.
4. Hopewell Presbyterian Church, sanctuary, looking north.
5. Hopewell Presbyterian Church, rock walls lining Beatties Ford Road, looking southeast.
6. Hopewell Presbyterian Church, rock walls with steps to church, looking east.
7. Hopewell Presbyterian Church and Cemetery, overall view of old cemetery, looking southwest.
8. Hopewell Presbyterian Church and Cemetery, chest tomb of Reverend John Williamson (ca. 1786-1842), looking north.
9. Hopewell Presbyterian Church and Cemetery, box tomb of James Latta (1755-1837), looking north.
10. Hopewell Presbyterian Church, educational and activities building, looking east.

MOUNTAIN ISLAND LAKE QUADRANGLE
 NORTH CAROLINA
 7.5 MINUTE SERIES (TOPOGRAPHIC)

4894 IV NE
 (CORNELIUS)



Hopewell
 Presbyterian
 Church
 and Cemetery,
 Mecklenburg Co.,
 North Carolina

Zone 17

1. Easting 509020
 Northing 3913480

2. Easting 509240
 Northing 3913680

3. Easting 509460
 Northing 3913220
 590 000

FEET

4. Easting 509160
 Northing 3913080

3912 Mountain Island Lake
 Quad.

