

United States Department of the Interior
Heritage Conservation and Recreation Service

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National Register of Historic Places
Inventory—Nomination Form

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

Barber-Scotia College: Graves Hall, Faith Hall, and the Leland S. Cozart
historic House (formerly Scotia Seminary)

and/or common

2. Location

street & number 145 Cabarrus Avenue West not for publication
city, town Concord vicinity of congressional district 8th
state North Carolina code 037 county Cabarrus code 025

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input checked="" type="checkbox"/> educational
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
		<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name Barber-Scotia College/Mable P. McClean, President
street & number 145 Cabarrus Avenue, West
city, town Concord vicinity of state North Carolina 28025

5. Location of Legal Description

courthouse, registry of deeds, etc. Cabarrus County Courthouse

street & number
city, town Concord state N.C.

6. Representation in Existing Surveys

The Historic Architecture of Cabarrus County, North Carolina
title by Peter R. Kaplan has this property been determined eligible? yes no
date 1981 federal state county local
depository for survey records Survey and Planning Branch, N.C. Division of Archives and History
city, town 109 East Jones Street, Raleigh state North Carolina

7. Description

Condition		Check one	Check one	
<input type="checkbox"/> excellent	<input checked="" type="checkbox"/> deteriorated	<input checked="" type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site	
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input type="checkbox"/> altered	<input type="checkbox"/> moved	date _____
<input checked="" type="checkbox"/> fair	<input type="checkbox"/> unexposed			

Describe the present and original (if known) physical appearance

Set in a broad lawn planted with mature trees, the pair of surviving nineteenth century buildings erected for Scotia Seminary--now Barber-Scotia College--presents a long, impressive, and architecturally unified facade to Cabarrus Avenue, Concord's major east-west thoroughfare. Graves Hall, a three-story brick structure erected in 1876, stands near the northeast corner of the campus; directly behind it is a wing erected in 1881 of similar size and details. A narrow passage joins the main block of Graves to Faith Hall, erected in 1891, which is a three-and-a-half-story brick structure with a central tower. The Cozart House, a two-story, brick Colonial Revival residence erected for Barber-Scotia's first black president, stands a few yards southeast of Graves Hall.

The main block of Graves Hall, which rests on a raised basement and is laid in 1:4 common bond, has seven-bay front and rear facades. Doors from central hallways are the sole openings on the east (left) side; the west side adjoining Faith Hall is unexposed. Graves Hall has a side gable roof with a simple cornice; at the center of the front facade a shallow, projecting gable front bay rises the full height of the building. Immediately behind this bay is a raised platform that may originally have supported a bell tower.

The main entrance, reached by a flight of stairs, is sheltered by a flat-roofed entrance porch, upheld by Tuscan columns, which is an early twentieth century replacement. Beneath the porch is a handsome, elaborately detailed entrance that appears to be original to the building. It is set in a broad wooden architrave framed by paneled pilasters rising to capitals and a multi-part molded arch crowned with a keystone. Above the arch is a small pediment that is now largely hidden by the porch. A two-leaf door with large windows is set in sidelights over panels and a broad transom. The sidelights, panels and transom all have louvered shutters.

The most handsome and architecturally significant feature of Graves Hall--and the one which unifies it with the adjacent Faith Hall--is its program of raised ornamental brickwork. Quoins of alternating sizes trim all four corners of the building and the two corners of the projecting facade bay. The four-over-four sash windows, which are set in round arches on the first floor and in segmental arches at the basement and two upper stories, have radiating brickwork topped with hood molds. A series of projecting rows forms a broad belt course between the first and second stories, and a pair of raised courses trims the top of the third floor on the projecting facade bay.

Two stone tablets are set in the front facade of Graves Hall. The larger of these is a rectangular block of white marble, set between the second and third floors at the center of the facade, which bears the inscription "Scotia Seminary 1867-1876." The small tablet, of red, smooth-surfaced stone, is set near the west (left) corner of the building and carries the hopeful words "Light and Liberty to All 1876."

The first and second floors follow identical interior plans. Broad center stair halls bisect both floors from front to back. These are in turn bisected by narrower perpendicular halls leading to large parlors or recitation rooms. These rooms retain some of their simple original trim, including plain, deep baseboards, plain surrounds, and doors with two four-panel leaves. Three pilaster-and-frieze mantels with sawn and molded trim remain in the two first floor rooms. The most impressive interior features of Graves Hall are the two double stairs. Both consist of two sets of steps rising in single runs from front to back along the side walls of the center hall. Both stairs have turned newels, turned balusters, and molded handrails.

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The third floor was designed to serve as a dormitory, and therefore follows a different plan from the two lower stories. A center hall runs along the length of the building, with small rooms on either side. The third floor has lost much of its interior trim but retains a number of original four-panel doors.

The three-story addition to Graves Hall, erected in 1881, stands directly behind the main block and is set so that the two structures form a T; a short passage wing, which appears to have been built at the same time as the addition, joins the two structures on all three stories. Like the main block, the addition has three stories with a raised basement; the ridge of its gable roof runs perpendicular to that of the original building. The addition is three bays wide and seven bays deep. As on the main block, the windows have four-over-four sash and are round-headed on the first floor and segmental-arched at the other levels. The addition displays the same program of handsome raised brickwork seen on the original block; unlike the earlier section, however, it retains four interior chimneys whose caps have been rebuilt. A tapered, free-standing brick boiler stack with a corbeled cap stands at the center of the addition's west elevation and rises to the full height of the building.

The interior of the addition follows the same plan on all three stories. Center halls built along the axis of the main block's stair halls run the length of the building, with dormitory rooms on each side. The center hall on the first floor opens out onto a small rear balcony upheld by tapered posts on brick plinths. The stairs in the main block also serve the addition. Although the addition's interior plan appears to be original, little of the addition's early trim has survived.

Faith Hall, erected in 1891, is the larger of the two nineteenth century buildings on the Barber-Scotia campus. Laid in 1:5 common bond, it stands just west of Graves Hall and is connected to the earlier building by a brick passage that joins the two structures on three floors. Faith Hall's long front and rear facades have nineteen and twenty bays, respectively; most of the bays have windows filled with two-over-two sash.

The imposing front facade consists of nine bays on each side of a projecting, five-stage tower. The tower extends well above the main roofline and is crowned by a concave mansard roof. The symmetry of the front and rear facades is interrupted only by two broad, round-arched windows on the west (right) side of the building, which are filled with stained glass and decorate the chapel on the first floor. The one exposed side elevation at the west end of the building is a single bay in width.

Like the tower, the main block of Faith Hall has a concave mansard roof. Segmental-arched, two-over-two sash dormer windows pierce the roof on the front and rear elevations. Although Faith Hall has three-and-a-half-stories and Graves only three, the buildings are nearly equal in height. Faith's shorter floors and longer facade give it a horizontal emphasis that contrasts with the vertical proportions of Graves.

Faith Hall's rooflines and proportions differ from those of its earlier neighbor, but the similarities between the two buildings are more striking than their differences.

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The window openings on the first three floors of Faith Hall echo those of Graves--they are round-headed on the first floor and segmental-arched on the second and third stories. The ornamental brickwork of Graves Hall finds its reflection in Faith's similar complement of ornamental masonry: quoins trim all four sides of the main block and the tower; raised belt courses run under the second and third stories; and windows on the first three stories are topped with radiating brickwork and raised hoodmolds. Like Graves, Faith Hall has a cornerstone (a white marble block set at the east or left corner of the front facade) bearing an inspirational message, "For Head, Hand, and Heart," which was at the time the stated goal of the school (see statement of significance).

The central tower, which originally housed the building's stair, contains the building's main entrance, which is composed of a two-leaf door with windows under a broad fanlight. A pair of one-over-one sash windows set in a broad segmental arch lights each of the tower's next three levels. The tower's fifth stage has a round window trimmed with flashed glass.

The only addition that has been made to Faith Hall is a brick three-story block at the rear of the building during the early twentieth century to house bathrooms. The building has metal industrial sash windows and no architectural features worthy of note.

The halls on the first three floors of Faith follow the same east-west axis as the hall on the third floor of Graves, and are connected to Graves by passages on all the first three stories. Like the passages between Graves Hall and its 1881 addition, these appear to date from the time of Faith's construction. The stairs in the tower originally provided primary access between the floors of Faith Hall, but stairs were installed at either end of the building during the mid-twentieth century.

Faith Hall's principal entrance provides access, through a vestibule, to a broad central hall. The door between the hall and the vestibule has two five-panel leafs; both the upper panels and the transom have flashed glass borders. The vestibule and the hall are finished with plaster over dark stained, vertical beaded wainscotting. The center hall divides the first floor into two sections: a block of dormitory rooms to the east (left); and the chapel to the west. The doors opening into the chapel and dormitory hallway--like those throughout the rest of the building--have five-panel leafs and are set in symmetrically molded surrounds with bull's-eye corner blocks.

The chapel is finished with plaster over the same wainscotting seen in the center hall. It is lit by seven windows on the north (right) side and eight on the south side. On each side, all but one of the windows are round-headed openings similar to the building's other first floor windows; a large window with three panes under a broad round arch is centered on each side. All of the windows are filled with stained glass. The smaller windows have diagonal latticework and ornamental borders. The large windows have more colorful and elaborate details and borders. Several of the windows bear inscriptions commemorating Faith Hall's benefactors or persons in whose memory gifts were given. Among the names appearing on the windows are Mrs. Sidney D. Maxwell; William H. Allen of Cincinnati, Ohio (1813-1881); and Reverend John Junkin Francis, D.D., who was honored by his friends at Central Presbyterian Church in Cincinnati. The windows are set in symmetrical moldings of dark-stained wood with bull's-eye corner blocks.

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The chancel occupies the western end of the chapel. It has a small aspe with a round-arched rear wall in which a circular stained glass window is set. The window has "Faith Hall" written in large white letters and memorializes Mrs. Isabella B. Cummins. To the south (left) of the chancel is a pastor's study. Unfortunately, the chapel's original pews and chancel furniture have been removed; folding metal chairs are currently used.

The dormitory block on the east side of the first floor is bisected by a center hall running along the building's main east-west axis. The hall is finished with plaster over wainscot. The five-panel doors to each room have two-light transoms and have the same surrounds seen elsewhere on the first floor. The rooms themselves are simply finished with plaster over molded baseboards.

The upper stories, which are no longer in use, were entirely devoted to dormitory space. Each of the upper floors follows the same east-west center hall plan as the first floor dormitory block, and displays the same finish and details. The upper three floors have undergone little alteration, but have experienced varying degrees of deterioration.

The third and final building included in this nomination is the Leland S. Cozart House, which was built by Cozart--the first dean of the newly christened Barber-Scotia Junior College and the first black to direct the Concord campus--not long after he assumed his duties at the college in 1932. The house stands a short distance east of Graves Hall; it is a brick, two-story, late Colonial Revival style residence that is now used for offices.

The house is three bays wide by three deep and has a side gable roof. Two symmetrically placed eyebrow dormers interrupt the roofline at the front and rear. The house is laid in common bond with soldier courses between floors, over the windows, and at water table level. The principal entrance is centrally placed under a portico with a broken pediment upheld by paired Tuscan columns. Pilasters frame the door, which has a four-light window over panels and a fan-shaped transom. The front facade windows--all filled with six-over-six sash--are paired on the ground floor and individually set on the second story. The west (right) side elevation has a tapered exterior end chimney and a two-bay porch upheld by Tuscan columns. A one-bay porch with similar columns shelters the house's rear entrance.

The interior follows a center hall plan, two rooms deep, and has six-panel doors and simply molded baseboards and surrounds. The stair has a molded handrail terminating in a volute over the newel. The hall on the second story has a broad sawn arch supported by molded pilasters.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input checked="" type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" type="checkbox"/> social/ humanitarian
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> transportation
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> other (specify)
	<input type="checkbox"/> invention			

Graves Hall, 1876 and 1881

Specific dates Faith Hall, 1891 **Builder/Architect** Graves Hall, F. W. Ahrens

Statement of Significance (in one paragraph)

Barber-Scotia College was founded in 1867 as Scotia Seminary through missionary and educational efforts directed at newly freed blacks by the Presbyterian Church of the United States of America. The development of the institution from a school providing secondary training and preparation for teachers under the direction of whites, into a four-year liberal arts college with black leadership, reflects the evolution of the Presbyterian mission to blacks in the South and the progress in the nation's outlook on race relations. The campus retains two of its early buildings, Graves Hall (1876 and 1881) and Faith Hall (1891), which are among Cabarrus County's finest late nineteenth century institutional structures. The two buildings are distinguished--and unified--by their extensive raised brick ornament, including hoodmolds, quoins, and belt courses. The area being nominated to the National Register also includes the Leland S. Cozart House, which was erected to serve as the residence for the college's first black executive during the 1930s.

CRITERIA ASSESSMENT

- A. Barber-Scotia College is associated with the efforts of the Presbyterian Church of the United States of America to provide educational opportunities to newly emancipated blacks during Reconstruction and the decades that followed. It also reflects the transition of black-oriented schools followed by northern missionaries from white control to black leadership during the early twentieth century.
- B. Barber-Scotia College is associated with Luke Dorland (1814-1897), a missionary of the Presbyterian Church, U.S.A., who founded Scotia Seminary in 1867; and with Leland S. Cozart, who became the first black leader of Barber-Scotia College in 1932 and assumed its presidency in 1941.
- C. The surviving late nineteenth century buildings on the Barber-Scotia campus--Graves and Faith halls--embody distinctive characteristics of ornamental masonry that is primarily identified with the Italianate style of architecture. Faith Hall, whose main block and central tower are crowned with mansard roofs, also displays distinctive features of the Second Empire style.

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Barber-Scotia College was founded in January, 1867 as Scotia Seminary by missionary Luke Dorland. It was part of the Presbyterian Church U.S.A. outreach to freedom in the wake of the Civil War.¹

The Presbyterian Church had long been factionalized internally. By the beginning of the Civil War, it had splintered into three major groups. In 1837 it had divided into "Old School" and "New School" philosophies over theological matters, the latter group being more liberal and smaller.² Although both proponents had southern members, the "New School" gradually moved toward abolitionism leading to the secession of its southern adherents.³ The southern Presbyterians were dominant in the "Old School," however, and this branch, though officially neutral, gave a degree of support to slavery until the Civil War. In 1861 it in turn split, and the Presbyterian Church in the Confederate States of America was founded.⁴ Reunification of the nation in 1865 did not lead to the repair of this sectional division.

Prior to the war, those Presbyterians in the South had assumed the task of taking the mission to the blacks. After emancipation, however, the northern church began to evangelize actively in the South. Southern resentment of this activity, with the creation of competing presbyteries, was exacerbated by the general black preference for the semblance of equality offered by the northerners. Southern support for the traditional, unequal, ministry to blacks declined, and those southern clergy dedicated to the black mission crossed over to the northern viewpoint.⁵

Into this situation came the northern missionary Luke Dorland (1814-1897). Dorland, a missionary of the Board of Domestic Mission of the Presbyterian Church of the United States of America, quickly became a central figure in black Presbyterianism in the county. He was active in conducting work at Poplar Tent, Bethpage, and at Ramah, N.C., and had organized both Bellefont Church at Rocky River and Westminster Presbyterian in Concord by 1867.⁶

The northern Presbyterian Freedman's Committee had also commissioned Dorland to find a suitable spot for a school for black women in the South. This he found in Concord in 1866 and, with the approval of the committee, began the work of instruction in January, 1867. The first classes met in Dorland's home. Dorland's Westminster Presbyterian Church, established in February, 1867, was located where Faith Hall now stands on the campus. Later the church traded property with the school.⁷ The school owed its initial financial support to a gift from Matthew Scott of Muskugum County, Ohio, who named the school after Scotland. Its object was "to educate colored girls' in Religion, and in the Arts and Sciences of a high order, and in all kinds of domestic duties . . ." Dorland boldly said he wanted to create a "Mt. Holyoke for the African race."⁸

In 1870 the school received its charter and acquired its first piece of real property. The charter, issued November 22, 1870, established Scotia Seminary to instruct "Negro girls." The real property was a half acre of land with a small house, acquired on December 13. This 20' x 22' building housed ten students. By this time a room at Westminster Church was also in use by the seminary. The next year a two-story frame building, 24' x 40', was erected for the housing of fifty of the seventy-three students.⁹

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The oldest extant catalog, 1872-1873, records that a broad curriculum was taught. Arithmetic, algebra, geography, grammar, physiology, natural philosophy and botany were listed. McGuffey's Readers and Spellers and Goodrich's history of the U.S. and England were used. A great emphasis was also placed on morals, with tobacco forbidden, the Bible and catechism studied every day, and worship or sabbath-school twice daily. The sabbath was strictly observed. Entering Scotia required references, a promise to obey the rules and the ability to read well. Tuition was free, but fees were charged for board, and chores were exacted of each student.¹⁰

By 1875-1876, a "higher course" of expanded scope was being offered, a dress code was in effect, and the first of the surviving buildings was under construction.¹¹ That building was completed in 1876. Now known as Graves Hall, it was constructed by F. W. Ahrens.¹² As the main building on the campus, it housed most of the classrooms, a dormitory, and other activities. It received its "T" extension in 1881.¹³ Meanwhile, the curriculum was expanded and standardized. In 1877-78 a two-year elementary course was followed by a three-year Cannon School (Teachers) Course and a Higher Course of two years.¹⁴ In 1883-84 an Industrial Department opened.¹⁵

Although early enrollment figures are not available, 120 students had graduated from the Teachers Course and twenty from the Higher Course by 1884. Those black teachers found a ready market for the changing social situation led to a large demand for black educators. Members of southern white society were openly hostile to northern missionary teachers who they believed were encouraging blacks to seek social equality with whites.¹⁶ Blacks, nevertheless, were coming to prefer black teachers, both for reasons of racial pride and for the personal interest which such teachers took in their students. A related consideration was that southern whites available and willing to teach in black schools were those generally not educated enough to teach whites.¹⁷ North Carolina was not yet operating statewide public schools, and black schools were usually operated by the missionary societies. Blacks were often involved in the direction and financing of such schools, so it was logical for black teachers to be preferred there.¹⁸ Dorland himself wrote that "effective teachers" are "now so much needed and sought by the freed people."¹⁹ The teaching field was therefore a major market for schools like Scotia. Such education was also firmly in the white northern reconstruction tradition of educating blacks for the exercise of their political rights.²⁰

Another school emphasis, domestic economy, began with the dual intent of saving on school expenses and providing needed training for the students. This practice, formalized in 1883-84 in an Industrial Department, was an early contribution to the "self-help" movement among blacks.²¹ By 1890 this program for upgrading the status of American blacks was flourishing under the leadership of Booker T. Washington. It expanded the societal role for blacks by placing emphasis on progress in the economic rather than political sphere.²² By 1890-91, the school's stated goal, "to train head, heart and hand together," reflected this outlook.²³

With the school firmly established, Luke Dorland left in 1886 to be succeeded by D. T. Satterfield.²⁴ In Satterfield's first year the student population was 208, with 13 in the Higher Course, 133 in the Teachers Course and 62 in the Preparatory Program. That

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year also saw the introduction of a Scientific Course with an emphasis on science and mathematics.²⁵ This was in accordance with Satterfield's aim, to "bring the standard of Scotia up to that of similar institutions elsewhere."²⁶ The student population had grown to 238 when, in 1891, the second surviving structure, Faith Hall, was opened to accommodate the growing school. Other innovations under Satterfield were steam heat and electric lights.²⁷

President Satterfield was followed in 1908 by Reverend A. W. Verner, who brought another innovation--an entrance examination for the Preparatory Course. As far back as Luke Dorland, the seminary had pleaded for quality students and it was now strong enough to make it a requirement for admission.²⁸

Beginning in 1916, Reverend Verner instituted progress toward a four-year college-level program. A new name, "Scotia Women's College," and a program leading to the B.A. and B.S. degrees was announced that year.²⁹ The program was, however, a failure. Four freshmen enrolled in 1919, of whom one completed four years. Enrollment fluctuated between one and four, except for one class of seven freshmen, until 1923. There was no enrollment in 1924, and the college courses were cancelled. In 1925-1926 the school became Scotia Seminary again.³⁰ Because of this ill-fated experiment, alumni of the period felt that the school administration had a low opinion of its students. It is likely, however, that lack of support for the capital needs of such a move was decisive in its failure.³¹

Dr. Verner had died in 1922 and was followed by J. R. Lewis who served until 1929. A third remaining structure, Berry Hall, was erected in 1928 as a music building during his term. The structure was financed at a cost of \$25,000 by Mrs. Jane Berry Smith of Pittsburgh, Pennsylvania. Mrs. Smith (d. 1929), widow of Johnson C. Smith, also heavily endowed the Charlotte university which is named for her husband. Originally established as Biddle Institute, Smith University is also a historically black institution.³²

In 1930, Scotia entered a period of reorganization which extended well into the decade. The first step was the merger of Scotia with Barber Memorial College of Anniston, Alabama, effective July 1, 1930. That school, founded by Margaret M. Barber of Philadelphia in 1896 as a memorial to her husband, apparently was failing for financial reasons, and merger with Scotia would make possible one strong educational program on a sound financial base. Barber College brought to the merger a going program with thirty-nine students who moved north to continue it. Out of this merger came Barber-Scotia Junior College, the merged board deciding to set up a two-year school. The name Scotia Seminary was applied to the high school program, which was closed to admissions and phased out by 1935. Two distinct institutions coexisted on campus for those years, with the liberal, student-oriented college juxtaposed to the strict seminary with its school uniforms and daily devotions. By 1935 the college stood alone with 186 students, and an "A" rating from the Southern Association of Colleges and Schools.³³

The second major shift was the installation of a black executive, Leland S. Cozart, in 1932, and affiliation with Johnson C. Smith University. Cozart was the first black leader of the school but was accorded only the title of dean, not president. This was

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the effect of the affiliation with Smith whose president was then also the titular president of Barber-Scotia.³⁴ With Cozart's arrival, a new policy commissioned by the Smith administration called at first for new all-black faculty which Cozart sought to recruit. The policy was abandoned before this limitation, which Cozart felt was an indefensible restriction, was in effect long enough to force the hiring of a faculty on grounds significantly different from intellectual and educational ability.³⁵

The 1940s were progressive years for the college. Cozart became president of a newly-independent Barber-Scotia in April of 1941. The next year the Presbyterian Board of National Missions, which still controlled the school, voted for a four-year program. This program in turn received an "A" rating from the North Carolina Board of Education in 1945 and from the Southern Association in 1949.³⁶ The last major change in Barber-Scotia life was the 1954 charter amendment which opened the school to all races and sexes.³⁷ With that, the school assumed its current orientation.

Barber-Scotia College is the culmination of the efforts of whites and blacks since the Civil War to develop an equality in resources as well as in law. In its progression from white paternalism and outlook to black leadership and goals, the school reflects both the development of the Presbyterian Mission's commitment to the blacks in the South and the evolution of a national policy on education.

The buildings of Barber-Scotia College are significant not only for their history but for their architecture. Along with the former courthouse (erected in 1876 and already listed in the National Register), Graves and Faith halls are Cabarrus County's finest institutional buildings surviving from the late nineteenth century.³⁸ Graves Hall was built in the same year as the courthouse and was erected by the same builder, F. W. Ahrens. Two features of Graves Hall--its projecting central entrance pavillion and its combination of round-headed and segmental-arched windows--suggest that the architect of the courthouse, George S. H. Applegate, could have played a role in its design, but no evidence to confirm this hypothesis could be found.³⁹ Both Graves and Faith halls display some of the county's finest ornamental brickwork, including quoins, hoodmolds and belt courses. Faith Hall, whose main block and central tower both have mansard roofs, is one of a handful of local buildings displaying elements of the Second Empire style. The interior finishes of both buildings are fairly standard, but Graves is distinguished by two impressive double staircases and Faith retains a fine set of stained glass windows in its chapel. The Leland S. Cozart House, significant primarily for its association with the college's first black president, is a representative example of the late Colonial Revival style popular during the 1930s.

Footnotes

¹Leland S. Cozart, A Venture of Faith, The Story of Barber-Scotia College (Charlotte: Heritage Printers, 1976), pp. 1-4.

²Andrew E. Murray, Presbyterians and the Negro--A History (Philadelphia: Presbyterian Historical Society, 1966), pp. 103-105, 112-113.

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³Murray, pp. 114-115.

⁴Murray, p. 115.

⁵Murray, pp. 140-146.

⁶Cozart, pp. 1-4. John L. Bell, Jr., "The Presbyterian Church and the Negro in North Carolina during Reconstruction," North Carolina Historical Review, Vol. 40 (Winter 1963), pp. 15-30; Thomas H. Spence, Jr., The Presbyterian Congregation on Rocky River (Kingsport, Tennessee: Kingsport Press, 1954), pp. 102-103.

⁷Cozart, pp. 2-3, 7.

⁸Scotia Seminary, Catalog, 1872-73.

⁹Cozart, pp. 7-8.

¹⁰Scotia Seminary, Catalog, 1872-73.

¹¹Scotia Seminary, Catalog, 1875-76.

¹²Concord Sun, May 23, June 27, August 29, 1876.

¹³Cozart, p. 88.

¹⁴Scotia Seminary, Catalog, 1877-78.

¹⁵Scotia Seminary, Catalog, 1883-84.

¹⁶Robert S. Alexander, "Hostility and Hope: Black Education in North Carolina During Presidential Reconstruction, 1865-1877," North Carolina Historical Review, Vol. 53, number 2 (Spring 1976), pp. 118-119.

¹⁷Howard N. Rabinowitz, "'Half a Loaf': The Shift from White to Black Leaders in the Negro Schools of the Urban South, 1865-1890," Journal of Southern History, Vol. 40 (November 1974), p. 578.

¹⁸Alexander, p. 124. Rabinowitz, p. 579.

¹⁹Scotia Seminary, Catalog, 1874-75.

²⁰August Meier, Negro Thought in America, 1880-1915 (Ann Arbor: University of Michigan, 1968), pp. 3-4.

²¹Scotia Seminary, Catalog, 1883-1884.

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²²Meier, p. 93.

²³Scotia Seminary, Catalog, 1890-91.

²⁴Cozart, p. 22.

²⁵Scotia Seminary, Catalog, 1886-87.

²⁶Cozart, p. 23.

²⁷Cozart, p. 23.

²⁸Scotia Seminary, Catalog, 1908-1909.

²⁹Scotia Seminary, Catalog, 1915-1916.

³⁰Scotia Women's College, Catalog, 1919, 1920, 1921, 1922, 1923, 1924; Scotia Seminary, Catalog, 1925-26.

³¹Cozart, pp. 23-24.

³²Scotia Seminary, Catalog, 1928-29; Johnson C. Smith University, Catalog, 1980-81, p. 1.

³³Barber-Scotia Junior College, Catalog, 1930-1931, 1931-1932, 1932-1933, 1933-1934, 1934-1935.

³⁴Barber-Scotia Junior College, Catalog, 1932-33; Cozart, p. 26.

³⁵Cozart, p. 27.

³⁶Barber-Scotia College, Catalog, 1966-1967; Cozart, p. 89.

³⁷Barber-Scotia College, Catalog, 1966-1967.

³⁸Peter R. Kaplan, The Historic Architecture of Cabarrus County, North Carolina (Concord: Historic Cabarrus, 1981), p. 39.

³⁹Kaplan, Historic Architecture, p. 39, and Concord Sun, May 23 and June 27, 1876.

9. Major Bibliographical References

See Continuation Sheet

10. Geographical Data

Acreeage of nominated property Approx. 4 acres

Quadrangle name Concord, N. C.

Quadrangle scale 1:24 000

UMT References

A

1	7	5	3	7	6	0	0	3	9	1	8	0	0	0
Zone			Easting				Northing							

B

Zone			Easting				Northing							

C

Zone			Easting				Northing							

D

Zone			Easting				Northing							

E

Zone			Easting				Northing							

F

Zone			Easting				Northing							

G

Zone			Easting				Northing							

H

Zone			Easting				Northing							

Verbal boundary description and justification

See attached plat map, boundary description, and boundary justification.

List all states and counties for properties overlapping state or county boundaries

state	N/A	code	county	N/A	code
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state	code	county	code
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11. Form Prepared By

Description prepared by Peter R. Kaplan, Preservation Planner, Survey and Planning Branch, N.C. Division of Archives and History; Significance prepared by David William Brown, consultant

organization N.C. Division of Archives and History date August 15, 1984

street & number 109 East Jones Street telephone 919/733-6545

city or town Raleigh state North Carolina 27611

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature William S. Frie, Jr.

title State Historic Preservation Officer date January 7, 1985

For HCRS use only	
I hereby certify that this property is included in the National Register	
	date
Keeper of the National Register	
Attest:	date
Chief of Registration	

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National Park Service

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Continuation sheet Bibliography

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Geographical Data

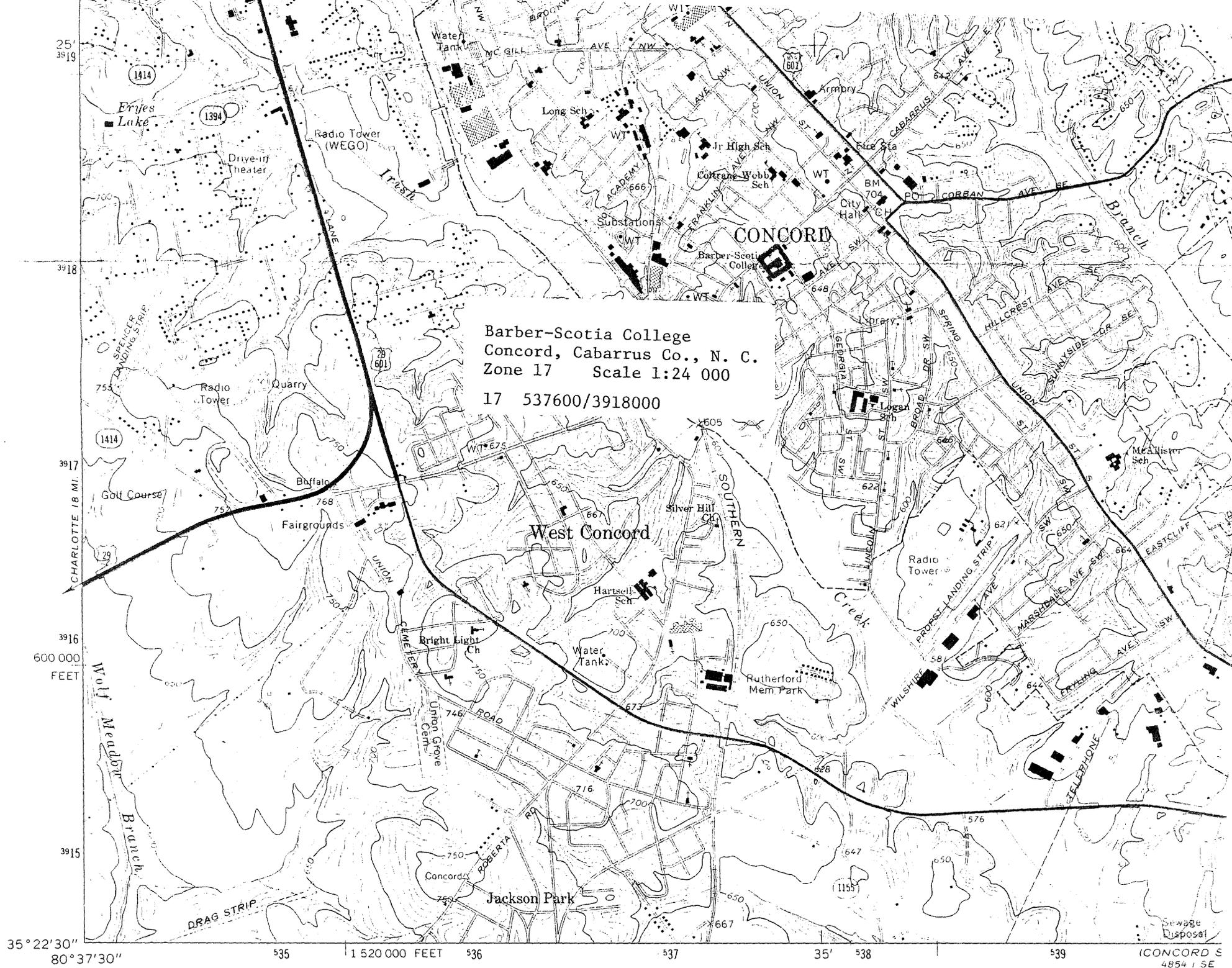
Item number

10

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Boundary Justification

The area included in this nomination comprises three buildings--Graves Hall, Faith Hall, and the Leland S. Cozart House--and the surrounding land that is integral to their setting on the Barber-Scotia campus. For Graves and Faith halls, this land includes the extensive yard in front of the two buildings along Cabarrus Avenue, and the lawn between the buildings and the circular drive around the inner section of the campus. Adjoining the land around Graves and Faith halls to the east is the yard surrounding the Leland S. Cozart House, which reflects the original use of the residence. These buildings--particularly the two halls--have been the core of the campus for most its history. The other campus buildings to the south of the area being nominated are products of building programs undertaken during the 1950s, 1960s, and 1970s.



CAE

E1,527,000

NG07,000

E1,527,500

12-27

GEORGIA ST. N.W.

CABARRUS

G. M. LORE ESTATE

515 S

74

108 2

75 5

73

3

5

6

Faith Hall

Graves Hall

Cozant House

E. EMPT WESTMINSTER PRESBYTERIAN CHURCH

3.07

253.6
252.78

800

SW

2

CAMPUS DRIVE

100 S

220 S

E. EMPT

