

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 Weaverville United Methodist Church

other names/site number _____

2. Location

street & number 85 North Main Street N/A not for publication

city or town Weaverville N/A vicinity

state North Carolina code NC county Buncombe code 021 zip code 28787

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. Crows 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	
1		buildings
		sites
		structures
	2	objects
1	2	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

Current Functions

(Enter categories from instructions)

RELIGION/religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

Classical Revival

Gothic Revival

Materials

(Enter categories from instructions)

foundation Brick

walls Brick

roof Asphalt

other Wood

Glass

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

Period of Significance

1919-1920

Significant Dates

1919

1920

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Robinson, Zebulon Vance--builder

Roberts, Douglas Conklin--contractor

Primary location of additional data:

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

Name of repository:

Name of Property

County and State

10. Geographical Data

Acreeage of Property 0.70 acres

UTM References

(Place additional UTM references on a continuation sheet.)

UTM grid for Zone, Easting, Northing with values 117, 358840, 3951500

UTM grid for Zone, Easting, Northing

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 20 September 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 Mr. John Dodd, Chairman, Weaverville United Methodist Church Board of Trustees

street & number 36 Hamburg Mountain Road telephone

city or town Weaverville state N.C. zip code 28787

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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Weaverville United Methodist Church

The Weaverville United Methodist Church, standing at 85 N. Main Street in Weaverville, is a well-preserved brick religious facility consisting of the main sanctuary block erected in 1919-1920 and the adjoining Reeves Educational Building constructed in 1956-1957 on the north side of the church. The church occupies an open grass-covered lot on the east side of N. Main Street and stands immediately north of the Weaverville Baptist Church built in the 1970s. The churches are a few blocks north of the main business district in Weaverville and stand in a mixed-use area which includes houses: both sides of N. Main Street north of the Methodist church is lined with houses dating mostly from the early twentieth century. The grounds of the church lot drop gently away to the east and to the south where the lawn merges with the lawn of the Weaverville Baptist Church. An asphalt-paved parking lot is located between the educational building and Main Street. Plantings on the church property include a pair of maple trees which flank the poured cement walk leading to Main Street, dogwood trees at the edge of the church parking lot, and some mixed shrub plantings around the foundation of the church. At the lot front, near the sidewalk carrying parallel with N. Main Street, there are two signs which identify the property. One is a chunk of granite on which is affixed a bronze plaque bearing the term "METHODIST CHURCH." It is stylistically sympathetic with the building. A later sign, bearing the name of the church, hours of services, and the name of the pastor is mounted on low conventional brick piers finished with a pointed top.

The brick sanctuary of Weaverville United Methodist Church is an impressive, well-finished building which reflects the combined influences of the Gothic Revival and Classical Revival styles in its design and detailing. The two dominant features in the church's appearance are the tall two-story classical portico which faces west to N. Main Street and the lancet-arch window and door openings whose brick enframements and interior mullions further enrich these Gothic Revival style features. The church is essentially square in plan with a center block, containing the sanctuary, covered by an asphalt-shingle hipped roof. A shallow block, one-bay deep, carries across the N. Main Street elevation of the church and projects beyond the side elevations: it contains the vestibule, a small parlor on the north, and a staircase on the south which provides access to the basement and the balcony. On the rear elevation there is a like, shallow two-story block which projects beyond the main body of the sanctuary. Because of the drop in grade to the east, its lower story is on level with the basement of the church and its upper story opens into the main level of the sanctuary: it is covered with a low hipped roof. The projecting ends of these front and rear blocks enframe the three-bay side elevations of the sanctuary which, in turn, appear to be recessed between them. The church stands on a stucco-covered poured cement/brick foundation and it is covered with an asphalt shingle roof. The facade of the church is laid up with

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mottled-surface face brick of a brownish cast in common bond. The side and rear elevations are laid up in a rich red brick in a one-to-five bond. The mortar has a rose-colored tint.

The symmetrical facade of the church is five bays wide with corresponding openings on each level. The two-story portico occupies the three center bays: it has a poured cement floor and a sheathed ceiling. The classical wood columns rise from cement sub-bases to composite capitals with pronounced volutes. They support a molded entablature which serves as the base of the pedimented gable end facing N. Main Street. It is sheathed with wood shingles painted a dark brown which appears to be an original color and is sympathetic with the brown tones of the face brick on the facade. A round window with cross-shaped muntins is centered in the pediment. The trio of doorways behind the portico are set in lancet-arch openings: the top of the openings are outlined with three rows of shallowly projecting header courses. All of the church's lancet-arch openings are finished in this fashion. The doorways are fitted with replacement double leaf oak doors each having two square, molded panels below a glazed panel. They are set in wood frames and have stained glass transoms. The two first-story window openings, flanking the portico, are fitted with mullions which divide the opening into three parts in typical Gothic Revival fashion. They hold stained glass windows and have poured cement sills. The window openings on the second story of the facade are treated in a like fashion; however, they contained figured glass. The facade of the church is crowned by a classical steeple, added in the 1950s, to house the church bell: it rises from a brown shingle-covered square base.

The north and south side elevations of the church are virtually identical in their appearance. The projecting front blocks have a single window on each level. The main body of the sanctuary is three bays wide and has a trio of tall windows, fitted with stained glass: these windows have mullions which form three vertical windows with a trio of small diamond-shaped openings at the top. The corresponding basement openings are fitted with paired six-over-six sash. The south end of the projecting rear block has a two-bay division at each level. The basement openings have brick sills and segmental heads featuring four courses of header brick: they contain double-hung sash windows. The main level windows have lancet-arch openings and are fitted with clear sash. The projecting north end of the block is occupied by the hyphen which connects to the Reeves Educational Building. The rear elevation of the sanctuary has an asymmetrical arrangement of openings on its two levels and is dominated by a tall furnace flue stack which rises beside the elevation near its north end. There are three doors into the basement here and a trio of six-over-six sash windows with segmental heads: the doorways have flat heads and are fitted with paneled doors. The four lancet-arch windows on the main level are generally symmetrical in their placement and are fitted with glazed sash.

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The interior of the 1919-1920 sanctuary survives remarkably intact and retains the typical fittings and finishes of the period. The trio of doors under the portico open into the rectangular vestibule in the center of the front block. The floor is carpeted and the plaster walls are finished with molded baseboards and chair rails; the ceiling is plaster. The vestibule retains its original milk glass bowl light fittings which hang on chains from ceiling mounts. Opposite the front doors there is a quartet of swing-hinge doors which open from the vestibule into the sanctuary. These doors are fitted with plain pine board surrounds with flat-face backbands; the doors have a five, horizontal panel arrangement. There is a like door in the north wall which opens into a small parlor fitted up as a "Memory Room" with a "Roll of Honor" and photographs of ministers who have served the congregation. In the south wall of the vestibule, there are two doors which open into the stairwell. Here, the original flight of steps rises to the balcony; it has square newels connected by shaped handrails with a simple-member railing. The treads are oak and the other parts are pine. At the top of the stairs a horizontal-panel door opens into the balcony above the vestibule. The balcony has a stepped floor and auditorium seating; its front is protected by a dark-stained pine railing of square newels and like balusters with a shaped-top handrail. The stair which descends to the basement is of recent date and has carpeted treads and a blind railing with an oak top-piece.

The sanctuary of the Weaverville United Methodist Church is a handsome interior space softly illuminated with warm tones in the stained glass windows. The character of the space is both shaped and defined by the tall recessed tray ceiling sheathed in pine tongue-and-groove boards which has naturally aged to a dark mellow color. The ceiling is offset by the white plaster walls with molded baseboards and chair rails and shallow pilasters which define the bays; it is complemented by the tones of the pews, chancel fittings, and the organ screen. The period character of the sanctuary is enhanced by the survival of the dark bronze radiators below the windows. The sanctuary follows a center-aisle plan and features two tiers of curved pews with crimson cushions whose arc repeats the projecting curve of the raised chancel. The chancel has an open work railing and is furnished with an oak pulpit, communion table, flower stands, and chairs. A grand piano stands to the north of the chancel while the organ console is located to the south side. The choir is located in a recess behind the chancel; a blind railing with lancet-arch panels carries across the bottom of this recess and the top is fitted with a molded lintel. The back of the choir is fitted with a wood grille, with lancet-arch openwork panels, which conceals the organ pipes. Doorways with five, horizontal panel doors are positioned to either side of the chancel and they open into halls in each corner of the rear block. The hall in the southeast corner of the church has a door opening into the choir, a door providing access to the organ pipes, two small partitioned spaces, and

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the original stair to the basement. The stair has square newels and balusters with a flat top handrail. In the northeast corner of the rear block there is a hall which extends into the hyphen connecting to the educational building and a small library.

The basement of the 1919-1920 church, originally fitted up with classrooms in 1922, has been adapted over the succeeding seventy-three years to provide classrooms, meeting space, and related rooms as they have been required by a growing congregation. The floor is terrazo and the walls are either plaster or wallboard. The principal space now is the church fellowship hall which occupies the space under the east end of the sanctuary and is illuminated by the center and easternmost basement windows. The adjoining kitchen is located below the choir and organ pipe room. The area below the west end of the sanctuary contains a hall with a choir room to the south and a room to the north. A passageway in the northeast corner of the basement, off the kitchen, connects with the educational building.

The Reeves Educational Building is located on the north side of the sanctuary and positioned so that its west front elevation is well behind the facade of the church: it is connected to the north end of the sanctuary's shallow rear block by a narrow hyphen whose east wall is flush with the east elevation of the rectangular flat-roof educational building. The brick veneer over cement block building is three stories high; however, from N. Main Street it appears to be only two stories in height. The basement level is concealed by a stuccoed masonry retaining wall which accommodates the shift in grade. By using this simple retaining wall to mask the basement level from the street, the church was able to add a larger and more satisfactory building to the church plant; thereby, its mass does not impinge on the presence of the church and its historic character. A cement walk connects the church parking lot with the main, double-leaf front door of the educational building. A bronze plaque to the north of this doorway carries the name of the building and its construction in memory of William Humphrey and Laura Wells Reeves, Edwin S. Reeves, and Lassaphine Reeves Smith.

The Reeves Educational Building is rectangular in plan and its elevations are generally symmetrical in their arrangement of openings for single, paired, and trios of sash windows which illuminate the offices, classrooms, chapel, and related rooms therein. The west front elevation facing N. Main Street was the focus of greater attention by the designer. Here there are shallow projecting end bays, inset with a centered tier of glass bricks, which flank the "recessed" main four-bay wall of the building. The tiers of glass brick illuminate the stairwells in the projections. The doorway and plaque on the main level are sheltered by a flat roof hood: the three windows to the north illuminate a chapel. The north end of the education building is three bays wide with an asymmetrical arrangement of corresponding windows and a single

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door on basement level. The rear, east elevation is seven bays wide with corresponding windows on each level and a door into the passage in the basement of the hyphen. The basement level of the educational building contains the lower level classrooms, a nursery, a kindergarten, and lavatories for boys and girls in the hyphen. The main level contains a lobby, the chapel, two classrooms, the pastor's study, and the church office and men's and women's lavatories in the hyphen. The top level contains five classrooms together with the office for the director of Christian education and men's and women's lavatories in the hyphen. The original interior finish of all three stories includes carpeted floors, painted cement block walls, celotex ceilings, and hollow-core doors with painted metal frames.

Rock Church Marker
Ca. 1941
Noncontributing Object

This rough-finished grey stone boulder with its bronze plaque bearing the words "METHODIST CHURCH" was placed here, on the front lawn near the public sidewalk, by the Reverend Homer Casto; Casto, a retired Methodist Protestant minister, was a much-beloved and respected member of this congregation after its merger with the local Methodist Protestant church in 1939.

Church Sign
1973
Noncontributing Object

This low, non-intrusive informational sign, facing N. Main Street, stands just south of the church's front walk to the public sidewalk. It consists of a horizontal rectangular panel mounted between square-in-plan brick piers with peaked cement tops; the panel bears the name of the church, the hours of Sunday School and worship services, and the name of the pastor. It was erected through contributions given in memory of John Cairns Wright (1903-1973), a long-time member of the church.

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Summary

The Weaverville United Methodist Church, an intact well-preserved religious facility comprising a main sanctuary erected in 1919-1920 and an adjoining educational building constructed in 1956-1957, is an important local landmark in the town of Weaverville and satisfies National Register Criterion C for listing in the area of architecture: it possesses local significance and satisfies Criteria Consideration A. Erected by local builder/contractors Zebulon Vance Robinson and Douglas Conklin Roberts, the church embodies the distinctive characteristics of its type, period, and method of construction. The 1919-1920 sanctuary has a rich early-twentieth century appearance and features a facade of mottled-surface brownish brick and side (and rear) elevations of a dark red brick all laid up in rose-tinted mortar. The appearance of the church is dominated by the two-story classical portico and the series of lancet-arch door and window openings which reflect the influence of the Classical Revival and Gothic Revival styles, respectively, on contemporary church architecture. The design of the portico includes wood shingles in its pediment, a feature which recalls like usage on bungalows of the period: these shingles retain their brown color which complements the brick. The interior of the church also retains the signal features of its original finish including a handsome board-sheathed tray ceiling. The Weaverville United Methodist Church, the first major public building erected in the town and the first of three churches erected there in the 1920s, survives as the place of worship for a Methodist congregation which traces its origins to 1805: it also has important associations with members of the Weaver family whose name was given to both the town and the college which operated here from ca. 1873 until 1934.

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Historical Background and Architecture Context

Although the Weaverville United Methodist Church was built in 1919-1920, the history of the Methodist congregation and its eventual construction of this building is associated with two critical events in the larger history of the area. The first of these is the development of the town of Weaverville in the Reems Creek Valley in north central Buncombe County in the nineteenth and early-twentieth centuries. A post office known as Reems Creek was established here in 1850; however, in 1873-1874 the names of the post office and the growing settlement was changed to Weaverville to honor the Reverend Montraville Michael Weaver, the son of John Weaver who first settled on a farm in the Reems Creek Valley in the late eighteenth century. The Rev. Mr. Weaver and members of the large Weaver family were active in all aspects of the life of the community and are best remembered for their involvement in the establishment of Weaverville College (later Weaver College) here in 1872. The operation of the Methodist-affiliated Weaver College for six decades, until 1934 when it was merged to create Brevard College, was an important feature of community life and significant to the fortunes of the Weaverville Methodist Church.¹

John Weaver (1763-1830), the progenitor of the Weaver family in Buncombe County, and his wife Elizabeth Biffle/Biddle (d. 1843) came to the Reems Creek Valley sometime after the birth of their first son Jacob Weaver on 13 September 1786. John and Elizabeth Weaver are said to have had eleven children, ten of whom lived to be adults. The eldest and the youngest sons of this family rose to particular prominence. The Reverend Jacob Weaver (1786-1868) erected a two-story log and frame house near Weaverville which descended in his family; expanded and remodeled to accompany successive generations, it stands to the present. His many descendants, enumerated in a family genealogy entitled THE TRIBE OF JACOB, have figured large and long in the history of Weaverville and upper Buncombe County. John Weaver's youngest son, Montraville Michael Weaver (1808-1882), was also a minister; however, his greater prominence was as an educator. The town of Weaverville was named in his honor.

The origins of Methodism in the Reems Creek Valley are traced to a visit by Bishop Francis Asbury on one of his several circuit travels in the area: he is said to have spent a night in the home of pioneer John Weaver. According to local tradition a log church was built here in 1805 for Methodist worship: the year of 1805 is the traditional date for the organization of the congregation which survives as the Weaverville United Methodist Church. The site of the log church is marked today by the town cemetery which developed around it on South Main Street and which contains the graves of John Weaver, numerous members of his family, and other citizens of the place that bears the family name. Around 1810 a Methodist camp meeting ground was established here, to

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the west of what is now the town center: it was first known as the Reems Creek Camp Meeting; however, by the early 1830s, when it was formally incorporated, it was known as the Salem Camp Ground. The Salem Camp Ground was the site of the annual meeting of the Holston Conference of the Methodist Church in 1836, by which time a conference house was built, and again in 1844: a meeting house is said to have been built on the camp grounds shortly before the 1844 meeting. The Methodist congregation at Weaverville then was in the large Holston Conference, which embraced parts of North Carolina, Tennessee, Virginia, and South Carolina.

As Louise A. Wright notes in WEAVERVILLE UNITED METHODIST CHURCH, 1850 was an important year in the history of the town and the small Methodist congregation here. It was in 1850 that Montraville Weaver is said to have relocated from his lower-lying farm to a newly-built house on the "Dry Ridge" where the town of Weaverville would develop. A post office by the name of Reem's Creek was established here on 19 July 1850 with John B. Weaver as postmaster. The year 1850 was important for a third event which would influence the development of the town, the establishment of Weaverville College, and growth of the Methodist congregation. That year, the Reverend James Americus Reagan was appointed by the Holston Conference as a preacher on the Asheville Circuit which then included the Weaverville congregation. From the time of his arrival in 1850 until his death in 1910, James Americus Reagan (1824-1910) was a prominent figure in the life of Weaverville. As minister to the local Methodist congregation he enjoyed a certain respect in the community. His station was enhanced by his marriage in 1851 to Mary Ann Weaver (d. 1890), the daughter of Montraville Weaver: the couple built and occupied a house in the fledgling settlement. During this antebellum period a school was housed in the buildings on the Salem Camp Ground, with support from Montraville Weaver: the Reverend Reagan was a teacher here. Within a few years of his marriage, Reagan decided to study medicine: after earning his medical degree in Tennessee he returned to Weaverville and set up a practice, about 1858, which he continued into the 1900s.

Montraville Weaver and James Americus Reagan were both founders of Weaverville College. Weaver donated the land on which the college's first building was erected and his son-in-law served as its president for a period up to 1875. The impetus for the establishment of the institution was the loss of the community's old school building on the camp grounds to fire in 1872. The college dated its organization to 1872; however, it was not until December 1873 that it received its charter as Weaverville College. In the spring of 1874 the two-story brick main building was completed and occupied. In 1883, the school property was conveyed to the Methodist Church and it was operated under the auspices of the Western Carolina Conference until it was merged with Rutherford College and the Brevard Institute to form Brevard College in 1934. During these six decades, the school grew and various buildings were added to

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its campus. In the 1870s and 1880s, students of the Methodist-affiliated school attended worship services, along with townspeople, in the 1844 church on the old camp grounds. It soon became inadequate for the growing congregation.

In the 1880s, there was some movement toward the construction of a new building for the Weaverville Methodist Church; however, it was not until 1890-1891 that a new church was built and occupied. It was erected on a lot on the north side of a street, now known as Church Street, about two blocks west of the present 1919-1920 church. The weatherboarded frame building, finished with lancet-arch door and window openings, had a three-bay gable-front facade with four-bay side elevations. The facade was dominated by a partially-inset three-stage center tower which contained the vestibule on the lower story and the belfry in the uppermost level: the tower was topped by a tall spire covered with wood shingles. This well-finished, conventional turn-of-the-century church building would house its congregation for twenty-six years. During this period the church saw steady growth and in 1902 it was separated from the Weaverville Circuit and made a station church on its own: the Reverend A. W. Plyler was the first full-time minister of Weaverville Methodist Church and he remained in the pulpit until 1905 when the membership stood at 201 persons.

While the attendance at worship services increased in the opening decades of the twentieth century, it was not growth but calamity which occasioned the construction of the present church in 1919-1920. On Independence Day 1917, lightning struck the tall steeple of the church and the frame building was reduced to ashes on its stone foundation. The church had been the only significant religious edifice in the small town and thereafter the congregation held services in the auditorium at Weaver College for nearly three years, until the present building was completed. Discussion concerning the construction of a new church quickly involved the question of whether to rebuild on the old site on Church Street or to build on a new site, perhaps on the town's Main Street. Those favoring the Main Street location proved successful and in the spring of 1919 a lot was acquired on the east side of Main Street at its intersection with Church Street. On 12 April 1919, Charles R. Moore and his wife, Louise, conveyed a lot to J. B. Lotspeich, T. H. Reeves, Franklin Pierce Roberts, A. S. Weaver, J. L. Weaver, T. H. Weaver, and C. P. West, trustees of the Weaverville Methodist Episcopal Church, South.² That tract remains the church property to the present. The former site on Church Street became the location of the church parsonage and the house erected on the site of the 1891 church continues to house the congregation's minister.

Begun in 1919 and essentially completed and occupied for the first time on Easter Sunday, 1920, the Weaverville Methodist Church was the first major

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church building erected in Weaverville in the twentieth century. The church was erected by contractors Zebulon Vance Robinson and Douglas Conklin Roberts; the identity of the architect is now known. The well-preserved brick building and its finish reflect influences of both the Gothic Revival and the Classical Revival styles which dominated church design in both the nineteenth and twentieth centuries in Buncombe County as they did throughout North Carolina. Distinguished examples of both styles stand in North Carolina; however, it was at churches such as Weaverville United Methodist Church, where the two styles were combined in a single building, that some of the most impressive buildings of the early-twentieth century were produced. Features of both styles can be clearly discerned in the church. The brick building faces west and it has a wide five-bay facade dominated by a two-story classical portico. The windows here and those on its side elevations have lancet-arch openings typical of Gothic Revival churches of the period. In its use of materials, the church also represents other significant aspects of contemporary architecture. Its front elevation is laid up in a mottled-face brick of a brownish cast with rose-colored mortar. The side elevations feature a rich red brick also laid up in rose-colored mortar; the rows of header brick in the one-to-five bond give the side elevations of the church an attractive striped appearance somewhat more typical of Victorian architecture. The use of brown shingles in the pediment face of the portico further enlivens the appearance of the building and reflect the use of shingles on contemporary bungalows and Colonial Revival buildings. Surviving intact to the present, the Weaverville Methodist Church is a handsome building of its era. The stained glass windows in the church replaced the original amber glass panes; two large windows were installed in the 1920s and the other four were added in 1942. The large window of the Good Shepherd in the center of the south side elevation was given in 1920 in memory of Charles R. Moore. In 1921-1926 the Weaver family subscribed funds for the placement of a memorial window honoring John and Elizabeth Weaver, the Reverend Jacob Weaver and his wife Elizabeth Siler (1788-1867), and the Reverend Montraville Michael Weaver and his wife Jane Eliza Baird (1810-1899); this three-part window is in the center of the sanctuary's north elevation. The other four major stained glass windows were placed in the church in 1942 as memorials to other members: William Humphrey and Laura (Wells) Reeves; the Reverend James Americus and Mary Ann (Weaver) Reagan, Daniel H. and Eliza J. Reagan, and the Reverend Robert Wesley and Talitha M. Pickens; Charles C. and Sarah (Davis) Brown; and M. A. Yost. In 1922 the church basement was finished and fitted up with Sunday School rooms, and in that same year a heating plan for the church was prepared by the Atlanta office of Warren Webster & Co.; however, it was apparently not installed until 1926.

Upon its completion the Weaverville Methodist Church was the most conspicuous public building in the town of Weaverville: the smaller Methodist Protestant congregation, which was merged with this Methodist Episcopal, South,

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congregation in 1939, was meeting in a modest building. In the early 1920s, Presbyterian and Baptist congregations were organized nearly simultaneously in Weaverville and they soon built churches. The Presbyterian congregation, organized in 1921 by the Reverend Henry B. Dendy, first built and occupied a small frame meeting house: in 1926 the congregation erected a handsome rock masonry Gothic Revival-style church at the corner of Georgia and Alabama Avenues two blocks southwest of this church. In 1922 the Weaverville Baptist Church was organized: during 1925-1929 it erected a somewhat eccentric vaguely classical brick building, with overscaled arch-headed windows, at 57 N. Main Street. The congregation outgrew that building and erected a new facility on the lot immediately south of the Weaverville Methodist Church: the former church was renovated in the early 1980s to house the Weaverville Public Library.

Following the installation of the memorial stained glass windows, the finishing of the basement, and the installation of a furnace in the 1920s, there was little change in the appearance of the Weaverville Methodist Church for some three decades. In the mid-1930s a small cabin was built on the north side of the church and occupied by the Men's Bible Class: some twenty years later, it would give way for the construction of a three-story educational building on the site. In 1937, the church's pump organ was replaced by a Wurlitzer organ removed from the Imperial Theatre in Asheville: C. W. Medler designed and built the wood grille to cover the pipes. At the end of the decade, in 1938-1939, the Methodist Protestant Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church, North, were combined to form the Methodist Church. With the local merger with the Methodist Protestant Church in 1939, the Weaverville Methodist Episcopal Church, South, became the Weaverville Methodist Church and it retained that name until 1968 when another merger created the United Methodist Church: the Weaverville church was renamed the Weaverville United Methodist Church and that name continues in use.

The principal improvements involving the appearance of the church came in the mid 1950s during the pastorate (1953-1957) of the Reverend John Lowder. During his first years in Weaverville, the parsonage at 35 Church Street was remodeled in a Colonial Revival style by R. C. Brackett, and a belfry, designed by George Ward, was built on the church to house the old bell from the Methodist Protestant Church and chimes: after the bell was put in place it was found to have a crack and it has hung silently in place for the past four decades. In 1955-1956 a movement to construct an educational building advanced through the church's governing bodies, and on 13 May 1956 the congregation voted to erect the new facility. A major leader in the effort was William Reeves whose aunt, Mrs. Gay (Effie Reeves) Green, contributed \$20,000 to the project. The Reeves Educational Building, a three-story brick veneer building, was completed and occupied in July 1957: a formal celebration

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was held on 15 September 1957 at which time the building was opened to the public and Mrs. Green was honored for her contributions. The building was dedicated, free of debt, on 31 January 1960. The final significant event affecting the historic fabric of the church occurred in 1966 when a new organ was acquired, through the donation of Mrs. Gay Green, and installed in the church: the remodeling work was carried out by Maurice Head and supported by William Reeves. During the three decades to the present, various improvements have been made to the facilities of the church and many of these have been supported by memorials. The congregation, which traces its origins to 1805, continues to worship in this well-preserved and intact church in which they first gathered on Easter Sunday 1920.

Endnotes

1. Two principal sources were used in the preparation of this report and most of the factual information concerning the history of the congregation and its construction and occupation of this building is taken from their pages. West, Stanley L., Reeves, William C., and Wright, Louise A., WEAVERVILLE UNITED METHODIST CHURCH: A HISTORY (Weaverville, North Carolina: Bonnie Brae Publishers, 1979), Pickens, Nell, DRY RIDGE: SOME OF ITS HISTORY, SOME OF ITS PEOPLE (Asheville, North Carolina: Miller Printing Company, 1962). Copies of both were made available to the author by Mrs. John C. (Louise) Wright who also provided information on the history of the church in letters and in conversations with the author. Nell Pickens included photographs of the church and other Weaverville buildings in her book. Ironically, neither the Weaverville United Methodist Church nor the Weaverville Presbyterian Church--the two most important, intact church buildings in the town--appear in Swaim, Douglas, ed., CABINS & CASTLES: THE HISTORY AND ARCHITECTURE OF BUNCOMBE COUNTY, NORTH CAROLINA (Asheville: City of Asheville, County of Buncombe, and Division of Archives and History, 1981). When the frame church was built on Church Street and this church was built on Main Street in 1919-1920, the congregation was a member of the Methodist Episcopal Church, South. The church and its congregation held that style until 1939 when the Methodist Episcopal Church, South, the Methodist Episcopal Church, North, and the Methodist Protestant Church were merged to form the Methodist Church. Thereafter, the church and congregation were known as the Weaverville Methodist Church. In 1968 the national Methodist Church was merged with the Evangelical United Brethern Church to form the United Methodist Church: the Weaverville church and congregation then became known as the Weaverville United Methodist Church under which style the building is being nominated. For ease in writing the church will be cited as the Weaverville Methodist Church in this report.

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2. Charles R. Moore and Louise Moore, his wife, to J. B. Lotspeich, T. H. Reeves, F. P. Roberts, A. S. Weaver, J. L. Weaver, T. H. Weaver, and C. P. West, Trustees of the Weaverville Methodist Episcopal Church, South, 12 April 1919, Book 228, page 349, Buncombe County Deeds, Office of the Register of Deeds, Buncombe County Court House, Asheville, North Carolina.

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Buncombe County, North Carolina

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1979.

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Verbal Boundary Description: The boundaries of the property included in this nomination are those defining the 0.70-acre lot on Buncombe County Tax Map #9742.06-38-1460.000.

Verbal Boundary Justification: The boundaries of the property included in this nomination are those of the 0.70-acre lot acquired on 12 April 1919 for the construction of this building. They have remained intact to the present and comprise the location and setting of the church.

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Additional documentation

Weaverville United Methodist Church: Schedule of Photographs

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

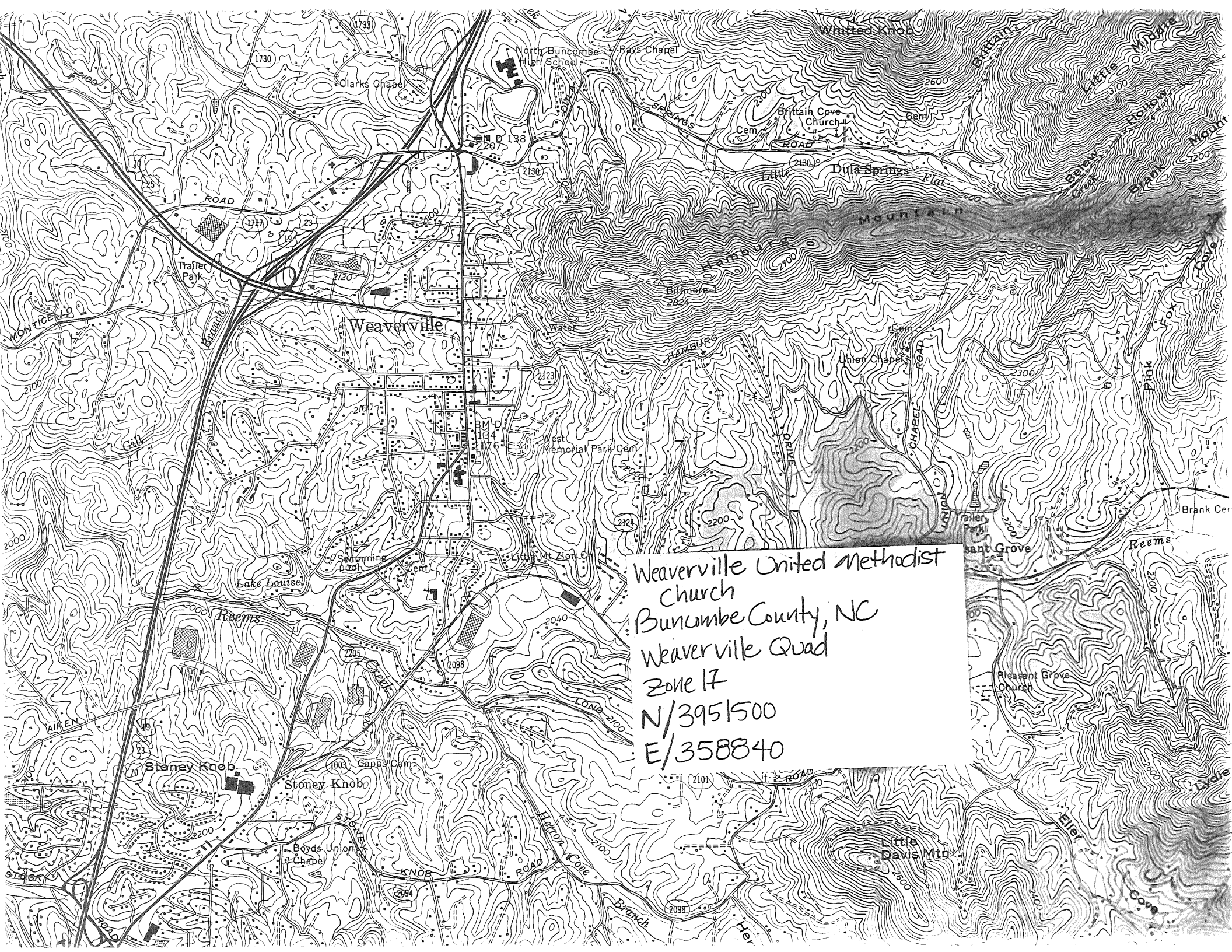
Name of Property: Weaverville United Methodist Church
85 N. Main Street
Weaverville
Buncombe County
North Carolina

Photographer: Davyd Foard Hood

Date of Photographs: 11 April 1995

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

1. Weaverville United Methodist Church: overall view, looking northeast.
2. Weaverville United Methodist Church: sanctuary, looking east.
3. Weaverville United Methodist Church: sanctuary view showing balcony and ceiling, looking north.
4. Weaverville United Methodist Church: Reeves Educational Building, looking east.



Weaverville United Methodist
Church
Buncombe County, NC
Weaverville Quad
Zone 17
N/3951500
E/358840

