		#28			
State of North Carolina Division of Archives and History	Cumberland	COUNTY			
INDIVIDUAL PROPERTY FORM FOR		Fayettevi	lleQUAD		
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Fayetteville	7115	AATIO NICHINATION			
X MULTIPLE RESOURCE C	PR THEN	IATIC NOMINATION			
1 NAME					
HISTORIC	\$ ·				
Evans Metropolitan A/MiE!	Zion Church				
AND/OR COMMON	•				
2 LOCATION	· · · · · · · · · · · · · · · · · · ·				
STREET & NUMBER					
301 N. Cool Spring Street	·	NOT FOR PUBLICATION	· · · · · · · · · · · · · · · · · · ·		
CITY, TOWN	1/10/11/TV 05	CONGRESSIONAL DISTR	ICT		
Fayetteville	VICINITY OF  CODE	7th county	CODE		
North Carolina	037	Cumberland	051		
3 CLASSIFICATION					
CATEGORY OWNERSHIP			PRESENT USE		
DISTRICTPUBLIC	XOCCUPIED	AGRICULTURE	MUSEUM		
BUILDING(S)PRIVATE	UNOCCUPIED	COMMERCIAL	PARK		
STRUCTUREBOTHSITE PUBLIC ACQUISITE	WORK IN PROGRESS	EDUCATIONAL	PRIVATE RESIDENC		
OBJECTIN PROCESS	ON ACCESSIBLE  _YES: RESTRICTED	ENTERTAINMENTGOVERNMENT	≚RELIGIOUS SCIENTIFIC		
BEING CONSIDERED	XYES: UNRESTRICTED	INDUSTRIAL	TRANSPORTATION		
N/A	NO	MILITARY	_OTHER		
4 OWNER OF PROPERTY					
NAME Evans Metropolitan Africa	n Methodist Eniscor	nal Zion Church			
STREET & NUMBER	TI TICETOGISE SPISCO	The state of the s			
301 N. Cool Spring Street					
CITY, TOWN		STATE	00001		
Fayetteville	VICINITY OF	North Carolin	a 28301		
5 LOCATION OF LEGAL DES	SCRIPTION	4			
COURTHOUSE. REGISTRY OF DEEDS, ETC. Register of D	eeds, Cumberland Cou	inty Courthouse			
STREET & NUMBER					
P.O. Box 2039		STATE	· · · · · · · · · · · · · · · · · · ·		
Favetteville		North Carolin	a 28302		
6 FORM PREPARED BY					
NAME / TITLE					
Linda Jasperse, Principal	Investigator, City	of Fayetteville			
ORGANIZATION		DATE			
Consultant for Survey and	Planning Branch	March 31, 19	82		
STREET & NUMBER	Highory 100 F To	TELEPHONE	22_65/5		
Division of Archives and	nistory, 109 E. Jone	STATE	33-6545		
Raleigh		North Carolin	a 27611		

XEXCELLENT

\_\_GOOD

\_\_FAIR

#### CONDITION

\_\_DETERIORATED \_\_RUINS \_\_UNEXPOSED

#### CHECK ONE

\_XUNALTERED \_\_ALTERED

#### **CHECK ONE**

X\_ORIGINAL SITE
\_\_MOVED DATE\_\_\_\_\_

#### DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Built upon the site of Fayetteville's first Methodist church, the Evans Metropolitan A.M.E. Zion Church, which exhibits the Gothic style revived in the nineteenth/early twentieth centuries, was erected 1893-1894. The present edifice is the fourth in the congregation's history and is the first brick one to stand on the site. The fine craftsmanship of black artisans James Williams, carpenter, and Joseph Steward, bricklayer, are reflected in the structure, which distinguishes it from other turn-of-the-century churches in downtown Fayetteville.

The structure is built of brick on a rectangular floor plan with an east-west orientation. Twin towers grace the five-bay front (east) facade. The middle bays are dominated by three elongated lancet windows above three small basement-level windows. These lug-silled lancet windows are triple-hung and are comprised of three sections: a lower sash of six lights colored glass; a midsection which has a single pane surrounded by small, square lights; and a traceried pointed arch window atop. Above the lancet windows is a single round-arched spoked window outlined by rows of projecting brickwork which continue across the front face. The gable roofline is corbelled, and directly below the gable peak rests an asymmetrical brick cross.

The flanking towers vary only slightly with regard to detail. Both have double door entrances surmounted by squat lancet windows, projecting decorative brickwork, small traceried lancet windows at the lower story side and pyramidal cap roofs with finials atop. The basic difference between the two lies in fenestration: the south tower bears an elongated louvered lancet window at the upper story side and front, while the north tower bears pairs of small, round arched windows in the same places. The running bond brickwork of the facade and towers has been sandblasted and repointed.

The north and south sides of the structure are laid in five course American bond. Discounting tower windows, the sides have four bays. Each bay consists of a lancet window exactly like the ones on the front facade, and are separated by brick buttresses. At the rear are a small frame extension and a rectangular apse which houses the choir and pipe organ. A stove stack is found at the left rear.

The interior of the edifice has a full basement, an open main floor laid out on the typical basilica narthex-nave-chancel plan, and a full balcony on three sides. Much of the interior is faced with narrow beaded boards, from the staircase strings in the narthex to the nave ceiling. Because of the liberal use of paneling, the interior of the structure is very dark, but is softened by the light streaming in from the colored and plain glass lancet windows.

The use of wood in furniture and paneling in the sanctuary creates an interesting interplay of patterns and textures. The walls are faced with narrow beaded wainscoting topped by double horizontal finishing boards. The balcony is a finely crafted component in itself, with turned posts, a cove faced with narrow beaded boards beneath, machine-sawn brackets with drop pendants, original lighting fixtures (once gas, now electric), and original wooden pews. Above,

\_ NATIONAL

STATE

\_ LOCAL

SPECIFIC DAT	ES 1893-1894	BUILDER/ARCH	HITECT unknown	
1900-	COMMUNICATIONS	INDUSTRY	POLITICS/GOVERNMENT	*OTHER (SPECIFY)  Black history
1700-1799 X 1800-1899	ARTCOMMERCE	ENGINEERINGEXPLORATION/SETTLEMENT	MUSIC PHILOSOPHY	THEATERTRANSPORTATION
1600-1699	_ARCHITECTURE	EDUCATION	MILITARY	SOCIAL/HUMANITARIAN
1500-1599	AGRICULTURE	ECONOMICS	LITERATURE	SCULPTURE
1400-1499	ARCHEOLOGY-HISTORIC	CONSERVATION	_LAW	SCIENCE
PREHISTORIC	ARCHEOLOGY-PREHISTORIC	COMMUNITY PLANNING	LANDSCAPE ARCHITECTURE	X RELIGION
PERIOD	AF	REAS OF SIGNIFICANCE CH	ECK AND JUSTIFY BELOW	

STATEMENT OF SIGNIFICANCE

The history of the Evans Metropolitan A.M.E. Zion Church is directly linked to the establishment of the first Methodist Church in Fayetteville c. 1800. Situated on Cool Spring Street, the church still occupies the site of the original Methodist Church which was founded by the free black Virginian shoemaker-preacher, Henry Evans. The founding of a church by a free black which served both black and white members was unique in early nineteenth century North Carolina denominational history. After the establishment of the predominantly white Hay Street Methodist Episcopal Church in the early 1830s, the Cool Spring church continued to be favored by black worshippers and by the 1870s became part of the African Methodist Episcopal Zion Church in its own right. The focus of the black community after emancipation, Evans Church occupied an important place among Fayetteville churches, and witnessed the construction of the present-day brick edifice between 1893-1894. The fourth to stand on the site, this building is a notable example of the revived late nineteenth century/early twentieth century Gothic style and testifies to the skill of black artisans James Williams and Joseph Steward in its two-story gable front construction, corner towers, and interior woodwork.

#### CRITERIA ASSESSMENT

- A. Evans Metropolitan A.M.E. Zion Church is directly linked to the establishment of the first Methodist Church in Fayetteville c. 1800 and with its present-day edifice still occupies the same site on Cool Spring Street.
- B. Henry Evans, a free black Virginian shoemaker-preacher, founded the first Methodist Church in Fayetteville from which Evans Church is descended and ministered to a mixed race congregation, a unique circumstance in early nineteenth century North Carolina denominational history.
- C. The present-day edifice c. 1893-1894, fashioned by black artisans James Williams and Joseph Steward, follows the late nineteenth/early twentieth century Gothic movement and features two story gable-front brick construction, double front towers, colored glass lancet windows, and notable beaded interior woodwork.

The history of the Evans Metropolitian A.M.E. Zion Church is linked with the establishment of the first Methodist church in Fayetteville and stands on its original site on Cool Spring Street. Henry Evans, a free-born black shoemaker, founded that church around 1800. Enroute to Charleston, Evans stopped at Fayetteville for several days, and seeing that "the people of his race in that town were wholly given to profanity and lewdness, never hearing preaching of any denomination, and living emphatically without hope and without God in the world," he chose to remain and spread the Methodist cause. I

Encountering opposition from the local citizenry for his efforts to minister to blacks, Henry Evans retreated to the outskirts of Fayetteville and conducted preaching services in random locations to avoid repercussions. The popular response reflected prevailing attitudes in a pro-slavery society. But local reports hold that Evan's exhortations wrought such change in the conduct of members of his own race that members of the white race also began to take notice. He returned to Fayetteville, where a meeting hall consisting of a "frame of wood, weatherboard only on the outside, without plastering, about fifty feet long by thirty feet wide" was erected on Cool Spring Street early in the first decade of the nineteenth century.<sup>2</sup>

By this time, Evans enjoyed a following that consisted of members of both races. Although evidence states that worshippers were segregated according to color, the fact that Henry Evans, a free black, could minister to a mixed congregation was unique. This occurred at a time when the Methodist church was reversing its early anti-slavery position and when, as a result of attendant racism, independent black or African congregations were being established. Nevertheless, members of both races continued to worship together as a single body in Fayetteville until the 1830s.

Henry Evans preached in the white frame church until 1808 and died in 1810. His grave rests in the basement of the current edifice. Shortly thereafter, it appears as though a chapel was built on the "lot on the west side of Cool Spring Street, opposite the grave yard and adjoining the Methodist Meeting House". This is probably the same lot that was bequeathed by the dying Henry Evans to the Methodist Episcopal Church. Bishop Asbury, who along with

### 9 MAJOR BIBLIOGRAPHICAL REFERENCES

See continuation sheet.

10 GEOGRAPHICAL DATA  ACREAGE OF NOMINATED PROPERTY Less than 1 acre  UTM REFERENCES	•		
O'IM-NET ENERGES		***	
The stand of the standard of t	B D EASTING	NORTHING	
VERBAL BOUNDARY DESCRIPTION	•		

All of Lots 5 and 6, Block G, Map 78-2-3-4, Cross Creek Township, as outlined in red on map. See map section.

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Evans Metropolitan A.M.E. Zion Church

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the ceiling is heavily beamed; a cross-tie intersects the main summer beam which runs the length of the structure. In turn, each resulting quadrant is divided into fourths and has a drop pendant center. The entire ceiling is covered with the familiar narrow beaded boards, only here they are set in herringbone pattern. Finally, the apron fronting the lancet-shaped opening which contains the choir and pipe organ is faced with the beaded boards also. This notable interior woodwork reflects the skill of carpenter and member of the congregation, James Williams.

Just south of the church building stands a two-story frame house with a hip roof, pedimented gables at the front and south side, and extra rooms tacked onto the rectangular floor plan at the sides and rear. A wraparound porch with turned columns, main window with the upper sashes divided into small, square and rectangular lights around the perimeter, and diamond-shaped shingling in the gables gives it a late Victorian character. The house was built in 1913 as a parsonage and used as such until the middle 1970s when it was transformed into an office/administration building.

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Thomas Coke, became the first bishops of the Methodist Episcopal Church after its establishment on 23 December 1784, described the building this way:

Thursday, 16. We made this a sacramental day. What will not perseverance and management do! Here we have built a neat little chapel, costing but twelve hundred dollars one thousand and fifty of which is paid.... (Sixty-fourth visit: January 12-February 5, 1812; age 66).8

These buildings served the local Methodist congregation until what soon became known as the Hay Street Methodist Episcopal Church, South, was founded and built c.1834. The deed for the Cool Spring property was transferred to Archibald McLauchlin, a member of the Hay Street Church in 1837. While the Hay Street Church was preferred by local white Methodists, the church on Cool Spring Street founded by Henry Evans continued to be preferred by black Methodists. Therefore, it was officially transferred by McLauchlin to the "Trustees of the Methodist Episcopal Church for the colored persons in the Town of Fayetteville," which included John E. Patterson, in 1854.

Three years later, the title was returned to the Methodist Episcopal Church of Fayetteville. It appears as though by that time the Cool Spring Church was visited by destruction, for period deed records indicate that the colored members of the "Methodist Episcopal Congregation [were] desirous of building a House of Worship for themselves, on the lot where the old M.E. Church stood, in front of the Grave Yard..." Donations had been made for purchase of the lot and erection of a sanctuary and members of the Methodist Episcopal Church, South on Hay Street were appointed as trustees. Therefore, the church and lot referred to thereafter as "Evans Chapel", were again under their jurisdiction and remained so for over a decade. 12

It was not until 1872 that the Trustees of the Evans Chapel, in accordance with the directives of the General Conference of the Methodist Episcopal Church, South, transferred the building to the "Colored M. E. Church of America." Churches such as the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, although organized in 1816 and 1820, respectively, only began to make headway as the Civil War years drew to a close. The North Carolina Conference of the A.M.E. Zion Church, for example, was organized on 17 December 1864. Evans Metropolitan A.M.E. Zion Church became part of this tradition and functioned as the focus of the local black Methodist community after emancipation.

Evans Metropolitan A.M.E. Zion Church grew and prospered throughout the course of the nineteenth century, so much so that construction on the present brick edifice was begun in 1893. Joseph Steward, bricklayer, and James Williams, carpenter, both black artisans, carried out major construction tasks. The skill of these artisans and the congregation's strong commitment toward new construction is embodied and reflected in the walls of the church which now stands on Cool Spring Street.

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Throughout its existence, Evans Church has enjoyed the association of many prominent figures including numerous bishops and lay members. In addition, the church has taken its responsibility as inheritor of the Methodist tradition and the great commission seriously by contributing to the establishment and growth of other area A.M.E. Zion Churches, such as Hood's Temple. The congregation still functions as a vital community force and seeks to preserve and make known its unique heritage and traditions.

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#### Reference Notes:

1"Henry Evans, of Fayetteville" from Bishop Capers's Autobiography, as cited by Rev. H.M. Moore, <u>Sketches of the Pioneers of Methodism in North Carolina and Virginia</u> (Nashville: Southern Methodist Publishing House, 1884; rpt. ed. 1977), 310-311, hereinafter cited as Moore, <u>Sketches</u>.

<sup>2</sup>Moore, Sketches, 311-312.

<sup>3</sup>Moore, Sketches, 312.

<sup>4</sup>Joseph B. Bethea, Chapter Seven, "Black Methodists in North Carolina", in Methodism Alive in North Carolina: A Volume Commemorating the Bicentennial of the Carolina Circuit, ed. O. Kelly Ingram (Durham: The Duke Divinity School, Duke University, North Carolina, 1976), 88, hereinafter cited as Bethea, "Black Methodists".

<sup>5</sup>Moore, <u>Sketches</u>, 313; Professor E.A. Armstrong, Professor W.E. Murphy, and Miss Sarah Chestnut, "History of Evans Metropolitan A.M.E. Zion Church" in Booklet Honoring the One Hundred Fiftieth Anniversary Celebration and Rededication of the Evans Metropolitan African Methodist Episcopal Zion Church, Fayetteville, North Carolina (Fayetteville, October 1951), 8, hereinafter cited as Armstrong and others, "History of Evans Church".

<sup>6</sup>Elizabeth Lamb, compiler, <u>Historical Sketch of Hay Street Methodist</u> Episcopal Church, South, Fayetteville, North Carolina (Fayetteville, 1934), 13, hereinafter cited as Lamb, Hay Street Church.

<sup>7</sup>Cumberland County Wills, June 1911, Book A, Page 165, Estates Records Division, Cumberland County Courthouse, Fayetteville.

8Grady L.E. Carroll, ed., Francis Asbury in North Carolina (or The North Carolina Portions of The Journal of Francis Asbury--Volumes I and II of Clark Edition) (Nashville: The Parthenon Press, 1964), 253.

<sup>9</sup>Cumberland County Deeds, Cumberland County Courthouse, Office of the Register of Deeds, Fayetteville, Book 52, Page 100, hereinafter cited as Cumberland County Deeds.

 $^{10}$ Cumberland County Deeds, Book 52, Page 101.

11Cumberland County Deeds, Book 59, Page 409.

12Cumberland County Deeds, Book 59, Page 409.

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<sup>13&</sup>lt;sub>Lamb</sub>, Hay Street Church, 54.

<sup>&</sup>lt;sup>14</sup>Bethea, "Black Methodists", 88, 90.

<sup>15</sup>Bethea, "Black Methodists", 92.

<sup>16</sup> Armstrong and others, "History of Evans Church", 9.

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  1934.