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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any 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.

1. Name of Property

Historic name: Shiloh African Methodist Episcopal Zion Church
Other names/site number:
Name of related multiple property listing:
N/A
(Enter "N/A" if property is not part of a multiple property listing

2. Location

Street & number: 95 Shiloh Road
City or town: Asheville State: NC County: Buncombe
Not For Publication: N/A Vicinity: N/A

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this **X** 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 **X** meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___national ___statewide _X_local

Applicable National Register Criteria:

_X_ A ___ B _X_ C ___ D

Signature of certifying official/Title: **Date**

North Carolina Department of Natural and Cultural Resources

State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	[x]
Public – Local	[ ]
Public – State	[ ]
Public – Federal	[ ]

Category of Property

(Check only **one** box.)

Building(s)	[x]
District	[ ]
Site	[ ]
Structure	[ ]
Object	[ ]

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

Contributing	Noncontributing	
1	0	buildings
1	0	sites
0	0	structures
0	0	objects
2	0	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use
Historic Functions
(Enter categories from instructions.)
RELIGIOUS/religious facility
FUNERARY/cemetery

Current Functions
(Enter categories from instructions.)
RELIGIOUS/religious facility
FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)
LATE 19th & 20th CENTURY REVIVALS/Gothic Revival

Materials: (enter categories from instructions.)
Principal exterior materials of the property:
Foundation: brick
Walls: brick
Roof: asphalt
Other/grave markers: marble, granite, concrete

Narrative Description
(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Built in 1928, Shiloh A.M.E. Zion Church is home to one of the oldest African Methodist Episcopal Zion congregations in Asheville, North Carolina, and a cornerstone of the Shiloh neighborhood, a traditionally African American community located in the southern portion of the city near Biltmore. The one-story gable-front brick sanctuary, the second built at this site, occupies a nearly two-acre tract in the Shiloh neighborhood along with a graveyard on the south and east sides of the church building. The Gothic Revival style sanctuary is constructed of brick with an asphalt-shingle roof, corner bell tower, and six-over-six double-hung wood-sash windows with frosted glass panes. The cemetery forms the historical setting of the property with grave markers typically arranged in north-south rows throughout the grass churchyard, which slopes gently away to the rear of the site. A small number of mature trees and decorative plantings are spaced throughout the open burying ground. The church building and the cemetery are the only two resources associated with the property and together retain a high degree of integrity. Shiloh A.M.E. Zion Church is an important institution in the development

and stability of the Shiloh neighborhood and its sanctuary is a good, intact example of a 1920s Gothic Revival church building in Asheville. The building remains open for worship services and church functions while the cemetery remains open for burials. The church building has been altered and updated to a limited degree over the years, and most of the changes are found on the interior, especially in the basement fellowship hall, kitchen, and office. Shiloh A.M.E. Zion Church and its cemetery continue to serve the Shiloh community and its residents.

Narrative Description

Shiloh A.M.E. Zion Church is located in the Shiloh neighborhood approximately four miles south of downtown Asheville, North Carolina. The Shiloh community, a traditionally African American neighborhood since the late nineteenth century, lies on the east side of Hendersonville Road (US 25) and is roughly bounded by that road on the west, Interstate 40 to the north, Sweeten Creek Road to the east, and Rock Hill Road to the south. Also known as "New Shiloh," the community began when a number of African American families relocated from land acquired by George Vanderbilt for the construction of his vast Biltmore estate. The families and their church, organized around 1871, settled approximately one mile east, across Hendersonville Road. A new church building was erected and a number of graves were reinterred at the present site in 1889. In 1928, the congregation erected a new gable-front brick sanctuary to replace its older frame building. Shiloh Church was one of several churches in the neighborhood and, along with Shiloh School, helped anchor a vibrant African American community in the twentieth century. The church and cemetery remain an integral part of the community's identity, both physically and psychologically. Bordered to the west by commercial properties and new residential construction on Shiloh Road, the Shiloh A.M.E. Zion Church forms a welcoming sentry at the entrance to the historic neighborhood.

Shiloh African Methodist Episcopal Zion Church, 1928 **Contributing building**

Located on an open 1.65-acre parcel in the Shiloh community, Shiloh A.M.E. Zion Church stands on the south side of Shiloh Road near its intersection with Brooklyn Road while an associated cemetery surrounds the building on the south and east sides of its lot. The sanctuary is the second building at this location for the congregation, which was organized around 1871 and originally met in a log structure located approximately one mile to the west on land that was later purchased by George Vanderbilt for his palatial Biltmore Estate. A paved sidewalk on Shiloh Road extends across the front of the property with a small gravel parking area on the east side of the church and a larger gravel parking area to the west in the shade of a mature oak tree. Beyond the parking spaces on the east side of the building, a chain link fence runs along

the edge of the sidewalk to Brooklyn Road and along the eastern edge of the property facing that street.

Built in 1928, the church building is a compact one-story gable-front brick edifice with a square bell tower capped by a tall pyramidal roof at the northwest corner. The church is entered through the base of the tower and approached by a straight run of concrete steps from the sidewalk on Shiloh Road and a handicap-accessible concrete ramp that carries across the front of the building. The sanctuary is three bays deep on the side elevations with brick pilasters topped by simple block capitals. A two-story one-bay rear wing has a shed roof with flat brick parapets on the side elevations. The wing, built at the same time as the rest of the building, encloses the apse, pastor's study, and choir room.

The gable-front façade contains two sets of paired six-over-six double-hung wood-sash windows at its center with a narrow, louvered vent rising through the upper gable end. The front face of the bell tower contains double-leaf entry doors surmounted by an elliptical four-light fanlight while a narrow, louvered vent is centered above the entrance. The façade brickwork is laid in six-to-one American bond up to the top of the windows and then in running bond in the gable end. The windows have soldier-course brick lintels and rowlock-course brick sills, with a similar treatment for the vent opening. The entry doors are framed by a soldier-course brick arch and stacked stretcher courses on the sides. The façade pilasters are topped by small cast-concrete caps. A cornerstone at the east corner of the façade is inscribed with the name of the church and its date of construction, declaring that the sanctuary was "Rebuilt 1928."

The side elevations are subdivided by brick pilasters with block capitals, which frame six-over-six double-hung wood-sash windows on the main level and smaller six-over-one double-hung windows at the basement level. The sanctuary windows are centered over the basement windows, either a single window in the first bay or paired windows in the second and third bays. The pastor's study and choir room in the rear wing have single six-over-one double-hung sash on the side elevations. The slope of the site reveals a lower level to the church building that is accessed from a single-leaf entry door on the west side of the rear wing.

The rear elevation is dominated by the brick expanse of the rear wing and ordered by one central and two corner pilasters. Three small, square windows located on the basement level of the rear wing include one original four-light window and two replacement one-over-one sash windows. The gable end of the sanctuary extends above the lower shed roof of the rear wing and is clad with board-and-batten siding. A vertical strip of metal sheathing appears to cover a narrow louvered vent in the rear gable similar to the visible one on the front gable. A brick chimney flue rises against the gable end above the roof of the rear wing.

The interior of the sanctuary is entered through a small vestibule in the bell tower. The vestibule has a carpeted floor, wood paneled walls, and flat board surrounds on the door and window openings. A scuttle in the ceiling provides access to the bell and upper level of the tower, while a single rope descends from a hole in the ceiling to allow bell ringing. Replacement double-leaf wood doors open from the vestibule into the main sanctuary.

The bright, open sanctuary is arranged with a central aisle and wooden pews that date from its construction. Natural light fills the sanctuary from frosted glass panes in the large six-over-six windows on the façade and side elevations of the building. The sanctuary retains its original wood floors, baseboard moldings, and flat board window and door surrounds, although carpet has been added along the aisles and in the chancel area. The ceiling is covered with acoustical tiles and supports pendant light fixtures. Two ceiling fans suspended from the ceiling appear to be later additions. The chancel is raised two steps above the sanctuary floor with a wooden altar rail bordering the lower step. The choir is set within the square apse and located behind a wooden screen. A single-leaf five-panel wooden door on the east side of the apse opens into a small choir room and storage area. A replacement single-leaf door immediately west of the chancel opens into an enclosed stairway and provides access to the pastor's study, which is entered through a narrow single-leaf five-panel wooden door. The stairway, which is finished with flush board walls, descends to the fellowship hall below the sanctuary.

The fellowship hall is plainly finished with linoleum tile floors, sheetrock walls, and two rows of metal pipe columns supporting exposed floor joists. Two restrooms are located beneath the apse, and a wooden ramp allows access from the exterior door in the southwest corner. An office and large kitchen are located along the north side of the basement area. The two rooms, which are finished with sheetrock partition walls and dropped acoustical tile ceilings, have been remodeled in recent years due to water damage in this area of the building.

Cemetery, ca. 1889 **Contributing site**

The cemetery that surrounds Shiloh Church to the south and east forms the historical setting of the property. Grave stones are generally placed in north-south rows throughout the grass churchyard, which slopes away to the south and southeast. The cemetery is open with a small number of mature trees and decorative plantings spaced throughout, although a row of trees helps define the southern edge of the property. Two large trees located near Shiloh Road to the east of church were taken down in recent years. A chain-link fence borders the cemetery along a portion of Shiloh Road and the full length of the property on Brooklyn Road.

The cemetery contains an unknown number of burials.[1] More than 100 marked graves are located within the burial ground and include interments dating from 1889 to the present day. At the time Vanderbilt purchased the original church building, he also provided funds to pay community members to relocate any graves. Given the range of dates of burials in the cemetery, the grave markers and headstones represent a wide range of styles and periods. While not all of the graves in the cemetery are marked, the visible markers are typically traditional in form and appearance. A number of unmarked fieldstones and broken gravestones

[1] Two lists of interments compiled by Linda Brown and Anita White-Carter document approximately 240 burials, including 26 individuals born before 1865. Anita White-Carter, personal communication with author, December 15, 2021.

denote additional interments. Due to economic conditions and the cost of burials, headstones were often added later.

One of the earliest stones in the cemetery denotes the grave of community founder Isaac Logan (d. 1877). A white marble marker for Logan lies on the ground, while a simple tablet for his wife, Mary Logan (1833-1893), stands nearby. Isaac Logan's body was one of those moved from the original churchyard and reinterred here. The stone, which is embellished with an open Bible, Logan's death date and age, and an epitaph, may have been moved with his grave or added after his reinterment. Similarly, a headstone for James, infant son of J. and Z. Brown, who died in 1888, was likely added sometime after the grave was moved to this location. The earliest graves in the cemetery are generally concentrated near Shiloh Road to the east of the church and extending east to Brooklyn Road.

Simple slab headstones with a flat or segmental arch tympanum are the most common type of grave marker and include single stones stuck directly into the ground and slabs on raised bases. Examples include the stones for Mary Logan, Harden Malery (1825-1908), B. Williams (1897-1928), and J. W. Moses (1891-1945), a World War I veteran. Moses' wife, Emma (1890-1936), has a substantial granite slab with an incised floral motif and rusticated sides. The slab marker of Robert Jones (1842-1915) is topped by a discus containing a carved hand pointing heavenward.

A small number of stones are hand carved or crafted from concrete. A group of these stones are arranged in a single row and located in the southern part of the cemetery. They include simple hand-carved stone markers for the Hall and Wilson families, including Joe Hall Sr. (b. 1853) and Joseph Hall (b. 191x); several others are illegible. A small, semi-circular concrete marker for Billy Logan (b. 1899) is bounded by a strip of iron and hand stamped with his name and birth and death dates.

Only a small number of family plots or grave borders are evident within the cemetery. The surviving sections of grave borders are typically concrete or rock. The border for the Williams family, located adjacent to Brooklyn Road, is stone with concrete mortar. A richly carved granite obelisk marks the grave of Beatrice (1901-1922), daughter of L. W. and E. J. Williams, at the northwest corner of the family plot. One side of the obelisk is decorated with floral motifs and open gates beneath the words "Come unto me." A goblet-shaped planter constructed of concrete and exposed rock stands within the family plot. The graves of Dr. Arthur C. Cook (1890-1970) and Erie B. Cook (1898-1969) are bordered by granite blocks.

The majority of markers in the cemetery are typical of twentieth-century commercial monuments. These granite markers, which became common in the 1940s, are often the slab-on-base type with a polished front and rusticated sides, and many serve as a single marker for both husband and wife. These stones are embellished with family surnames, birth and death dates, epitaphs, and decorative carvings. Commercial monuments are found throughout the cemetery but are concentrated to the south of the church and in the southeastern portion of the graveyard.

Statement of Integrity

Shiloh A.M.E. Zion Church generally retains a high degree of integrity of location, setting, design, materials, workmanship, feeling, and association. Built on this site in 1928, the gable-front church building displays few exterior alterations with original brick work, fenestration, a corner tower, and a shed-roof rear wing. The church occupies a lot on Shiloh Road where the congregation has met since the late nineteenth century. Trustees for the church acquired the property in 1889, after the original church site was purchased by George Vanderbilt for the creation of Biltmore Estate. The congregation first met in a former Presbyterian church building moved to this site and began interring church members on the property surrounding the earlier frame building. As the Shiloh community resettled in the area, the neighborhood evolved in a manner similar to other twentieth-century residential areas of Asheville. Despite the presence of commercial activity and a former school building in the vicinity, the church remains anchored in the residential community of Shiloh, and the sanctuary and graveyard command an open, grassed oasis within the neighborhood. A few material changes and interior alterations diminish the building's integrity of design, materials, and workmanship but the majority of alterations are confined to the basement fellowship hall, kitchen, and offices. The overall form, massing, and design of the church, however, remain intact. The Shiloh A.M.E. Zion Church and its cemetery survive as the two of the most intact resources in the Shiloh community.

Statement of Archaeological Potential

For over a century, the Shiloh A.M.E. Episcopal Zion Church and Cemetery have been central to the development and transformation of the cultural landscape of South Asheville, especially the Shiloh neighborhood and the Biltmore Estate, prior to and after the community was relocated to its current location east of what is today Hendersonville Road. Archaeological deposits, such as structural remains of the historic buildings on and near the parcel and remnant landscape features like old roadbeds, may still exist, as well as debris that accumulated from activities related to church and neighborhood construction, church-related functions and events, and the first years of the Shiloh School. The area may also contain archaeological resources associated with 19th century (or earlier) land uses that pre-date construction of the church and cemetery by the residents of New Shiloh. Therefore, the information obtained from archaeological research at this property could address various topics related to Asheville's social history, including the character and experience of daily life in African American neighborhoods, development and change in cultural institutions within the community, labor and economic history, and events that have contributed to the settlement pattern and character of the city. To date, no investigations have been conducted to identify archaeological resources, but it is likely that they do exist on the parcel, and this should be considered in any future development of the property. Also, this historic cemetery is protected under North Carolina General Statute Chapter 65, and should be avoided by construction activities if any are planned in the immediate vicinity. This includes any unmarked burials that may be present. Should unmarked

human skeletal remains be encountered in or near the cemetery as presently delineated, the provisions of North Carolina General Statute Chapter 70, Article 3 apply. Ground disturbing activities should cease immediately, and the State Archaeologist and county medical examiner should be notified.

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.)

- [X] 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.
- [X] 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.)

- [X] A. Owned by a religious institution or used for religious purposes
- [ ] B. Removed from its original location
- [ ] C. A birthplace or grave
- [X] D. A cemetery
- [ ] E. A reconstructed building, object, or structure
- [ ] F. A commemorative property
- [ ] G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
(Enter categories from instructions.)
Ethnic Heritage: African American
Social History
Settlement
Community Development

Period of Significance
ca. 1889 - 1970

Significant Dates
1928

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
N/A

Architect/Builder
Unknown

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Shiloh A.M.E. Zion Church is locally significant under National Register Criteria A and C as a reflection of the development of the traditionally African American community of Shiloh during the twentieth century, weaving together the areas of settlement, community development, African American ethnic heritage, and social history. The Shiloh community began in the period following Emancipation, making it one of the oldest free Black communities in Asheville. In 1889, George Vanderbilt bought the area originally known as Shiloh when he acquired the property of approximately 20 African American families for the creation of Biltmore Estate (NHL, 1966). The community, including the Shiloh church and cemetery, resettled approximately one mile to the east in 1889, anchoring the development of a residential neighborhood in the late nineteenth and early twentieth centuries. The earliest burials in the cemetery date from the nineteenth century, but the one-story gable-front brick church building was erected in 1928 to replace an earlier structure. The simple Gothic Revival style sanctuary features a pyramidal-roof corner bell tower, restrained brickwork and pilasters on the side elevations, and original six-over-six double-hung windows. Shiloh A.M.E. Zion Church is one of Asheville's most intact examples of an African Methodist Episcopal Zion church building from the 1920s.

The property's period of significance begins in 1889, when the church trustees purchased a two-acre site with money from George Vanderbilt, and ends in 1970 with the continued use of the church and cemetery by the congregation. Shiloh A.M.E. Zion Church meets Criteria Consideration A for religious properties because it derives its primary significance from its architecture and its important historical associations with the resettlement of the Shiloh community and African American ethnic heritage. Similarly, the property meets Criteria Consideration D for cemeteries because it derives primary significance from its important historical associations with the resettlement of the Shiloh community, African American ethnic heritage, and the social history of burial practices.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Historical Background, Settlement, and Community Development

The African American presence in western North Carolina is believed to trace back to enslaved Africans traveling with Spanish expeditions through the region in the 1500s. A few of

those first Africans escaped the Spanish and dispersed through the region with the Cherokee.[2] More substantial numbers of African Americans arrived in western North Carolina with the first white settlers to the area. Samuel Davidson, his twin brother William, sister Rachel, and other relatives, associates, and slaves established the first white settlement west of the Blue Ridge in 1784. The Davidsons and other landowners including the Baird, Vance, Chunn, Patton, and Swain families brought enslaved people of African descent with them to the region. Eight of the fifty largest slave owners in western North Carolina resided in Buncombe County including James W. and John E. Patton, who enslaved more than 140 people combined; Nicholas Woodfin, who enslaved 122 individuals; James McConnell Smith, who enslaved 67 people; and William W. McDowell, who enslaved 40 people.[3]

The majority of enslaved people in the mountains worked in business or industrial settings, rather than agriculture, a phenomenon commented on by Frederick Law Olmsted in the 1850s while traveling through the region as a journalist and social critic for the *New York Times*. During his 1854 visit, Olmsted noted that outside of their primary occupation mountain slave owners gave limited attention to farming. Many of the enslavers in the mountain region practiced law or medicine, owned hotels, were merchants, or oversaw industrial operations.[4] Those who enslaved smaller numbers of people as laborers were more likely to participate in agriculture and, in Olmsted's observation, more often worked side by side with their slaves.[5]

President Abraham Lincoln issued the Emancipation Proclamation in 1863, freeing enslaved people throughout the South. The practical effects of the president's order, however, were slow to reach western North Carolina and did not begin to take effect until after the war ended in 1865. Emancipation freed a large sector of the area's labor force and as a result the social and economic dynamics shifted, although wealthy white families were eager to retain the hierarchical structure that had favored them for so long. Many freed slaves separated their masters and left region altogether, while others moved into Asheville seeking greater employment opportunities.[6] A number of free Blacks, however, remained, purchased land, and began carving out a modest yet independent existence. Prior to Emancipation, upper income whites, lower income whites, and Blacks often lived side by side. Slave owners housed their chattel on their land, although the dwellings for enslaved individuals were frequently relegated

[2] Theda Perdue, "Red and Black in the Southern Appalachians," *Southern Exposure*, Vol. 12 (November-December 1984), 56; Milton Ready, *The Tar Heel State: A History of North Carolina* (Columbia, SC: University of South Carolina Press, 2005), 70.

[3] F. A. Sondley, *A History of Buncombe County, North Carolina* (Asheville, NC: The Advocate Printing Co., 1930), 398; John C. Inscoe, *Mountain Masters: Slavery and the Sectional Crisis in Western North Carolina* (Knoxville, TN: University of Tennessee Press, 1989), 265-266.

[4] Frederick Law Olmsted, *A Journey in the Back County in the Winter of 1853-54* (New York: Mason Brothers, 1860), 226; Inscoe, *Mountain Masters*, 62.

[5] Inscoe, *Mountain Masters*, 68-69; Richard D. Starnes, *Creating Land of the Sky: Tourism and Society in Western North Carolina* (Tuscalossa, AL: University of Alabama Press, 2005), 19-22.

[6] Darin J. Waters, "Life Beneath the Veneer: The Black Community in Asheville, North Carolina from 1793 to 1900" (Ph.D. dissertation, University of North Carolina at Chapel Hill, 2012), 42-49, 56-59.

to secondary or marginal areas of the property.[7] Once freed, former slaves frequently purchased small parcels from their former enslavers.

Following Emancipation, African Americans comprised roughly 40 percent of Asheville's population and remained in the city to pursue employment opportunities in the tourism and resort industries as cooks, waiters, chambermaids, drivers, and gardeners.[8] Others worked as domestics for wealthy families and some opened their own businesses. In Asheville, African American settlements tended to occur around the margins of town, growing out of areas where enslaved laborers were quartered in the antebellum period and where they were employed. The prominent East End neighborhood, which emerged as the center of African American life in Asheville around the turn of the twentieth century, appears to have blossomed from the community of 78 individuals formerly enslaved by James W. Patton, who had profited from slave labor at the Eagle Hotel, which he owned; at his home on South Main Street (present Biltmore Avenue); or at his summer house on Beaucatcher Mountain just east of downtown.

The South Asheville community, now absorbed within the Kenilworth neighborhood, appears to have coalesced around a settlement of African Americans formerly enslaved by the Smith and McDowell families. Through the 1880s, with their business fortunes waning, William and Sarah McDowell selectively sold portions of their extensive land holdings, including a number of small tracts to former slaves. This included a cemetery plot for African American burials that became the spiritual heart of the South Asheville community.[9]

The Shiloh community located south of the Swannanoa River developed after the Civil War as a settlement of emancipated people. The former slaves may have once been owned by Col. John Patton (1765-1831) and his descendants. Patton's home on the Swannanoa River and six tracts of land totaling more than 900 acres passed to his sons Fidelio and Montraville upon his death. Montraville Patton (1806-1896) inherited three enslaved individuals from his father and by 1850 enslaved 14 people according to the United States Census.[10] Before the Civil War, he enslaved as many as 31 individuals.[11] Montraville Patton was a prominent merchant and businessman, represented Buncombe County in the North Carolina General Assembly, and served as postmaster for four years.[12] Patton's first wife, Maria Hackett, died in 1867, and he

[7] Thomas W. Hanchett, *Sorting Out the New South City: Race, Class, and Urban Development in Charlotte, 1875-1975* (Chapel Hill, NC: University of North Carolina, 1998), 3-10.

[8] Of Asheville's 1,400 residents in 1870, 829 were identified as white and 571 as colored. Levi Branson, ed., *The North Carolina Business Directory* (Raleigh, NC: L. Branson, 1872), 39; Waters, "Life Beneath the Veneer," 58-59.

[9] Robert M. Topkins, "McDowell, William Wallis," NCpedia, https://www.ncpedia.org/biography/mcdowell-william-wallis (accessed August 2020); Clay Griffith, "South Asheville Cemetery" National Register of Historic Places Nomination Form, Acme Preservation Services, Asheville, NC, 2021.

[10] U.S. Census Bureau (1850), Schedule 2 – Slave inhabitants.

[11] Inscoe, *Mountain Masters*, 266.

[12] "Montraville Patton," *Asheville Daily Citizen*, August 23, 1889, 1.

married Catherine Ann McDowell (1826-1898), sister of William W. McDowell, one of his business partners.[13]

The original settlement known as Shiloh stood near the former home of Col. John Patton and the present location of George Vanderbilt's Biltmore House. The first deeds to the emancipated people of the Shiloh community, including John Smith and Joseph McFarland, date from 1874, although the property descriptions suggest that African Americans were residing in the area prior to formally purchasing property.[14] One of the earliest references to the Shiloh Church occurs in 1874 in the deed from Montraville Patton to John Smith for 35 acres "beginning on a Black Oak corner of Isaac Logan's lot near Shiloh (colored) Church".[15] Logan, one of the church's original organizers community founders, purchased his 20-acre parcel from Montraville and Catherine Patton for $140, which had "a small black oak [corner] on the road side near his Church."[16] The church property had been acquired from the Pattons in 1871, as noted in a deed from 1888 transferring the one-acre lot to the "trustees of the African Methodist Episcopal Zion Church in America, at Shilo [*sic*] Church" although the book and page number of the earlier deed is not given.[17]

In the mid-1870s, Montraville and Catherine Patton began selling tracts from their land on the south side of the Swannanoa River to various individuals identified with the Shiloh community and the church, including 70 acres to Boston Jenkins (DB 38:402), 20 acres to Leah Wheeler (DB 44:237), 20 acres to Isaac White (DB 45:414), ten acres to Robert White (DB 49:589), 16 acres to Hardin Mallory (50:590), and 14 acres to Isaac Erwin (DB 62:524).[18] Many of these tracts were located near the original Shiloh Church or the road that passed beside it.

Charles McNamee, a New York lawyer acting on behalf of George Vanderbilt, began acquiring land along the French Broad and Swannanoa rivers for a vast estate in the late 1880s. While McNamee's presence and activities raised eyebrows around Asheville, he surreptitiously accumulated vast tracts of land, including property and farms in the Shiloh community that formed the core of Vanderbilt's estate.[19] Vanderbilt and McNamee purchased Shiloh Church and its cemetery and helped the congregation relocate to its present site on the east side of Hendersonville Road. A number of the displaced community members subsequently resettled near their new church. As a result, for many years older residents of Shiloh referred to the present-day neighborhood as "New Shiloh."

While acquiring land on behalf of George Vanderbilt, Charles McNamee began with many of the same parcels noted above previously sold by the Pattons. Vanderbilt and McNamee appear

[13] "Mrs. Mont. Patton Dead," *Asheville Daily Citizen*, May 12, 1898, 4.

[14] Buncombe County Register of Deeds Book 36, page 363.

[15] Buncombe County Register of Deeds Book 36, page 419.

[16] Buncombe County Register of Deeds Book 45, page 191.

[17] Buncombe County Register of Deeds Book 63, page 46.

[18] Buncombe County Register of Deeds.

[19] "Vanderbilt's Lands," *Asheville Citizen*, January 9, 1889, 1.

to have paid generously for the land, which was typically cleared of timber and had poor quality soil.[20] By 1889, McNamee had purchased between 3,000 and 5,000 acres southwest of Asheville for the estate. The newspaper identified Vanderbilt as the new owner, but there remained widespread speculation as to how he intended to use the property until late October 1889, when it was reported that Vanderbilt hired nationally renowned architect Richard M. Hunt and landscape architect Frederick Law Olmsted to design his private mansion and grounds.[21]

Although he greedily acquired the property of old Shiloh residents, Vanderbilt proved to be a positive benefactor. He recruited Rev. William M. Logan to speak to community members and ask them to sell their property and relocate. On behalf of Vanderbilt, McNamee paid $1,000 to the trustees of the Shiloh A.M.E. Zion Church—Hardin Mallory, Boston Jenkins, and William Logan—for the one-acre lot containing the church building.[22] Moreover, McNamee placed the proceeds in an account at the Western Carolina Bank for the congregation, which was then paid out for the purchase of a new two-acre lot for the church, labor and materials costs, and the relocation of burials from the churchyard to a new cemetery. Fifteen dollars was spent to buy a suit of clothes for Rev. D. J. Young. When the account was closed in May 1890, the remaining balance of $18 was given to the church.[23]

In addition to the purchase price, Vanderbilt and McNamee arranged for the congregation to receive a frame building that once belonged to a white Presbyterian congregation. McNamee paid church members to move the structure, which was located adjacent to B. J. Alexander's farm, and erect the church building on a new two-acre site obtained from Joel and Hannah Bailey for $180.[24] After the church was erected, Vanderbilt donated stained-glass windows, a bell, and the pews for the new building.[25] Vanderbilt saw to it that Shiloh Church would get a Christmas tree each year.[26]

New Shiloh has been inextricably linked with the Biltmore Estate ever since Vanderbilt uprooted the community. Vanderbilt appears to have been supportive of Asheville's Black

[20] Virginia Daffron, "At Home in Shiloh: Venerable Community Fights Encroachment," *Mountain Xpress*, December 4, 2015, https://mountainx.com/news/at-home-in-shiloh-venerable-community-fights-encroachment/ (accessed November 16, 2020).

[21] "Still Buying Land," *Asheville Citizen*, January 12, 1889, 1; "Vanderbilt's Acres," *Asheville Daily Citizen*, October 9, 1889, 1; "The Vanderbilt Property," *The Asheville Democrat*, October 31, 1889, 1.

[22] Buncombe County Register of Deeds Book 67, page 405.

[23] Biltmore Estates Land Records, Biltmore Company Archives, Asheville, NC.

[24] Buncombe County Register of Deeds Book 68, page 420. The church lot adjoined the land of Robert White, who had just purchased six acres from the Baileys a few weeks earlier. White and his wife Harriet sold their ten-acre tract on Old Shiloh Road to Charles McNamee for $100 September 1889 (DB 76:254). In early October, the Whites paid $600 to Joel and Hannah Bailey for six acres "about a quarter of a mile east of the Hendersonville Road and about two miles south of the Swannanoa River" (DB 67:586). The Whites' land adjoined parcels owned by William Logan and Hardin Mallory.

[25] Bob Terrell, "The Two Shilohs," *Asheville Citizen*, November 29, 1978, 5.

[26] "Biltmore House Christmas," *Asheville Citizen-Times*, December 25, 1978, 30.

community in general, providing employment on the estate and decent wages. A number of Shiloh families worked at Biltmore, including Rev. William Logan, who earned $50 a month supervising Black work crews. As foreman, his crews maintained roads on the estate grounds, cleaned streets in Biltmore Village, and worked in the forests. Logan's son, Zeke, kept up the work after his father died in 1921. Frank Owens, a preacher, worked in the house, cleaning windows, doors, and other areas.[27] At one point, an anonymous white employee sent a letter to Vanderbilt and McNamee threatening intervention from the Ku Klux Klan if they did not stop hiring Black workers.[28]

Vanderbilt also supplied a doctor for estate workers and to the Shiloh community. Dr. Algernon Sidney Whitaker (1835-1912) treated Biltmore's injured workers for a fee of $100 per year. Shiloh residents often saw Dr. Whitaker to treat a wide range of injuries from burns to gunshot wounds. Having begun his medical career as a surgeon in the Confederate army, Whitaker's care often involved amputation.[29]

Vanderbilt helped at least two of his African American employees attend Livingstone College in Salisbury, North Carolina. One of the young men, Harvey Higgins, a butler, went on to complete medical school at Long Island College in 1904. Other Vanderbilt employees parlayed the skills they developed working on the estate into their personal businesses.[30]

After the relocation, a school for Black children in the Shiloh community met at the church. Teacher Annie Brown reported good student progress in the early years of the school, although funding was a constant challenge. Brown and William Logan appealed to Charles McNamee in April 1892 for money to keep the school open, noting that the county funds would soon be exhausted.[31] McNamee, lamenting the difficulty in securing school funding from the county, sent Brown and Logan to Mrs. A. E. Pease of the newly formed Lindley Training School with instructions to explain the work of the Shiloh School to her so she could appeal "to parties in the North who may contribute something toward keeping the School open."[32] McNamee also reminded the estate foremen to encourage their workers to contribute to the school funds. In addition to the Shiloh School, Biltmore supported a school for the children of white employees and estate workers typically contributed ten cents every two weeks to the school fund.[33] In one

[27] Terrell, "The Two Shilohs."

[28] Waters, "Life Beneath the Veneer," 85-86.

[29] Bill Alexander, *Around Biltmore Village* (Charleston, SC: Arcadia Press, 2008), 23; "Dr. A. S. Whitaker of Biltmore, Dead," *Asheville Citizen*, February 28, 1912, 7; Rom Reid, "Dr. Whitaker Served Asheville, Confederacy with Distinction," *Asheville Citizen-Times*, June 10, 1962, 1D.

[30] Waters, "Life Beneath the Veneer," 82-86. Established in 1879, Livingstone College is affiliated with the African Methodist Episcopal Zion Church.

[31] Charles McNamee, letter to Anna E. Lord, April 13, 1892, Biltmore Company Archives, Asheville, NC.

[32] Charles McNamee, memorandum to William Logan, May 7, 1892, Biltmore Company Archives, Asheville, NC.

[33] Charles McNamee, memorandum to D. Edwards, April 17, 1893, and memorandum to George Davis, August 24, 1893, Biltmore Company Archives, Asheville, NC.

instance McNamee noted that "as there are more colored men than white on the estate they have more funds."[34]

The Shiloh School eventually became a county-supported public school with its own site immediately east of the church lot. In the 1910s, the school met in a one-room building, 36 feet by 24 feet, which was subdivided into two classrooms by a thin partition. By 1920, the building had become woefully inadequate. Education officials acknowledged that the building was not capable of serving the estimated 225 school-aged children in Shiloh, but there were neither plans nor funds to alleviate the situation.[35] Residents petitioned the school board for a new building and plans began to progress in 1922, with contributions from the Biltmore school committee, county Board of education, Rosenwald Fund, and residents of the community. Unfortunately, the $4,200 raised did not cover that estimated $5,000 cost of the proposed one-story four-classroom building. Twice the Board of Education rejected bids for the new facility citing costs and failure to comply with specifications of the Rosenwald Fund, which had been founded by Julius Rosenwald, president of Sears, Roebuck & Company, to improve the quality of education for African American children in the South.[36]

Construction of a new eight-teacher school began in 1927, after the existing school building was destroyed by fire the previous year. School superintendent A. C. Reynolds announced that the county's allotment of $13,500 from the state Literary Fund would be applied to a new school in Shiloh. These funds, combined with an insurance settlement of $3,500 for the old structure, helped pay for the new building.[37] Following an inspection in December, William F. Credle, superintendent of the Rosenwald Fund, authorized the release of additional money to support construction of the one-story brick building with eight classrooms and an auditorium.[38]

The boundaries of the Shiloh neighborhood have changed over time, expanding as the city grew in the early twentieth century to encompass other small settlements of African American families. In addition to Shiloh, the Rock Hill Colored Village and Petersburgh appear on late nineteenth century maps of Biltmore and the surrounding area. Rock Hill consisted of approximately 30 houses and Petersburgh was made up of about 50 small dwellings. Located nearer to Sweeten Creek, to the east, it is believed that the two communities were established following Emancipation, in part, by former slaves of the Stevens family.[39] Henry and Nancy Stevens owned a farm covering more than 1,100 acres that extended from Hendersonville Road to Sweeten Creek. When Henry Stevens died in 1862 without a will, Montraville Patton was appointed administrator of his estate. An inventory of the estate identified and valued at least

[34] Charles McNamee, memorandum to Mr. Harding, September 9, 1893, Biltmore Company Archives, Asheville, NC.

[35] "May Build Colored School at Shiloh," *Asheville Citizen*, July 8, 1920, 7.

[36] "Consider Plans for New County Schools," *Asheville Citizen*, January 3, 1921, 3; "Donation of Fund to Colored School is Made by Board," *Asheville Citizen*, April 4, 1922, 3; "Reject All Bids on Shiloh School," *Asheville Citizen*, May 9, 1922, 4; "All School Bids Rejected by Board," *Asheville Citizen*, July 11, 1923, 5.

[37] "New School at Shiloh Planned," *Asheville Citizen*, October 2, 1927, 8D.

[38] "Inspects Negro County Schools," *Asheville Citizen*, December 17, 1927, 8.

[39] Daffron, "At Home in Shiloh."

13 individuals enslaved by the family. Stevens' farm was divided among his wife and children, and family history indicates that they assisted their former slaves by providing land and helping them build houses in the area near Shiloh.[40]

In the first decades of the twentieth century, city directories described Shiloh as "a colored suburb" beyond South Biltmore.[41] Shiloh was centered around the Shiloh Church and Shiloh School site at the intersection of the east-west Shiloh Road and the north-south Brooklyn Road. Brooklyn was defined as a separate settlement of Black families north of West Chapel Road and east of Reed Street in South Biltmore.[42] The Brooklyn community was later bisected by the construction of Interstate 40 in the late 1960s, with the southern portion of Brooklyn now considered part of Shiloh. The Shiloh and Brooklyn neighborhoods were both tight-knit communities, which is consistent with generations of families living in one area. The neighborhoods were closely tied to land, a lifestyle perhaps carried over from old Shiloh, and residents often recall memories of large gardens and fresh produce. Families kept chickens and occasionally a hog. Distant relatives of Shiloh families also resided in the smaller neighborhoods of Rock Hill and Petersburgh.[43] Ultimately, Shiloh has grown to encompass these various early communities and generally includes all of the intermediate area between Hendersonville Road, Interstate 40, Sweeten Creek Road, and Rock Hill Road.

With an influx of development and new residents, Shiloh Church outgrew its nineteenth-century building and made plans for a new sanctuary. In April 1928, trustees for the church took out a loan for $11,400, presumably to fund the construction of the new building, erected on the same site. While the public record falls noticeably silent on the construction and completion of the new sanctuary, work appears to have progressed at a good pace on the new Gothic Revival style brick edifice. The deed of trust recorded in 1928 was marked "Paid or Satisfied" in March 1929 (D/T 228:108).[44]

The work of the church and its activities are documented through a series of ledgers kept by the church. Beginning in late 1920s, the ledgers record regular entries for Sunday services and committee meetings. The Sunday entries typically chronicled the date, weather, the preacher, hymns sung, attendance, and the amount of offering collected. Sunday entries frequently named the week's Sunday School teachers and noted the lessons taught and any food provided following the service. Other entries record annual pledges, trustees' reports, expenses paid, committee notes, and club activities. Shiloh Church maintained an active roster of clubs and

[40] Ella Reed Matthews, *The Genealogy of Henry and Nancy Foster Stevens* (Asheville, NC: published by author, 1957), 16-18.

[41] Ernest H. Miller, ed., *Asheville, North Carolina, City Directory 1921*, Vol. XX (Asheville, NC: Commercial Service Company, 1920), 636.

[42] Robert Morton Baldwin, ed., *Baldwin's and Advocate's Asheville City Directory 1935* (Asheville, NC: Baldwin Directory Company and Asheville Advocate, 1935), 589.

[43] Carroll Means, interviewed by Pat Fitzpatrick, November 29, 2017, "Means, Carroll P.," African American Communities Oral History Project, North Carolina Room, Pack Memorial Library, Asheville, NC.

[44] Buncombe County Register of Deeds, Deed of Trust Book 228, page 108.

committees including the Willing Workers, Live Wire, Busy Bee, Clean Life, Young Women, and Progressive Club. The Willing Workers club functioned as the church's property committee, while the Live Wire club oversaw fundraising and the pastor's aid.[45] A parsonage for the church stood just west of the sanctuary but was torn down in 1993.

Shiloh Park, adjoining the school lot, opened in 1932 with hundreds attending a doubleheader baseball game and a barbecue. Prominent Black businessman E. W. Pearson managed the park, which included a baseball diamond, swimming pool, and a large pavilion. Special programs and entertainment during the first week included a performance by the Pullman Porter band and a picnic held by the local Elks Lodge.[46] Rev. Elijah N. Manning formed the Shiloh Community League in 1936, which engaged in a wide range of activities, including advocating for better city services, road paving, and sidewalks. The group sought to foster a sense of community cohesiveness and promoted involvement. During World War II, the Shiloh Community League sponsored a war bond drive, and in 1946, it solicited funds and household goods for a local family whose house burned down.[47] Community members supported activities for neighborhood children, including scouting, church clubs, and sports teams. The Community League raised funds by selling concessions from a lot they owned across from Shiloh Park on Hampton Street, which is now a community garden.[48]

While the size of Shiloh and its physical distance from downtown helped insulate the community from the direct effects of urban renewal in the post-World War II period, the neighborhood was deeply changed by it. Of all the African American neighborhoods in Asheville, Shiloh contains the broadest range of housing and represents a wide spectrum of twentieth century development due to effects of highway construction, urban renewal, and African American suburbanization. In 1950, the State Highway Department, as part of a program to eliminate red clay roads, shaped, drained, and placed gravel on the streets of Roosevelt Park, an unsuccessful 1926 development that the *Asheville Citizen-Times* described as "a subdivision with few houses."[49] Local jeweler and businessman Max Polansky, the original developer of Roosevelt Park who still owned the unsold lots from the 1920s, established a new company to sell homes in the subdivision.[50] Building resumed in the 1950s due, in large part, to the availability of FHA-insured loans. Touting its proximity to the Shiloh school, churches, and

[45] Church ledgers, collection of Shiloh A.M.E. Zion Church, Asheville, NC.

[46] "Negro Park to Open," *Asheville Citizen-Times*, July 31, 1932, 8A; "Negro Recreation Park Opens Today," *Asheville Citizen*, August 4, 1932, 16; "New Negro Recreation Park Attracts Crowds," *Asheville Citizen-Times,* August, 6, 1932, 6.

[47] "Shiloh Section Holding Bond Drive," *Asheville Citizen,* October 8, 1943, 10; "Negro Community League to Meet," *Asheville Citizen-Times,* May 1, 1946, 2.

[48] Anita White-Carter, "History," Shiloh Community Association, http://www.shilohnc.org/history-1 (accessed June 12, 2020).

[49] C. R. Sumner, "Engineers Must Follow Two Rules In Handling Rural Roads Program," *Asheville Citizen-Times,* January 15, 1950, 1.

[50] Roosevelt Park advertisements, *Asheville Citizen*, August 7 and August 15, 1926; "Homes for Negroes," *Asheville Citizen*, January 7, 1928, 4; "Firms Get Charters in City," *Asheville Citizen-Times,* January 5, 1950, 13.

parks, Polansky marketed the segregated neighborhood with greater success the second time around. The newspaper reported in 1955 that 20 houses had been built in Roosevelt Park during the previous year.[51] Corresponding to Shiloh's steady growth following World War II, Buncombe County school officials approved the construction of an elementary wing at Shiloh School, part of a county-wide building campaign. Construction began on the $100,000 addition in 1951, and the new wing opened to students in September 1952. The architectural firm of Greene and Robelot supplied plans for the building, which included four classrooms and a multipurpose auditorium and recreation room.[52]

Another round of suburbanization came to Shiloh in 1958, when Roosevelt Park became eligible for home loans through Section 221 of the Housing Act. This program was designed to help people displaced by highway construction. In the wake of construction of the Crosstown Expressway (present-day I-240), residents of Asheville's Hill Street neighborhood became the first in North Carolina to participate in the program. The first house in the state built under this program was erected on West Chapel Road in Shiloh.[53] Displaced residents with weekly incomes were eligible for home loans with no down payment, moderate closing costs, and small monthly payments.[54]

As other African American neighborhoods in Asheville were disrupted by urban renewal, residents often moved to Shiloh, which remained one of the largest and most stable Black neighborhoods in the city. Developers platted new subdivisions within the Shiloh community targeted towards Black homeowners. Lincoln Park and Lincoln Park Extension were platted in 1948 and 1949, respectively, but do not appear to have been especially successful as only some of the streets were laid out and graded. Developer Eddie Feld planned another subdivision, Whitehurst Park, in 1952, on West Chapel Road. Occupying a portion of Lucious Williams' early twentieth century homeplace, Whitehurst Park boasted modest one-story side-gable houses, large lots, and FHA financing just two blocks to the school and churches.[55] Highland Meadows, located off Caribou Road, was platted in 1970 by a young white developer, Peter Feistmann, and marketed to moderate-income buyers using FHA Section 235 loans. Created in 1968, Section 235 loans encouraged first-time homeowners and required no down payment for

[51] "Twenty New Residences," *Asheville Citizen-Times*, July 3, 1955, 7B.

[52] Architect's drawing, *Asheville Citizen*, May 25, 1951, 30; "County Schools Will Reopen on September 2," *Asheville Citizen*, August 14, 1952, 21. The Greene & Robelot firm consisted of noted Asheville architect Ronald Greene and Milton Robelot of Kingsport, Tennessee. The architects began working together in 1948, and designed a number of public school buildings across western North Carolina, including eight new buildings in Macon County. See online entry for Ronald Greene in North Carolina Architects & Builders: A Biographical Dictionary, https://ncarchitects.lib.ncsu.edu/people/P000058 (accessed July 2021).

[53] "First House is Started for Displace Families," *Asheville Citizen-Times*, March 5, 1958, 9.

[54] "Twelve Homes are Started for Displaced Families," *Asheville Citizen-Times*, April 20, 1958, 4D.

[55] Advertisement, *Asheville Citizen-Times*, August 16, 1953, 14D.

government-insured mortgages. Feistmann and his father, Otto, sold the lots, which included covenants that no houses were to be erected costing less than $8,000.[56]

As the neighborhood continued to evolve and grow, the congregation of Shiloh Church continued to gather and worship in their brick sanctuary. Despite protests from community residents, the county closed Shiloh School in 1971 and bused its students to predominantly white schools in Biltmore and Oakley.[57] Nearly a decade later, the city demolished the original 1927 wing of the school, leaving the 1952 addition and constructing a new building as part of a community center and recreation complex that still occupies the site. Like the church, the school property continues to be an important social hub for the community. Shiloh and its environs were the fastest growing areas of Asheville among African Americans between 2010 and 2015 with a population increase of more than 1,200 individuals.[58] With roots reaching back to the period following the Civil War, Shiloh A.M.E. Zion Church has stood steadfast in the face of constant change and remains an unfailing reminder of the community's unique heritage.

Architectural Context

Shiloh A.M.E. Zion Church is one of a number of African Methodist Episcopal Zion churches in Asheville and among numerous brick churches built in the 1920s as the city experienced unprecedented growth and development. The sanctuary displays attributes of the Gothic Revival style, which grew in popularity for religious, educational, and civic buildings following the Civil War after rising to prominence in the mid-nineteenth century as primarily a residential style. The Gothic Revival style evolved and was frequently adapted for religious structures in the late nineteenth and early twentieth centuries, as social changes kindled diverse denominations and increasingly separate Black and white congregations. The widespread acceptance of Gothic Revival in religious architecture inspired varying interpretations of its stylistic elements, such that "a pointed arch, a triangular headed door or window, a tower—became standard indicators of a church."[59]

One of the best examples of a Gothic Revival church building in Asheville is the brick sanctuary of St. Matthias Episcopal Church (NR, 1979), completed for its Black congregation in 1896 in the city's East End neighborhood. Reverend Jarvis Buxton organized a congregation of freed slaves immediately following the Civil War. Begun as Trinity Chapel in 1865, an off-shoot of Trinity Parish, the church changed its name when construction on a new building began in

[56] Buncombe County Register of Deeds Book 1021, page 579; advertisements, *Asheville Citizen-Times*, April 18, 1971, 8D, and June 6, 1971, 8D.

[57] Mary Cowles, "Shiloh School Closed," *Asheville Citizen*, May 7, 1971, 1.

[58] City of Asheville Information Technology Services, "Displacement of African American in Asheville, NC from 2010 to 2015," *Mapping Racial Equity in Asheville, NC*, https://www.arcgis.com/apps/Cascade/index.html?appid=10d222eb75854cba994b9a0083a40740 (accessed June 24, 2021).

[59] Catherine W. Bishir, *North Carolina Architecture* (Chapel Hill, NC: University of North Carolina Pres, 1991), 310-313.

1894 to house its growing membership. In addition to offering a place for Blacks to worship, Trinity Chapel supported one of the earliest schools for African American students in Asheville. The church building is constructed in a cruciform plan with a gable-roof nave, lancet arch windows, and buttresses on the side elevations. The façade displays a lancet arch entry door surmounted by a tracery rose window and flanked by lancet arch windows. The windows are enlivened with brick hoods, while the doorway is framed by stone blocks. The interior is notable for its richly carved, dark stained woodwork, which is among the finest in the city.[60]

Shiloh A.M.E. Zion Church is a well preserved example of a modest gable-front brick sanctuary influenced by the Gothic Revival style. The façade exhibits large central windows and a prominent corner bell tower capped by a tall pyramidal roof. The church is entered through the tower and retains its original form, massing, windows, and brick pilasters with cast-concrete accents. The interior of the sanctuary has an aisled nave, wooden pews, wood floors, and simple moldings. Built in 1928, the building materials and method of construction are typical for the time, and the church remains home to one of the oldest African Methodist Episcopal Zion congregations in Asheville.

Another of the early A.M.E. Zion congregations in Asheville organized in 1868. When the white pastor of Central Methodist Church downtown refused to allow a Black minister to preach to Black members of the congregation, Black congregants withdrew from the church. The Black members, having grown weary of their treatment by white members of the congregation, staged a walk out and marched across town to the foot of Beaucatcher Mountain in Asheville's East End neighborhood, where they worshipped in a brush arbor and organized their own church affiliated with the African Methodist Episcopal Zion denomination. With the arrival of Rev. F. A. Hopkins, the congregation erected a frame building that later burned in 1907 and was replaced by handsome Gothic Revival brick church. Prominent local architect Richard Sharp Smith designed the present Hopkins Chapel A.M.E. Zion Church, which was constructed by James V. Miller, a leading local builder and brick mason.[61] Completed in 1910, Hopkins Chapel features a boldly asymmetrical façade with three Gothic-arched entrances for the central gable-front façade and flanking towers of unequal height. The church is richly detailed with layered brickwork, Gothic accents, and traceried windows on the façade and transepts.

Another East End congregation organized in 1887 and first met in an abandoned streetcar barn on South Main Street before relocating to Hildebrand Street. Originally known as Levy's Chapel, the congregation joined the African Methodist Episcopal denomination in 1889 as St. James A.M.E. Church. The present Gothic Revival style brick sanctuary was constructed in 1930

[60] Catherine W. Bishir, Michael T. Southern, and Jennifer F. Martin, *A Guide to the Historic Architecture of Western North Carolina* (Chapel Hill, NC: University of North Carolina Press, 1999), 276; Michael Southern and Jim Sumner, "St. Matthias Episcopal Church" National Register of Historic Places Nomination Form, North Carolina Division of Archives and History, Raleigh, NC, 1979.

[61] "Our History," Hopkins Chapel A.M.E. Zion Church website, https://hopkinschapelamezion.org/our-history/ (accessed July 2021); Henry Robinson, "Hopkins Chapel Has Distinguished History," *Asheville Times*, September 24, 1968; Bishir, et al., *A Guide to the Historic Architecture of Western North Carolina*, 276.

by James V. Miller with decorative brick banding and corbelling, Gothic arch windows, and two crenellated towers flanking the recessed entrance bay.[62]

In South Asheville, a small African American neighborhood lying outside the city limits on the southeastern slopes of Beaucatcher Mountain, an A.M.E. Zion congregation organized in the 1880s. Trustees for St. Mark A.M.E. Zion Church purchased land from William and Sarah McDowell in 1890 for their sanctuary. A modest one-story gable-front building was erected around 1910 for the congregation and featured an ashlar-face concrete block foundation and pebbledash stucco walls. The church remained active into the late twentieth century before the building closed and was remodeled and converted into a private residence in the 2000s.[63]

The congregation of Varick Chapel A.M.E. Zion Church in Asheville, named for James Varick, one of the denomination's early national leaders, organized in 1899. In 1958, the church moved to 308 South French Broad Avenue into an existing church building. The cross-plan Neoclassical brick sanctuary formerly belonged to the French Broad Avenue Baptist Church, a white congregation. One block to the east, St. Luke A.M.E. Zion Church erected a rustically modern sanctuary on Bartlett Street around 1947. Built at an estimated cost of $17,000, the tall, one-story gable-front building is finished with randomly coursed stone veneer and exposed concrete block in the gable ends.[64] The building has stone buttresses on the side elevations, Gothic-arch windows with metal sash, and a tall gable-end window.

Within the Shiloh neighborhood, Rev. L. W. Simpson organized a congregation in a log building on Rock Hill Road, founding the Rock Hill Missionary Baptist Church in 1898. As the congregation grew, the log building was replaced by a frame building that later burned. In 1925, the congregation moved to Caribou Road. The present building at 486 Caribou Road, built at a cost of $100,000, was dedicated in 1952. The Gothic Revival style edifice is notable for its stone construction, round-arch metal-frame windows, and two crenellated towers on the façade. The towers flank a one-story entrance vestibule that is approached from a broad cascade of concrete steps.

St. John 'A' Baptist Church, built in 1929, is a modest one-story front-gable Gothic Revival style brick building with square towers at the corners of the façade. Located at 20 Dalton Street in the Kenilworth neighborhood, the Black congregation organized in 1914 and erected their sanctuary in the South Asheville community, adjoining the oldest public burying ground for Blacks in Asheville. Resting on a full basement, the sanctuary is four bays deep on the side elevations with a one-bay gable-roof extension, clad in brick, constructed at the rear in the 1950s. The building, which was originally entered through the south tower, was remodeled in the early 2000s with a new central entrance, updated vestibule with restrooms on the lower

[62] Johnnie N. Grant, "Historic African American Churches and Affiliates – Asheville, N.C.," The Urban News, September 12, 2015, https://theurbannews.com/our-town/2015/historic-african-american-churches-and-affiliates-asheville-nc/comment-page-1/ (accessed November 16, 2020).

[63] Griffith, "South Asheville Cemetery and St. John 'A' Baptist Church."

[64] "News of Public Record," *Asheville Citizen*, July 2, 1947.

level of the two towers, and a dropped acoustical tile ceiling. The acoustical tile ceiling hides the original roof structure above, which was previously open to view.[65]

Shiloh A.M.E. Zion Church remains one of the most intact examples of the denomination's buildings from the early twentieth century in Asheville. Unlike the robust expression of Hopkins Chapel, the Gothic Revival architecture of Shiloh Church is more restrained and implied in its basic form, massing, and details, which was typically the case for churches built outside of downtown Asheville. Shiloh Church retains a high degree of integrity among comparable structures of A.M.E. Zion congregations, and its unique and significant history contributed to the development of the Shiloh neighborhood through the late nineteenth and twentieth centuries.

[65] Griffith, "South Asheville Cemetery and St. John 'A' Baptist Church."

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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 # _____
____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

_X_ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
_X_ University
____ Other
Name of repository: _____

Historic Resources Survey Number (if assigned): BN1319

10. Geographical Data

Acreage of Property 1.65 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

A. Latitude: Longitude:

B. Latitude: Longitude:

C. Latitude: Longitude:

D. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

[X] NAD 1927 or [ ] NAD 1983

1. Zone: 17 Easting: 361300 Northing: 3934940
2. Zone: 17 Easting: Northing:
3. Zone: 17 Easting: Northing:
4. Zone: 17 Easting: Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

The eligible boundary is shown by a solid black line on the accompanying Buncombe County tax map. The boundary encompasses the full 1.65 acres of the tax parcel containing the church building and cemetery [PIN 9657-03-1182-00000]. The boundary generally follows the legal parcel lines on the south and west side of the property, but the boundary is drawn to the edge of the sidewalk along Shiloh Road to the north and to the edge of pavement on Brooklyn Road to the east.

Boundary Justification (Explain why the boundaries were selected.)

The eligible boundary for Shiloh A.M.E. Zion Church encompasses all of the resources associated with the sanctuary and cemetery on the 1.65-acre property. The parcel is the

residual portion of the original two-acre tract purchased from Joel and Hannah Bailey by the church trustees in 1889 (DB 68:420).

11. Form Prepared By

name/title: Clay Griffith
organization: Acme Preservation Services, LLC
street & number: 825C Merrimon Ave., #345
city or town: Asheville state: NC zip code: 28801
e-mail: cgriffith.acme@gmail.com
telephone: 828-281-3852
date: July 28, 2022

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

The following information pertains to each of the photographs:

Name of Property:	Shiloh A.M.E. Zion Church
Location:	95 Shiloh Road, Asheville, North Carolina
County:	Buncombe
Name of Photographer:	Clay Griffith / Acme Preservation Services
Date of Photographs:	June 11, 2020 (unless otherwise noted)
Location of Digital Master:	Historic Preservation Office North Carolina Division of Archives and History 109 E. Jones Street Raleigh, North Carolina 27601-2807

Photographs:

1. Shiloh Church, façade, view to south
2. Shiloh Church, oblique front view to southwest
3. Shiloh Church, west elevation, view to east
4. Sanctuary, view to north
5. Sanctuary, view to south
6. Sanctuary, altar, view to north
7. Fellowship hall, view to southeast
8. Cemetery, view to southeast
9. Cemetery, view to west
10. Isaac Logan (d. 1877) grave marker
11. Beatrice Williams (1901-1922) grave marker and border
12. Dr. Arthur C. Cook (1890-1970) and Erie B. Cook (1898-1969) grave marker and border