

## 1. General Information

- 1.1** Name: St. Andrew's Episcopal Church and Cemetery
- 1.2** Address: 1115 St. Andrew's Church, Woodleaf NC, 27054
- 1.3** Tax Parcel Identification Number: 806013. Assessed value: \$65,556
- 1.4** Owner: Episcopal Diocese of NC, 200 West Morgan St, Suite 300, Raleigh NC 27601  
(919) 834-7474 ext. 5303.
- 1.5** Contacts:
- Dr. Betsy E. Brown, Chair, Historic St Andrew's Church Committee, PO Box 1150, Manteo, NC 27054; (919)-619-8588
- The Rev. David Sellery, Canon for Congregational Mission, Diocese of NC, 200 West Morgan Street, Suite 300, Raleigh, NC 27601; 919-834-7474,
- All property of active Episcopal parishes and churches recognized by the Diocese's Historic Property Commission is owned by the Diocese. For historic churches recognized by the Commission, support and maintenance for the site is the responsibility of a local committee.

## 2. Abstract

### 2.1 Special Characteristics and Significance

Davyd Foard Hood, in *The Architecture of Rowan County* (1983), describes St. Andrew's Episcopal Church as follows: "...the building possesses a statewide architectural significance and attendant historical significance because of the remarkable degree of site and structural integrity which has been maintained for the duration of its 140 [now 180] year history. . . .St. Andrew's is known to be one of the very few, if not the oldest, remaining intact ante-bellum Episcopal churches in [the western] portion of the state. The church, together with its adjacent burying ground enclosed by a dry laid stone wall, is a unique example of vernacular meeting house architecture and representative of its many frame contemporaries which have been lost or more often replaced by more ambitious brick structures" (p. 188).

The church was built by Jacob Correll in 1840 under an agreement with members of a new congregation (of which Correll was a member) who were previously communicants at Christ Church, Cleveland. Hood names the founding members as "representatives of a number of the oldest Episcopal families in Rowan County, members of the Rice, Heathman, Fraley, Marlin, Turner, Thompson, and Owens families among others." (Hood, *Rowan County*, p. 188) The members successfully petitioned to be admitted to the Diocese on May, 1840, and the first service was held on the last Sunday in August, 1840.

St. Andrew's was an active parish from 1840-1906. Gradually members transferred to St. George's, an Episcopal church built in Woodleaf in 1893 on a new road from Rowan to Davie County, with a bridge

crossing the Yadkin River. Before the bridge was built, to get to St. Andrew's from Davie County and beyond involved fording Fourth Creek and taking a ferry across the South Yadkin.

Descendants of the founding families of St. Andrew's and of the Rev. George Badger Wetmore, who served as Rector for 32 years, have maintained the church in its original design. Since 1907, a homecoming service is held every year on the last Sunday in August to celebrate the consecration of the church and graveyard. The homecoming was described in a 1909 *Salisbury Post* article, "In Memory of the Dead: Special Service at St. Andrew's." The writer notes: "For several years past, the Episcopalians in northern and western Rowan have observed the last Sunday in August as a day of special commemoration of those splendid men and women who are buried in St. Andrew's graveyard." The church and cemetery are now maintained and sustained by a committee appointed by the Bishop of the Diocese of North Carolina. The chair of the Committee represents St. Andrew's on the Diocesan Historic Properties Commission.

Hood describes the cemetery in this way: "The dry laid basalt stone wall enclosing the graveyard at St. Andrew's Church is, like the church itself, a remarkable survival. In the 19th century Rowan County nearly all of the rural church burying grounds were enclosed by stone walls of varying types. Many of these survived well into the 20th century and to recent memory. The wall at St. Andrew's alone remains pristine and intact. Here a pair of simply-hewn granite piers support an iron gate. The cemetery contains fifty-four inscribed markers and some dozen or more graves marked only by upright fieldstones." (*National Register of Historic Places Nomination, 1982, Section 1, p. 7*)

The cemetery is divided into upper and lower graveyards. White church members are buried in the upper section; in the lower section are buried enslaved persons who worshiped at the same church as their white owners and sat in the church gallery. The graves in the lower cemetery were marked not by engraved headstones but by basalt rocks from the same stone as the cemetery wall. The rocks were removed at some point in the 20<sup>th</sup> century. In recent years members of the St. Andrew's Church Committee have cleaned the lower cemetery of brush and small trees. In 2013, after the lower section of the cemetery was cleared, it was re-consecrated by Assisting Bishop William Gregg of the Diocese of NC.

### **2.1 Justification of Proposed Designation**

St. Andrew's was named to the National Register of Historic Places in 1982. It was one of the first five churches to be recognized by the Diocese of NC as a "preserved historic church" in the 1980's. Historic churches are overseen by the Historic Properties Commission of the Diocese and are supported and maintained by a committee whose members are appointed by the Bishop.

Over the years, the church and cemetery have been visited by scores of school children, college classes, and historic preservationists. It was used as a location for a film about the pre-Revolutionary "Mecklenburg Resolves," produced by the Junior League and WTVI of Charlotte, and has been studied by preservation organizations such as MESDA in Old Salem and the Colonial Williamsburg Foundation. It has been included Rowan Museum, Bicentennial and "Windshield" tours. In 2016, it was a site on the Historic Salisbury Foundation's Sacred Places tour. The church continues to be the site of weddings and baptisms.

Existing original church records date back to its establishment in 1840 through the end of the 19<sup>th</sup> century. These records give insight into the early years of Episcopal churches in the "back country" of North Carolina as well as into the relationship of enslaved people to the church of their owners and into

the life of the church during and after the Civil War. In 2015, the St. Andrew's Committee asked the University of North Carolina at Chapel Hill's Wilson Library about its interest in adding these records to the Southern Historical Collection. The University welcomed this addition, and the records are now housed in Wilson Library on campus and are accessible to researchers interested in its history. (Southern Historical Collection, St. Andrew's Episcopal Church [Rowan County, N.C.] Records, 1840-1990; Records #05673).

## **2.2 Buildings Proposed for the Designation**

The exterior and interior of the church and the graveyard and its surrounding wall will be included in the designation. A bathroom which houses a fire hose was built in the 1970s. Electricity provides a water pump and an outdoor light which includes electrical outlets but otherwise the church has never had plumbing or been electrified. The bathroom building will not be included in the designation.

## **3. Historical Background and Context**

### **3.1 Statement of Significance**

"St. Andrew's Episcopal Church and Cemetery, sheltered in a grove of trees high above Fourth Creek, is one of the oldest, if not the oldest, remaining intact frame antebellum Episcopal churches in western North Carolina. The unpainted weather-boarded church, together with its adjacent burying ground enclosed by a dry laid stone wall, is a unique Piedmont North Carolina example of vernacular meeting house architecture and representative of its many frame contemporaries which have been lost or more often replaced by more ambitious brick structures. St. Andrew's Church possesses a statewide architectural significance and attendant historical significance because of the remarkable degree of site and structural integrity which has been maintained for the duration of its 142- [now 180-] year history." (Hood, *Nomination*, Section 8, p. 1)

According to Carl Lounsbury of the Colonial Williamsburg Foundation, based on his research into the history of early American churches and meeting houses, St. Andrew's is "a good late example of a plan that was used by Anglicans/Episcopalians as early as 1608 at Jamestown. Nearly 250 years later, traces of that plan with the chancel doors shows up in piedmont North Carolina. I am impressed by its continuity." (Personal Communication, Carl Lounsbury to Lynn Hoke, Archivist, Diocese of North Carolina.) Lounsbury studied the design and measured the church in 2015 and drew the interior design of St. Andrew's which is included in this document.

"The congregation of St. Andrew's was formed early in 1840 by some twenty communicants of Christ Church [Cleveland] who withdrew to organize themselves into a separate congregation which they named St. Andrew's." (Hood, "An Essay Commemorating the Sesquicentennial of the Church" in *St. Andrew's Episcopal Church: The Sesquicentennial 1840-1990*, by Elizabeth H. Etheridge, p. 12) On April 6, 1840, four commissioners representing the congregation contracted with Jacob Correll, also a member, for the construction of a frame church, 44 feet by 34 feet. Correll was to be paid \$325 for his work. The congregation was admitted into the Diocese of North Carolina in May. Three months later, on August 30, the first service of Holy Communion was held in the newly completed St. Andrew's Church. At this time the church, with 29 communicants, was consecrated by Bishop Levi Silliman Ives. He was assisted by the Rev. Thomas T. Davis, the first pastor, who later became Bishop of South Carolina.

Hood notes: "In a county and state graced with distinguished and impressive churches, St. Andrew's holds a unique place. When it was built in 1840, its plain and workmanlike elevations were similar to log and frame houses of its communicants. It was not unique in its day. Instead, it has achieved architectural and historical significance through its longevity and the remarkable condition, nearly unaltered to the

present—150 years [now 180 years] after it was built. . . .On a statewide level, St. Andrew’s is one of a small surviving group of early frame churches. It is one of four early frame rural churches that survive largely intact. With St. John’s Williamsboro (Vance County) it is one of the two oldest frame Episcopal churches in the state.” (Hood, “Sesquicentennial,” p. 11)

“The church and its adjacent burying ground are a highly significant and virtually unaltered example of vernacular architecture recalling and expressing both the form and character of structure and landscape from the mid-nineteenth century. While a thematic survey of Episcopal churches in the state has not been undertaken, St. Andrew’s is the oldest intact frame antebellum Episcopal church in western North Carolina and with St. John’s Church, Williamsboro (1773), is one of the oldest intact frame Episcopal churches in the state.” (*Nomination*, Section 7, p. 1)

“The majority of the stones in the burying ground at St. Andrew’s Church are conventional in their design, material, and workmanship; however, at least four of the gravestones are signed by their carvers. The most important of the carvers — and the gravestones — are those cut by George Vogler for two members of the Heathman family. The oldest marked grave in the burying ground is that of Joseph Turner (1826-1842) who died 10 July 1842. The most recent grave [for 25 years] was that of William F. Kelly who died in 1962.” (*Nomination*, Section 7, p. 1.) In 1987, Charles B. Swicegood, who lived across the road from the church and faithfully assisted in maintaining it, was buried there. Seven of the seventeen organizing communicants of St. Andrew’s church are buried in the cemetery.

According to Hood, “The congregation of St. Andrew’s Church was never particularly large in number but was nevertheless prominent in the heavily Presbyterian Scotch-Irish western Rowan County. When built the church was located on the main road between Salisbury and Mocksville, the Davie County seat, but in the late nineteenth century that road (now N.C. 801) was re-routed to the northeast and left St. Andrew’s isolated” (Hood, “Sesquicentennial,” p. 9). Although St. Andrew’s continued to be maintained, most members attended services held at St. George’s Church, Woodleaf, established in 1893. Services at St. Andrew’s were discontinued in 1906. As noted above, descendants of the founders of St. Andrew’s and of Rev. George Badger Wetmore, who served as priest at St. Andrew’s for over 30 years, have hosted an annual homecoming service at the church on the last Sunday of August since 1907.

Hood identifies additional aspects that add to the significance of St. Andrew’s Church and Cemetery:

- “St. Andrew’s Church is associated with the revival of fortunes and influence of the Episcopal Church in Rowan County and North Carolina in the early decades of the nineteenth century.
- The church is associated with the lives of its parishioners, members of several of the most prominent families in western Rowan County. Jacob Correll, the builder of the church, is buried in its cemetery as are other early members and their descendants.
- The church and its cemetery embody the distinctive characteristics of a cultural and religious unit, maintained in a remarkable degree of structural and site integrity. The frame church, resting on a low stone foundation and covered with unpainted weather boards and a gabled roof, is one of western North Carolina’s few remaining intact ante-bellum Episcopal churches and with its adjoining stone-enclosed churchyard is a unique interpretation of vernacular architecture.” (*Nomination*, Section 7, p. 1).

“St. Andrew’s Episcopal Church and Cemetery, sheltered in a grove of trees high above Fourth Creek, is one of the oldest, if not the oldest, remaining intact frame antebellum Episcopal churches in western North Carolina. The unpainted weather-boarded church, together with its adjacent burying ground enclosed by a dry laid stone wall, is a unique Piedmont North Carolina example of vernacular meeting

house architecture and representative of its many frame contemporaries which have been lost or more often replaced by more ambitious brick structures. St. Andrew's Church possesses a statewide architectural significance and attendant historical significance because of the remarkable degree of site and structural integrity which has been maintained for the duration of its 142- [now 180-] year history." (Hood, *Nomination*, Section 8, p. 1)

According to Carl Lounsbury of the Colonial Williamsburg Foundation, based on his research into the history of early American churches and meeting houses, St. Andrew's is "a good late example of a plan that was used by Anglicans/Episcopalians as early as 1608 at Jamestown. Nearly 250 years later, traces of that plan with the chancel doors shows up in piedmont North Carolina. I am impressed by its continuity." (Personal Communication, Carl Lounsbury to Lynn Hoke, Archivist, Diocese of North Carolina.)

### **3.2 Original Construction**

The contract for the construction of the church is dated 6 April 1840:

"The conditions of building a Church on the land formerly owned by Charles & Richmond Pearson on the road leading from Salisbury to Mocksville between the commissioners and Jacob Correll are as follows: the said Jacob Correll binds himself his heirs and assigns to complete the following work to wit, To finish the hull of the house 44 by 34 Including the doors & windows and sash, laying two floors, and running one flight stairs and ceiling up to the top of the Seats, and Seat it of necessity:

So we the commissioners bind ourselves our heirs and assigns to the said Jacob Correll in the sum of Three Hundred and Twenty-five dollars to be paid when the above named work is completed,

Subscribed this 6th day of April 1840"

The contract was signed by the commissioners, Joseph Turner, J. N. Watson, John Rice, and James Owens, and the builder, Jacob Correll. (*Nomination*, Section 7, p. 1)

According to Hood, "Correll was a planter of substance.... While the contract with Correll had specified that the church was to be built on land 'formerly owned by Charles and Richmond Pearson' it was not until 11 September 1840 that the Pearsons actually deeded a tract of two acres to the Vestry of St. Andrew's." (*Nomination*, Section 7, p. 3.) George Raynor records that the Pearsons were sons of Richmond Pearson who owned large tracts of property and a mill on the South Yadkin. ("Pearsons, Richmond and Charles," *The Salisbury Post*, reprinted in *Sesquicentennial*, p. 24).

### **3.3 Dates of all additions and/or alterations.**

In 1890, The Rev. Francis Johnstone Murdoch arrived at St. Luke's (Salisbury) and also assumed charge of St. Andrew's. In that period, a pair of anterooms were built into the north and east corners of the church flanking a raised chancel. At the same time the gallery was enclosed.

The property was used as a school after worship ended in 1906, but the site remained the property of the Diocese. The only evidence of this use as a school is a round opening in the ceiling for a stove pipe and the stove itself, which is stored in the east anteroom.

In 1977, a special bill was passed by the North Carolina General Assembly providing \$3,500 for stabilization and measures to protect the structure. With additional funds from the Diocese of NC and supporters of St. Andrew's, a total of \$14,000 was raised for repairs and restoration. The gallery was reopened, the floor was repaired, and railings were installed for safety. The metal roof, which was not

original, was replaced with hand-split shingles. Additional restoration included replacing some sills and studs and hand-forged hinges and locks, repairing shutters and windows, and spraying the building with a wood preservative. Many of the boards used were taken from older structures in the area and were over 100 years old. (Guy Etheridge, "Restoration and Repair," in *Sesquicentennial*, p. 26.)

In the 1980's a small "dependency" was built on the property to serve as a bathroom and house a fire-fighting hose. The building has electricity and a water pump. Electric power is also accessible on a light pole near the church. Otherwise the church has never been electrified or plumbed.

A wooden handicap ramp was built around 2000 to accommodate worshipers who cannot negotiate the wide stone steps into the church. The ramp and railing are on the cemetery side of the church and are unpainted and made of wood similar to the church's siding. The ramp is not attached to the church and, if removed, would not leave a scar on the church wall.

Since 2010, major repairs have been made to protect the structure while keeping the original character and materials to the extent possible. The original 1840's siding, which had been repaired and replaced in many areas through the years, has been replaced on the east and south sides of the church. The siding on the east, cemetery side, came from beams out of a 19th century mill torn down in Gastonia. The siding on the south side of the church was sawn from newly milled select yellow pine. Repairs have been made to some of the window frames and shutters which had worn down over the years. In 2020, the roof was once again replaced by hand-cut shingles like those used in the 1980's restoration.

In 2019, ten graves were vandalized. Luckily, the damage was largely at joints between parts of the gravestones or at their base. Five of these markers have been repaired and others will be repaired in the future.

The cemetery has for many years been roughly divided into upper and lower graveyards. White members are buried in the upper section nearer the church. In the lower section are buried enslaved persons who worshiped at the church of their white owners and sat in the church gallery. The graves in the lower cemetery were marked not by engraved headstones but by basalt rocks from the same stone as the cemetery wall. These stones were reported to have been removed in recent times (the last half of the 20th century).

Over the years the lower cemetery became overgrown while the upper section was cleared and well maintained. In the early 2000's, members of the St. Andrew's Committee began clearing the lower section. It has not been possible to identify where graves are located in this section. Modern ground-penetrating radar has been used in other old graveyards to locate graves and might be used to identify grave sites. We have also been unable to identify who is buried in those graves. Members of the Committee have talked with members of Mt. Vernon Presbyterian Church in Cleveland about their efforts to identify early members of their congregation, established after the Civil War by formerly enslaved attendees from St. Andrew's and other churches. They may be able to help identify which members may be buried at St. Andrew's. In 2013, after the lower section of the cemetery was cleared, it was re-consecrated by Assisting Bishop William Gregg of the Diocese of North Carolina.

## **4. Assessment**

### **4.1 Reasons for Significance**

**Historic Event:** As noted above, St. Andrew's Church is "associated with the revival of fortunes and influence of the Episcopal Church in Rowan County and North Carolina in the early decades of the nineteenth century." Its history reflects important periods in the history of the region and the state.

Constructed when the region was still largely agricultural, the history of the church reflects development of industry in the area, as in the decision to close the church because of shifting transportation patterns.

More important historically is the documentation in the church's records of the significant role of enslaved persons (referred to as "servants" in the church's records) to a rural, mostly agricultural society, the role of the church and its families during the Civil War (as recorded in the number of baptisms and burials of soldiers in the St. Andrew's and other churches in the community), and the creation of other congregations by newly emancipated slaves (reflected in the declining number of baptisms, confirmations and burials of formerly enslaved persons through 1866).

**Historically Significant Individual:** The long service of George Badger Wetmore at St. Andrew's (1855-1888) in the Woodleaf community and to the Episcopal Church in North Carolina makes him a significant figure of his time. His family was large and through many generations has been significant in the social and religious activities, both Episcopal and of other denominations, in the Woodleaf community.

After he was appointed as Rector for St. Andrew's and Christ Church in 1855, the leaders of the churches built a rectory in 1857 to house Rev. Wetmore and his family. He added a separate log building that served as his study and was incorporated into the house later. The house has been used as the Unity Presbyterian manse and then a private home that still stands. Wetmore was the priest-in-charge of several other Episcopal churches in the area, including St. James, Iredell County; St. Luke's, Salisbury; and St. Philips, Mocksville.

During the Civil War, according to the church records, Wetmore conducted a number of burials of soldiers at St. Andrew's as well as on land owned by the soldiers' families and at Unity Presbyterian Church. He was president of the North Carolina state council of the Friends of Temperance in 1873 and 1874. After he left his service at St. Andrew's, he served at an Episcopal church and school in Banner Elk, NC, where he is buried. A number of his letters are in the Southern Historical Collection at UNC Chapel Hill.

**Architectural Style:** In *The Architecture of Rowan County*, Hood describes St. Andrew's "statewide architectural significance and attendant historical significance because of the remarkable degree of site and structural integrity which has been maintained for the duration of its 140 [now 180] year history. . . . St. Andrew's is known to be one of the very few, if not the oldest, remaining intact ante-bellum Episcopal churches in [the western] portion of the state. The church, together with its adjacent burying ground enclosed by a dry laid stone wall, is a unique example of vernacular meeting house architecture and representative of its many frame contemporaries which have been lost or more often replaced by more ambitious brick structures" (p. 188). In his essay on the Sesquicentennial of the church Hood notes: "In a county and state graced with distinguished and impressive churches, St. Andrew's holds a unique place. When it was built in 1840, its plain and workmanlike elevations were similar to log and frame houses of its communicants. It was not unique in its day. . . . Instead, it has achieved architectural and historical significance through its longevity and the remarkable condition, nearly unaltered to the present—150 years [now 180 years] after it was built. (Hood, "Sesquicentennial," p. 11)

Carl Lounsbury of the Colonial Williamsburg Foundation describes St. Andrew's as "a good late example of a plan that was used by Anglicans/Episcopalians as early as 1608 at Jamestown. Nearly 250 years later, traces of that plan with the chancel doors shows up in piedmont North Carolina. I am impressed by its continuity." (Personal Communication, Carl Lounsbury to Lynn Hoke, Archivist, Diocese of North Carolina.)

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**Archaeological Potential:** The cemetery has for many years been divided into upper and lower graveyards. White members are buried in the upper section nearer the church. In the lower section are buried enslaved persons who worshiped at the church of their white owners and sat in the church gallery. The graves in the lower cemetery were marked not by engraved headstones but by basalt rocks from the same stone as the cemetery wall. These stones were reported to have been removed in recent times (the last half of the 20th century).

Over the years the lower cemetery became overgrown while the upper section was cleared and well maintained. In the early 2000's, members of the St. Andrew's Committee began clearing the lower section. It has not been possible to identify where graves are located in this section. Modern ground-penetrating radar has been used to locate old burials and might be used to identify possible grave sites. We have also been unable to identify who is buried in those graves. Members of the Committee have talked with members of Mt. Vernon Presbyterian Church in Cleveland about their efforts to identify early members of their congregation, established after the Civil War by formerly enslaved attendees from St. Andrew's and other churches. They may be able to help identify which members may be buried at St. Andrew's.

#### **4.2 Architectural Description**

From Hood's *National Register* nomination:

"The weather-boarded frame church rests on a complete dry-laid stone foundation and is covered with a wood shingle gable roof. The front southwest elevation has a three-bay division on the first story with a two-bay arrangement in the gable above. Large partially shaped granite steps lead up the double leaf board and batten doors in the outer bays. Between them is a window opening containing a nine-over-nine sash protected by board and batten blinds on strap hinges. The arrangement of doors and windows continues throughout the first story. High in the gable end are a pair of windows containing six-over-six sash which provide light to the gallery.

"Both the northwest and southeast side elevations have a four bay division with doors set in the northernmost of their bays. In both instances large partially shaped granite blocks serve as steps. The rear of the church has four symmetrically placed windows, with the two inner windows raised above the others and above the altar inside. In the gable end are a pair of windows opposite those on the front elevation. While the wood shingle roof and some of the exterior siding are modern replacements, all

the doors, and most of the wood shutters are original. Any replacement has occurred only where repair was absolutely beyond possibility.

“Like the exterior, the interior of the church has never been painted and thus has acquired a rich golden patina. The walls are sheathed with flush horizontal boards. Simple boards also enhance the door and window openings. The front entrances lead into a two- aisle plan with single end pews attached to the side walls and a long pew in the center from aisle to aisle. A dog-leg stair rises in the south corner to the gallery. In the late nineteenth century the gallery was enclosed and sheathed; however, in 1977 it was reopened and a simple railing installed to guard the opening. The gallery has a floor but is not finished in any other fashion. The pegged rafter construction of the roof is exposed as are the upper portions of the hewn frame.

“The main aisles of the church terminate with the cross aisle carrying between the side doors. In the late nineteenth century a pair of anterooms were built into the north and east corners of the church flanking a raised chancel. The chancel was enclosed by a molded railing on bold turned balusters which appear to have been brought here from another, earlier, building. A broad step leads to the kneeler several inches below the chancel floor.

“A door in the north anteroom connects it and the nave while a second door in its southeast wall at the top of a short flight of stairs opens into the chancel. Across the chancel is a pendant (and the only) door into the east anteroom. The anterooms are sheathed with flush vertical pine boards as was the ceiling installed in the once open gallery. The closing of the gallery and the construction of the anterooms and chancel appear to be contemporary, and it seems reasonable to think that those improvements occurred in the late nineteenth century.” (Section 7, p. 1)

Hood describes some of Correll’s construction techniques: “Rafters were cut on the ground and taken to the second floor to be assembled with pegs, guided by Roman numerals. The style of half-lap joint was used from the 1700’s. . . .Rustic beauty and pioneer craftsmanship combine for simplistic elegance.” (“Sesquicentennial,” p. 21).

### **4.3 Archaeological Significance**

As noted in Section 4.1, the cemetery is divided into upper and lower graveyards. White members are buried in the upper section nearer the church. In the lower section are buried enslaved persons who worshiped at the church of their white owners and sat in the church gallery. The graves in the lower cemetery were marked not by engraved headstones but by basalt rocks from the same stone as the cemetery wall. These stones were reported to have been removed in recent times (the last half of the 20th century). Over the years the lower cemetery became overgrown while the upper section was cleared and well maintained.

In the early 2000’s, members of the St. Andrew’s Committee began clearing the lower section. It has not been possible to identify where graves are located in this section. Modern ground-penetrating radar has been used to locate old burials and might be used to identify possible grave sites. We have been unable to identify who is buried in those graves. Members of the Committee have talked with members of Mt. Vernon Presbyterian Church in Cleveland about their efforts to identify early members of their congregation, established after the Civil War by formerly enslaved attendees from St. Andrew’s and other churches. They may be able to help identify which members may be buried at St. Andrew’s.

### **4.4 Evaluation**

- **Integrity of Design:** As noted earlier Hood, in *The Architecture of Rowan County* (1983), describes St. Andrew's "statewide architectural significance and attendant historical significance because of the remarkable degree of site and structural integrity which has been maintained for the duration of its 140 [now 180] year history.... St. Andrew's is known to be one of the very few, if not the oldest, remaining intact ante-bellum Episcopal churches in [the western] portion of the state. The church, together with its adjacent burying ground enclosed by a dry laid stone wall, is a unique example of vernacular meeting house architecture and representative of its many frame contemporaries which have been lost or more often replaced by more ambitious brick." (p. 188)
- **Setting:** The land on which St. Andrew's was built remains agricultural. Large tracts of farmland border St. Andrew's Church Road and surround the church on three sides. Except for a number of residences along the road and behind the church, an early parishioner would find the site largely unchanged except for the increased number of graves in the cemetery.
- **Workmanship:** Jacob Correll was a well-known builder in the area. His design and construction have lasted nearly 200 years with no structural repairs or changes.
- **Materials:** Much of the wood inside the church is local heart pine which retains its patina and even, it seems, its scent. The external wood siding has weathered nearly 150 years. Although we know little about the construction of the cemetery, the basalt rock wall stands much as it must have looked when it was built and has stood with few repairs for nearly 200 years.
- **Feeling:** In a 2016 article on St. Andrew's in *Salisbury Magazine*, Mark Wineka describes the feeling of "being in the antebellum South" when he walked on the property. Many visitors to the church feel the same, remarking on the quiet and simplicity of the church and the beauty of its setting.
- **Association:** As noted above, St. Andrew's Church is "associated with the revival of fortunes and influence of the Episcopal Church in Rowan County and North Carolina in the early decades of the nineteenth century." Its history reflects important periods in the history of the region and the state. Constructed when the region was still largely agricultural, the history of the church reflects development of industry in the area, as in the decision to close the church because of shifting transportation patterns.

More important historically is the documentation in the church's records of the significant role of enslaved persons (referred to as "servants" in the church's records) in a rural, mostly agricultural society, the role of the church and its families during the Civil War (as recorded in the number of baptisms and burials of soldiers in the St. Andrew's and other churches in the community), and the creation of other congregations by newly emancipated slaves (reflected in the declining number of baptisms, confirmations and burials of formerly enslaved persons through 1866).

George Badger Wetmore's long service at St. Andrew's (1855-1888) makes him a significant figure of his time in the Woodleaf community and in the history of the Episcopal church in the region and state. Wetmore was the priest-in-charge of several other Episcopal churches in the area, including St. James, Iredell County; St. Luke's, Salisbury; Christ Church, Cleveland; and St. Philips, Mocksville. During the Civil War, Wetmore conducted a number of burials of soldiers at St. Andrew's and at Unity Presbyterian Church. He was president of the North Carolina state council of the Friends of Temperance in 1873 and 1874. After he left his service at St. Andrew's, he served at an Episcopal church and school in Banner Elk, NC, where he is buried.

- **Location:** As noted in section 4.4, Setting, the land on which St. Andrew's was built was and remains agricultural. The church is surrounded on three sides by large tracts of farmland. Except for a number of residences along the paved road and behind the church, the location, like the church and cemetery, is not significantly different from how it might have appeared in the early 19<sup>th</sup> century.

- **Alterations:**

- In 1890, a pair of anterooms was built into the north and east corners of the church flanking a raised chancel. At the same time the gallery was enclosed.
- After worship ended in 1906, the site was used as a school but the structure was not materially affected by this use.
- In 1977, significant repairs were completed to restore, stabilize, and protect the structure. The gallery was reopened, the floor was repaired, and railings were installed for safety. The metal roof, which was not original, was replaced with hand-split shingles. Some sills and hand-forged hinges and locks were replaced, shutters and windows were repaired, and the building was spray with a wood preservative.
- In the 1980's a small building was constructed to serve as a bathroom and house a fire-fighting hose. The building has electricity and a water pump. Electric power is also accessible on a light pole near the church. Otherwise the church has never been electrified or plumbed.
- In the early 2000's, members of the St. Andrew's Committee began clearing the lower section which had been neglected for decades. It has been impossible to identify where graves are located in this section or who is buried in the graves. Work continues to maintain the lower section of the cemetery. Research and restoration have been explored to identify the graves and those buried in them.
- Around 2000 a wooden handicap ramp was built to accommodate worshipers who cannot negotiate the wide and deep stone steps into the church. The ramp is not attached to the church and, if removed, would not leave a scar on the church wall.
- Since 2010, the original 1840's siding has been replaced on the east and south sides of the church. The siding on the east side came from beams out of a 19th century mill torn down in Gastonia. The siding on the south side of the church was sawn from newly milled select yellow pine. Repairs have been made to some of the window frames and shutters which had worn down over the years.
- In 2019, ten graves were vandalized. Five of these markers have been repaired and others will be repaired in the future.
- In 2020, the roof was once again replaced with hand-cut shingles like those used in the 1980's restoration.

#### **4.5 Boundaries**

Description and justification of the proposed designation boundaries for the property.

See maps and documents provided by the Planning Department that indicate the boundaries of the property and siting of the church and cemetery.

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