

NORTH CAROLINA STATE HISTORIC PRESERVATION OFFICE
Office of Archives and History
Department of Natural and Cultural Resources

NATIONAL REGISTER OF HISTORIC PLACES

Our Lady of Victory Catholic Parish

Southern Pines, Moore County, MR1377, Listed 12/29/2025

Nomination by Heather M. Slane and Cheri Szcodronski, hmwPreservation

Photographs by Cheri Szcodronski, September 2023; January 2025



Exterior, Chapel, facing north.



Exterior, School, facing east.

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: Our Lady of Victory Catholic Parish

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: 1109-1185 West Pennsylvania Avenue

City or town: Southern Pines States: North Carolina County: Moore

Not For Publication: n/a Vicinity: n/a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,

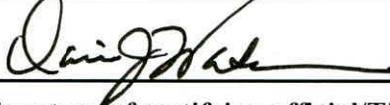
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

 <u>Signature of certifying official/Title: State Historic Preservation Officer</u> <u>10/21/25</u> <u>Date</u>
<u>State or Federal agency/bureau or Tribal Government</u>

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
<u>Signature of commenting official:</u>	<u>Date</u>
_____	_____

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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:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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7. Description

Architectural Classification

(Enter categories from instructions.)

SHINGLE

CRAFTSMAN

Materials:

(enter categories from instructions.)

Principal exterior materials of the
property: Foundation: BRICK

Walls: WOOD: shingle

Roof: ASPHALT

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

The Our Lady of Victory Catholic Parish is located on the north side of West Pennsylvania Avenue, roughly one mile northwest of downtown Southern Pines and roughly one-quarter mile east of West Southern Pines School (NR 2023).¹ The complex includes a 1935 front-gabled chapel, an associated 1935 hip-roofed rectory, and a wide, side-gabled school, completed in 1942, the oldest extant school building in West Southern Pines. The buildings stand on two adjacent parcels totaling 2.37 acres, each facing West Pennsylvania Avenue. Each building has Shingle- and Craftsman-style elements including a wood-shingled exterior, exposed rafter tails, and projecting gables defining each entrance. A modern shed and play equipment are relegated to the rear (north) end of the site, minimally visible from West Pennsylvania Avenue.

Narrative Description

Site and Setting

The Our Lady of Victory Catholic Parish is located in Southern Pines, North Carolina, a town of approximately 16,000 people situated in east-central Moore County roughly five miles east of Pinehurst, the county's largest village. It stands in an area known as West Southern Pines, settled by African Americans in the early twentieth century and established as an independent municipality in 1923. West Southern Pines was annexed into Southern Pines in 1931, though it remains physically separated from the rest of Southern Pines by US-1. The small complex of

¹ The buildings and street grid are oriented roughly forty-five degrees north of true west, with West Pennsylvania Avenue extending from southeast to northwest and the façades of the church, school, and rectory facing southwest. However, for the simplicity of the description, the narrative is written as though West Pennsylvania Avenue, North Carlisle Street, and North Harden Street align with cardinal directions.

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buildings associated with the Our Lady of Victory Catholic Parish stands on the north side of West Pennsylvania Avenue, occupying the full width of the block between North Carlisle Street and North Hardin Street. The grid plan of West Southern Pines is skewed roughly fifty-five degrees north of true west. As a result, West Pennsylvania Avenue, while designated with an east-west orientation, actually extends northwest to southeast.

With the exception of West Pennsylvania Avenue, which currently includes both commercial and institutional buildings, the majority of West Southern Pines is residential with only the occasional small-scale commercial building, church, or office intermixed among the houses. The area immediately surrounding Our Lady of Victory Catholic Parish is largely residential with low-density development of one- and two-story houses set within dense trees. This is true for West New Hampshire and North Hardin Streets, to the rear of Our Lady of Victory Catholic Parish, as well as the south side of West Pennsylvania Avenue, facing the parish. Only small-scale commercial buildings, with setbacks aligning with the residential buildings, are located in this area.

The Our Lady of Victory Catholic Parish stands on two adjacent tax parcels, fronting on West Pennsylvania Avenue and totaling 2.37 acres.² The chapel and rectory are located near the east end of the parcel, just west of North Hardin Street. The scale and spacing of these buildings (prior to the construction of the addition to the rectory) is consistent with that of residential buildings in the area. However, they are set back nearly sixty feet from the curb, farther than adjacent residential structures, which stand twenty to forty feet back from the curb. Historically the land in front of the chapel and rectory was grassy with paved sidewalks leading to and between the buildings. However, a gravel parking area has been installed in front of the buildings to accommodate their current use and paved parking extends across the rear of the chapel and rectory.

The Our Lady of Victory school is larger in scale than the chapel and rectory and has a more monumental setting. It is roughly centered on the west end of the block, set back nearly eighty-five feet from the curb with the central entrance accessed by a paved walkway. Paved parking along North Carlisle Street, west and northwest of the school, was recently installed to increase accessibility and to accommodate the building's function as a community center. A paved driveway extends from North Carlisle Street around the rear of the building connecting to paved parking between the school and chapel.

The entire site, like much of West Southern Pines, has generally level terrain. A paved sidewalk extends along West Pennsylvania Avenue, with only a narrow strip of grass, planted with juvenile deciduous trees, located between the sidewalk and concrete curb. Mature deciduous and coniferous trees are located throughout the site, with groupings of trees between the chapel and school buildings and to the rear (northeast) of the school, shading a modern playground. The area

² The lots include lots 1, 2, 3, 17, and a portion of lot 16 of Block K-14 (chapel and rectory) and lots 9-15 and a portion of lot 16 of Block K-14 (school) of the 1894 "Map of Southern Pines." Moore County Register of Deeds, Map Book 1, Page 70.

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in front of the school building retains its original grassy lawn while the shaded areas throughout the site are covered with pine straw and the playground at the rear has a rubber surface.

1. Our Lady of Victory Catholic Chapel – 1935

1109 West Pennsylvania Avenue

Contributing Building

Located near the center of the small complex of buildings, the Our Lady of Victory Catholic Chapel is a narrow, frame building, three bays wide and eight bays deep. The roof is hipped on the façade (south elevation) and gabled on the rear (north) elevation, featuring exposed rafter tails throughout. The building has a brick foundation and wood shingles covering the exterior with the shingles flared away from the foundation to divert water from it. One-light wood casement windows with textured glass are located on the east and west elevations, each with flat-board, post-and-lintel surrounds, narrow drip caps, and wood sills.

A front-gabled entrance bay projects from the façade, the gable an extension of the main roof ridge. The bay features paired metal doors in place of the original batten doors, set below a transom with six pointed-arch lights. Concrete steps with a metal pipe railing access the doors. Above the transom is a stepped, frame pedestal on which a statue of Mary originally stood within an open, lancet arch. Within the open bay wood siding covers the rear wall, which features a round window, and tongue-and-groove sheathing extends along the side walls and the ceiling of the open bay. A louvered wood vent is set within the front gable, which is topped by a small cross. Flanking the projecting entrance are narrow vertical one-light windows on the façade.

On the rear elevation, a projecting bay features a louvered vent in the gable. Below the vent, and centered on the elevation is a cross. A single window is located on each side elevation, though the east window has been covered with plywood. An original, gabled vestry wing on the east elevation obscures the rear two bays of that elevation. The wing has a replacement, hollow-core metal door on the south elevation and a single window each on the east and north elevations. Immediately south of the vestry wing, a single window has been converted to an exterior door and is accessed by a wood ramp with wood railing.

The interior of the building features a small vestibule at the south end that is flanked by storage closets. The vestibule has vinyl flooring and a six-light frosted-glass transom above the entrance to the sanctuary. However, the doors have been removed and the transom is partially obscured by a dropped ceiling in the sanctuary. Four-panel doors with later molded trim access the closets.

The interior of the sanctuary retains wood floors and a raised dais at the north end. The wood casement windows and four-panel doors retain flat-board surrounds. Plaster walls were scored to resemble stone, this detailing remaining visible in sections of the east wall and within an alcove on that wall. The pointed-arch alcove, which extends into the vestry space, measures roughly three feet deep. A dropped acoustic-tile ceiling has been installed throughout the sanctuary. The original trusses remain in place above the ceiling and feature a horizontal tie above intersecting diagonal crossbeams. The latter, along with the roof supports themselves are chamfered with the cut-away corners painted a contrasting color. Original glass light fixtures, each tiered and fluted,

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hang between each truss, suspended from the roof peak by metal chains. The gable-end round window in the north gable remains visible in the attic space.

A four-panel door accesses the gabled vestry at the northeast corner of the sanctuary. The vestry features smooth plaster walls and ceilings, wood floors, and wood cabinetry. All interior furnishings and religious iconography has been removed from the entirety of the building, including the statue of Mary from the inset bay on the façade.

2. Our Lady of Victory Catholic Rectory – 1935; c.1995; 2017

1117 West Pennsylvania Avenue

Contributing Building

Located east of the chapel, the one-story rectory features a hipped roof, exposed rafter tails, and a wood-shingled exterior with walls that flare out above the brick foundation, all of which match those of the chapel. The building is three bays wide and triple-pile with six-over-one wood-sash windows at the main level, three-light wood windows in the foundation, and a single interior brick chimney. A projecting, front-gabled entrance bay is centered on the façade. It features a louvered vent and attached cross in the gable. A rectangular opening is centered on the bay and framed by a decorative sawn arch. It leads to an inset entrance, a replacement door with three-light wood transom. Single windows flank the entrance bay. Four single windows are located on the east elevation. The west elevation is fully obscured by the 2017 addition. (Earlier survey indicates casement windows and an exterior entrance on this elevation). An original rear wing and later rear addition extend from the north elevation.

The interior of the building features a center hall that extends the full depth of the building and along which three rooms are arranged on each side. One-light-over-one-panel or two-panel doors, all with three-light wood transoms, access these rooms. A door and transom at the south end of the hall creates a small entrance vestibule. The interior retains wood floors throughout, plaster and drywall walls and ceilings, mitered flat-board wood door and window trim, and wood baseboards. Wood crown molding was added to some rooms in the late twentieth century.

Alterations to the floor plan include the removal of walls between the three rooms on the east side of the hallway. However, each room retains its entrance from the hallway and seams in the wood flooring indicate where original walls were located. On the west side of the hallway, the rear (north) two rooms were reconfigured in the 1970s to create a new kitchen and accessible bathroom with tiled floor and drywall walls. A dressing room was constructed in the southeast corner of the space, accessed via an original door from the hallway.

A stair to the attic is located at the northwest end of the center hall. The interior of the stairwell features a wood stair and beadboard-covered walls. The attic is unfinished, but features wood floors, wood posts and trusses supporting the roof, and a wood railing around the stair. Loose insulation is located around the perimeter of the attic, which covers the main house and the original north wing.

The crawlspace is accessed via a beadboard-sheathed stairwell that runs below the attic stair. It

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features a dirt floor and brick piers. Only a small room at the base of the stair has brick walls and a concrete floor. This room houses the HVAC system and water heater.

An original hip-roofed wing at the rear (north) is inset from the side elevations of the rectory and features wood shingles, an entrance on the west elevation and paired six-over-one windows on the east elevation that match the main part of the building. A hip-roofed dormer on the north elevation has a wide louvered vent. The interior features a wood floor, wood paneling on the walls, and a drywall ceiling. It is accessed via a door from the north end of the hall and also features a wide, cased opening to the c.1995 addition.

A one-story, hip-roofed addition at the rear (north) of the building appears to have been built between 1993 and 1998. It features a continuous brick foundation, wood-shingled exterior that flares at the base of the wall, just above the foundation, and a low-sloped hipped roof, constructed so as not to obscure the original rear dormer of the building. Two metal doors on the west elevation are accessed by a wood deck and lead to a storage room and bathroom. The interior of the storage room, which is also accessed via a door from the rear wing of the house, features a vinyl tile floor, drywall covering the walls and ceiling, and no windows.

A one-story hipped and shed-roofed addition was constructed on the west side of the building in 2017. The addition is set back from the façade of the rectory, differentiating it as an addition. However, the slope of the roof as well as the wood shingles, exposed rafter tails, and six-over-one aluminum-clad wood windows replicate those on the original building. Exterior entrances are located on the west elevation, facing the chapel. The interior features vinyl flooring and drywall covering the walls and ceiling. A small office and vestibule are partitioned at the northwest corner of the addition, but the remainder is a single open space.

3. Our Lady of Victory Catholic School – 1942 **1185 West Pennsylvania Avenue** **Contributing Building**

Located on the west half of the property, the Our Lady of Victory Catholic School is wide, side-gabled building with Shingle-, Craftsman-, and Colonial Revival-style elements. The seven-bay building features a gabled auditorium wing centered on the rear (north) elevation, resulting in a T-shaped footprint. The school is finished with a brick foundation, wood-shingled exterior, replacement eight-over-eight windows, and a gabled, asphalt-shingled roof with exposed rafter tails. A hexagonal cupola is centered on the roof ridge and features a metal roof and trapezoidal, louvered vents on the north, northeast, northwest, and south elevations.

The center three bays of the façade project slightly, sheltered by a pedimented portico with square columns supporting a wide entablature. The pediment features a round, louvered vent and wood shingles. Full-width brick steps with metal pipe railings access the portico. It shelters paired replacement doors and transom with a classical surround featuring flat pilasters supporting a molded entablature. Single windows flanked the portico. Classrooms at the east and west ends of the façade, as well as flanking the auditorium on the north elevation, are all lit by single groups of four windows each. Ductless heating units were installed below some of the windows,

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but have since been removed and the openings infilled with new wood shingle.

Gabled wings on the east and west elevations are set back from the façade, though are flush with the rear (north) elevation of the building. Each features paired replacement doors on the south elevation, accessed by brick and concrete steps with a metal pipe railing. A replacement transom is located above each pair of doors, with each entrance set in a classical surround with flat pilasters supporting an entablature. Three windows are equally spaced on the outside (east or west) wall of each wing. An interior brick chimney is located on the rear roof slope of the west wing.

The gabled auditorium wing features materials and design details matching the main wing of the building. The west elevation is five bays wide with single, eight-over-eight replacement windows matching those on the main building. The second bay from the north has a replacement door under an eight light transom. It is accessed by a concrete stair and a later concrete ramp to its south, but with metal pipe railings. The entrance is sheltered by a gabled porch supported by slender square posts. The northernmost bay on the west elevation features a shorter window with the upper part of the original opening infilled with a louvered vent. The east elevation of the auditorium wing is symmetrical with the west elevation, though with the northernmost bay infilled with wood shingles and without a gabled porch sheltering the entrance. The north gable end is blind with only a round louvered vent in the gable.

The interior of the Our Lady of Victory School retains its original plan with a double-loaded corridor extending east-west under the main roof ridge. A transverse entrance hall is centered on the south half of the building, flanked by offices. Two classrooms each are located on the north and south sides of the hall, flanking the auditorium and offices respectively. The gabled wings on the east and west elevations contain bathrooms and small, secondary entrance vestibules. The wings are accessed via cased openings with original five-light transoms.

The interior has replacement flooring and dropped ceilings, but retains plaster walls and high wood wainscot in the hallways, the wainscot aligning with the height of the lockers that line the main hallway. The lockers, inset into the walls, each feature a two-panel door that lifts into the wall above. Interior doors are mostly six-panel wood doors, though several replacement doors exist, and original two-part wood door and window surrounds remain. The offices and the southeast classroom have carpet covering the floors while the other classrooms and the bathrooms have vinyl tile flooring. The classrooms and southeast office retain wood wainscot that extends up to the windowsills. Classrooms retain wood-framed bulletin boards and blackboards. Bathrooms contain modern fixtures.

The auditorium, accessed via two doors on the north side of the hallway, retains its original open plan with raised stage at the north end. The room has replacement wood floor and a dropped ceiling, but retains wood wainscot throughout with plaster walls above. The wainscot on the north wall extends higher on the wall, aligning with the wainscot that extends around the stage. The stage is flanked by storage rooms at the northeast and northwest corners of the wing, each accessed via a door from the stage itself. The stage is accessed via wood steps flanking the stage

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and running parallel to, and in front of, the storage rooms. Paired doors at the south end of the west wall open to the adjacent classroom, now used for storage. Two entrances on the south wall open to the main hallway; they appear inset from the auditorium wall, allowing for the inset lockers in the main hallway.

4. Shed #2 – c.1980

Non-contributing Building

A one-story, asymmetrical front-gabled, frame shed stands east of the school building, adjacent the playground. The building has a poured concrete foundation, plywood sheathing, and an asphalt roof. A metal door is located on the southwest elevation, flanked by louvered metal vents. The shed appears on the 1993 aerial photograph of the area and was likely constructed as part of the Town of Southern Pines's conversion of the property to a Community Center.

5. Playground – c.2015

Non-contributing Site

Located east of the school building is a modern playground with several plastic and metal play structures set within a rubber turf and accessed via concrete walkways. While the current equipment was installed between 2010 and 2020, the area appears cleared of trees at least as early as 1993 and may have historically contained a play area associated with the school.

Integrity Assessment

The Our Lady of Victory Catholic Parish retains integrity of location, setting, design, workmanship, materials, feeling, and association. Located on its original site, the buildings retain their historic setting within a neighborhood of mixed residential, institutional, and commercial development. The buildings and site maintain their overall massing and setbacks, proportion of open to built space, relationship to the surrounding street grid, and several original paved walkways. Paved and gravel parking areas have been added to the site since the 1970s to accommodate the commercial and social functions of the buildings, though do not detract from the overall setting. A small-scale shed and a modern playground are located behind the historic buildings, minimally visible from West Pennsylvania Avenue.

The contributing buildings retain integrity of design, workmanship, and materials including their overall form and fenestration, exterior wood shingles, and exposed rafter tails. The chapel and rectory also retain original wood windows. The interiors of the chapel, school, and rectory retain their original plans, and many original finishes including wood floors and plaster walls in the chapel and rectory; original roof trusses and light fixtures above the dropped ceiling of the chapel; original doors, transoms, and windows and door surrounds in the rectory; plaster walls and paneled wainscot in the school; and original blackboards and built-in lockers in the school. Interior furnishings, artwork, and religious iconography have been removed, though this is not uncommon when a church has been decommissioned and is no longer serving a liturgical function.

The rectory was enlarged in 2017 with an addition to the west elevation that extends nearly to the east wall of the chapel. While this addition nearly doubles the width of the rectory and reduces

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the open space that historically separated the chapel from the rectory, the design mimics the form, massing, and finishes of the rectory and thus, the addition does not compromise the overall integrity of the site.

The Our Lady of Victory Catholic Parish retains integrity of feeling and association, the buildings and site clearly identifiable as a parish complex. As such, the property conveys its significance as an educational campus serving the African American community of West Southern Pines and the surrounding areas in the early twentieth century.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

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

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Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

EDUCATION

ETHNIC HERITAGE: BLACK

SOCIAL HISTORY

Period of Significance

1935-1963

Significant Dates

1942

Significant Person

(Complete only if Criterion B is marked above.)

n/a

Cultural Affiliation

n/a

Architect/Builder

n/a

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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.)

Our Lady of Victory Catholic Parish is significant at the local level under Criterion A for Black Ethnic Heritage, Education, and Social History. A chapel was established in 1935, followed by a school in 1942, to serve the African American population of West Southern Pines during the Jim Crow era of segregation in the South. Children of all denominations enrolled at the school and received a high-quality education, vocational training, and social services. In 1961-1963, the school was integrated into the all-white St. Anthony of Padua Catholic School in Southern Pines, the transition serving as a model for the later integration of public schools.

Our Lady of Victory Catholic Parish is also significant at the local level under Criterion C for Architecture an example of the Colonial Revival style to which shingles were applied, resulting in a regionally specific hybrid of the Colonial Revival and Shingle styles. This interpretation of the Shingle style was common for residences in the resort town of Southern Pines, its use a reference to the resort houses and communities of nineteenth-century New England, a region from which the developers and businessmen of the region hoped to attract clientele. The chapel is a rare example of the Shingle style applied to twentieth-century institutional buildings and the school more clearly illustrates the amalgamation of the Shingle style to the Colonial Revival. The Our Lady of Victory Chapel is the only extant Shingle-style church in Southern Pines and the frame school building stands in contrast to the mid-twentieth century brick schools throughout the town.

The period of significance begins in 1935 with the construction of the Our Lady of Victory Catholic Chapel and rectory and includes the 1942 completion of the Our Lady of Victory School. The period of significance ends with the closure of the school in 1963.

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

Historical Background

Our Lady of Victory Catholic Parish is located in the town of Southern Pines in Moore County. Moore County was formed in 1784 from Cumberland County and was named for Alfred Moore, a Revolutionary War leader, prominent state politician, and United States Supreme Court

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Justice.³ It encompasses approximately 705 square miles now bordered by Chatham, Lee, Harnett, Cumberland, Hoke, Scotland, Richmond, Montgomery, and Randolph Counties. The topography is generally flat, and the Deep and Little Rivers transect the county, which is part of the Cape Fear River and Lumber River Basins. Most of the county is located in the fertile, clay-soil Piedmont region, though the southeastern part of the county, including Southern Pines, has the sandy soils of the Sandhills region of the Eastern Coastal Plain. Southern Pines is approximately thirteen miles south of Carthage, the county seat, and approximately five miles east of Pinehurst, the county's largest village.⁴

Prior to European settlement, present-day Moore County is believed to have been inhabited by the Cheraw, a Siouan tribe that joined with the Catawba around 1730. Indigenous peoples set up camps along the various creeks throughout the area, as well as on the Yadkin and Pee Dee Trails. By the 1750s, the Catawba had been largely forced onto a reservation in South Carolina, while European and European Americans, primarily Highland Scots, had begun to settle in present-day Moore County.⁵ By 1830, there were approximately 7,500 people living in Moore County, making a living as farmers, timbermen, and trappers.⁶

Throughout the mid-nineteenth century, growth was slow in the area that would become Southern Pines, in part due to the sandy, agriculturally poor soils, and in part due to the upheaval surrounding the Civil War and its aftermath. The region's economy began to recover with the arrival of the Raleigh and Augusta Airline in 1877 (later the Seaboard Airline Railroad). The line connected Raleigh to the northeast with Hamlet to the southwest, and ultimately connected Southern Pines to broader transportation networks in Virginia, South Carolina, and Georgia. A small depot was constructed at Shaw's Ridge, facilitating the transportation of local timber products, primarily naval stores, to state and regional markets.⁷

Upon taking office in 1879, Governor Thomas J. Jarvis established a Commission of Immigration to attract newcomers to the state in an effort to improve the post-Civil War economy. He appointed John T. Patrick to head the commission and tasked him with travelling the state to identify areas of potential development. In 1881, he traveled through the Sandhills region, and three years later he returned and purchased 675 acres of Shaw's Ridge, including present-day Southern Pines, the area named for Charles C. Shaw who timbered the land in the 1820s.⁸

³ Ann C. Alexander, *Perspective on a Resort Community: Historic Buildings Inventory, Southern Pines, North Carolina* (Southern Pines, NC: Town of Southern Pines, 1981), 10; Blackwell P. Robinson, *A History of Moore County, North Carolina, 1947-1847* (Southern Pines, NC: Moore County Historical Association, 1956), 92-93.

⁴ Robinson, *A History of Moore County*, 104-106.

⁵ Alexander, *Perspective on a Resort Community*, 9; Jay Mazzocchi, "Moore County," *NCpedia*, <https://www.ncpedia.org/geography/moore>; David G. Moore, "Catawba Indians," *NCpedia*, <https://www.ncpedia.org/catawba-indians>; Robinson, *A History of Moore County*, 7-9.

⁶ Alexander, *Perspective on a Resort Community*, 10.

⁷ Alexander, *Perspective on a Resort Community*, 12-13; Betsy Lindau, *The 1st Hundred Years of Southern Pines, North Carolina* (Southern Pines, NC: Town of Southern Pines, 1987), 7-10.

⁸ Alexander, *Perspective on a Resort Community*, 8, 11-12; Lindau, *The 1st Hundred Years*, 7-10.

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Intending to capitalize on the region's environmental assets, in particular the "clean air and dry sandy soil" of the pine forests, Patrick soon laid out a town, initially known as Vineland after a resort town in New Jersey but incorporated as Southern Pines in 1887.⁹ The town was laid out in a grid-pattern, oriented forty-five degrees from cardinal directions. The east-west avenues (which actually run southeast to northwest) were named for northern states from which he hoped to attract visitors, while the north-south streets (which actually run northeast to southwest) were named for state leaders and Patrick's personal friends. Patrick promoted the town as a prime location for visitors and residents to improve their health. He offered free lots to northern doctors in exchange for recommending the town to their patients, as well as to northern newspaper editors in exchange for advertising. He also negotiated a discounted rate for railroad tickets for northerners to visit the new town.¹⁰

During the last decades of the nineteenth century, Southern Pines built a reputation as an ideal location for those suffering from tuberculosis, known as consumptives, and the town grew accordingly, attracting a large number of doctors and other health professionals who opened local offices. Boarding houses offered rented rooms to seasonal residents and sometimes also included medical care. By the late 1890s, the region's mild climate also attracted northerners seeking winter sports accommodations, with new hotels opening to serve these visitors while excluding ill guests. The town also included a depot, a general store, municipal offices, and a small number of homes and rental cottages at that time.¹¹ By 1900, Southern Pines had a population of just over five hundred residents. New grocery stores, general stores, millineries, liveries, and pharmacies opened in downtown Southern Pines, and a new train depot was built c.1899-1900.

The nearby Pinehurst resort town (NR1973, NHL1996) may have served as a model for the development of Southern Pines. In 1895, Boston native James Walker Tufts purchased 5,800 acres of land in the Sandhills region, including present-day Pinehurst, in order to develop a health resort. He hired landscape architect Frederick Law Olmsted to design the resort and Donald Ross to develop golf courses.¹² As explained in the National Historic Landmark nomination, "Here the captains of American commerce, finance, and industry, their families and their friends, sought active recreational pleasures at a winter resort which became the model for a subsequent generation of like resorts in the twentieth century."¹³

The Development of West Southern Pines

A small number of African Americans settled in Southern Pines in the late nineteenth century, nearly all of whom relocated to the area from nearby counties looking for better job

⁹ Alexander, *Perspective on a Resort Community*, 8, 10-11, 13; Lindau, *The 1st Hundred Years*, 10-12.

¹⁰ Alexander, *Perspective on a Resort Community*, 14-16; Lindau, *The 1st Hundred Years*, 12.

¹¹ Alexander, *Perspective on a Resort Community*, 14-16, 20-25, 28; Lindau, *The 1st Hundred Years*, 12.

¹² Village of Pinehurst, "125th Anniversary of Pinehurst: Our History," <https://www.vopnc.org/our-community/living-in-pinehurst/125th-anniversary-of-pinehurst>; Davyd Foard Hood and Laura A.W. Phillips, "Pinehurst Historic District," National Historic Landmark Nomination, 1996, 70, https://npgallery.nps.gov/NRHP/GetAsset/NHLS/73001361_text; Alexander, *Perspective on a Resort Community*, 26; Lindau, *The 1st Hundred Years*, 10-12.

¹³ Hood and Phillips, "Pinehurst Historic District."

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opportunities. Men primarily worked as laborers in the timber industry producing turpentine, tar, and pitch or as sawmill laborers, many boarding in Black households. Others worked as coopers, teamsters, farmers, or performed other types of manual labor. Women primarily worked as housekeepers or nannies.¹⁴

By the turn of the twentieth century, the timber industries in the county were going into decline and health resorts and winter recreation became the basis of the Southern Pines economy.¹⁵ Like the white northerners patronizing sanitariums and hotels in downtown Southern Pines, African Americans also came to Southern Pines to take advantage of the reputed health benefits of the region. In 1897, Dr. Lawson A. Scruggs, an African American physician who was in Shaw University Medical College's first graduating class and was the first African American to pass the North Carolina medical exam, opened a sanitarium on West New York Avenue. Named for Charles Pickford, who funded Dr. Scruggs' education, the Pickford Sanitarium may have been the first in the South to treat African American tuberculosis patients. The sanitarium fell into financial difficulty, however, and in 1912 Dr. Scruggs sold the property with the stipulation that it be used to benefit African Americans' health or education. R. C. Lawson Institute, a school for African American students, operated on the site until the 1970s, attracting students from the North, including New York and Chicago, in addition to local residents.¹⁶

Commerce in downtown Southern Pines also increased in the early decades of the twentieth century, aligning with and reliant upon the expansion of resort amenities in both Southern Pines and Pinehurst. Changes within the downtown commercial core included the expansion of existing hotels, general stores, and specialty shops catering to resort patrons; the establishment of a telephone exchange, bank, and newspaper; and the construction of new entertainment venues including theaters, a bowling alley, and casinos.¹⁷ The expansion of commerce reflected dramatic population growth during the 1920s in particular, during which time the populations of both Southern Pines and West Southern Pines increased threefold.

During this period, African American men found employment primarily in the service industries, many as caddies at the various country clubs and golf courses, and in construction, working as carpenters, brick masons, builders, painters, and plasterers. Others worked at hotels and resorts as cooks and dish washers, chauffeurs, and hostlers, or as janitors and delivery drivers in the downtown businesses. Women also worked in the hotels and resorts, taking jobs as cooks, waitresses, laundresses, and housekeepers. Some African American women boarded in white

¹⁴ United States Census Bureau, *1880 United States Federal Census*, Ancestry.com, <https://www.ancestry.com/search/collections/6742>; Oral history interview with Reverend Thomas Flowers (resident), March 11, 1982, in Nancy Mason, *Oral History of West Southern Pines, North Carolina* (Town of Southern Pines, 1987).

¹⁵ Alexander, *Perspective on a Resort Community*, 32.

¹⁶ Opal Winchester Hawkins, *Pickford Sanitarium and R.C. Lawson Institute: Two Former Institutions of Southern Pines, North Carolina*, 2008, via "Sanitarium to School: What's Behind This Old Sign in West Southern Pines," *The Sway: The Insider's Guide to The Pines*, July 13, 2020, <https://itsthesway.com/from-sanitarium-to-school-behind-this-brick-archway-in-west-southern-pines>; Alexander, *Perspective on a Resort Community*, 28.

¹⁷ Alexander, *Perspective on a Resort Community*, 33, 39-40.

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households where they worked as cooks, nannies, maids, and laundresses.¹⁸ Outside of town, fruit orchards emerged as an important part of the regional economy in the early twentieth century, and many African Americans worked as fruit pickers, harvesting peaches, blackberries, and dewberries.¹⁹

As more African Americans were drawn to Southern Pines for work, an African American community formed northwest of Southern Pines' central commercial district and white neighborhoods. McDeeds Creek and its ravine physically separated this Black enclave, made up of simple cottages and boarding houses, from the white areas of town.²⁰ The community was first known as Jim Town, a name believed to be in honor of James Henderson, who in 1887 opened the Henderson Institute, a school for Black children in Vance County, and who owned property in West Southern Pines. However, the name was soon changed to West Southern Pines.²¹

Black Ethnic Heritage, Education, and Social History Context

Our Lady of Victory Chapel

Among the many northerners who vacationed in the Sandhills region was the Meehan family of Chicago, owners of the Quaker Oats Company. The Meehans lived in Pinehurst from November until April each year along with their housekeepers, Margaret and Mary Agnes Sullivan. The Sullivans were Irish Catholic sisters-in-law who took an interest in the spiritual condition of African Americans living in the area. In 1933, Margaret Sullivan wrote to the Most Reverend William J. Hafey, Bishop of the Raleigh Catholic Diocese, offering financial support for the diocese to expand services among African Americans. She provided a donation of \$600, followed by additional funds in 1934, for the establishment of a Catholic parish for African Americans in the vicinity of Pinehurst.²²

In the nineteenth century, Catholics commonly faced discrimination throughout the United States because Catholicism was often associated with Irish, Italian, and other immigrant groups. During these years, Catholic parishes in the South were rare, with so few congregations that they were sometimes integrated, designating pews at the rear of the church for African American worshipers. In the early twentieth century, the status of the Catholic Church was changing dramatically. Catholicism was becoming a part of mainstream American society, both the

¹⁸ 1880 *United States Federal Census*; U.S. Census Bureau, 1920 *United States Federal Census*, U.S. Federal Census Collection, Ancestry.com; Alexander, *Perspective on a Resort Community*, 41; Mason, *Oral History of West Southern Pines*; Personal Communication with Leadership of Trinity AME Zion Church by Cheri Szcodronski, Heather Slane, and Rachel Mann, September 9, 2023, at Trinity AME Zion Church, Southern Pines, North Carolina.

¹⁹ Alexander, *Perspective on a Resort Community*, 32; Mason, *Oral History of West Southern Pines*.

²⁰ Note: This physical separation was further entrenched with the construction of US Highway 1 in 1955, which parallels the creek and ravine, leaving Pennsylvania Avenue the only road connecting downtown Southern Pines to West Southern Pines. Alexander, *Perspective on a Resort Community*, 27; United States Census Bureau, 1900 *United States Federal Census*, Ancestry.com, <https://www.ancestry.com/search/collections/7602>; Oral history interview with Reverend Thomas Flowers; Lindau, *The 1st Hundred Years*, 56.

²¹ Oral history interview with Reverend Thomas Flowers.

²² Sister Mary John Corr, "The History of Our Lady of Victory School in Southern Pines, North Carolina: From Its Inception in 1942 to the Present" (Ph.D. Diss., The Catholic University of America, 1963), 1-4, Moore County Historical Association, Southern Pines, North Carolina; Bishop William J. Hafey to Margaret M. Sullivan, December 7, 1934, Moore County Historical Association Files.

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number of Catholics and their influence were growing, and Catholicism was spreading from the Northeast and Midwest into Southern towns and cities. The Church prioritized the need to minister to African Americans, recognizing the central role of Protestant churches in Black communities and hoping to develop similar institutions.²³

Using Sullivan's contributions, the diocese acquired property in the African American community of West Southern Pines. The location was near a well-established white parish, St. Anthony of Padua, that often hosted retreats for Church leaders in the diocese.²⁴ The first five lots were purchased in November 1934 from Arthur and Ida Edwards, African American North Carolinians who had relocated to Englewood, New Jersey, by at least 1930 to work in the sugar refineries.²⁵ In December, the diocese purchased two additional lots from Mary and George Tyson, who lived on Henley Street in West Southern Pines and worked as a maid and carpenter, respectively.²⁶ The final five lots were sold to the diocese by Evelyn Thomas, though her connection to West Southern Pines is unknown.²⁷ It was on these twelve lots of Block K-14, making up the current property, that the diocese began construction of a chapel and rectory.²⁸

The chapel and an adjacent rectory were constructed under the direction of Reverend Charles Hannigan, whom Bishop Hafey had assigned "to take charge of the work among the colored people of Southern Pines."²⁹ They were completed and dedicated in the spring of 1935 and the parish was named Our Lady of Victory in honor of a parish on Long Island, New York, of the same name, which had pledged financial support for the establishment of the new parish in West Southern Pines, though it is unclear if any support was actually received.³⁰ Sullivan continued her support, donating another \$500 for the altar and furnishings, bringing her contributions to that point to over \$1,900 of the \$5,000 total cost to build and furnish the chapel. By May 1935, Bishop Hafey wrote to Sullivan to report that 75-100 people regularly attended Father

²³ William F. Powers, *Tar Heel Catholics: A History of Catholicism in North Carolina* (Lanham, MD: University Press of America, 2003), 3-4, 13-15.

²⁴ Powers, *Tar Heel Catholics*, 16.

²⁵ "A.G. Edwards and wife, Ida Goins Edwards to William J. Hafey, Bishop of the Roman Catholic Diocese of Raleigh," Deed Book 114, Page 553, November 28, 1934, Moore County Register of Deeds, Carthage, North Carolina, <https://rod.moorecountync.gov/> (hereafter MCRD); "Map of Southern Pines, Moore County, N.C.," Map Book 1, Page 70, July 9, 1894, MCRD; United States Census Bureau, *1930 United States Federal Census*, Ancestry.com, <https://www.ancestry.com/search/collections/6224>; United States Census Bureau, *1940 United States Federal Census*, Ancestry.com, <https://www.ancestry.com/search/collections/2442>.

²⁶ "Mary E. Tyson and George Tyson, her husband, to William J. Hafey, Bishop of the Roman Catholic Diocese of Raleigh," Deed Book 114, Page 554, December 5, 1934, MCRD; "Map of Southern Pines," 1894, MCRD; United States Census Bureau, *1920 United States Federal Census*, Ancestry.com, <https://www.ancestry.com/search/collections/6061>; *1930 United States Federal Census*; *1940 United States Federal Census*.

²⁷ "Evelyn Thomas, unmarried, to William J. Hafey, Bishop of the Roman Catholic Diocese of Raleigh," Deed Book 114, Page 552, December 5, 1934, MCRD.

²⁸ Corr, "The History of Our Lady of Victory School," 2-4.

²⁹ Corr, "The History of Our Lady of Victory School," 4; Jean Barron Walker, "A Catholic Church and School for African Americans in Southern Pines," *A Slice of History*, February 2019, Moore County Historical Association, Southern Pines, North Carolina.

³⁰ Corr, "The History of Our Lady of Victory School," 2-4; Bishop William J. Hafey to Margaret M. Sullivan, December 7, 1934, Moore County Historical Association Files.

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Hannigan's convert classes and the first three parishioners were expected to be baptized on Pentecost Sunday.³¹ Sullivan, with assistance from her brother Eugene and sister-in-law Mary Agnes, continued to make contributions until 1944 when the full cost of the chapel was paid.³²

Among the parish's most distinguished leaders and the only African American priest to serve at Our Lady of Victory was Father Joseph Lawson Howze. Born in Alabama, he attended seminary in New York and was ordained to the priesthood at Sacred Heart Cathedral in Raleigh in 1959. In 1960, Father Howze was reassigned to Our Lady of Lourdes Church in Sanford, but remained assistant pastor at Our Lady of Victory. He later served as assistant vocation director for the Diocese of Raleigh and led parishes in Durham, Asheville, and Charlotte. In 1973, Father Howze was ordained Titular Bishop of Maxita and Auxiliary Bishop of Natchez-Jackson, and in 1977 he became the first bishop assigned as Ordinary to the new Diocese of Biloxi, Mississippi, "represent[ing] a significant victory for Black Catholicism in the United States... for the first time in the twentieth century a Black Bishop became a member of the episcopal governing body in the American Catholic Church." As late as 1987, Bishop Howze was one of only ten Black bishops in the Catholic church nationwide.³³

Our Lady of Victory School

Similar to efforts by the Catholic Church to establish parishes for African Americans, the Church worked to expand parishes to include parochial schools. In 1884, the Catholic Church in the United States established a fund for Negro and Indian Missions, recognizing the social reality that it would require separate facilities in the South.³⁴ As a result of this funding, at least sixteen Catholic schools were established for African American children statewide between 1887 and 1957, including Our Lady of Victory.³⁵

The first Catholic education for African American children in Southern Pines was provided in 1941 as a vacation Bible school program conducted by the Sisters of Notre Dame and students from Trinity College in Washington, D.C. Long-time residents of West Southern Pines recall it was common for children to attend vacation Bible school programs at each church in the community in turn, regardless of membership or denomination. Therefore, with 105 children representing nine denominations in attendance, the Catholic vacation Bible school began with mass each morning, followed by teachings in "philosophy of life" and "the Catholic doctrine

³¹ Bishop William J. Hafey to Margaret M. Sullivan, May 28, 1935, Moore County Historical Association Files. Note: Pentecost Sunday is a Christian holiday falling on the fiftieth day after Easter Sunday (typically in May) and marking the end of the Easter season. Baptisms and confirmations are commonly held on this day.

³² Corr, "The History of Our Lady of Victory School," 4.

³³ Powers, *Tar Heel Catholics*, 391-392; "Priest Reports," *The Greensboro Record*, June 18, 1960, Newspapers.com; "Bishop Howze Dies at 95; first priest of the Diocese of Charlotte to become a bishop," *Catholic News Herald*, January 9, 2019, <https://catholicnews herald.com/88-news/fp/3974-bishop-howze-dies-at-95-first-priest-of-the-diocese-of-charlotte-to-become-a-bishop>; Sister Carolina Hemesath, *Our Black Shepherds: Biographies of the Ten Black Bishops of the United States* (Washington, D.C.: Josephite Pastoral Center, 1987), ix-x, 45-57; Walker, "A Catholic Church and School."

³⁴ Powers, *Tar Heel Catholics*, 383-384.

³⁵ Powers, *Tar Heel Catholics*, 384-385.

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with the names of things changed a little to suit the learners.” All children were “made to feel welcome by the Sisters,” and the priests made them sandwiches and lemonade each day.³⁶

Encouraged by the success of the 1941 vacation Bible school program, Father Ambrose McAdams, who arrived at the parish in 1938, sought to build a school for African American children on the church campus. He received support from Sister Rosalia of the Blessed Sacrament, Provincial Superior of the Sisters of Notre Dame de Namur, who promised that if Father McAdams built the school, she would provide sisters to operate it. The Sisters who taught at the school lived at the convent at nearby Notre Dame Academy, a Catholic school about one mile east of Southern Pines that was also operated by the Sisters of Notre Dame. Construction funding was provided by the sale of buildings at a recently closed orphanage in Rochester, New York.

The school was completed in 1942 and included four classrooms, an office, library, wardrobe closets, a supply closet, restrooms, and an auditorium with a stage and two dressing rooms. The approximately two acres at the rear of the school were used for recess, during which children enjoyed football, baseball, basketball, volleyball, horseshoes, and playing house.³⁷ Most students could not afford to purchase their own books, so they instead borrowed books from the school, which acquired secondhand books from schools taught by the Sisters of Notre Dame in Philadelphia, Washington, D.C., and Baltimore.³⁸ Tuition was a modest twenty-five cents per week, with families paying no more than fifty cents per week, and some families made other sacrifices to ensure they could afford to send their children to the school, especially in later years when the fees were increased to fifty cents and then one dollar weekly.³⁹

Initial reactions of the community to the establishment of the school were not wholly positive. Some local residents objected to the construction of another school since there already was a school in West Southern Pines, viewing the expense as a waste of funds. Some non-Catholics feared that a Catholic school would cause division and competition among the churches already established in West Southern Pines, which together formed a tight-knit group that operated in cooperation and offered mutual support. Others objected to white Sisters teaching Black students, and there were a few isolated incidents of residents throwing mud onto the cars of the Sisters as they left the school. This opposition waned within a few months after the school opened, as students began to show the benefits of their enrollment through academic excellence and awareness of social expectations in the Jim Crow Era.⁴⁰

Educational and Social Benefits of Our Lady of Victory

³⁶ Corr, “The History of Our Lady of Victory School,” 5-6.

³⁷ Corr, “The History of Our Lady of Victory School,” 8, 11.

³⁸ Corr, “The History of Our Lady of Victory School,” 12.

³⁹ Corr, “The History of Our Lady of Victory School,” 12-13; Moore County Historical Association Files.

⁴⁰ Personal Communication with Leadership of Trinity AME Zion Church, September 9, 2023; Corr, “The History of Our Lady of Victory School,” 11-12, 22-23.

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The school opened for the 1942-1943 school year with twenty-eight students in first through fourth grades, with more grades added in subsequent years as the students advanced. By the 1946-1947 school year, the school included sixty students in first through eighth grades, and Margaret Bell became the first graduate at the conclusion of that term.⁴¹ With the loss of the public school for Black students in nearby Aberdeen, which was destroyed by fire in 1947, the student population of Our Lady of Victory increased to 120 pupils, facilitated by the addition of a school bus. James Dockery drove the bus about four miles southwest to Aberdeen, then made a loop to Eastwood (about six miles northwest of Southern Pines) and Carthage (about twelve miles north of West Southern Pines). After dropping off those students at the school, Dockery made a second run to pick up students in Pinehurst (about five miles west of West Southern Pines), Taylortown (another two miles west), and West End (another eight miles west).⁴²

Students of Our Lady of Victory School studied arithmetic, English, history, geography, and religion, and they had a reputation within the local community for their good manners and neat appearance. Most students at the school were not Catholic – throughout its history, Catholics averaged only about one-third of the total student body – but they attended the school because of the quality of education it offered. Historian William Powers asserts, “The major contribution of the Catholic Church to North Carolina African Americans was not welcoming them into the church but into the Catholic schools.”⁴³ Powers goes on to explain, “the Church provided what was the most effective mechanism available for black boys and girls to improve their chances of success in society. Consistently, Catholic schools exceeded in quality the educational standards of the separate but *unequal* public schools.”⁴⁴

By 1949, eighth-grade graduates heading to the public high school were often placed in tenth grade, rather than ninth grade, due to their advanced study at Our Lady of Victory.⁴⁵ The Capel family, a prominent African American family in West Southern Pines, recalled that, though not Catholic, their son attended first through third grades at Our Lady of Victory. “The discipline, moral training, and instruction are all on a much higher level than in the public school,” Jean Walden Capel explained, and “there has been no evidence of pressure towards conversion.”⁴⁶ Some students continued their studies at St. Francis Academy, a Catholic high school in Baltimore, Maryland, after graduating Our Lady of Victory, receiving scholarships from the academy or financial assistance from Margaret Sullivan or other benefactors.⁴⁷

In addition to quality education, the school also taught life skills and contributed to the basic needs of the students. The Sisters observed that many students lacked adequate clothing, shoes, or coats. Margaret Sullivan sent secondhand clothing from Chicago, and the Sisters appealed to their own families and friends for donations. Young women preparing to enter the Sisters of

⁴¹ Corr, “The History of Our Lady of Victory School,” 7-11, 18.

⁴² Corr, “The History of Our Lady of Victory School,” 12.

⁴³ Powers, *Tar Heel Catholics*, 382.

⁴⁴ Powers, *Tar Heel Catholics*, 383.

⁴⁵ Corr, “The History of Our Lady of Victory School,” 12; Moore County Historical Association Files.

⁴⁶ Corr, “The History of Our Lady of Victory School,” 18.

⁴⁷ Corr, “The History of Our Lady of Victory School,” 18-19.

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Notre Dame de Namur made sweaters, scarves, hats, and gloves for the students, sending a box of these items to the school each Christmas.⁴⁸ Sullivan also donated two electric sewing machines, which were used by sixth, seventh, and eighth grade girls learning to cut patterns and sew simple blouses, skirts, and pajamas for themselves and their families.⁴⁹ Boys were taught basic carpentry and metal work. Plays were given annually by the third and fourth grades before Thanksgiving and by the fifth through eighth grades at Christmas with the goal of teaching poise and diction but with the additional benefit of providing important community events.⁵⁰ Adults also benefited from the school; after mass on Sundays, adults often visited the library, which contained adult materials in addition to those for the school children.⁵¹

One of the focuses of the school was to prepare Black children to be Black adults in a white-dominated society. Sister Corr explains the limited opportunities in Southern Pines, noting “the only professions open to educated Negroes [sic] are teaching and nursing.” As a result, most young people left to pursue professions in other places, often necessitating they become “part of integrated life” in Northern cities.⁵² Felton Capel agreed, noting, “You knew that once they got out of here [Southern Pines] black kids are going to have to go to the white community.”⁵³ Sister Corr goes on to conclude that, “At school they learned a gracious manner in meeting strangers; a refined way of replying to visitors; a dignified attitude while accepting the patronizing airs of certain white people.”⁵⁴

In addition to preparing African American students for the inevitable discrimination they would face as adults, the Sisters of Notre Dame de Namur also made efforts toward racial equality. The organization had been founded in France in 1804, expanding to the United States in 1840, with the “desire to devote themselves to the care of the poor in the most neglected places.”⁵⁵ To that end, they often taught African American and Indigenous students at schools throughout the eastern United States.⁵⁶ Women’s religious communities, like the Sisters, were generally the first to recognize the challenges facing African Americans, especially in the South.⁵⁷ In 1949, the Sisters had desegregated their Washington, D.C. schools, accepting students regardless of race.⁵⁸

In West Southern Pines, this culture of equality was demonstrated in the construction and operation of Our Lady of Victory. The plans for the school initially lacked doors for the restrooms, as “the constructors felt they were unnecessary in a colored [sic] school.” The Sisters

⁴⁸ Corr, “The History of Our Lady of Victory School,” 10.

⁴⁹ Corr, “The History of Our Lady of Victory School,” 13.

⁵⁰ Corr, “The History of Our Lady of Victory School,” 13-14.

⁵¹ Corr, “The History of Our Lady of Victory School,” 7-10.

⁵² Corr, “The History of Our Lady of Victory School,” 15-16.

⁵³ Oral history interview with Felton Capel (resident and community leader), May 5, 1982, in Nancy Mason, *Oral History of West Southern Pines, North Carolina* (Town of Southern Pines, 1987), 125-133.

⁵⁴ Corr, “The History of Our Lady of Victory School,” 16.

⁵⁵ Corr, “The History of Our Lady of Victory School,” 8.

⁵⁶ Corr, “The History of Our Lady of Victory School,” 8-9.

⁵⁷ Powers, *Tar Heel Catholics*, 385.

⁵⁸ Corr, “The History of Our Lady of Victory School,” 8-9.

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objected, however, and insisted the students be afforded this basic privacy.⁵⁹ At an annual meeting of the teachers of Catholic schools in North Carolina with the Diocesan Supervisor and the Bishop, “it was suggested ‘that colored [sic] schools would have a different set of examinations geared more to their mentality.’” However, Sister Mary Agnes, the seventh and eighth grade teacher at Our Lady of Victory, “objected so vehemently that the motion was dropped. Sister knew that given the same opportunities the colored [sic] children would do as well scholastically as the white children.”⁶⁰ Father Walter Kuhn worked to erase prejudices by inviting white guests he met at the resorts in Southern Pines and Pinehurst to visit the school and see firsthand that African American children were, in fact, socially and academically capable, and the Sisters took students to participate in religious functions and demonstrations in Raleigh with students from white Catholic schools in the diocese.⁶¹

Decline and Closure of Our Lady of Victory School

Several factors contributed to the closure of Our Lady of Victory School in 1961. Among these were decreasing enrollment and rising tuition. The public school for African American students in Aberdeen was rebuilt in the early 1950s and many students who lived nearer to that school withdrew from Our Lady of Victory. Around that time, tuition was increased to one dollar, largely to maintain the school bus services, resulting in the withdrawal of students who could no longer afford the fees.⁶²

Desegregation of the Catholic schools was, ironically, the other primary factor contributing to the closure of Our Lady of Victory. In 1953, Bishop Vincent S. Waters began the desegregation of Catholic schools within the Raleigh Diocese – the first diocese in the South to do so. “There is no segregation of races to be tolerated in any Catholic Church in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary,” he wrote to his parishes. “All special churches for Negroes [sic] will be abolished immediately as lending weight to the false notion that the Catholic Church, the Mystical Body of Christ, is divided.”⁶³

To achieve integration, African American elementary schools were closed and merged into white ones. One of the unintended, though not unexpected, consequences of this method was that many African American parishioners subsequently left the Catholic Church. While African Americans were no longer excluded from any Catholic church or school, there were also no longer concerted efforts to actively bring them into the Church.⁶⁴ In 1961, Our Lady of Victory Catholic School began to merge with St. Anthony of Padua Catholic School at 160 East Vermont Avenue

⁵⁹ Corr, “The History of Our Lady of Victory School,” 6.

⁶⁰ Corr, “The History of Our Lady of Victory School,” 13.

⁶¹ Corr, “The History of Our Lady of Victory School,” 24.

⁶² Corr, “The History of Our Lady of Victory School,” 14.

⁶³ Powers, *Tar Heel Catholics*, 3, 22-23.

⁶⁴ Powers, *Tar Heel Catholics*, 396-398.

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(extant), completed in 1955 to replace the earlier Notre Dame Academy.⁶⁵ That first year, the fourth through eighth grades were reassigned, with thirteen Black students accepted to the all-white St. Anthony's Catholic elementary school and the remainder of the students attending the West Southern Pines public school for African American students.⁶⁶

Integration of the Catholic schools appears to have been unremarkable except in how little conflict it caused. The *Moore County News* reported, "Integration of the fourth through eighth grades of St. Anthony's, an elementary school, was made without any announcement to parents or public. No police protection was asked." Principal Sister Catherine Leonard reported that, "no incidents were expected and none occurred... No one was emotional or angry about it." Only a small number of white parents complained and just five students were withdrawn of the 120-pupil student body. Sister Leonard went on to say, "These are fine young Negro [sic] boys and girls who have earned the right to continue their Catholic education."⁶⁷ The first integrated school in Moore County, "St. Anthony's Catholic school successfully carried out its integration program in September 1961 with hardly a ripple in the civic life of Southern Pines."⁶⁸

Felton Capel, a former Southern Pines Town Councilman who drove the bus transporting African American students to St. Anthony's, believed the integration of the Catholic schools served as a model for the integration of Moore County public schools a decade later. Integration of the Moore County public schools appears to have been a relatively smooth process, due in part to the practice of closing Black schools in favor of retaining white ones. In addition, unlike some areas of North Carolina, Southern Pines lacked the numerous neighborhood schools that resulted in bussing challenges other school districts experienced during integration. "We never had to think about it or talk about it," Felton recalled. "It eliminated any discussion about bussing... about neighborhood schools and going closest to you and all these types of issues... That system worked pretty well," Felton concluded.⁶⁹

By the end of the 1962-1963 school year, there were only thirty students enrolled in first through third grades at Our Lady of Victory, nearly all of whom lived within walking distance. The school no longer provided transportation for students outside of Southern Pines, making it difficult and expensive for children in Eastwood, Taylortown, Pinehurst, and Jackson Heights to attend the school, and ultimately resulting in further decreases to the student population.⁷⁰ These financial and enrollment challenges ultimately resulted in the closure of Our Lady of Victory School in June 1963 and the transfer of the remaining students to the St. Anthony's and West Southern Pines schools.⁷¹

⁶⁵ Corr, "The History of Our Lady of Victory School," 23; Walker, "A Catholic Church and School"; "Ceremony to Open New Moore School," *The [Raleigh] News and Observer*, September 5, 1955, Newspapers.com.

⁶⁶ Corr, "The History of Our Lady of Victory School," 23; Walker, "A Catholic Church and School."

⁶⁷ "13 Negroes Enroll in Catholic School," *The Charlotte Observer*, September 12, 1961, Newspapers.com.

⁶⁸ Corr, "The History of Our Lady of Victory School," 23; Walker, "A Catholic Church and School."

⁶⁹ Oral history interview with Felton Capel.

⁷⁰ Corr, "The History of Our Lady of Victory School," 15.

⁷¹ St. Anthony of Padua Catholic Church, "History of the Parish," <https://stanthonyparish.net/history-of-the-parish>; Corr, "The History of Our Lady of Victory School," 8-9, 25.

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Legacy of Our Lady of Victory

Sister Mary Laurina Kaiser explains the purpose of Catholic education in her 1955 dissertation, saying that, “the primary function of the Catholic elementary school is the development of the individual child. It trains him to be a responsible member of his home, parish, and community as well as of the state, nation, and world.”⁷² Sister Mary John Corr notes in her 1963 dissertation that Our Lady of Victory fulfilled this purpose, serving an important role “in the educational, spiritual, and social development of the Negro children of Southern Pines... in preparing the children to adapt positively and in accord with Christian principles to the rapidly changing socioeconomic structure of the South.”⁷³

The campus of the Our Lady of Victory Catholic parish remained vacant until the Town of Southern Pines purchased it in 1979. Since then, the former chapel and rectory buildings serve as thrift shops for the Sandhills/Moore Coalition for Human Care, a coalition of local churches, businesses, and nonprofit organizations who provide food and financial support to those in need in Moore County. The school building now serves as the Douglass Community Center, named in honor of Emmanuel “Jug” Douglass, the first African American mayor of Southern Pines, serving from 1977 to 1987. The building hosts town meetings, senior center activities, and houses the Southern Pines Parks and Recreation offices.⁷⁴ Collectively, the campus continues its legacy of community support and uplift for the West Southern Pines community.

Architecture Context

Aligning with the resort aesthetic of the New England coast, early buildings in Southern Pines often employed the Shingle style, a late-Victorian style characterized by the use of wood shingle on the exterior. Originating in the New England in the 1870s, the Shingle Style was favored for resorts and recreational facilities, its natural wood exterior and organic forms standing in contrast to brick industrial buildings of the northeast. While the informal plans and natural wood exteriors were adaptable for buildings of a variety of sizes and configurations, the connotation was always one of a remote respite, removed from the strain of urban, industrial life.⁷⁵ In North Carolina, as in New England, the style is most often found along the coast, the wood-shingled exterior well-suited to the salty sea air. However, the style was also popular in Asheville and other mountain communities, as well as in Southern Pines.

By the turn of the twentieth century, Southern Pines had grown into “a substantial winter resort for Northern visitors, with Queen Anne and Shingle Style cottages.” Small-scale, frame

⁷² Sister Mary Laurina Kaiser, “The Development of the Concept and function of the Catholic Elementary School in the American Parish” (Ph.D. Diss., Catholic University, 1955), in Corr, “The History of Our Lady of Victory School,” 21.

⁷³ Corr, “The History of Our Lady of Victory School,” 1.

⁷⁴ Walker, “A Catholic Church and School”; Ted M. Natt, Jr., “Serving the Faithful: Old SP Church Lives On In New Role,” *The [Southern Pines] Pilot*, March 6, 2015, https://www.thepilot.com/news/serving-the-faithful-old-sp-church-lives-on-in-new-role/article_5f73746a-c430-11e4-8c8b-c37a6a55075f.html.

⁷⁵ Catherine Bishir, *North Carolina Architecture (Portable Edition)* (Chapel Hill, NC: The University of North Carolina Press, 1990), 444.

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buildings with late-Queen Anne-style detailing including shingled walls, exposed brackets, sawn bargeboards, and classical columns stood, “in imitation of the late Victorian residences found in coastal communities in the Northeast.”⁷⁶ Whether the Shingle style was chosen by developers as a way to attract visitors from the Northeast, or whether those vacationers themselves brought the style to the area is not known, though the “New England flavor” sets Southern Pines apart from other Piedmont towns of the same era.

Examples of the Shingle style in the Northeast include sprawling, asymmetrical estates, often incorporating arches or turrets as well as dormers and wide porches. However, in Southern Pines, the style was adapted for small-scale housing, its use in the first decades of the twentieth century illustrating an early and natural transition to the Craftsman style, earlier than most of North Carolina.⁷⁷ These Craftsman-style cottages featured dark-stained shingled walls, hipped or side-gabled roofs, and casement or double-hung windows. While not residential in use, the small scale of the Our Lady of Victory chapel, school, and rectory make the buildings more comparable to residential buildings in Southern Pines than to the larger churches and schools that exist throughout the town.

The 1935 Our Lady of Victory Catholic Chapel is a late example of the Shingle/Craftsman style. Character-defining features include the wood-shingled exterior, hipped roof with exposed rafter tails, narrow casement windows, and an arch above the main entrance.⁷⁸ The flared shingles at the base of the wall divert water from the foundation while mimicking the flared roofs of many high-style Shingle style buildings. The adjacent rectory, constructed concurrent with the chapel, is similarly detailed with a shingled exterior, exposed rafter tails at the hipped roof, and a front-gabled entrance bay. The double-hung six-over-one wood-sash windows and the three-light transoms over both interior and exterior doors are typical of the Craftsman style.

While the Shingle and Craftsman styles were commonly employed for residences, they were far less common for religious architecture. Yet, at least two other Single-style churches were constructed in Southern Pines, both built in the late 1800s. The 1897 Congregational Church (141 North Bennett Street) was remodeled and enlarged in 1927 as a Gothic Revival-style stone structure, though the original part was later demolished. The 1899 First Baptist Church (289 W. Connecticut Avenue) was also wood shingled and influenced by the “New England Shingle Style.”⁷⁹ However, it was converted to apartments and heavily altered in the 1950s, and is now covered with vinyl siding.

The earliest extant church in West Southern Pines, the 1924 Trinity AME Zion Church, is a substantial Gothic Revival-style brick church. Similarly, in the Southern Pines Historic District, churches built in the 1920s and 1930s were generally brick or stone buildings, constructed in the

⁷⁶ David R. Black, “Southern Pines Historic District,” Nomination to the National Register of Historic Places, 1991, Section 8, pages 10, 14.

⁷⁷ “Southern Pines Historic District,” Section 8, page 10.

⁷⁸ Virginia Savage McAllister, *A Field Guide to American Houses (Second Edition)*, New York, NY: Alfred A. Knopf, 2014, 373-374.

⁷⁹ “Southern Pines Historic District,” Section 8, page 10.

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Colonial Revival or Gothic Revival styles. These include the 1926 Emmanuel Episcopal Church (350 East Massachusetts Avenue) and the 1928 First Church of Christ, Scientist (240 East New Hampshire Avenue). The 1936 First Baptist Church (200 East New York Avenue) is a simple, frame Colonial Revival design.

While popular in the early decades of the twentieth century, by the 1930s, the Shingle style had been fully supplanted by the Craftsman and Colonial Revival styles. Small-scale housing throughout West Southern Pines continued to utilize bungalow forms and Craftsman-style detailing, while the Colonial Revival style predominated for larger houses in Southern Pines and for institutional buildings. The 1937 United States Post Office was constructed with WPA funds and features a symmetrical brick exterior with centered, inset entrance and pedimented gables on the side elevations. The 1939 Southern Pines Public Library (180 S. W. Broad Street), located immediately northeast of the post office was also erected with WPA funds. The side-gabled, brick building features a pedimented portico supported by large, round columns.

The 1942 Our Lady of Victory School combines a shingled exterior, matching the earlier chapel and rectory, with a wide, symmetrical, Colonial Revival-style façade. It features exposed rafter tails at the roofline but does not employ the flared walls seen on the chapel and rectory. A three-bay, pedimented portico, supported by square columns, dominates the symmetrical, seven-bay façade. While the exterior doors have been replaced, the entrances retain Colonial Revival-style surrounds with flat pilasters supporting wide entablatures above a multi-light transom. A cupola centered on the roof ridge is a distinctly Colonial element.

Collectively, the Our Lady of Victory chapel, school, and rectory, illustrate the continued preference for shingled exteriors and the application of such exteriors to both Craftsman and Colonial Revival forms, a practice common for residential buildings in Southern Pines. The chapel is the only extant Shingle-style church in Southern Pines and the school building stands in contrast to the 1950s brick schools throughout the town.

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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:

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

Historic Resources Survey Number (if assigned): MR1377

10. Geographical Data

Acreage of Property 2.34 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 35.185343 Longitude: -79.401798

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

The National Register boundary is shown by a black line on the accompanying map, drawn at a 1"=200' scale. The boundary includes all of tax parcel #857200929737 and the majority of tax parcel # 857200929563. The boundary has been drawn to exclude approximately 0.03 acres along the northeast side of tax parcel # 857200929563, which includes a non-

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contributing shed that straddles the parcel line in this location. Thus, the boundary extends approximately ninety feet northwest from the west side of North Hardin Street, then turns southwest for twenty feet, northwest for fifty feet, and northeast for twenty feet where it rejoins the parcel boundary.

Boundary Justification (Explain why the boundaries were selected.)

The nominated boundary contains the majority of the parcels historically associated with the Our Lady of Victory Catholic Parish, excluding only a modern shed that straddles the parcel line.

11. Form Prepared By

name/title: Heather M. Slane and Cheri Szcodronski
organization: hmwPreservation
street & number: P. O. Box 355
city or town: Durham state: NC zip code: 27702
e-mail heather@hmwpreservation.com
telephone: 336.207.1502
date: July 15, 2025

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

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer,

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photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Our Lady of Victory Catholic Parish

City or Vicinity: Southern Pines

County: Moore County

State: North Carolina

Photographer: Cheri Szcodronski

Date Photographed: September 2023 and January 2025

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 15

Exterior, Chapel, facing north

2 of 15

Exterior, Chapel, facing west

3 of 15

Exterior, Chapel, facing south

4 of 15

Interior, Chapel, facing north

5 of 15

Interior, Chapel, ceiling trusses

6 of 15

Exterior, Rectory, facing north

7 of 15

Interior, Rectory, facing northeast

8 of 15

Interior, Rectory, facing southwest

9 of 15

Exterior, School, facing east

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10 of 15

Exterior, School, facing south

11 of 15

Interior, School, facing northeast

12 of 15

Interior, School, facing northeast

13 of 15

Interior, School, facing southeast

14 of 15

Interior, School, facing north

15 of 15

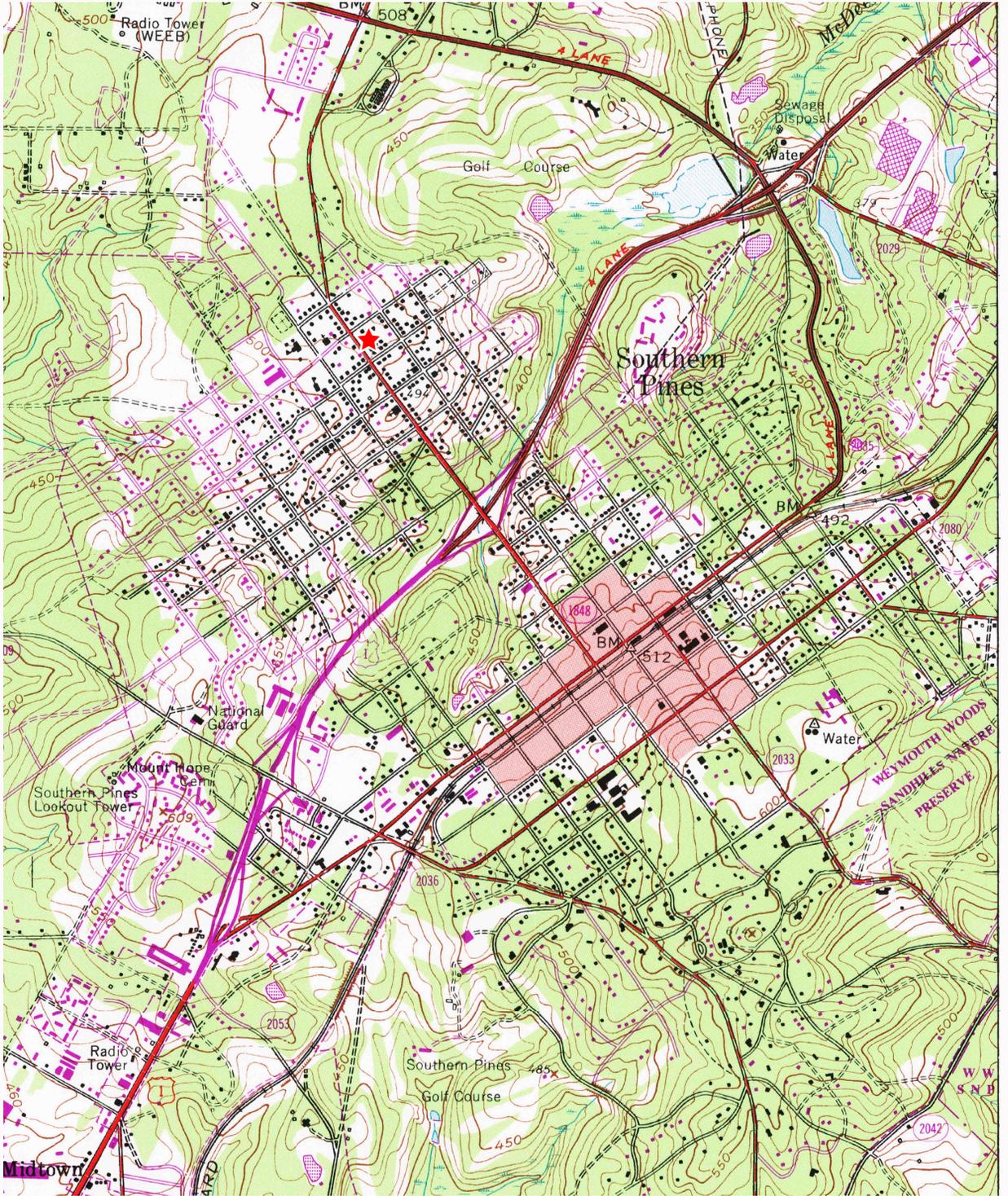
Exterior, Shed #2 and Playground, facing southeast

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

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- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.



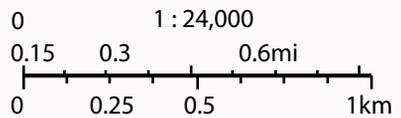
National Register of Historic Places Nomination

Our Lady of Victory Catholic Parish

1109-1185 West Pennsylvania Avenue, Southern Pines
 Moore County, North Carolina

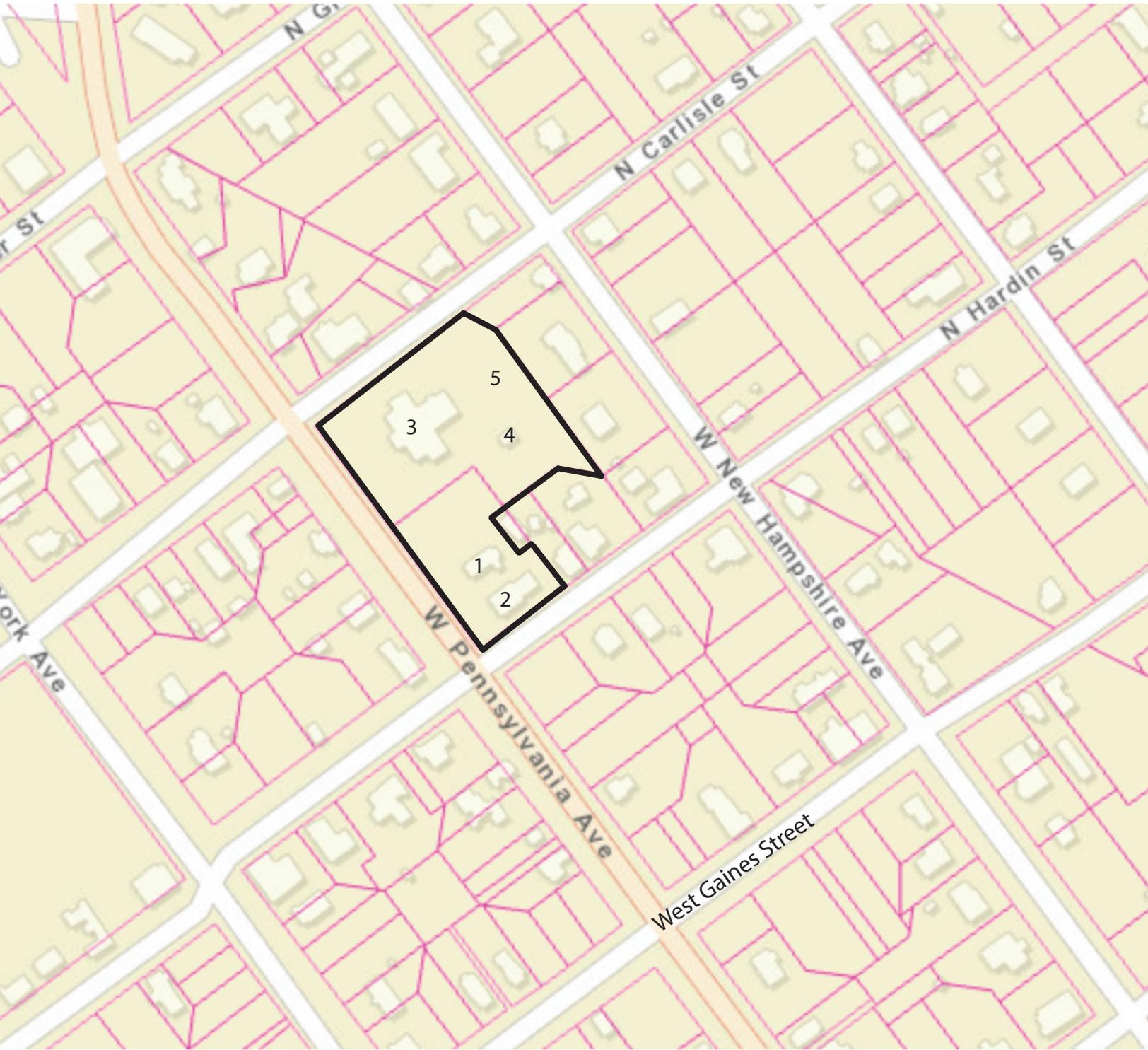
National Register Location Map

Prepared by hmwPreservation 2024 utilizing the Southern Pines 1957 USGS 7.5minute map



★ Location of NR Property





Our Lady of Victory Catholic Parish
1109-1185 West Pennsylvania Avenue
Southern Pines, Moore County, NC

Map prepared 2025
by hmwPreservation
Image from North Carolina HPOweb

Tax Map with National Register Boundary

- National Register Boundary
- 1 Chapel
- 2 Rectory
- 3 School
- 4 Shed (NC)
- 5 Playground (NC)

Latitude: 35.185343

Longitude: -79.401798



Scale: 1" = 200'



