

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

NATIONAL REGISTER OF HISTORIC PLACES

Trinity AME Zion Church

Southern Pines, Moore County, MR1321, Listed 08/21/2025

Nomination by Heather M. Slane and Cheri Szcodronski, hmwPreservation

Photographs by Cheri Szcodronski, September 2023



Exterior, northeast elevation facing southwest



Interior, sanctuary Facing south

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 PropertyHistoric name: Trinity AME Zion Church

Other names/site number: _____

Name of related multiple property listing:

N/A


(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 972 West Pennsylvania AvenueCity or town: Southern Pines State: NC County: MooreNot For Publication: ☐ Vicinity: ☐**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 DAug 18, 2025

Signature of certifying official/Title: State Historic Preservation Officer Date

State or Federal agency/bureau or Tribal Government

Name of Property _____

County and State _____

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

Signature of commenting official:

Date

Title :

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

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐

Site

☐

Structure

☐

Object

☐

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: Religious Facility

Current Functions

(Enter categories from instructions.)

RELIGION: Religious Facility

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

Late Gothic Revival

Materials:

(enter categories from instructions.)

Principal exterior materials of the property:

Foundation/Walls: Brick

Roof: Asphalt

Gables: Vinyl

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.)

Narrative Description

Trinity AME Zion Church is located on the south side of West Pennsylvania Street, roughly three-quarters of a mile northwest of downtown Southern Pines and one-third of a mile northwest of the intersection with US-1. The front-gabled, Gothic Revival-style, brick church, completed in 1923, is the oldest extant religious structure in West Southern Pines (west of US-1) and the best example of Gothic Revival-style architecture in West Southern Pines. The church stands on 0.31 acres, with the building located on a slight rise above West Pennsylvania Street. The building is accessed by brick steps flanking a brick retaining wall. The church features a front-gabled form with square towers flanking the façade and a pointed-arch, stained-glass window centered between the towers. Matching pointed-arch windows are centered on the northwest and southeast elevations, below low gables.

Site and Setting

Trinity AME Zion Church is located in Southern Pines, North Carolina, a town of approximately 16,000 people, situated in east-central Moore County roughly ten miles due south of Carthage, the county seat. It stands in an area known as West Southern Pines, established by African

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Americans as an independent municipality in 1923. West Southern Pines was annexed into Southern Pines in 1931, though remains physically separated from the rest of Southern Pines by US-1. The church stands on the south side of West Pennsylvania Avenue, the main thoroughfare through West Southern Pines and the only east-west street that connects to Southern Pines, extending over US-1 via an overpass. The length of West Pennsylvania Avenue contains a mixture of commercial, residential, and institutional resources, often integrated within a single block. Development to the west and south of the church, along South Gaines Street and West New York Avenue, is largely residential. 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.

The site includes two adjacent parcels that front on West Pennsylvania Avenue and total 0.31 acres.¹ The church stands on the northwest of the two parcels and is situated close to the northeast property line. There is no sidewalk on this part of West Pennsylvania Avenue, but only a narrow strip of grass immediately adjacent to the concrete curb. The grassy strip is only about two feet deep and is bordered by a brick retaining wall that stands three to four feet high, the base of the wall following the terrain of the site. The center portion of the wall extends up an additional three feet and an aluminum-framed sign panel is set into this portion of the wall. Brick steps are located at the northwest and southeast ends of the wall. Metal pipe railings set within brick cheek walls flank the stairs at the far northwest and southeast. A metal pipe railing also extends across the top of the brick wall, interrupted by the brick sign. A grassy area is located southwest of the retaining wall, between the wall and the steps of the church, with bushes planted along the top of the wall. Paved concrete sidewalks extend from the top of both sets of stairs to the base of the church steps. Sidewalks also extend to paved parking lots flanking the church to the northwest and southeast.²

The majority of the southeast parcel has been paved for parking. The parking lot is accessed via a driveway from West Pennsylvania Avenue that extends along the southeast property line, bordered by low bushes on the adjacent parcel. Only the north corner of the parcel is planted with grass and bisected by a paved walkway from the parking lot to the church steps. A row of bushes extends along the southwest property line. The west end of the northwest parcel, on which the church stands, is also paved for parking with a driveway to connect the two parking areas northwest and southeast of the church.

Building Exterior

Trinity AME Zion Church is illustrative of the early-twentieth-century Gothic Revival style, featuring pointed-arch stained-glass windows throughout. It also includes paired, square entrance towers, a common feature of historically African American churches. The building stands on a raised brick foundation that was constructed of a darker, reddish-brown brick. The basement level features segmental-arch window openings on the side elevations, the bays separated by

¹ The lots include lots 11 and 12 of Block L-11 of the 1894 "Map of Southern Pines." Moore County Register of Deeds, Map Book 1 Section 2 Page 70.

² The parking lot to the northwest was not part of the historic purchase of land, but was instead purchased in 1985 and has thus been excluded from the boundary.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

brick buttresses with cast-concrete caps. A brick beltcourse separates the basement level from the main level, which is veneered with reddish-orange brick. The gabled roof is finished with asphalt shingles and bordered by aluminum gutters and vinyl-covered soffits.

A wide, pointed-arch, stained-glass window is centered on the front-gabled façade, which faces West Pennsylvania Avenue. The window is flanked by square entrance towers that extend beyond the façade with the church entrances located on the side elevations of the towers, facing the center window. A brick landing spans the space between the towers, in front of the window, and is sheltered by an extension of the main gabled roof, which projects northeast to be flush with the front elevations of the towers. This gable has vinyl siding and a vinyl vent. A pendant light suspended from the gabled roof lights the entrances and center window. The brick landing that connects the entrances is accessed by a wide brick stair, which extends halfway to the ground, then splits into two stairs, extending northwest and southeast. All of the stairs have metal pipe railings.

The square towers are identical in plan at the basement and first stories. Each has a basement-level, six-panel door centered on its façade. Each door is located slightly below grade within a segmental, brick arch. The doors are accessed via brick steps, the entries flanked by brick half-walls and sheltered by gabled roofs supported by decorative metal posts. The roofs feature vinyl siding in the gables and vinyl soffits. A cornerstone to the north of the northwest entrance reads, "Trinity A. M. E. Z. Church – Erected A. D. 1923 – J. W. Bethea – Chair, Trustee Board – Rev. J. A. Bridges A. B. Pastor." Double-hung windows on the basement-level outer elevations of the towers are set within segmental-arch openings. At the main level, pointed-arch stained-glass windows on the façade and outer elevations of the towers feature a double course of rowlock brick forming the pointed-arch lintel and a cast-concrete sill. The southeast tower has a rounded-arch opening near the top of the tower, infilled with vinyl siding. A beltcourse extends around the tower several feet below the roofline. The northwest tower is slightly taller and features pointed-arch openings on the northeast and northwest elevations. The openings are slightly wider than the windows below and have been infilled with vinyl siding. Both towers have flat roofs and are uncharacteristically unadorned in any way with the exception of plain wide trim and metal coping surmounting the top courses.

The side elevations of the sanctuary are six bays deep, the bays separated by brick pilasters that rest on the basement-level buttresses. The building features pointed-arch window and door openings throughout. Each pointed-arch stained-glass window has a cast-concrete sill and a double course of rowlock brick forming the pointed-arch lintel. The center bays of the northwest and southeast elevations each contain a wide window matching the window on the façade. Each of these windows is set below a low gable at the roofline. A later, brick, shed-roofed bay projects from the southwest corner of the church. The bay contains an entrance on its northeast elevation. The entrance is accessed by a concrete ramp that wraps around the southwest corner of the building. The ramp is bordered by a brick knee wall with a metal railing atop the wall. The rear (southwest) elevation is four bays wide and features vinyl siding in the gable. An original exterior brick chimney has been shortened, now extending only to the sill height of the main-level windows. An entrance at the west end of the northwest elevation features a replacement,

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

six-panel door below a pointed-arch transom. It is accessed by a brick stair that extends along the northwest elevation. The stair is bordered by a brick knee wall with metal pipe railing.

Building Interior

The interior of the sanctuary features wood floors that have been covered with carpeting and a beaded-board ceiling, which had been covered with a dropped ceiling. The dropped ceiling failed, and when it pulled away from the ceiling, damaged a portion of the beadboard, which is currently being repaired. Original plaster walls have been covered with drywall. A plywood wainscot has been installed on the lower part of the wall, below the windowsills. A raised chancel at the southwest end of the building is lit by the center two windows on the southwest elevation. It is framed by an angled opening that follows the angle of the ceiling and is framed by molded wood. The framed opening extends across the center part of the building creating a recessed chancel with choir loft that is flanked by small rooms. The loft is separated from the alter space by a beaded-board knee wall. It features pews arranged on a stepped floor.

Each of the flanking rooms is accessed from the sanctuary and the chancel by hollow-core doors. The door from the southeast corner of the sanctuary is topped by a blind transom, while the entrance at the northwest corner of the sanctuary does not have a door. Panels above each door opening, installed to facilitate air circulation and the heating of the space, feature fabric screens covered with geometric wood frames. The rooms flanking the chancel feature dropped ceilings that obscure the tops of the pointed-arch windows and, on their outer walls, contain the additional exits to the building.

On the northeast elevation of the sanctuary, flanking the front window, there are two pairs of doors that lead to the two entrance towers. The hollow-core doors each have a single diamond-shaped light. Above the doors, within the surround, is a wide band containing two molded panels. The doors are trimmed with plain, flat-board surrounds. The northwest entrance tower contains a stair that extends around the interior of the tower, separated from the main level by a half-height wall. The stairwell is lit by the stained-glass windows on the main level of the tower. The southeast tower contains a simple vestibule with chair rail. Both towers have beaded-board ceilings and plaster walls.

The basement level contains a fellowship hall, bathrooms, and several meeting rooms. The space has a tiled floor, paneled wainscot, and drywall walls and ceilings. Metal posts support the main floor. Spaces are divided by frame walls covered with drywall and separated by six-panel doors with flat-board trim.

Integrity Assessment

The 1923 Trinity AME Zion Church retains integrity of location, setting, design, workmanship, materials, feeling, and association. Located on its original site, the building retains its historic setting within a neighborhood of mixed commercial and residential development. The site maintains its original circulation patterns, brick stairs and walls, foundation plantings, and parking relegated to the southwest and southeast of the building. The church retains integrity of design, workmanship, and materials with original overall form, exterior brickwork, and windows

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

on the main level of the building. The interior retains its original floor plan, with later walls and alterations only at the basement level. Original finishes include beaded-board ceilings and wood floors beneath the carpet. Despite minor material changes, the church as a whole retains sufficient integrity of design, materials, and workmanship to convey the property's historic feeling and association.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

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

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage – Black

Social History – Civil Rights

Architecture

Period of Significance

1923 – 1969

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

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.)

Trinity AME Zion Church is significant at the local level under Criterion A for Black Ethnic Heritage and Social History/Civil Rights as a foundational institution in the historically African American community of West Southern Pines. In addition to its role in spiritual guidance, Trinity Church is an important representation of the social function of churches within Black communities, the role of churches in incubating Black leadership and civic participation, and the church as a model of Black agency and independence during segregation. Trinity Church served as the social center of West Southern Pines, with its members providing each other with a sense of community, safety, and support during the Jim Crow era in the South. The church played a critical role in the daily lives of both its members and the Black community at large during the early and mid-twentieth century when statutory and de facto segregation controlled access to public spaces, resources, and discourse. Church members were engaged in the political activities of Southern Pines, taking a primary role in the incorporation of West Southern Pines, fostering Black political leadership, and participating in Civil Rights demonstrations.

Trinity AME Zion Church is also significant at the local level under Criterion C for Architecture as it embodies the distinctive characteristics of the Gothic Revival style in the West Southern Pines area of the Town of Southern Pines. Completed in 1923, the church retains square towers, pointed arch windows and doors, and buttresses characteristic of the Gothic Revival style. The interior of the building also remains remarkably intact, featuring the original floor plan, pine floors, beaded-board ceiling, and window and door surrounds.

Trinity AME Zion Church meets Criteria Consideration A as it derives its primary significance in the areas of Black Ethnic Heritage, Social History, and Architecture, rather than for its religious affiliation.

The period of significance begins in 1923 when the church was constructed and ends in 1969 following widespread desegregation throughout Southern Pines and Moore County. Prior to desegregation, the church held a critical role in several aspects of the lives of the African American community in West Southern Pines, from which it derives its significance. Though this role continues today, it was inherently changed following widespread desegregation and the integration of schools in Southern Pines and Moore County.

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

Historical Background

Establishment of the Town of Southern Pines

Trinity AME Zion Church 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,

Trinity AME Zion Church

Name of Property

Moore County, NC

County and State

prominent state politician, and United States Supreme Court Justice.³ 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

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, carving out 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), which connected Raleigh to the northeast with Hamlet to the southwest of Southern Pines, and through those towns connected 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, named for Charles C. Shaw who timbered the area in the 1820s, including present-day Southern Pines.⁸

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 rehabilitative health resort town, first 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 entice visitors, while the north-south streets (which actually run northeast to southwest) were named for state leaders and Patrick's personal friends. He offered free lots to northern doctors in exchange for recommending the resort town to their patients and to northern newspaper editors in exchange for advertising. He also negotiated a discounted rate for railroad tickets for northerners to visit the new resort town, which by

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.

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

Trinity AME Zion Church

Name of Property

Moore County, NC

County and State

about 1890 included the shed depot, a hotel, a general store, municipal offices, and a small number of homes and rental cottages.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. As a health resort, the town soon attracted 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.¹¹ By 1900, Southern Pines included 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 success of the nearby Pinehurst resort community (NR1973, NHL1996) may have also contributed to the development of Southern Pines as a resort town. In 1895, Boston native James Walker Tufts purchased 5,800 acres of land in the Sandhills region 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. The resort remained under Tufts' private control until 1920, then under various owners until the Village of Pinehurst was incorporated in 1980. The resort includes two golf courses, tennis courts, equestrian facilities, hotels, cottages, stores, and churches.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 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 other manual labor jobs. 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 while health resorts and winter recreation took timber's place as 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

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

¹¹ Alexander, *Perspective on a Resort Community*, 20-25, 28.

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."

¹⁴ U.S. Census Bureau, *1880 United States Federal Census*, U.S. Federal Census Collection, Ancestry.com; 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.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

1897, Dr. Lawson A. Scruggs, an African American physician who was in Shaw University Medical College's first graduating class and 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. Lawson A. Scruggs sold the property with the stipulation that it be used to benefit African Americans' health or education. It operated as a school for African American students until the 1970s, attracting patrons from the North, including New York, Chicago, and other cities, in addition to local students.¹⁶

With the growth of resort amenities in both Southern Pines and Pinehurst in the early decades of the 1900s, commerce in downtown Southern Pines also increased during this time. Growth of the downtown commercial core included expansion of existing hotels, general stores, and specialty shops catering to resort patrons; establishment of a telephone exchange, bank, and newspaper; and new entertainment venues including theaters, a bowling alley, and casinos.¹⁷ This resulted in dramatic growth during the 1920s in particular, during which time the populations of both Southern Pines and West Southern Pines increased by threefold.

During these years, African Americans found employment primarily in the service industries and in construction. A large number of men worked as caddies at the various country clubs and golf courses, or as carpenters, brick masons, builders, painters, and plasterers. Others worked at hotels and resorts as cooks and dish washers, chauffeurs, and hostlers, or as laborers in the downtown businesses, including janitors and delivery drivers. Women also worked in the hotels and resorts, taking jobs as cooks, waitresses, laundresses, and housekeepers. It was also common for African American women to board in White households where they worked as cooks, nannies, maids, laundresses.¹⁸ Fruit orchards were another important part of the regional economy in the early twentieth century, especially peaches, blackberries, and dewberries, and many African Americans worked as fruit pickers.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. This Black enclave, made up of simple cottages and boarding houses, was physically separated from the White areas of town by McDeeds Creek and its ravine.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

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.

¹⁸ U.S. Census Bureau, *1900 United States Federal Census*, U.S. Federal Census Collection, Ancestry.com; 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; U.S. Census Bureau, *1900 United States Federal Census*, U.S. Federal Census Collection, Ancestry.com; Oral history interview with Reverend Thomas Flowers; Lindau, *The 1st Hundred Years*, 56.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Black children in Vance County, and owned property in West Southern Pines. However, the name was soon changed to West Southern Pines.²¹

Black Ethnic Heritage and Social History/Civil Rights Contexts

The primary church for African Americans in West Southern Pines has historically been Trinity AME Zion Church. Sometimes known as “The Freedom Church,” the African Methodist Episcopal Zion denomination has its beginnings in the struggle for racial equality, a foundational theme that has anchored the Church since its establishment. The congregation of the John Street Methodist Church in New York City split along racial lines in 1796 when Black members left the church due to a lack of support by White members on issues of racial equality, including the abolition of slavery and the ordination of Black ministers.²² AME Zion missionaries travelled throughout the South during the Reconstruction era to establish new churches in communities of formerly enslaved African Americans, forming an important bridge between enslavement and freedom.²³ As Trinity Church pastor Dr. Paul Murphy notes, the missionaries worked “to provide encouragement, protection, and an inner sense of identity for those who had been enslaved.”²⁴ Missionaries established churches in New Bern and Wilmington, then turned inland toward Concord, passing through the Sandhills region on their journey westward.²⁵

Trinity AME Zion Church was founded in the late nineteenth century when a group of Methodists from West Southern Pines left the Methodist Church in Manly, a once independent community now part of northeast Southern Pines. Initially meeting in congregants’ homes, they purchased the current property in 1899 and constructed a frame church building, which was replaced by the current brick building in 1923.²⁶ Known as “The Friendly Church on the Hill,” Trinity Church sits in a prominent location at the top of the hill on West Pennsylvania Avenue, now the only road crossing McDeeds Creek and US Highway 1 into West Southern Pines.²⁷

Trinity Church served its members and the residents of West Southern Pines as a center of community life, a guide in political and social issues, and an example of Black independence and agency. As historian Carroll Van West wrote in 1999, “For over 100 years, scholars of African-American culture, history, and religion – along with writers and commentators over the decades in between – have consistently pointed to the church as the single most significant institution in African-American life.”²⁸ West points to Historian

²¹ Oral history interview with Reverend Thomas Flowers.

²² Carroll Van West, “Historic Rural African-American Churches in Tennessee, 1850-1970,” National Register of Historic Places Multiple Property Documentation Form, 1999, Section E, 7-8; Reverend Dr. Paul Murphy, “Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church,” Trinity AME Zion Church Collection.

²³ West, “Historic Rural African-American Churches,” Section E, 7-8; Murphy, “Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church”; William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South, 1865-1900* (Baton Rouge, LA: Louisiana State University Press, 1993), 142-190.

²⁴ Murphy, “Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church.”

²⁵ Murphy, “Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church.”

²⁶ Mason, *Oral History of West Southern Pines*; Sanborn Map Company, “Southern Pines, Moore County, North Carolina,” April 1915, Historical Information Gatherers Database, via University of Michigan; Murphy, “Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church,” Trinity AME Zion Church, File MR1321, North Carolina State Historic Preservation Office, Raleigh; Moore County Register of Deeds, Book 173, Page 194, Carthage, North Carolina.

²⁷ Personal Communication with Leadership of Trinity AME Zion Church.

²⁸ West, “Historic Rural African-American Churches,” Section E, 2.

Trinity AME Zion Church

Name of Property

Moore County, NC

County and State

Harry V. Richardson, who noted in 1947 that “the Negro [*sic*] church... has had more influence in molding the thought and life the Negro [*sic*] people than any other single agency.”²⁹ West also underscores historian Leon Litwack’s 1998 observation that the Black church was “viewed by many members as an extension of the family [and] the church served as a school, lecture hall, a social and recreation center, a meeting place for an assortment of groups, and a source of information.”³⁰ This was certainly true of Trinity AME Zion Church.

Community Life and Social Uplift

Trinity Church served as the center of community life in West Southern Pines. Church member Peggie Caple explains growing up in the church, “Sunday School and church was just a part of our lives... It was a family. You were connected to these people, and they felt connected to you. And they wanted to help you.” Parents, teachers, church members, and neighbors all worked together to raise the children. “This community was a village,” Caple recalls. “A village that cared about children.” Church member Mary Morrison recalls, “That was our social life. If you didn’t go to church and school, what else would you do? ...you didn’t see anybody else but your family. So you went to church. You were in Sunday School, you were an usher, you were in the choir, you did everything.”³¹

In addition to Sunday services, the church provided a variety of social activities that, due largely to segregation, served as the social center of community life. Women’s Day and Men’s Day celebrated church members with speakers and a meal, raising money to support the church. Homecoming celebrations invited back those who had grown up in the church and moved away from West Southern Pines or had otherwise grown away from the church. Children recited Bible verses in Sunday School oratorical contests, sang in the children’s choir, and performed in Christmas pageants. Children also attended Vacation Bible School, which was typically staggered throughout the summer among the churches in West Southern Pines so children could attend at multiple churches. Trinity Church partnered with other congregations to host joint services as well, especially Watch Night services on New Years Eve and religious revival celebrations.³²

Black Civic Leadership and Empowerment during the Era of Jim Crow

The discriminatory practices of the Jim Crow era continued into the mid-twentieth century in Southern Pines, as with much of the South, but in some cases, an unintended result of these practices was increased empowerment among African Americans. Trinity Church fostered this empowerment and became the social and spiritual home for those who challenged the status quo of the Jim Crow South.

Trinity Church supported the incorporation of the Town of West Southern Pines in 1923, the same year the church building was completed. West Southern Pines initially lay outside the Southern Pines town boundaries, and therefore did not benefit from town services. The community had poorly maintained dirt roads, no street lighting, and lacked water and sewer services. The neighborhood also had no police protection, with residents forced to call the county sheriff from Carthage in the event of emergency, as the Southern Pines police, though much closer, refused to respond.³³ “There were nothing but colored [*sic*] here,” resident Reverend Thomas Flowers recalled. “The colored [*sic*] were cut off over here, and they wanted a town.”³⁴

²⁹ West, “Historic Rural African-American Churches,” Section E, 2.

³⁰ West, “Historic Rural African-American Churches,” Section E, 2.

³¹ Personal Communication with Leadership of Trinity AME Zion Church, September 9, 2023.

³² Personal Communication with Leadership of Trinity AME Zion Church, September 9, 2023.

³³ Mason, *Oral History of West Southern Pines*.

³⁴ Oral history interview with Reverend Thomas Flowers.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Local residents sought a charter for the town with the encouragement of Lawrence Augustus Oxley, known simply as Lt. Oxley in reference to his World War I service. In the 1920s, Oxley worked in the state welfare office and was appointed director of the North Carolina Division of Negro Welfare, the first of its kind in the country. In 1934, he was appointed to the United States Department of Labor as part of President Franklin D. Roosevelt's "Black Cabinet."³⁵ Oxley had heard about an all-Black town incorporated in Mississippi and believed West Southern Pines was a good candidate to pursue the same status.³⁶

Trinity AME Zion Church was heavily involved in the establishment of the new town. The first mayor of West Southern Pines, elected in 1927, was Trinity's pastor, Reverend J. Pleasant Hines, and he and the council were sworn in at Trinity Church that year.³⁷ "He was a straight-forward man," recalled Reverend Flowers, "somewhat rigid and he believed in the moral law, doing what's right. He was a good man."³⁸ In addition, the church continued to serve as the primary gathering space for community meetings.³⁹

Though Southern Pines and West Southern Pines experienced a boom period in the 1920s as new hotels, businesses, and homes were built, the new leaders of West Southern Pines struggled to collect enough taxes to fund its government. In 1931, the charter was revoked, and West Southern Pines was annexed into Southern Pines. This effort was led by White Southern Pines leaders, who, ironically, expressed concerns about crime in West Southern Pines threatening the safety of Southern Pines residents. White leaders also expressed concern that West Southern Pines did not have the financial stability to govern itself. This perception was exacerbated because while West Southern Pines leaders were engaged in attempts to collect overdue property taxes, Southern Pines was making substantial improvements with street lighting and paving, construction of a new water works facility, and improved electric and telephone services.⁴⁰

Members of Trinity Church "stood with... the West Southern Pines community to protest this assault against this community's economic infrastructure."⁴¹ A lawsuit was filed by the leaders of West Southern Pines who hired Durham attorney Andrew McCoy to help them oppose the annexation. The hearing was originally scheduled to be heard in Carthage, the Moore County seat, but McCoy successfully petitioned to have it moved to Wadesboro in nearby Anson County. The courts ultimately ruled against West Southern Pines, however, and during the appeal process, McCoy unexpectedly passed away. Following his death, the lawsuit did not continue, and the annexation was finalized. In spite of the litigation, many residents were indifferent the revocation of the charter as they felt it had little impact on their day-to-day lives.⁴²

Many leaders of Trinity Church served not only within the church itself, but as leaders in the community as well. Talbert Morse, the first Black resident to serve on the Town Council, elected in 1955, and Felton

³⁵ John L. Bell, Jr., "Oxley, Lawrence Augustus," *NCpedia*, <https://www.ncpedia.org/biography/oxley-lawrence-augustus>.

³⁶ Mason, *Oral History of West Southern Pines*.

³⁷ Murphy, "Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church"; Trinity AME Zion Church, File MR1321.

³⁸ Oral history interview with Reverend Thomas Flowers.

³⁹ Murphy, "Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church."

⁴⁰ Alexander, *Perspective on a Resort Community*, 51; Mason, *Oral History of West Southern Pines*.

⁴¹ Murphy, "Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church."

⁴² Mason, *Oral History of West Southern Pines*.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

J. Capel, who was elected to the council in 1959 and continued political service as City Treasurer and Mayor Pro Tem.⁴³ Albert Lutz, owner of Lutz Cleaners in the Amos Broadway Building at 1071 West New York Avenue (extant), as well as a trustee and choir president at Trinity Church, was elected to the Southern Pines Board of Education in 1964.⁴⁴ Emmanuel “Jug” Douglass was elected the first Black mayor of Southern Pines in 1977, and the former Our Lady of Victory Catholic School has been renamed the Douglass Community Center in his honor.⁴⁵ Members of the church also formed community organizations to address issues of discrimination and equality and provide social welfare services. The Civic Club was formed in 1943 as a social welfare group, which, according to Kim Wade, a lifelong resident of West Southern Pines and member of Trinity Church, became “very instrumental in making sure we had Black representation.”⁴⁶ Morse, Capel, and Douglass were among those who served terms as president of this group. In the 1960s, the biracial Good Neighbor Council was formed by Trinity Church’s Reverend Mark Peake and Cicero Carpenter with the goal of working toward desegregation in Southern Pines, including planning protests at the Sunrise Theater and a local drug store.⁴⁷ Wade summarizes simply that “the members of the church were the most prominent individuals in the community who made all the decisions about it.”⁴⁸

This spirit of empowerment and resistance was also passed to the children in the church. Peggie Caple recalls that African American patrons were relegated to the balcony at the theater in downtown Southern Pines, where no concessions were offered. African American patrons were not permitted on the main floor, even to purchase concessions. Even though just a child at the time, Caple approached the manager for permission to set up a small concession stand in the balcony, and he allowed her to sell popcorn, soft drinks, and candy to Black theater-goers.⁴⁹ Older children in the church participated in more direct activism as the Civil Rights Movement expanded to Southern Pines in the 1960s. Kim Wade recalls participating in a protest march in the early 1970s after a newly hired high school principal implemented policies reminiscent of separate-but-equal statutes, reversing integration achieved previous years. Meetings to plan the march took place at Trinity Church, and church leaders served as advisors to the students who participated.⁵⁰

Today Trinity Church remains a visual focal point and social center of the African American community in West Southern Pines. The church continues to take an active role in Civil Rights issues and partners with other local churches, Black and White, to host joint worship and pulpit exchanges. They also work together to provide services to the community, including food pantry programs, after-school programming, internet access, support for local service organizations, and assistance for people experiencing homelessness. The church also provides a gathering place for community organizations, including the local branch of the National Association for the Advancement of Colored People, local sports teams, and charter schools.⁵¹

⁴³ Personal Communication with Kim Wade (lifelong resident and local historian) by Cheri Szcodronski and Heather Slane, October 20, 2024, Southern Pines, North Carolina; “Capel Honored for Service at Civic’s [sic] Club Program,” *The [Southern Pines] Pilot*, July 9, 1969.

⁴⁴ “Albert Lutz Appointed to School Board Here,” *The [Southern Pines] Pilot*, December 10, 1964, Newspapers.com.

⁴⁵ Personal Communication with Kim Wade.

⁴⁶ Personal Communication with Kim Wade.

⁴⁷ Personal Communication with Kim Wade.

⁴⁸ Personal Communication with Kim Wade.

⁴⁹ Personal Communication with Leadership of Trinity AME Zion Church, September 9, 2023.

⁵⁰ Personal Communication with Kim Wade.

⁵¹ Murphy, “Civil Rights and Trinity African Methodist Episcopal Zion (AMEZ) Church.”

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Architecture Context

Trinity AME Zion Church is a highly intact, vernacular interpretation of the Gothic Revival-style and the best example of the style in West Southern Pines. The Gothic Revival style originated in England as part of the Picturesque movement, favoring Medieval stylistic elements over Classical detailing of the preceding Greek Revival, Federal, and Georgian styles. The style was popularized by pattern books, especially those of Alexander Jackson Davis, who is credited with building the first residential example of the style in the United States in 1832. The style is characterized by steeply pitched rooflines, often with pinnacles, finials, or brackets; pointed-arch windows and doors, often with hood molding; and sometimes with towers, buttresses, or window tracery. Built primarily from the 1830s through about 1880, the Gothic Revival style was especially popular in religious architecture, with examples continuing well into the twentieth century, these sometimes referred to as Late Gothic Revival.⁵²

Trinity Church is a vernacular interpretation of the early-twentieth-century Gothic Revival style and notably less ornate than contemporary Gothic Revival-style churches constructed by White congregations in Southern Pines. As a representation of the style, it features a steeply pitched gabled roof, brick buttresses separating the bays, and pointed-arch stained-glass windows throughout. The paired, square entrance towers, a common feature of historically African American churches, are also typical of the Gothic Revival style, regardless of the cultural makeup of the congregation. The absence of stone detailing and trim, crenellation at the towers, window tracery, and other highly ornate detailing may be reflective of the social and economic context in which Trinity Church was constructed. However, it would be speculative to assume these finishes never existed on Trinity's towers. An undated commemorative plate, shown below, features a rendering with crenellated towners and all other intact finishes.



Figure 1:
Commemorative Plate
with Trinity AME in
plate well [n.d.]

⁵² Cyril M. Harris, *American Architecture: An Illustrated Encyclopedia* (New York, NY: W.W. Norton & Company, 1998), 155-157; Catherine W. Bishir and Michael T. Southern, *A Guide to the Historic Architecture of Piedmont North Carolina* (Chapel Hill, NC: University of North Carolina Press, 2003), 537-538.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

Two White churches in the Southern Pines Historic District (NR 1991) were constructed in the Gothic Revival style, both post-dating the construction of Trinity AME Zion but illustrating the continued popularity of the Gothic Revival style through the 1920s. Designed by the Wilson, North Carolina, architectural firm of Benson and Benson for White congregations, both churches are highly detailed, academic examples of the Gothic Revival style.⁵³ Emmanuel Episcopal Church (350 E. Massachusetts Avenue) was completed in 1926 and features a front-gabled, granite form with parapeted gables topped by limestone trim. Limestone is also present at the pointed-arch door surround, forms the window surrounds, and tops the stone buttresses. A bell tower was added to the structure in 1940. The Church of Wide Fellowship (141 N. Bennett Street), constructed in 1927, features a broad, side-gabled form with flanking one-story, shed-roofed side aisles and a prominent, four-story, crenelated tower at the southwest corner of the building. The blond brick building features limestone accents including pointed-arch door surrounds, window sills, tracery at the pointed-arch, stained-glass windows, and limestone caps on the brick buttresses and parapets.

The only other church in the African American community of West Southern Pines that incorporated elements of the Gothic Revival style in its design is the First Missionary Baptist Church (315 South Gaines Street). Completed in 1945, the building is a late example of the style, though it features the characteristic pointed-arch windows, brick buttresses separating the bays, and a crenelated square entrance tower. The form itself is wider than earlier Gothic Revival-style churches, resulting in a more squat form than the vertically oriented Gothic Revival-style churches of the nineteenth and early twentieth centuries.

Trinity Church is the most intact, continuously occupied, historically Black church building in West Southern Pines. The 1915 Sanborn map shows a number of early churches in the community, though some were demolished in the early 1920s.⁵⁴ A Free Will Baptist Church was located on West Pennsylvania Avenue, a block east of Trinity Church, but the church was closed and demolished by 1924. The Church of God & Saints of Christ Tabernacle was first located in West Southern Pines at the corner of West Massachusetts Avenue and South Henley Street. The church was demolished by 1924 to make way for the Industrial Union Institute on West Massachusetts Avenue (no longer extant), and a new building was later built outside of West Southern Pines.

Other churches were constructed in the 1920s, contemporary with Trinity Church, but have since either been replaced by mid-twentieth-century buildings or the historic form and materials have been substantially altered. The First Missionary Baptist Church at 315 South Gaines Street was completed in 1945, replacing the original church. In 1920, the Silver Run Free Will Baptist congregation relocated from near Fayetteville and built Harrington Chapel at 164 South Carlisle Street. Though the building remains in use, the historic form and materials were altered during a 1996 renovation. Emmanuel Presbyterian Church was established in 1928 at 1000 West New Hampshire Avenue and remains extant. However, the historic form and materials have been altered and the church is currently vacant. St. James Lutheran Church is located at 983 West New Hampshire Avenue, kitty-corner to the Presbyterian Church. The building, which replaced the original church, was built in the mid-twentieth century. The Holiness Church was formed around 1921 and built a church at 450 South Stephens Street. The historic form and materials have been altered and the church is currently vacant.

⁵³ David R. Black, "Southern Pines Historic District," Nomination to the National Register of Historic Places, 1991, Section 7 Page 6.

⁵⁴ Mason, *Oral History of West Southern Pines*; 1915 Sanborn Map; Sanborn Map Company, "Southern Pines, Moore County, North Carolina," October 1924, Historical Information Gatherers Database, via University of Michigan.

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

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Trinity AME Zion Church

Name of Property

Moore County, NC

County and State

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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): MR1321

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

10. Geographical Data

Acres of Property approx. 0.31 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: -79.400667 Longitude: 35.183033

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 and aligning with the boundary of tax parcels (#858217012757 and #858217012772).

Boundary Justification (Explain why the boundaries were selected.)

The nominated boundary contains the parcel purchased by the congregation in 1899 as well as an adjacent parcel to the southeast, purchased in 1925 shortly after the completion of the church. Adjacent land to the northwest and the south was acquired by the church after the period of significance and is not included within the boundary.

11. Form Prepared By

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

Additional Documentation

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

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, 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: Trinity AME Zion Church

City or Vicinity: Southern Pines

County: Moore County

State: North Carolina

Photographer: Cheri Szcodronski

Date Photographed: September 2023

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

1 of 12

Exterior, northeast and northwest elevations

Facing south

2 of 12

Exterior, northeast elevation

Facing southwest

3 of 12

Exterior, southeast elevation

Trinity AME Zion Church

Name of Property

Moore County, NC

County and State

Facing northwest

4 of 12

Exterior, southwest and southeast elevations

Facing north

5 of 12

Exterior, northwest and southwest elevations

Facing east

6 of 12

Interior, north entry tower

Facing south

7 of 12

Interior, north entry tower

Facing north

8 of 12

Interior, sanctuary

Facing south

9 of 12

Interior, sanctuary

Facing west

10 of 12

Interior, sanctuary

Facing east

11 of 12

Interior, basement level

Facing south

12 of 12

Interior, basement level

Facing west

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.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

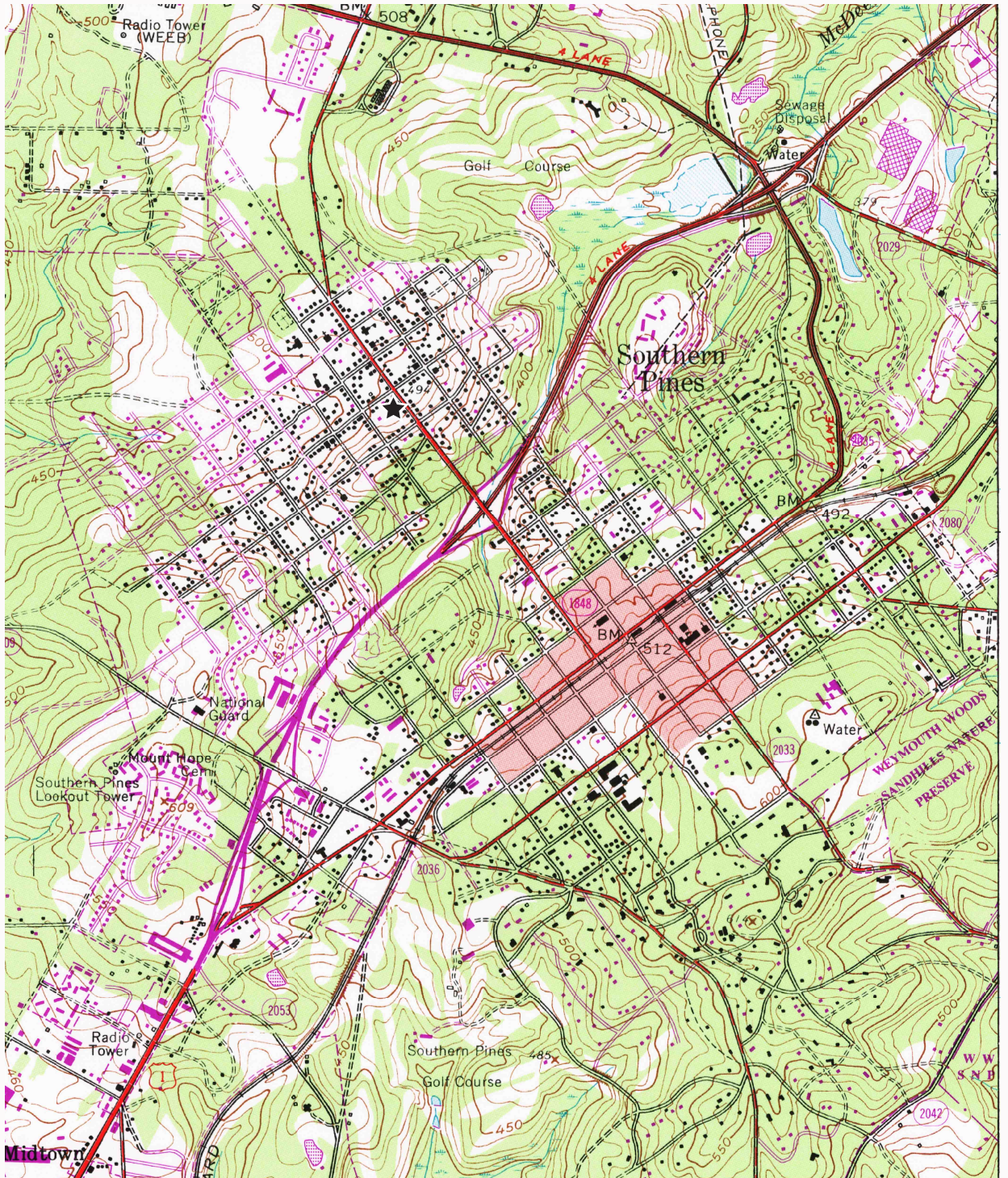
Tier 1 – 60-100 hours

Trinity AME Zion Church
Name of Property

Moore County, NC
County and State

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.



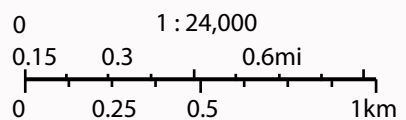
National Register of Historic Places Nomination

Trinity AME Zion Church

972 West Pennsylvania Avenue, Southern Pines
Moore County, North Carolina

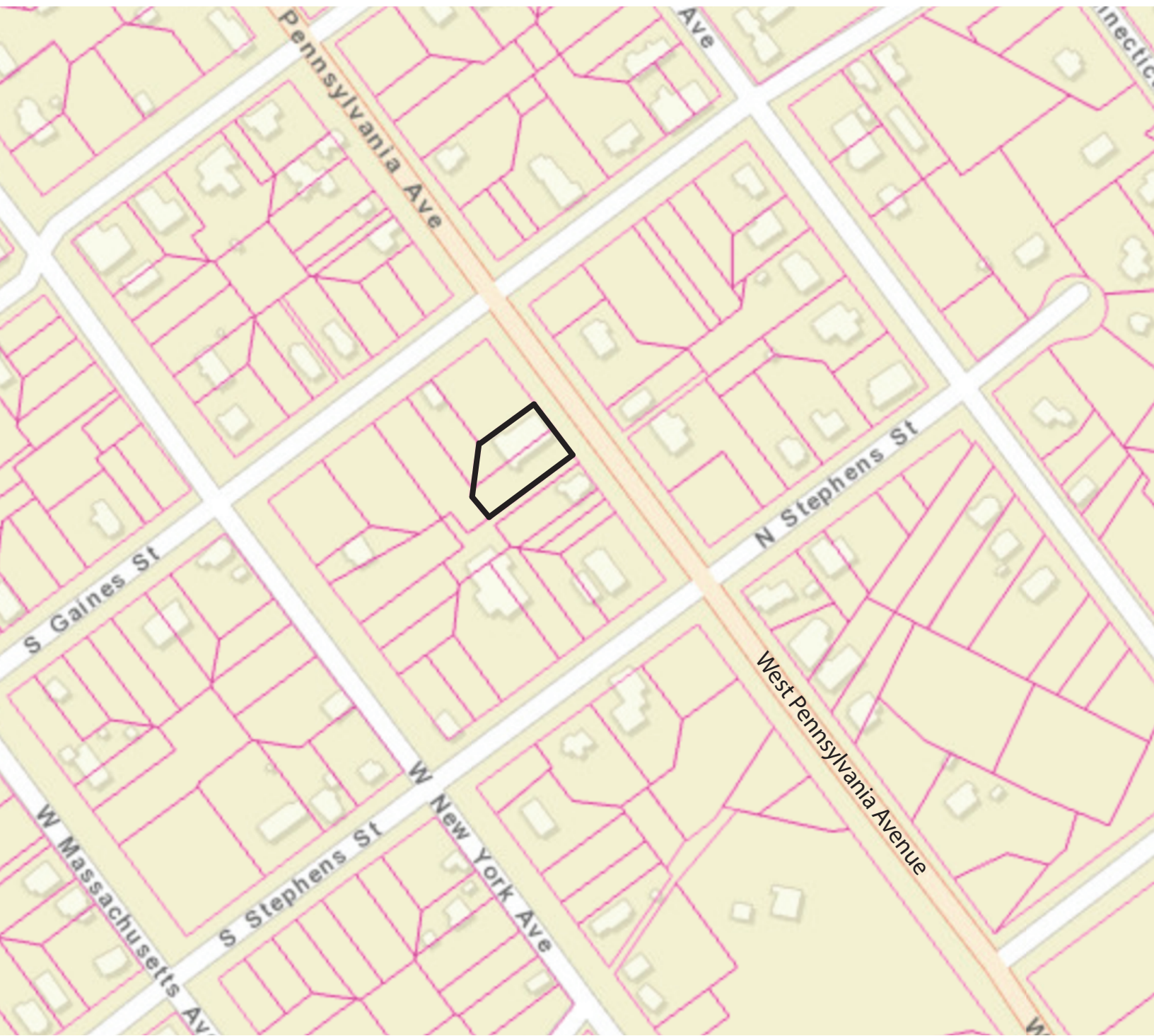
National Register Location Map

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



★ Location of NR Property





Trinity AME Zion Church
972 West Pennsylvania Avenue
Southern Pines, Moore County, NC

Map prepared 2024
by hmwPreservation
Image from North Carolina HPOweb

Tax Map with National Register Boundary
National Register Boundary

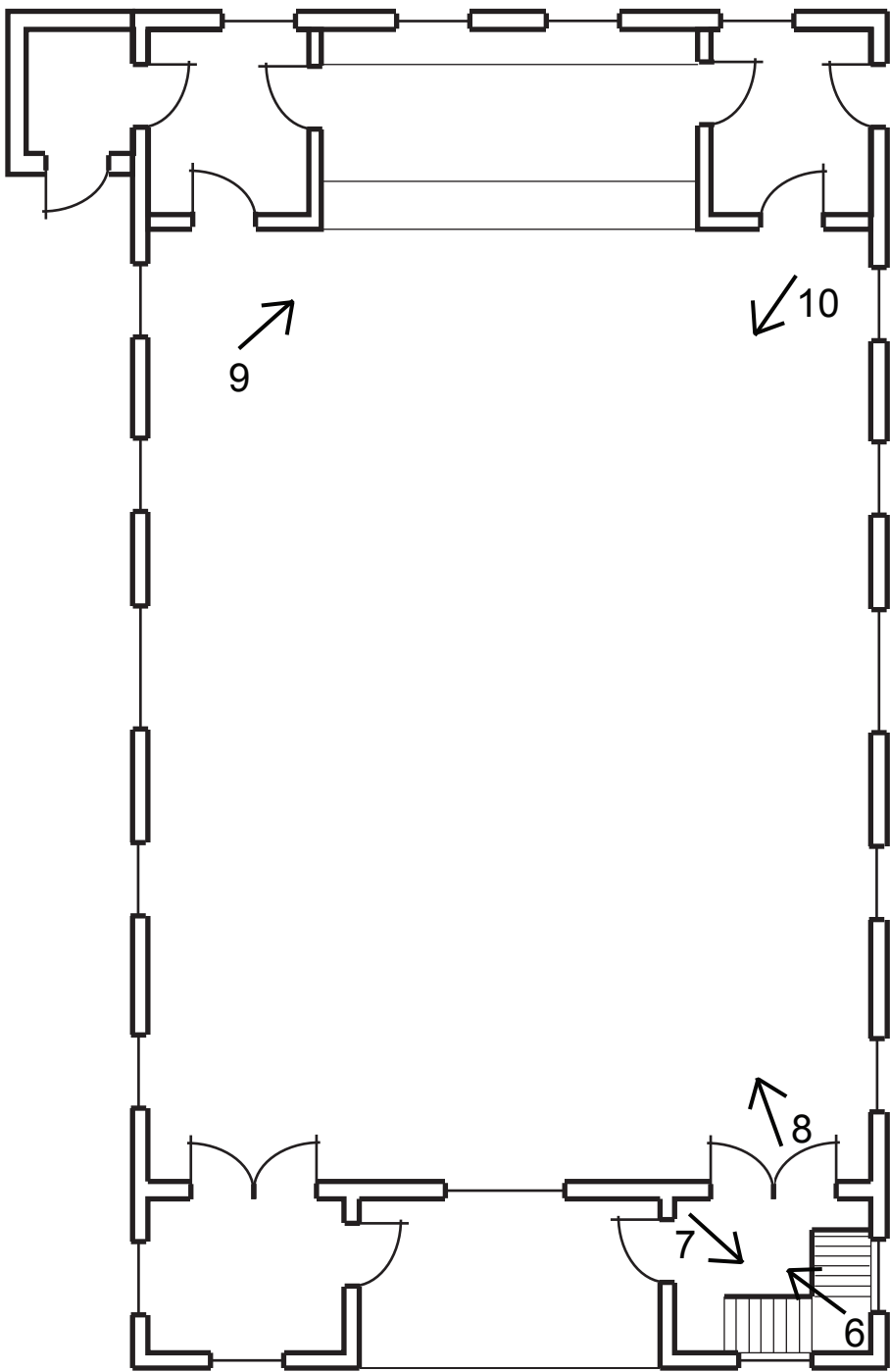
Latitude: 35.183033

Longitude: -79.400667



Scale: 1" = 200'





Trinity AME Zion Church
972 West Pennsylvania Avenue
Southern Pines, MooreCounty, NC

National Register Photo Key

← 1 National Register Photo Numbers

Prepared 4/1/2024 by hmwPreservation
Note: Basement level not shown