

**North Carolina Department of Natural and Cultural Resources
State Historic Preservation Office**

Ramona M. Bartos, Administrator

Governor Josh Stein
Secretary Pamela B. Cashwell

Office of Archives and History
Deputy Secretary Darin J. Waters, Ph.D.

January 2, 2026

Chris Whitenhill
Raleigh Housing Authority
900 Haynes Street
Raleigh, NC 27604

cwhitenhill@rhaonline.com

Re: Disposition Saint Saviors Community Outreach Center, 616 Tucker Street, Raleigh,
Wake County, ER 25-0762

Dear Mr. Whitenhill:

We have reviewed the Historic Structures Survey Report for the above-referenced property that was submitted to us on December 17, 2025, by Mary Ruffin Hanbury of Hanbury Preservation.

Having reviewed the report, we concur that the Saint Saviour's Historic District (WA8341) is eligible for listing in the National Register of Historic Places under Criterion A in the area of Education and under Criterion C in the area of Architecture. We also agree that parcel PIN #1704413401, which was the boundary of the district at the time of its significance, is appropriate.

Given the above finding, the property is subject to Section 106 of the National Historic Preservation Act or North Carolina General Statute 121-12(A) if any action that requires either federal or state funding, licensing, permitting or approval is involved.

Thank you for your cooperation and consideration. If you have questions concerning the above comment, contact Renee Gledhill-Earley, environmental review coordinator, at 919-814-6579 or environmental.review@dncr.nc.gov. In all future communication concerning this project, please cite the above referenced tracking number.

Sincerely,


for Ramona Bartos, Deputy
State Historic Preservation Officer

cc: Mary Ruffin Hanbury, Hanbury Preservation

maryruffin@hanburypreservation.com



Received: 12/17/2025

State Historic Preservation Office

ER-25-0762

S-Due: 1/7/2026



HANBURY
PRESERVATION
CONSULTING

To: NC HPO
Environmental Review

From: Mary Ruffin Hanbury

Date: December 17, 2025

Re: Saint Saviour's ER #25-0762

Comments:

Attached please find a draft/revised report for the above-referenced project

Contact Information—

Consultant

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Applicant

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National Register Evaluation of the Saint Saviour's Historic District (WA8341)

ER #25-0762



Prepared for Raleigh Housing Authority

Report prepared by
Mary Ruffin Hanbury
Hanbury Preservation Consulting
P.O. Box 6049
Raleigh, North Carolina 27605

December 8, 2025

National Register Evaluation of the Saint Saviour's Historic District (WA8341)
Raleigh, Wake County, North Carolina

ER #25-0762

Prepared for Raleigh Housing Authority

Report prepared by
Mary Ruffin Hanbury
Hanbury Preservation Consulting
P.O. Box 6049
Raleigh, North Carolina 27605

December 8, 2025

Management Summary

The Raleigh Housing Authority (RHA) is considering redevelopment options for the former Saint Saviour's Church and Rectory at 618 Tucker Street in Raleigh, North Carolina. The North Carolina Historic Preservation Office (HPO) has requested a study and eligibility evaluation for two related properties, the Saint Saviour's Church (WA3156) and Rectory (WA3157). In the course of research and fieldwork, it was determined that together the two sites are more appropriately considered a historic district and the Saint Saviour's Historic District was assigned survey site number WA8341.

RHA contracted with Hanbury Preservation Consulting in August 2025 to complete an assessment of Saint Saviour's Church (WA3156) and Rectory (WA3157) for eligibility for the National Register of Historic Places (NRHP). Architectural historian Mary Ruffin Hanbury, who meets the Secretary of the Interior's qualifications for architectural history (36 CFR Part 61), conducted the fieldwork in August 2025 and prepared this study. Primary source investigation included research through the State Archives of North Carolina (Christ Church collection), Ravenscroft School archives, Saint Timothy's Church archives, and the Wake County Register of Deeds.

The fieldwork and study comply with the requirements of Section 106 of the National Historic Preservation Act of 1966, as amended and the North Carolina Historic Preservation Office's (HPO) *Report Standards for Historic Structure Survey Reports/Determinations of Eligibility/ Section 106/110 Compliance Reports in North Carolina*.

As a result of this study, Hanbury Preservation Consulting recommends that the Saint Saviour's Historic District is eligible for the NRHP at the local level under Criterion A for education and Criterion C for architecture.

Property Name	Survey Site Number	Eligibility Recommendation	Criteria
Saint Saviour's Historic District	WA8341	eligible	A Education-the district housed Ravenscroft School an early Episcopal day school; C Architecture-the district contains two resources by regionally significant architects, and both are good examples of specific styles; also a rare surviving example of a purpose-built church/rectory combination

Table of Contents

Management Summary	i
Table of Contents	ii
I. Methodology.....	1
Project Location Maps	3
II. National Register Evaluation of Saint Saviour's Complex	4
Property Description.....	4
Historical Background	33
Architectural Context	40
Educational Context.....	42
Regional Comparisons	44
National Register of Historic Places Evaluation.....	47
Integrity.....	48
Significance	50
Recommended Boundary	51
III. Works Cited	52

I. Methodology

The Raleigh Housing Authority (RHA), owner of the Saint Saviour's complex, is considering redevelopment options for the site. The roughly one-acre parcel is at the northeast corner of the intersection of Tucker Street and North Boylan Avenue. The rectangular lot constitutes the southwest corner of a city block made up of two distinct parcels, both of which are owned by the Raleigh Housing Authority. The North Carolina Historic Preservation Office (SHPO) has requested further evaluation of the property that has previously been recorded as two sites—Saint Saviour's Church (WA3156) and Saint Saviour's Rectory (WA3157).

Correspondence from SHPO notes:

The goal of this project is to determine whether the property is eligible for the National Register of Historic Places (NRHP). SHPO believe it is important to determine if there are any other church-parsonage pairings especially of matching stone construction, and how the Saint Saviors complex compares to them. SHPO also requested interior photographs keyed to a floor plan of each building as well as keying the exterior photographs that you provided, keyed to the site plan. The purpose of work is to better understand the subject property and its place in the architectural fabric and context of the city, region and state.

In August 2025, RHA contracted with Hanbury Preservation Consulting to prepare a report assessing the property's eligibility for the NRHP.

Background research included review of primary source material concerning the Saint Saviour's complex at State Archives of North Carolina (Christ Church collection), Ravenscroft School archives, Saint Timothy's Church archives, and the Wake County Register of Deeds. Secondary sources consisted primarily of architectural survey files, publications, and periodicals that provided historic and thematic contexts that establish a framework in which to assess the significance of the property.

Fieldwork was conducted on August 15, 2025, and complied with the requirements of Section 106 of the National Historic Preservation Act of 1966, as amended, and the HPO's *Report Standards for Historic Structure Survey Reports/Determinations of Eligibility/Section 106/110 Compliance Reports in North Carolina*. The survey included completion of survey forms for the identified historic resources. The completion of field survey forms included the documentation of the estimated date of construction, use, property type, architectural style, significant architectural features, construction materials, integrity, condition, and alterations. Exterior elevations and details of all primary and secondary resources were documented with digital photography.

In the course of fieldwork and research it was determined that the complex was better understood and evaluated as a small historic district.

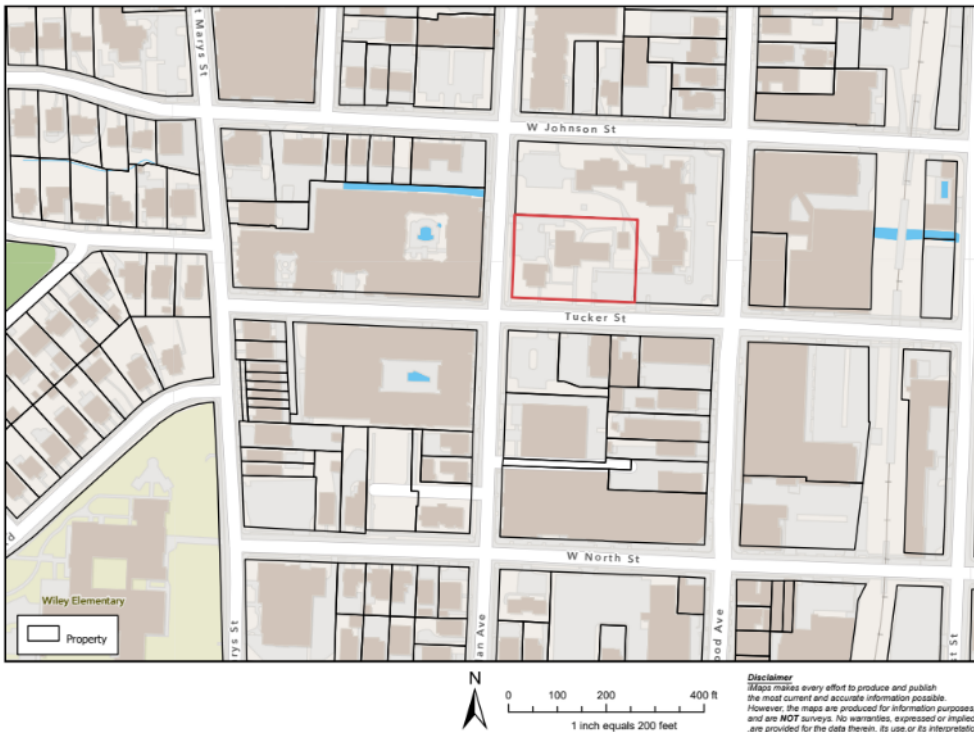
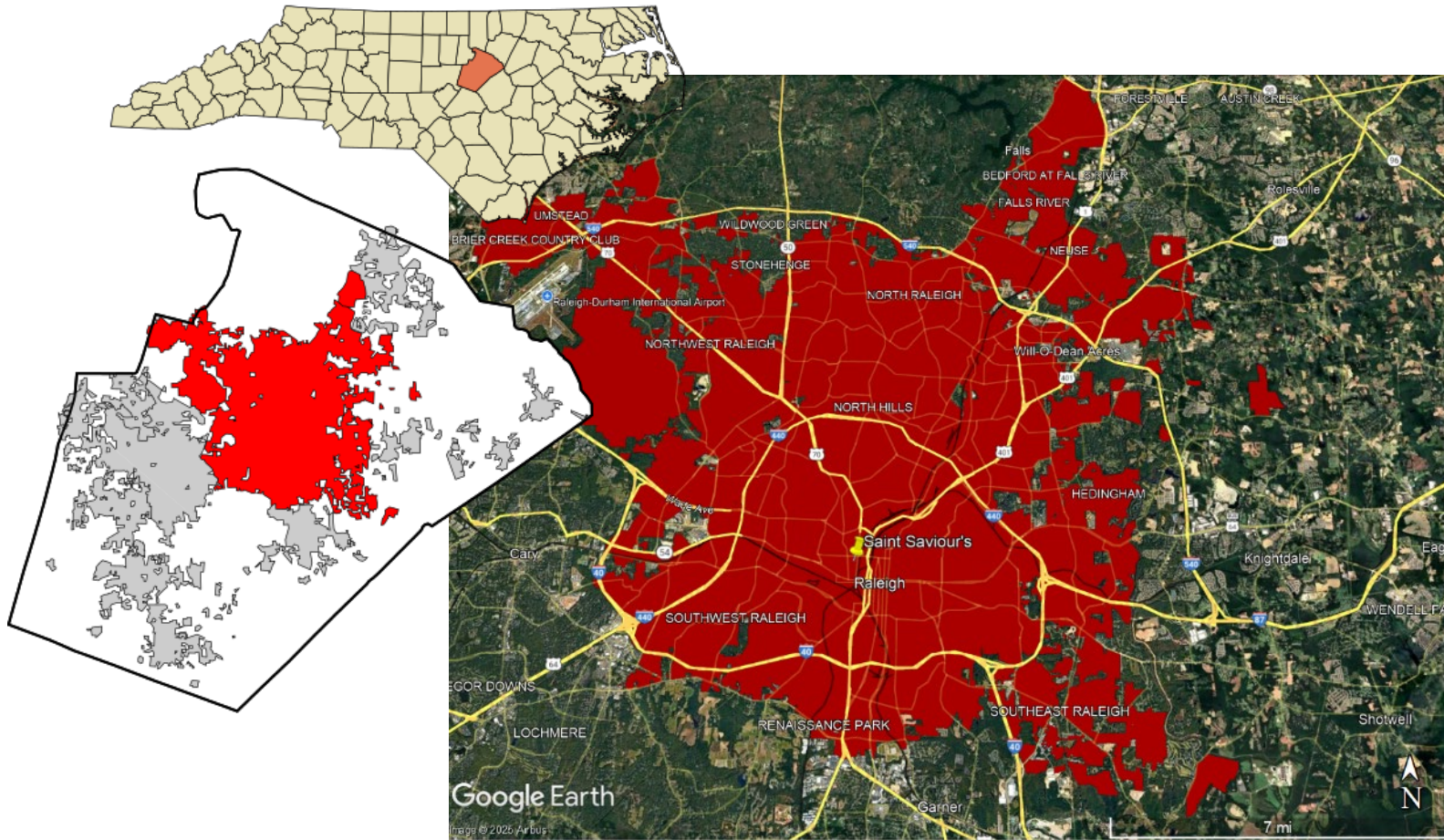


Figure 1: Project Location Maps

National Register Evaluation of the Saint Saviour's Historic District

Name of Resource	Saint Saviour's Historic District
Survey Site Number	WA8341
Location	616 Tucker Street, Raleigh, NC 27603
PIN	1704413401
Dates of Construction	1924, 1927
Recommendation	Eligible under Criteria A and C for Education and Architecture

Property Description

Site and Landscape features

Saint Saviour's Episcopal Church (WA3156) and Rectory (WA3157) sit on a .98-acre rectangular parcel at the northeast corner of the intersection of Tucker Street and North Boylan Avenue. The remainder of the block contains the Glenwood Towers apartments, L-shaped in footprint, that extend along two axes paralleling West Johnson Street and Glenwood Avenue. Both parcels are owned by the Raleigh Housing Authority; thus some features overlap parcels. A surface parking lot along Tucker Street extends west from the Glenwood Towers parcel into the southeastern section of the Saint Saviour's parcel. Likewise, a greenhouse at the northeast corner of the Saint Saviour's lot is contained within a fence that encloses the Glenwood Towers' "backyard."

The Saint Saviour's parcel has a paved surface parking lot at both its southeast and northwest corners. The southeastern lot is accessed from the Glenwood Towers parcel. A brick retaining wall extending east from the church tower turns south, extending as far as the concrete path from the parking lot, and negotiates a steep change in grade within the parcel. The northwestern parking lot is accessed by a curb cut on North Boylan Avenue at the north side of the parcel.

At the southwestern quadrant of the parcel is the former Saint Saviour's Rectory. Roughly centered in the parcel is the former Saint Saviour's Church. Two paved walkways extend north from the sidewalk at Tucker Street to the primary entrances of both buildings. An intersecting concrete path runs parallel to Tucker Street and provides access to the rectory from a central point in the walkway to the church. Extending north from this intersecting path is yet another path, which services a secondary entrance to the rectory before turning at an angle to service the rear parking area. Extending north from the southeastern parking lot is a concrete path that extends along the east elevation of the church to a point near the northern boundary of a parcel, where it turns and curves in toward a secondary entrance in the church building.



Photo 1: Northwest parking area, view to southeast

Black metal fencing separates the Saint Saviour's area from the Glenwood Towers area, though the fencing encroaches on the Saint Saviour's parcel. There are many mature deciduous trees on the subject parcel, including several south of the church building, north of the church, between the church and the rectory, and along the western side of the parcel. The rectory has a row of nandinas on its south elevation, a magnolia tree at its southwest corner, and a crape myrtle at its northeast corner. Additional foundation plantings are found along the rectory's east elevation.

The church building likewise has foundation plantings on its south elevation at the church portion of the building to the west. The parish hall portion of the building to the east is bordered by a retaining wall at its south. A secondary entrance to the parish hall wing on its north elevation is flanked by brick retaining walls and landscaped with nandina and mahonia.

Saint Saviour's Rectory

The Saint Saviour's Rectory is a two-story dwelling clad in stone veneer laid in a random uncoursed pattern with raised mortar joints. The northern volume is rectangular in footprint. A second, central volume extends to the south, with a one-story porch to its east. The roof, clad in composite shingle, is complex. The northern volume has a roof that is essentially hipped but clipped like a jerkinhead roof on the east side. The southern volume

is a cross-gable on a hip/jerkinhead that extends with a catslide to the east over a one-story entrance porch at the southeast corner of the building.

The facade features an exterior chimney roughly centered on the southern wing. This stone chimney has one set of uneven sloping shoulders, and a brick cap which may not be original. Immediately east of and adjacent to the chimney is a one-story, hipped-roof, projecting bay with two one-over-one replacement sash windows on the façade and single narrow one-over-one replacement sash window on its east elevation. Above the projecting bay are two one-over-one replacement sash windows tucked under the eave. The porch beneath the catslide roof has two arched openings, one on the facade and one on its east elevation. It shelters a single-leaf primary entrance on the facade and paired French doors on the east elevation. West of the central projecting volume, the elevation has single one-over-one replacement sash window on the first floor

The east elevation has the arcaded porch to its south. At its north, the elevation is asymmetrical. There is a gabled, one-bay porch to the north supported by squared columns sheltering multi-light French doors and accessed by brick steps. The pediment of the porch has half-timbered trim. South of the porch on the first and second floors are banks of three, narrow, one-over-one replacement sash windows. Immediately to the south of the porch on the second floor is a small one-over-one replacement sash window set



Photo 2: Rectory, facade, view to north

slightly higher than the bank of windows at its south. In the attic level are three masonry openings. The central opening has a louvered vent, and the flanking openings have three-light vertical windows that may be fixed or casement.



Photo 3: Rectory, east elevation, view to west

Centered on the north elevation is an arched opening to a recessed entrance. The opening is accessed by a set of steps that ascend to the south, and it is flanked by smaller arched window openings. To the west of the arched openings on the first floor is a pair of one-over-one replacement sash windows, to the east is a bank of three one-over-one replacement sash windows. The second floor has a single one-over-one replacement sash window at the west and paired one-over-one replacement sash windows at the east.

The west elevation has two sections, a main section to the north and a recessed section at the south. The northern section has on both the first and second floors paired one-over-one replacement sash windows at the north and a bank of three one-over-one replacement sash windows at the south. A single run metal exterior stair ascends to the south from grade to the second story, where a slight shed extension of the roof shelters the second story bank of windows. The recessed portion of this elevation, in the south projecting wing, has two one-over-one replacement sash windows on the first floor. On the second floor is a hipped wall dormer housing a single one-over-one replacement sash window. The house has a single interior brick chimney with a corbelled cap.



Photo 4: Rectory, north elevation, view to south



Photo 5: Rectory, west elevation, view to southeast

The rectory's primary entrance via the single-leaf door from the arcaded porch leads into a stair hall. This entrance is flanked by a closet to the west and powder room at the east, both accessed from the stair hall. A second closet is positioned under the stairs. West of the stair hall is a small secondary hall that services the room in the south wing, an office at its west, and small kitchen to its north. From the kitchen one can access the room at the building's northwest corner. The room at the northeast corner of the first floor is accessed from the stair hall or from the exterior French doors. There are wooden floors throughout the first floor except the bathroom and kitchen, which have vinyl tiles. Although windows have been replaced, window trim and baseboards appear to be original as well as most door trim. The room in the south wing has a projecting chimney breast with a fireplace featuring a molded shelf supported by a dentil course. Exterior doors appear to be replacements, but there are at least three period two-panel doors on the first floor, one of which has its original hardware. Fixtures and kitchen fittings are contemporary replacements.

The stairs ascend north along the west wall of the stair hall to a small landing, then continue ascending east along the north wall to a larger landing that extends along the east wall, leading to a small flight that ascends to the west along the hall's south wall. The stairs have a molded railing supported by a picket balustrade with intervening turned posts. The molded wooden handrail ramps at the junctures with turned posts and the railing continues around the void of the staircase to intersect with the stair hall's north wall.



Photo 6: Rectory, first floor, south office, view to south



Photo 7: Rectory, first floor, southwest office, view to West



Photo 8: Rectory, first floor, hall, view to south



Photo 9: Rectory, first floor, kitchen, view to north



Photo 10: Rectory, stair, view to east



Photo 11: Rectory, first floor, stair detail

The second story's floor plan roughly aligns with the first's. In addition to the stair hall there are six rooms, four large and two smaller. The southern wing contains one large room that is accessed directly off the stair hall. North of this room is a small hall that extends west from the stair hall to service a small bathroom in the center of the building and a larger room to its west. A second hallway on an east-west axis is located just north of the stair hall and services two large rooms at the northwest and northeast corners of the building, and a storage closet between them. Original door and window trim remain, as do three two-panel doors. Most flooring is covered with wall-to-wall carpeting save for in the bathroom, which has vinyl tile, and the storage closet on the north side of the building, which has exposed hardwood floors. The room in the south wing has a projecting chimney breast with a shelf mantle supported by brackets; the firebox is enclosed.

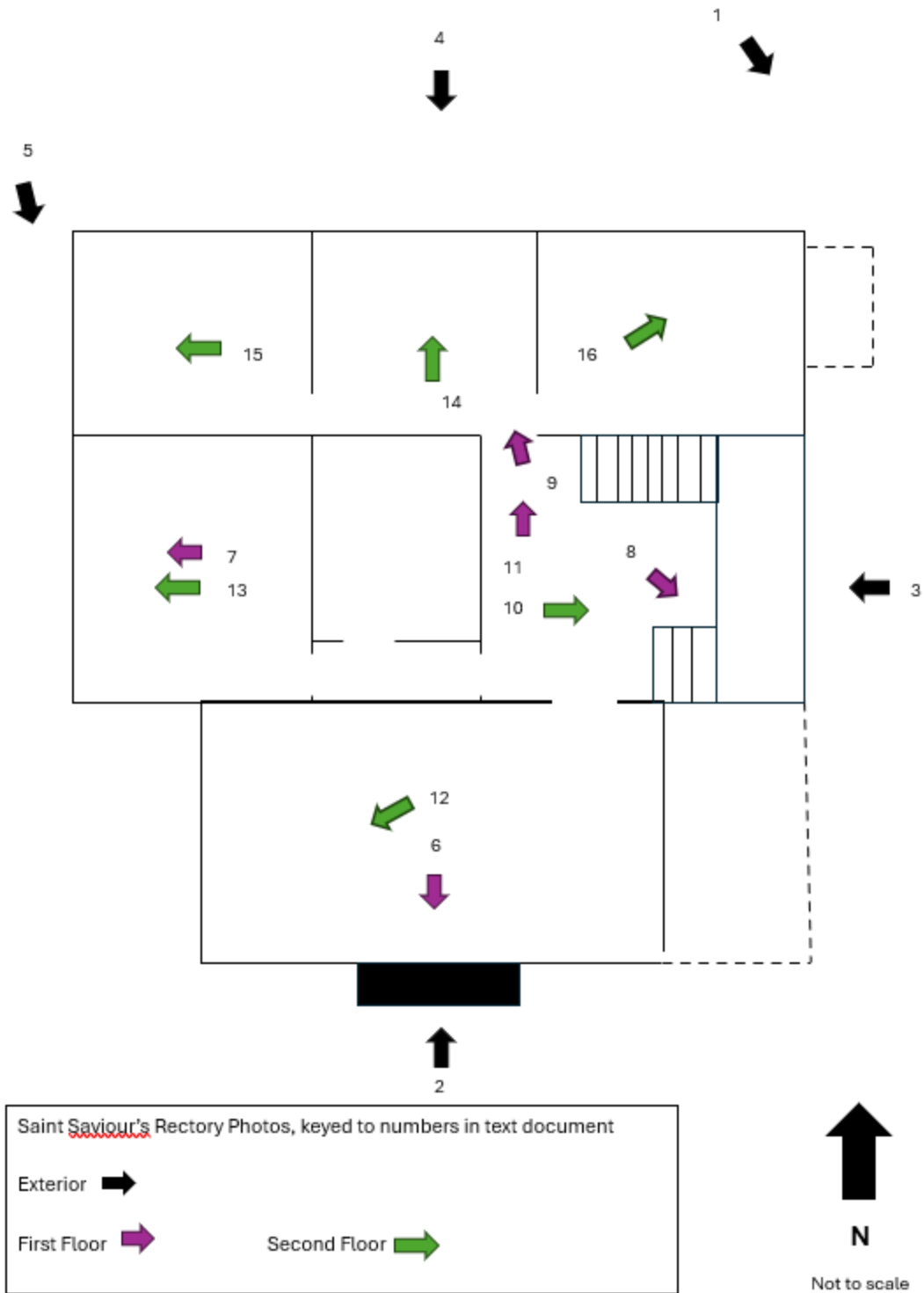




Photo 12: Rectory, second floor, south office, view to southwest



Photo 13: Rectory, second floor, southwest office, view to west



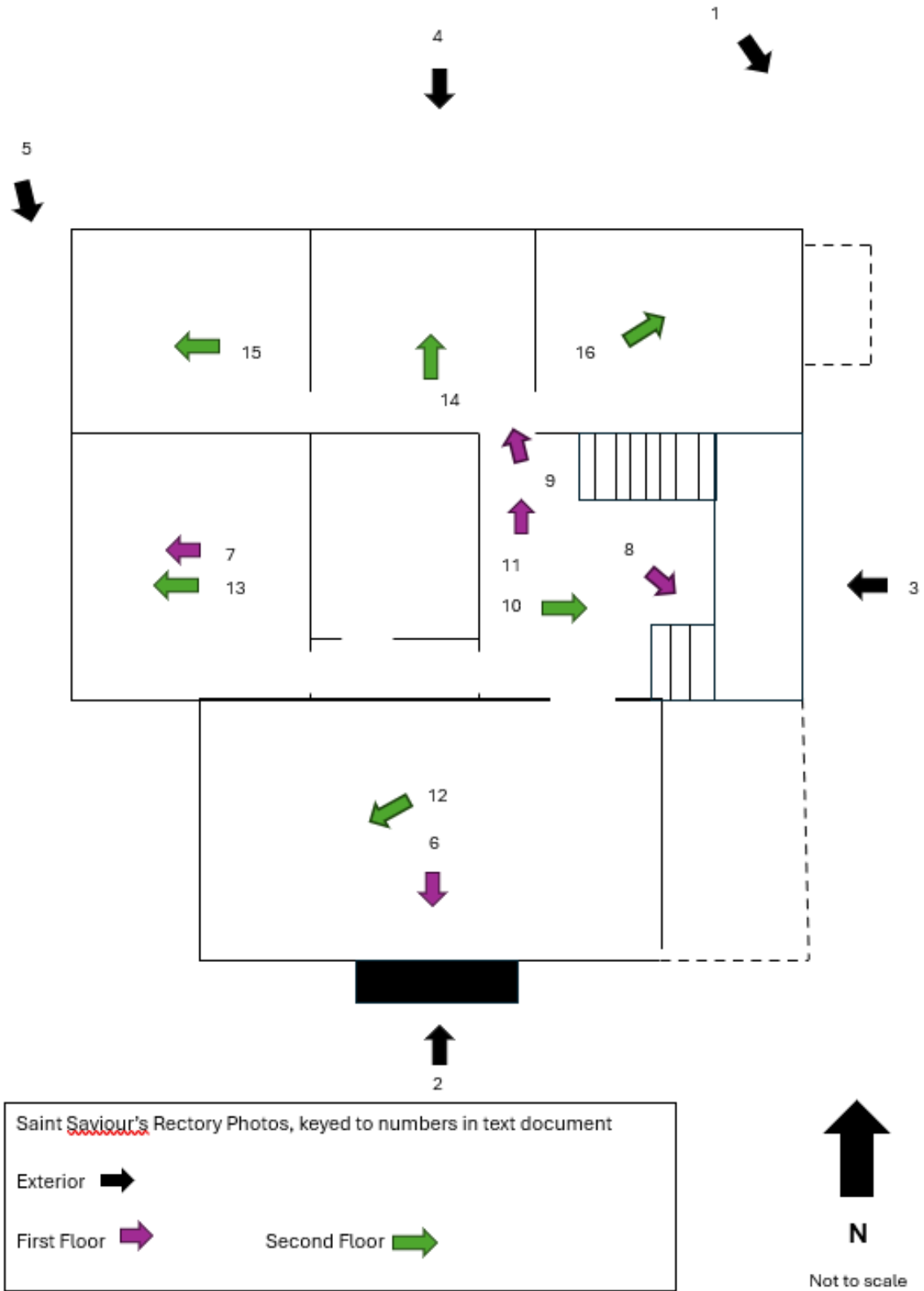
Photo 14: Rectory, second floor, closet
view to north



Photo 15: Rectory, second floor, northwest room, view to west



Photo 16: Rectory, second floor, northeast room, view to northeast



Saint Saviour's Church

Saint Saviour's Church is composed of a front-gabled sanctuary on a north-south axis from which an intersecting, cross-gabled parish hall wing extends to the east. Both roofs have modest parapets. Southeast of the intersection of the two wings is a crenellated entrance tower. The entire building is clad in stone veneer laid in a random uncoursed pattern with raised mortar joints, not unlike at the neighboring rectory. The gable-fronted facade of the church has a trio of lancet-shaped masonry openings centered under the gable, the central one being slightly taller than those that flank it. These once housed stained-glass windows, but now each house four-light windows with wooden infill panels above. At the corners of this gable end are buttresses clad in uncoursed stone; however, at each stage of the buttress is a dressed stone cap. The windowsills are similarly dressed stone.



Photo 17: Church, façade, view to northeast

The entrance tower is set back slightly from the front gable. It has at its corners two-phased buttresses similar to those on the main portion of the sanctuary. The primary entrance is in a lancet-shaped masonry opening. The current door is a single-leaf door with a glazed panel to its west. Above the door is a triangular transom subdivided into five sections with tracery. The stone entrance surround is canted with a projecting stone inscription reading "EDGAR HAYWOOD MEMORIAL." The entire dressed stone entrance has a label mold. Above the entrance are paired lancet windows with tracery and dressed stone sills. A dressed stone molding wraps the tower below the crenellations, which have dressed stone on their horizontal members. The east elevation of the tower has buttresses



Photo 18: Church, entrance tower, view to north

at the corners and paired tracery windows. Below the traceried windows are additional masonry openings at two levels. The openings immediately below them contain a louver and a one-over-one window. Below them is a single one-over-one sash window. HVAC equipment is located east of the tower between the brick retaining wall and the south wall of the parish hall wing.



Photo 19: Church, parish hall wing, view to north



Photo 20: Church, entrance tower, view to west



Photo 21: Church, parish hall wing, view to northwest

The parish hall wing is two stories; however, given a change in grade more of the south elevation is exposed than the north. The fenestration pattern on the south elevation is the same on both the first and second stories and consists of an even row of seven masonry openings containing, from west to east: a single one-over-one replacement sash window, a blind opening, a single one-over-one replacement sash window, two sets of paired one-over-one replacement sash windows, and two single one-over-one replacement sash windows, all with dressed stone sills. At grade there is an exposed aggregate cast concrete gutter that draws the output of downspouts away from the building.

The east gable end of the parish hall wing has typical corner buttresses. There is a round masonry opening, subsequently infilled, centered in the attic. Below are central, single-leaf doors on the first and second floors. The second-story entrance is accessed by an exterior metal fire escape with stairs that descend to the north to a landing and then descend to the south to grade. South of the entrance doors on both levels are paired one-over-one sash windows. The upper-level entrance has paired windows to its north, however there are no corresponding windows below.

The parish hall's north elevation has at its east, an interior-end stone chimney. The next three bays to the west have the same fenestration pattern on both levels, namely three sets of paired one-over-one replacement sash windows. On the second floor the pattern

continues with two additional sets of paired windows before abutting the church wing. On the lower level is an entrance door slightly below grade, sheltered by a shed roof and accessed by a concrete path flanked by retaining walls. The terminal bay at the church wing on the lower level is clad in brick veneer.



Photo 22: Church, parish hall wing, view to southwest



Photo 23: Church, parish hall wing, view to west

At the juncture of the two wings is an interior stone chimney slightly smaller than the one to the east. The east elevation of the church wing has paired one-over-one windows on the upper level immediately adjacent to the parish hall wing. Further to the north is an additional one-over-one window set at a point that appears to be between floor levels, below which is a recessed blind opening. The church wing has a buttress at the north end of its east elevation, but not at the juncture with the parish hall wing.

The church's north elevation has buttresses at each corner and an interior end brick chimney that ascends from the corner buttresses at the building's northwest corner. Ivy obscures some of the elevation but there appears to be a single, round window centered under the gable on the upper level of the building, slightly below which are flanking one-over-one windows. At grade, a shed-roofed, brick, single-bay enclosure has been added, which may be a basement/crawlspace access.

The west elevation of the church wing has typical corner buttresses. At the north side of the elevation is a single-leaf entrance located halfway up the wall plane. It is accessed by exterior metal stairs that ascend to the north to a small landing. South of this entrance are four bays. On the upper level they contain paired, tall, one-over-one windows. On the lower level the northernmost bay is blind; the bay adjacent to it contains a single-leaf entrance with a transom and glazed side panel that is slightly below grade, with access between flanking retaining walls. To the south, the two remaining bays contain paired tall windows within masonry window wells.



Photo 24: Church, view to southeast

Notable exterior alterations are the removal of stone crosses at south and east gable ends, and the regrading of the access to the primary entrance that is now ramped, replacing exterior steps.

The interior of the building on the main level is divided between the large open sanctuary space in what was the church, and a double-loaded corridor on an east-west axis in the parish hall wing. The entrance vestibule at the tower has a terra-cotta tile floor. The vestibule leads to a small hall at its north that provides access to both the sanctuary and the double-loaded corridor.

The sanctuary space has exposed scissor trusses at its south. At the northernmost section of this space is an apse of sorts—enclosed east and west bays flank a slightly raised chancel within an arched volume. Both enclosed bays have single-leaf doors on their southern sides, below blind arches.



Photo 25: Church, interior, sanctuary view to north

Throughout this space, fans and pendant and fluorescent light fixtures are suspended from the trusswork. Prominent ducts are exposed along the east, west, and south walls. The floor is covered in vinyl tiles. At the southern section of the space, low partition walls set off a small corner room and serving area.



Photo 26: Church, interior, sanctuary view to south

The parish hall wing has utilitarian fixtures and finishes. Floors are vinyl tile, industrial grade carpet, or laminate except for the restrooms, which have one-inch, multi-color ceramic tile floors. Interior trim is modest. Suspended acoustical tile ceilings with flush fluorescent light fixtures have been installed. Most interior doors are single-leaf with a single light. There are two restrooms south of the corridor, opposite the interior stairwell. An elevator is located at the north side of the west end of the corridor. A single room spans the wing at the eastern terminus of the hall. This room contains a fireplace at its north wall. The



Photo 27: Church, interior, sanctuary, view to east

fireplace has squared columns supporting an entablature and a molded shelf.

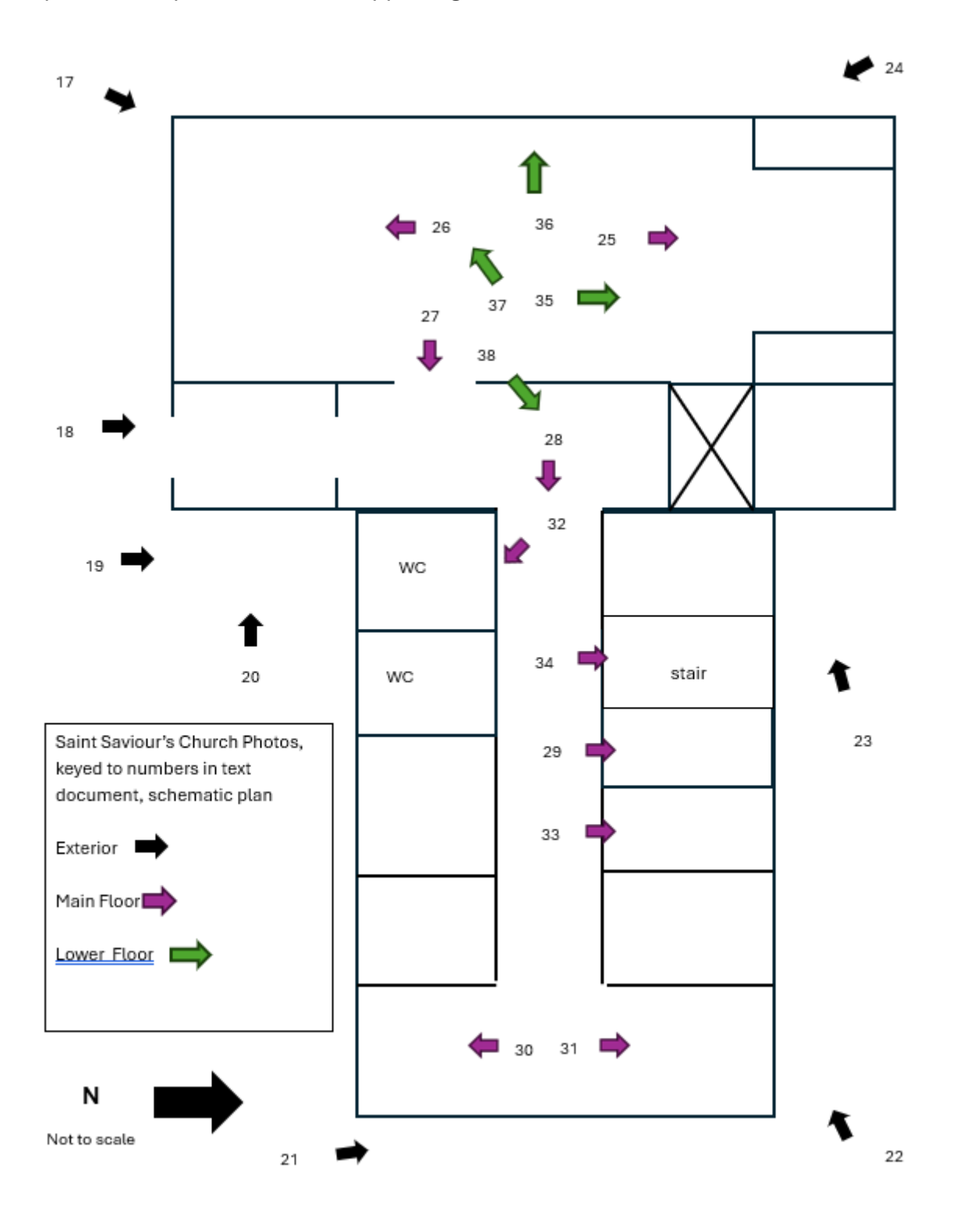




Photo 28: Church, interior, parish hall, upper level, view to east

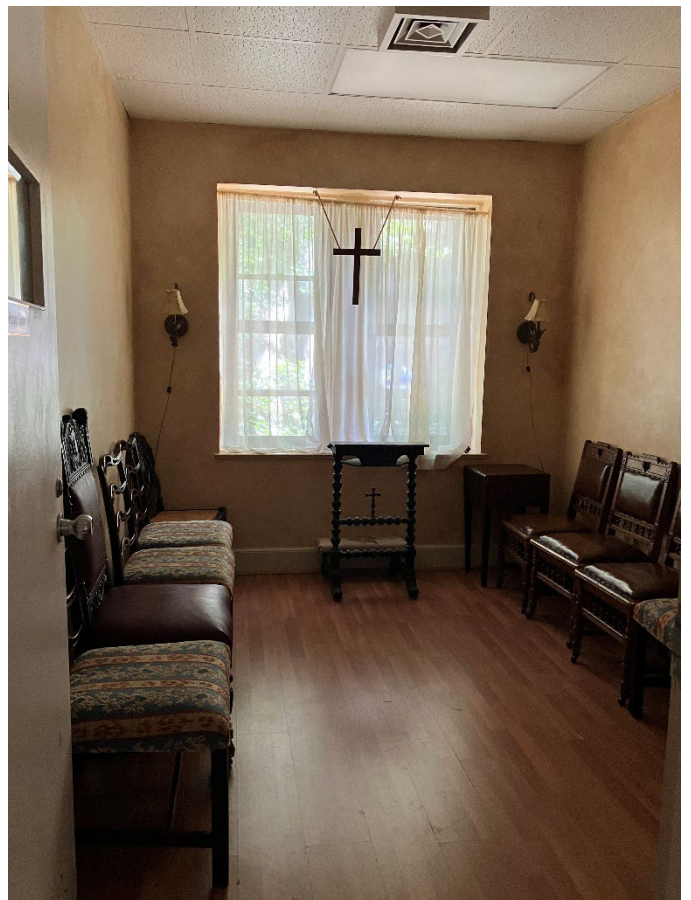


Photo 29: Church, interior, parish hall, upper level, view to north



Photo 30: Church, interior, parish hall, upper level, view to south



Photo 31: Church, interior, parish hall, upper level, view to north



Photo 32: Church, interior, parish hall, upper level, view to southwest



Photo 33: Church, interior, parish hall, upper level, view to north

An interior stair roughly centered on the north side of the corridor leads to the lower level. The downstairs plan roughly corresponds to the main level plan. It features a large space at the west and a double-loaded corridor extending from it to the east. The area below the sanctuary has been subdivided in the past. The presence of a few industrial-grade kitchen fixtures and a ceramic tile floor suggest that it has been a kitchen area in the past, though documentary sources suggest it may have also included an interior recreation space.¹ The remainder of the floors in this level are vinyl tile. As with the main level, there are two restrooms on the south side of the corridor. Door and window trim is modest. Unlike the upper level, the double-loaded corridor here ends at an exterior door. Most of the office spaces have been converted to use as storage with large shelving units.

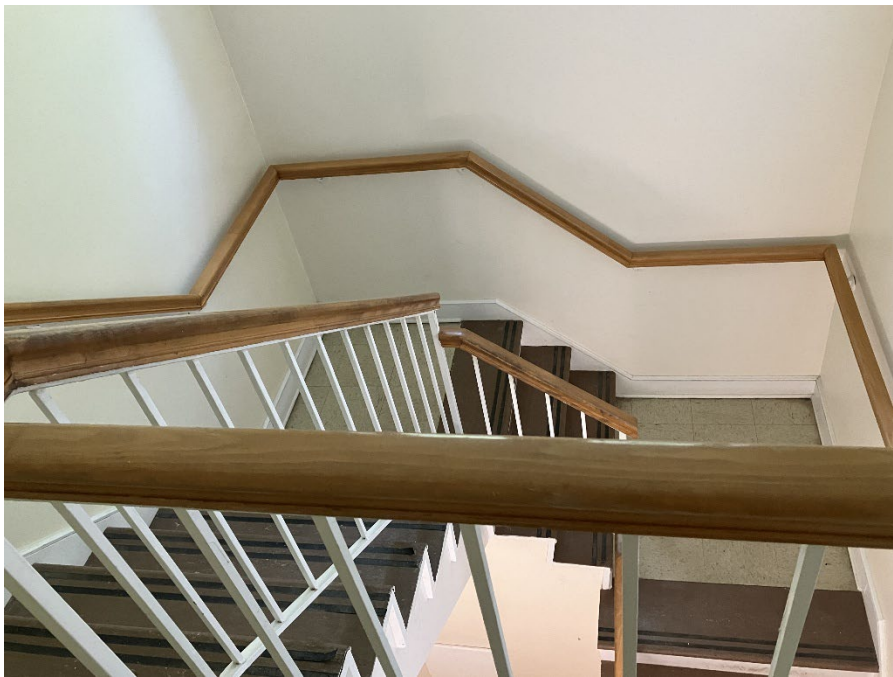


Photo 34: Church, interior, parish hall, stair, view to north

¹ "Edgar Haywood Memorial Parish House to be Dedicated Formally this Afternoon," *The News and Observer*, August 14, 1927.



Photo 35: Church, interior, lower level, view to north



Photo 36: Church, interior, lower level, view to northwest



Photo 37: Church, interior, lower level, view to southwest



Photo 38: Church, interior, parish hall, lower level, view to northeast

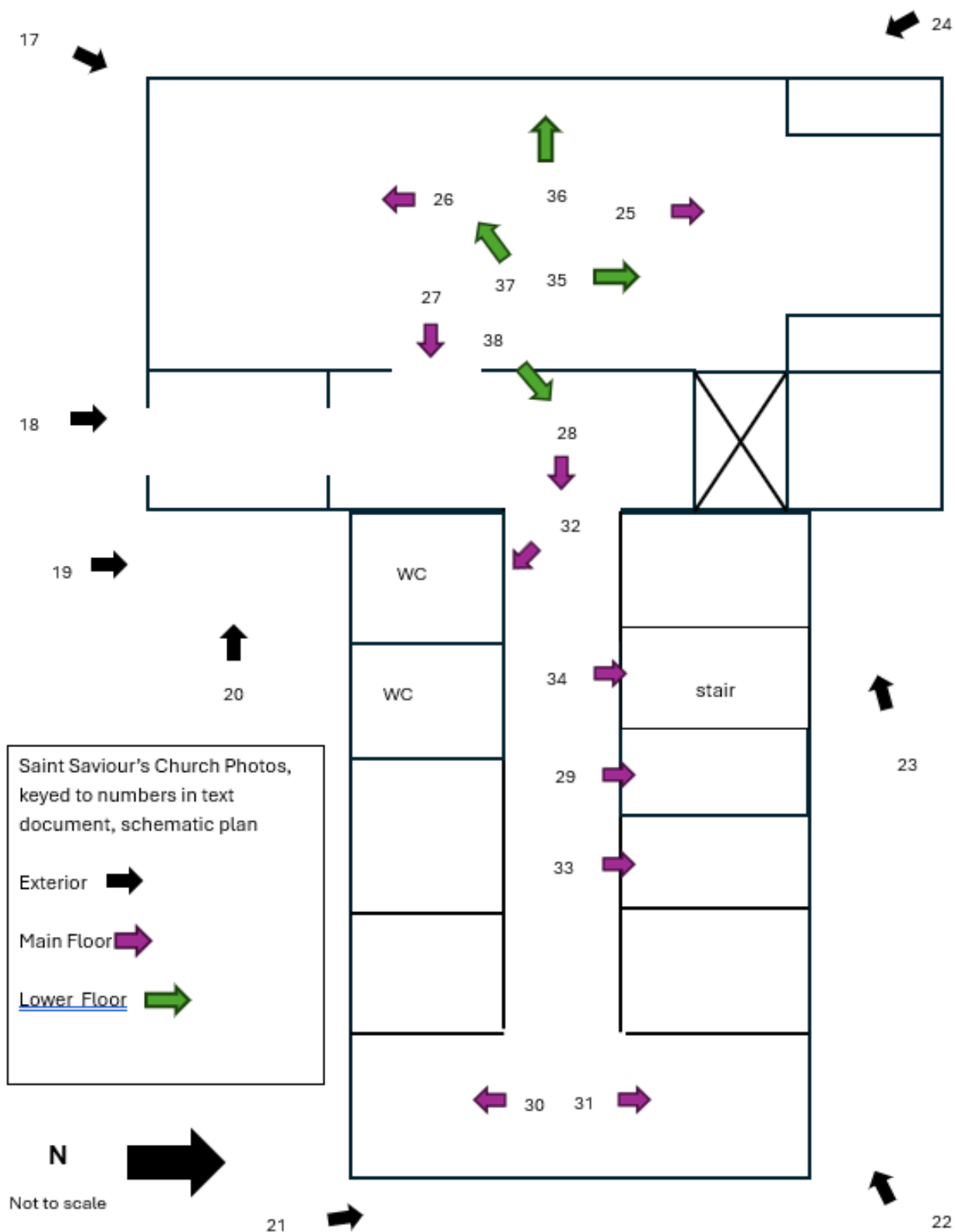
Greenhouse

East of the church and within Glenwood Towers' fenced enclosure, but on the Saint Saviour's parcel, is a greenhouse that was completed in 1974.² It has a concrete block foundation and walls, and a low, glass gambrel roof.



Photo 39: Greenhouse, view to south

² "Glenwood Greenhouse Noted," *The News and Observer*, January 16, 1974.



Historical Background

Christ Episcopal Church was organized in 1821 as the first Episcopal church in the city of Raleigh, and the only church of this denomination in the city until after the Civil War. Christ Church's evangelism efforts began in the late nineteenth century with a brief and unsuccessful attempt to sponsor a mission church in southeast Raleigh.³ A second effort focused on a lot at Johnson and West Streets that had been bequeathed to Christ Church under the will of George Washington Mordecai. The church hired Adolphus Augustus Bauer to design the original Saint Saviour's, a modest frame church building that opened for services in the fall of 1894. A parish house was added in 1909. At various times, the mission operated a small school. The mission was located in a community known as Smoky Hollow, which included industry and blue-collar, working-class residents who were the target population for Christ Church's outreach.

Saint Saviour's operated as a mission, which is a congregation that operates under the authority of a generally larger and more established parish church. Christ Church financially supported Saint Saviour's and provided clergy.

In 1922 Christ Church began seriously considering relocating the mission to a site that could allow for expansion and further growth. The men's Bible Class of the church solicited the vestry, the parish's governing body, to consider a new site for the mission. A letter by Bible Class president William B. Snow cited the growth and activity at Saint Saviour's despite "the adverse circumstances of the location of the present Chapel and school building in an undesirable neighborhood, almost immediately beneath a railroad trestle, and in a low and inaccessible place."⁴ The class organized a committee that recommended the purchase of a city block from the estate of Florence E. Perkins Tucker. The entire lot "possesses such wonderful opportunities for the future erection of a church, a rectory, a parish house providing an auditorium, and ample playgrounds for boys and girls," wrote Snow.⁵ The committee proposed that a rectory be built with some immediacy in part to retain the clergy who served the mission, with the thought that the current Saint Saviour's Church building would continue to be used until a suitable replacement could be built.

The Christ Church vestry minutes for April 1923 reflect that landscape architect Charles Gillette was hired to consult on the Saint Saviour's project.⁶ At the same meeting an architect, Mr. Nelson, was hired to design the rectory. Though the vestry minutes only refer

³ Davyd Ford Hood, *To the Glory of God* (Marblehead Publishing, 1997), 33.

⁴ William B. Snow, letter to the Rector and Vestry of Christ Church, October 9, 1922, vestry records of Christ Church, State Archives of North Carolina.

⁵ Snow, October 9, 1922.

⁶ Christ Church vestry minutes, April 9, 1923. No design drawings or correspondence are on record in the Gillette collection at the Library of Virginia.

to the architect by his last name, it was likely G. Murray Nelson. Nelson is thought to have moved to Raleigh around 1918 and was professionally associated with James Salter briefly, before cofounding Nelson and Cooper with Thomas W. Cooper. Their practice was diverse but included a number of high style dwellings, so the rectory design would be a reasonable attribution.⁷

Bids for the rectory were accepted in October 1923 and reported as awarded the following month at the cost of \$11,554.⁸ The following year the vestry agreed to have the lot graded.⁹ Early maps, including a 1914 Sanborn map, show a creek running east to west, bisecting the lot, which likely had topographic impacts.¹⁰ Later in the fall of 1926 the vestry moved to install a culvert through the lot in conjunction with nearby road construction.¹¹

It was not until 1926 that there was a vehicle for funding the construction of a new church building for Saint Saviour's. A letter from Ernest Haywood to Milton Barber, the rector of Christ Church, dated January 11, 1926, alludes to conversations between the two about a memorial for Mr. Haywood's recently deceased brother Edgar. In the letter, Ernest agrees in principle to fund the construction of the church and parish house building at a cost of no more than \$40,000.¹² When the letter was read in a congregational meeting it was noted, "This announcement was received with a demonstration of rejoicing and at the suggestion of Mr. Lackey, the congregation rose and sang the doxology."¹³ Vestry minutes continued with a resolution that read in part, "This magnificent gift will stand not only as a memorial to Mr. Edgar Haywood, but also to the noble and generous heart of the donor. The memories of both of them will be indelibly enshrined in the hearts of many who will rise up and call them blessed."¹⁴ The following year, as work progressed, the vestry approved another resolution noting that the Haywood gift was "the largest and noblest gift the parish has ever received in its long history, and it means a new day of hope and inspiration for the work at Saint Saviour's."¹⁵

⁷ William B. Bushong with Catherine W. Bishir, "G. Murray Nelson" in *North Carolina Architects and Builders*, <https://ncarchitects.lib.ncsu.edu/people/P000128>.

⁸ Christ Church vestry minutes, October 8, 1923, and November 12, 1923.

⁹ Christ Church vestry minutes, May 18, 1924.

¹⁰ Sanborn Insurance Company, Map of Raleigh, 1914.

¹¹ Christ Church vestry minutes, November 8, 1926.

¹² Ernest Haywood, letter to Rev. Milton A. Barber, rector of Christ Church, January 11, 1926, Vestry records, Christ Episcopal Church Raleigh—State Archives of North Carolina.

¹³ Christ Church vestry minutes, January 11, 1926.

¹⁴ Christ Church vestry minutes, January 11, 1926.

¹⁵ Christ Church vestry minutes, October 10, 1927.

The building was designed by Benton and Benton of Wilson with Frank B. Simpson of Raleigh, and the general contractor was Howard E. Satterfield.¹⁶ It was formally titled the “Edgar Haywood Memorial Parish House,” which was something of a misnomer as it also included a church building. It was dedicated on August 14, 1927. *The News and Observer* noted, “This splendid structure is unsurpassed by any in the Episcopal Church, not only in North Carolina, but in the South . . . it is the epitome of reverence, dignity and charm.”¹⁷

The building was also touted in the *Boston Evening Transcript* in a report by Fred Mahler of Raleigh, which was noted in *The News and Observer*. “Chasteness of outline and form is embodied in the structure, and it takes a noteworthy place among the religious edifices of the city,” it reported, continuing, “The people of Raleigh . . . are proud of the handsome little building, so well fitted for the beneficent work which the Mission is carrying on among the working people of limited means, to whom, to better carry the Gospel message, the mission was originally commenced nearly forty years ago.”¹⁸

Saint Saviour’s appears to have become a financial drain on Christ Church during the Depression. In the fall of 1935 the vestry of Christ Church began to explore options for the mission, including the diocese taking responsibility for Saint Saviour’s, or having the mission share Christ Church’s clergy and no longer have its own exclusively dedicated clergy.¹⁹ Having relieved the Rev. Harvey Cox of his charge at Saint Saviour’s, they allowed him to remain in the Saint Saviour’s rectory for a period of time that was extended well into the fall of 1936. The new rector of Christ Church lived briefly in the Saint Saviour’s rectory while repairs were being made at the Christ Church rectory, after which point the vestry hoped to rent the home out to earn additional revenue.²⁰

In 1937 Christ Church established the Ravenscroft School, a kindergarten through fifth grade elementary school, on the Saint Saviour’s campus.²¹ It was funded through a bequest of Josiah Watson (d.1862) to Christ Church.²² The school was named for John Stark Ravenscroft (1772-1830), a Virginia native who was ordained an Episcopal priest in his 40s during a period when the denomination was faltering in the south. Six years later he

¹⁶ “Edgar Haywood Memorial Parish House to be Dedicated Formally this Afternoon,” *The News and Observer*, August 14, 1927.

¹⁷ “Edgar Haywood Memorial Parish House to be Dedicated.”

¹⁸ “Raleigh Building Lauded in Boston,” *The News and Observer*, December 14, 1927.

¹⁹ Christ Church vestry minutes, October 15, 1935.

²⁰ Christ Church vestry minutes, June 1, 1936; August 31, 1936; September 12, 1936; April 12, 1937.

²¹ Christ Church vestry minutes, September 13, 1937; “Teachers Announced for Private School,” *The News and Observer*, August 12, 1937.

²² Terry A. Henderson, *Hayes Barton @ 100* (Eastern Offset Printing Company, 2020), 131.

was ordained as the bishop of the Diocese of North Carolina with a dual role as the rector of Christ Church in Raleigh.

Throughout the late 1930s and early 1940s the vestry of Christ Church managed the shifting needs and financial considerations of their church, the mission, and a school. At one point the Saint Saviour's rectory was rented and jointly used by Ravenscroft School, which was sorely in need of additional space.²³ In December of 1938 a committee was authorized to meet with an architect to consider a new building, presumably on the Saint Saviour's campus, for Ravenscroft School.²⁴ New dedicated clergy renewed the Saint Saviour's congregation, and the school continued to grow. By 1939 a seventh grade was added, sixth grade presumably having been added earlier.²⁵

Despite growth and activity, Ravenscroft School suffered financially in the early 1940s. In 1942 Christ Church issued bonds to raise revenue and support the school, which continued to operate with a limited faculty.²⁶

By 1945, for financial or other reasons, Christ Church and Saint Saviour's began unravelling their relationship. A committee report to the full Christ Church vestry included the following: "It is recommended that the Vestry of Saint Saviour's work toward the ultimate end of becoming independent and the Vestry of Christ Church welcomes any proposal that may be submitted and full cooperation will be accorded Saint Saviour's church at all times."²⁷ Simultaneously, Ravenscroft School on the Saint Saviour's campus continued to grow with the addition of a Quonset hut, constructed in 1947 with the permission of the Saint Saviour's vestry.²⁸

New plans for the separation of Christ Church and Saint Saviour's continued to be suggested, including a proposal that a single priest be assigned to Saint Saviour's and Ravenscroft, both of which would jointly cover his salary.²⁹ It is also notable that the chief benefactor of Saint Saviour's, Ernest Haywood, died in late 1946, which may have accelerated the rift. In October 1948 Christ Church's vestry drafted a plan to end financial support to Saint Saviour's by 1949.³⁰ The vestry conferred with the diocese and according to vestry minutes, the bishop agreed that Saint Saviour's, "had served its purpose and

²³ Christ Church vestry minutes, August 23, 1938.

²⁴ Christ Church vestry minutes, December 13, 1938.

²⁵ Christ Church vestry minutes, January 15, 1940.

²⁶ Christ Church vestry minutes, February 9, 1942; March 9, 1942; March 26, 1942; May 11, 1942; June 23, 1942; August 31, 1942.

²⁷ Christ Church vestry minutes, July 23, 1945.

²⁸ Christ Church vestry minutes, December 9, 1946; September 8, 1947; the Quonset hut was moved in 1969.

²⁹ Christ Church vestry minutes, October 5, 1947.

³⁰ Christ Church vestry minutes, October 27, 1947.

should be closed as a mission.”³¹ On December 31, 1948 the vestry voted to close Saint Saviour’s mission, adding:

This action is taken with much regret and it is not to be construed in any manner as a reflection upon the congregation of Saint Saviour’s, or its leadership, either clerical or secular, since the Vestry of Christ Church is both mindful and appreciative of the fine Christian work which has been accomplished at Saint Saviour’s, often under great handicaps and most trying condition. Be it further resolved that the Senior Warden of Christ Church Parish request a meeting with the Mission Committee of Saint Saviour’s for the purpose of explaining this action and to urge the congregation of Saint Saviour’s, who are now and have been members of Christ Church Parish, to join the other members of the Parish to worship with us at Christ Church after the closing of Saint Saviour’s.³²

The congregation at Saint Saviour’s was not interested in closure and merger with Christ Church. They responded to the Christ Church vestry who, in consultation with the bishop, adopted a resolution that read in part, “Resolved that the desire of the congregation of Saint Saviour’s to become an independent Parish meets with the sympathetic approval of Christ Church vestry and the congregation of Saint Saviour’s Mission is free to take any canonical steps necessary to attain that end.”³³

In order to meet canonical requirements for a parish, Saint Saviour’s was required to have a place of worship. In response, the vestry of Christ Church adopted a resolution that read in part:

The vestry of Christ Church Parish agrees that the said Vestry will give a deed to the Vestry of the new parish, when established, conveying all the right title and interest which the Vestry of Christ Church Parish may have in the present Vicarage and Parish House known as the Edgar Haywood Memorial, and contents of both, and now occupied by Saint Saviour's Mission, including a plot of land . . . provided however that this agreement is made under the condition that Ravenscroft School be permitted to operate in the said Parish House for a period of ten years from the date of deed, under the present terms and conditions.³⁴

Further negotiations reduced Ravenscroft’s tenure to five years, with the Christ Church vestry responsible for finding a new location for the school. The deed was executed May 31,

³¹ Christ Church vestry minutes, November 10, 1947.

³² Christ Church vestry minutes, December 31, 1947.

³³ Christ Church vestry minutes, January 12, 1948.

³⁴ Christ Church vestry minutes, April 5, 1948.

1948, for a subdivided parcel of the larger city block.³⁵ Also that month, Saint Saviour's became a full parish in the Diocese of North Carolina.

The following year, Ravenscroft School petitioned Christ Church for the remainder of the block for the school campus.³⁶ The request prompted the formation of a committee to consider campus options. In July of 1949 the committee reported back that the school should continue to operate in a new location in a building purchased for that purpose and that the school be incorporated as a separate entity but under the control of the Christ Church vestry.³⁷

Developer J. W. York offered a site for the school in Budleigh near St Michael's Episcopal Church, but the offer was rejected.³⁸ The Ravenscroft Board of Trustees also requested the Vestry consider a site in Cameron Village or the parcel adjoining Saint Saviour's (the Glenwood Avenue property).³⁹ Simultaneously, despite their ownership of the corner lot, Saint Saviour's was itself also deliberating relocation, considering sites at Everette and Oberlin, or Hillsborough and Brooks.⁴⁰ They also considered the adjacent Glenwood Avenue property.⁴¹ In 1956 Saint Saviour's Church called George Hale as its new rector. Hale accepted the call on the condition that the church agree to move to a new suburban location.⁴²

Negotiations surrounding the Saint Saviour's property were ultimately brokered with assistance by the bishop. Ravenscroft School bought the parcel with a substantial down payment to Saint Saviour's church and a five-year amortization, which allowed Saint Saviour's to build a new church in the North Hills area.⁴³ In March 1957 Ed and Helene Richards, along with R.A. and Ruby Bryan and C.B. and Rowena McNairy, executed a deed of gift to Saint Saviour's for a 4.3-acre parcel near the intersection of Six Forks and Lassiter Mill Roads.⁴⁴ The former Saint Saviour's lot was sold to Ravenscroft School in June 1957.⁴⁵ Much of the ecclesiastical furniture including pews, pulpit, and choir stalls were removed and re-used in the new church facility.

³⁵ *Wake County Deed Book* 1044, 240.

³⁶ Christ Church vestry minutes, March 14, 1949.

³⁷ Christ Church vestry minutes, July 11, 1949.

³⁸ Christ Church vestry minutes, March 24, 1950.

³⁹ Christ Church vestry minutes, May 8, 1950.

⁴⁰ Betty A. Bowman, *Journey to St. Timothy's*, unpublished manuscript 1994, in collection of St. Timothy's School, 18.

⁴¹ Christ Church vestry minutes, October 8, 1951.

⁴² Betty A. Bowman, *Journey to St. Timothy's*, 33.

⁴³ Christ Church vestry minutes, May 8, 1950; *Wake County Deed Book* 1282, 289.

⁴⁴ *Wake County Deed Book* 1273, 212; shortly after the move to North Hills, Saint Saviour's church was renamed Saint Timothy's and it started its own parochial school, Saint Timothy's School.

⁴⁵ *Wake County Deed Book* 1282, 289.

Ravenscroft School continued operations at the Tucker Street campus with significant financial support from Christ Church. In 1966 the Vestry of Christ Church voted to withdraw its support and governance of the school. While concerns about financial obligations undoubtedly played a part in the decision, *The News and Observer* suggested that the integration of the school the previous year by the son of an African American Episcopal priest was a controversial decision that caused dissent within Christ Church.⁴⁶ With new, independent leadership, Ravenscroft School began considering sites for an expanded campus in 1967. The school closed at the Saint Saviour's location in the summer of 1969, and the lot was sold to the Raleigh Housing Authority in February 1970.⁴⁷ The adjacent parcel, owned by Christ Church, had been sold to the Raleigh Housing Authority in 1968.⁴⁸ In 1971, Glenwood Towers, a high-rise affordable housing complex for elderly residents, was completed on the parcel adjacent to Saint Saviour's. The Saint Saviour's complex has been used to house social outreach and support organizations, including some operating as "Saint Saviour's Center."

⁴⁶ Grady Jefferys, "Raleigh Church Withdraws School's Financial Support," *The News and Observer*, January 24, 1966.

⁴⁷ "Swan Song for Ravenscroft," *The News and Observer*, June 4, 1969; *Wake County Deed Book* 1916, 89.

⁴⁸ *Wake County Deed Book* 1823, 7.

Architectural Context

The Saint Saviour's complex consists of two buildings: a Tudor-inspired 1924 rectory designed by G. Murray Nelson and a 1927 Gothic Revival church and parish hall designed by Benton and Benton with Frank B. Simpson. Vestry minutes do not reflect how the architects and builders were selected, nor do there seem to be any advertisements for bids.

Grenville Murray Nelson (1883-1948) was born in Canada and moved to Raleigh around 1919. He was associated first with James A. Salter and later with Thomas W. Cooper. In addition to commercial, institutional, and educational buildings, he is credited with a number of residential designs in Wake County in the 1920s and 1930s. Some he designed alone and others with Cooper, including the Nathaniel Dunn house, the Thomas Ruffin house, the Julian Rand house, the William Proctor house, the David Cannon house, the J. E. Beaman House, and the Howard White house.⁴⁹ Additionally Nelson and the Nelson and Cooper firm published a series of schematic home designs in *The News and Observer* in 1921 as advertisements under the title "Distinctive Homes." The homes and drawings show a dexterity that allowed Nelson to design in many revival styles. Many aspects of the rectory are seen in these advertising renderings, including asymmetrical rooflines, clipped gables, arcaded porches, and half-timbering. Those most similar to the rectory are described as being in an "English Cottage style."⁵⁰

Three years later, despite Nelson's having already designed five churches in Raleigh, Benton and Benton were chosen to design the church building. The Wilson-based firm was prolific, particularly in eastern North Carolina. Though they had a portfolio heavy with academic commissions, they had worked on First Presbyterian Church in Raleigh and had recently been awarded work for Episcopal parishes in Elizabeth City and Southern Pines.⁵¹ The Saint Saviour's church design is complementary with the preexisting rectory—using Wake County stone with a similar palette and treatment, and adopting a modest scale despite the departure in architectural style. The church's buttresses, lancet windows, tracery, and crenellated entrance tower are hallmarks of the Gothic Revival style.

Both buildings are noteworthy examples of work by prominent regional architects, and both are good examples of specific styles with high artistic values. The rectory is one of eight

⁴⁹ William B. Bushong with Catherine W. Bishir, "G. Murray Nelson," in *North Carolina Architects and Builders* <https://ncarchitects.lib.ncsu.edu/people/P000128>; "New Architectural Firm is Established," *The News and Observer*, April 8, 1921; "Howard White Property" (advertisement), *The News and Observer*, April 17, 1930.

⁵⁰ "Distinctive Homes" (advertising), *The News and Observer*, March 6-June 12, 1921.

⁵¹ Kate Ohno with Catherine W. Bishir, "Benton and Benton," in *North Carolina Architects and Builders* <https://ncarchitects.lib.ncsu.edu/people/P000350>.

known single-family dwellings (seven extant) in Wake County by Nelson, or Nelson and Cooper. The rectory is a departure from these other designs, all classically inspired Colonial and Georgian Revival style homes. The rectory is a Tudor-inspired “English cottage” style house that while stylish, is unpretentious in design and scale. The church is a likewise modest example of the Gothic Revival style and may be the only example in Raleigh of work from Benton and Benton, a firm also better known for its classically inspired designs.

The two buildings, considered as a district, form a distinct typology of a church and clergy housing, purpose-built and in close proximity. Seemingly more common in rural areas, the combination in an urban setting appears to be relatively rare. Sometimes referred to as a vicarage, parsonage, presbytery, or manse depending on the type and denomination of the clergy, the practice of providing clergy housing was not only a form of compensation but also provided avenues for oversight and availability due to the immediacy of housing to the church. It also may have some association to the housing practices for some Catholic orders that eschew private property or take vows of poverty.

In the twenty-first century, the practice has waned for a number of possible reasons—the desire of clergy to have some remove from the church and their workplace, and to earn the financial appreciation that comes with homeownership.

Educational Context

Ravenscroft School claims a legacy beginning in 1852, with a bequest to support a parish school at Christ Church, Raleigh.⁵² The bequest was not realized until 1868, when a parish school began. With the resignation of its faculty, Mrs. Jenny Henry, in 1891, it appears the parish school did not operate again until 1895, when it reopened on the original Saint Saviour's campus in Smoky Hollow.⁵³ The school in Smoky Hollow operated until 1912, the last year there is any record of a school on this site operated with the support of Christ Church.⁵⁴

The impetus for a resurrected school in 1937 appears to have come from John A. Wright, Christ Church clergy, who realized the continued availability of funds from the initial bequest.⁵⁵ Christ Church was fortunate to count as a parishioner Nancy Davis Lee, an early female graduate of what is now North Carolina State University, who had considerable teaching experience. She became the school's first head. Its first teacher, Anne Tongue, had experience with the Raleigh school system as well as at a home-based school.⁵⁶

Ravenscroft School operated out of the Saint Saviour's campus from 1937 until 1969, at which point it became a quasi-, then an entirely independent institution operating as a secular private school.

Christian/religious primary and secondary education in Raleigh is an area that merits a full and comprehensive study. While there are many examples of schools operating in conjunction with churches or denominations, many primary schools appear to have been short-lived or absorbed into larger institutions.

Saint Mary's School, an Episcopal school for girls, has been in continuous operation since 1842, adapting a campus begun as a school for boys that had failed. The school at one point had a junior college division but is now a boarding high school with a handsome campus near downtown Raleigh.

During reconstruction and the Jim Crow era, both Shaw University and Saint Augustine's University taught pre-collegiate levels of schooling to African Americans in institutions that still retained strong denominational connections.

Cardinal Gibbons Catholic High School began in 1909 as Sacred Heart Academy. It operated in a house until a granite building was constructed near the Catholic cathedral on

⁵² Susan Ehtesham-Zadeh, *Ravenscroft School—Story of a Southern School*, 1998, 11.

⁵³ Ehtesham-Zadeh, 13.

⁵⁴ Ehtesham-Zadeh, 15.

⁵⁵ Ehtesham-Zadeh, 19.

⁵⁶ Ehtesham-Zadeh, 17-18.

Hillsborough Street and the school was renamed Cathedral Latin School. In the 1950s and '60s it absorbed the African American students from Saint Monica's School, was renamed Cardinal Gibbons School, and moved to a location on Western Boulevard before moving to its more suburban location on Edwards Mill Road in 1999. Our Lady of Lourdes, another Catholic school, opened in 1954.

Though its school campus is relatively new, Gethsemane Christian School, associated with the Seventh Day Adventist denomination, has been in operation since 1928. Two Episcopal schools emerged from the relocated Saint Saviour's congregation: Saint Timothy's School, which began in 1958, and Hale High School, which is now Saint David's School, in 1972.

At least one religious school, Wake Christian School, was established explicitly as a segregation academy in 1966 in the wake of the desegregation of public schools.⁵⁷ After a slight lull there appears to have been a resurgence in Christian religious education in the Raleigh area from the late 1990s into the 21st century, perhaps bolstered by government subsidies and the rising charter school movement. These schools are now integrated.

⁵⁷ Angela Davis, "Federal Court Decision Affects 18 N. C. Schools," *The News and Observer*, July 31, 1973.

Regional Comparisons

It has been suggested that the district be considered architecturally as a type and comparison of churches with rectories be examined. Examples should include purpose-built rectories with architectural significance at a level comparable to the church, and located in close proximity, in an urban setting.

A search on HPO GIS shows thirteen examples of clergy housing. An HPO database search of outbuildings found eight additional buildings. The Saint Joseph's Catholic Church rectory (WA5459) is a 1956 ranch house that predates the purchase of the parcel and construction of the church. Several parsonages or rectories were at a remove from the associated church (from .17 to 1.19 miles), including Glen Royal Baptist Church Parsonage (WA8764) , Zebulon Baptist Church Parsonage (WA 8513), Zebulon United Methodist Church Parsonage (WA8506), a second Zebulon Baptist Church Parsonage (WA8458), a former Methodist Parsonage (WA 4883) and the former Green Level Church parsonage (WA0985). Holly Springs Methodist Church appears to have purchased a lot with a house already on it for their parsonage (WA7451), like Saint Joseph's. Most of these parsonages as well as the Wendell Baptist Church parsonage (WA4958), Church of God Ministries parsonage (WA9359), the Olive Grove Baptist Church parsonage (WA7800) and the Olive Chapel Baptist Church parsonage (WA4787), are relatively nondescript ranch style homes or minimal traditional houses. Even those with more architectural character, such as the ca. 1900 pyramidal cottage that served as the former Garner Methodist Parsonage (WA0356), lack the design sophistication of the Saint Saviour's rectory.

The only comparable complex that includes church and clergy housing in close proximity, in an urban setting, and where both are relatively architecturally sophisticated is the complex at the Cathedral of the Sacred Heart (WA0060) on the north side of Hillsborough Street between North Dawson and North McDowell Streets in Raleigh. It takes up 1.37 acres and includes a rectory completed in 1917, a 1927 convent, and a school built in 1937-8 as well as the church itself finished in 1924. The church, school, and convent are attributed to Michael Joseph Vincent McNerney, a priest and Benedictine monk with a background in construction. It is conceivable that he was responsible for the rectory as well, though no known documentation supports the attribution. McNerney had a national reputation and practice, chiefly for designs of religious and related buildings for the Catholic Church.⁵⁸ In Raleigh he also worked on the Catholic orphanage (demolished) and designed Saint Monica's school, the only remaining resource in situ of a similar complex on

⁵⁸ Paschal Baumstein with Catherine Bishir, "Michael McNerney" in *North Carolina Architects and Builders* <https://ncarchitects.lib.ncsu.edu/people/P000485>.

Tarboro Road that included a church, a rectory and a convent serving the African American Catholic community in Raleigh.⁵⁹



Photo 40: Sacred Heart Cathedral, view to northeast



Photo 41: Sacred Heart Rectory, view to west

⁵⁹ The convent was moved off-site and adapted to a single-family residence. M. Ruth Little, with April Montgomery, Historic Landmark Designation Report—(former) Saint Monica's School, 2000, 2007 <https://rhdc.org/sites/default/files/St.MonicasRHL.pdf>



Photo 42: Sacred Heart School, view to northwest

II. National Register of Historic Places Evaluation

The National Park Service's description of criteria for listing on the National Register of Historic Places is:

The quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association, and:

- A.** That are associated with events that have made a significant contribution to the broad patterns of our history; or
- B.** That are associated with the lives of significant persons in our past; or
- C.** That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
- D.** That have yielded or may be likely to yield, information important in history or prehistory.

The National Park Service also has seven National Register Criteria Considerations.

Ordinarily cemeteries, birthplaces, graves of historical figures, properties owned by religious institutions or used for religious purposes, structures that have been moved from their original locations, reconstructed historic buildings, properties primarily commemorative in nature, and properties that have achieved significance within the past 50 years shall not be considered eligible for the National Register. However, such properties will qualify if they are integral parts of districts that do meet the criteria or if they fall within the following categories:

- A.** A religious property deriving primary significance from architectural or artistic distinction or historical importance; or
- B.** A building or structure removed from its original location but which is primarily significant for architectural value, or which is the surviving structure most importantly associated with a historic person or event; or
- C.** A birthplace or grave of a historical figure of outstanding importance if there is no appropriate site or building associated with his or her productive life; or

- D.** A cemetery that derives its primary importance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events; or
- E.** A reconstructed building when accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and when no other building or structure with the same association has survived; or
- F.** A property primarily commemorative in intent if design, age, tradition, or symbolic value has invested it with its own exceptional significance; or
- G.** A property achieving significance within the past 50 years if it is of exceptional importance.

Integrity

The historic district and its primary components have not been moved, thus retain integrity of location. While the setting has been consistently urban, downtown Raleigh has grown increasingly denser, with taller buildings to maximize the return on investment for the cost of land. Undated photos from the Ravenscroft School archives show the surrounding area populated with small single-family housing and with some commercial development along Glenwood Avenue. The district itself does have a buffer of open space and surface parking around the two primary buildings. The integrity of setting is somewhat impaired by development including the Glenwood Towers building at its northeast.



Photo 43: Saint Saviour's Playground, nd, courtesy Ravenscroft School



Photo 44: Saint Saviour's Playground, nd, courtesy Ravenscroft School

The integrity of design is fairly intact on the exteriors, the biggest impact being the replacement of original windows. The loss of original six-over-six wooden sash windows and stained-glass windows in the church, and what were multi-light sash and/or casement windows in the rectory have an adverse impact on the integrity of design. As a district, interior changes are not considered, but the removal of ecclesiastical furniture, fittings and fixtures in the church deserves mention.



Photo 45: Saint Saviour's interior, nd, Barden Collection State Archives of North Carolina

In addition to the windows, the greatest exterior change in materials are exterior doors and roofing. The stone masonry remains and is in good condition. The integrity of workmanship is largely expressed in the masonry construction. In both buildings, the undressed Wake stone exterior walls are skillfully laid in a random pattern with projecting joints. This stonework is generally intact and in excellent condition. The integrity of feeling or “expression of the aesthetic or historic sense of a particular period of time” is strong. The connection and proximity of the two buildings and their complementary design and construction reinforce this. The association between the buildings and their roles as such, clergy dwelling and school, is clear and direct, giving the district a high integrity of association.

Significance

The Saint Saviour’s Historic District housed Ravenscroft School for a period of time that included several years when the school was the sole function on the site. This formerly religiously affiliated day school continues in operation on a new campus. Ravenscroft is one of a handful of private schools sponsored by various Christian denominations with their origins the first half of the twentieth century. They provided an alternative to the public school system and were not expressly founded to avoid school integration. Thus the Saint Saviour’s Historic District is eligible for listing under Criterion A, as it is associated with events that have made a significant contribution to the broad patterns of our history under the category of education.

The district does not appear to be associated with the lives of persons significant in our past, thus is not eligible for listing under Criterion B.

Criterion C requires that a property embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction. The district is significant under this criterion in the category of architecture. The complex can be evaluated in the context of architecture considering the buildings in the larger oeuvre of their architects. The rectory is a fine example of Nelson’s work. Unlike the grander homes in Hayes Barton and other early twentieth century suburbs, the modest dwelling does not have classical precedents, perhaps reflecting a modesty and humility associated with religious life or the working-class origins of Saint Saviour’s mission. Benton and Benton was a prolific and regionally significant architectural firm, and the church building appears to be the only example of their work in the state's capital. It also may be the only, or one of a very few buildings they rendered in the Gothic

Revival style. It is also a significant and distinguishable entity as the typology of an urban church and rectory complex.

The district has not yielded, nor may it be likely to yield, information important in prehistory or history. Thus, it is not eligible under Criterion D.

The district meets the requirements of Criteria Consideration A: religious properties, which states that “a religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.” Likewise, under Criteria Consideration F: Commemorative Properties, one could argue that while the church and parish hall were built as a Haywood memorial, given its additional functions, it is not “primarily commemorative in intent” as it was intended to house a congregation and its activities.

Recommended Boundary

The recommended NRHP boundary is that of parcel PIN #1704413401 at the northeast corner of North Boylan and Tucker Streets which is the parcel that constituted the complex during its period of significance.



Figure 4: Proposed Boundary, Saint Saviour's Historic District

III. Works Cited

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