

APPLICATION FOR HISTORIC LANDMARK DESIGNATION

Preparing Your Application:

Please use black ink or type and use paper no larger than 11" x 17" for the required supporting information. Capital Area Preservation (CAP) staff is available to advise in the preparation of applications.

Filing Your Application:

When completed, the attached application will initiate consideration of a property for designation as a local historic landmark. The application will enable the Wake County Historic Preservation Commission (WCHPC) to determine whether the property qualifies for designation.

Mail the application to Capital Area Preservation, PO Box 28072, Raleigh, NC, 27611. Submitted materials become the property of the Wake County Government and will not be returned. Incomplete applications may be returned to the applicant for revision. CAP staff will contact applicants after receiving an application to discuss the next steps of the designation process (see *Landmark Designation Q & A* for more information). Please feel free to contact CAP with any questions at 919.833.6404, or e-mail at info@cappresinc.org. CAP can be found on the web at www.cappresinc.org.

Thank you very much for your interest in protecting Wake County's historic resources!

**The guidelines developed for this application are based on the evaluation process used by the National Register of Historic Places. National Register evaluation principles regarding criteria, category classifications, and integrity have been adapted for local applications.*

1. Name of Property

Historic Name: Good Hope Baptist Church

Current Name: Good Hope Baptist Church

Location

Please include the full street address of the property, including its local planning jurisdiction. Wake County Property Identification (PIN) and Real Estate Identification (REID) Numbers can be found at the Wake County property information website at <http://imaps.co.wake.nc.us/imaps/mainpage.htm>, or by contacting the Wake County Planning Department.

Street Address: 4209 South Smithfield Road, Knightdale, North Carolina

Planning Jurisdiction: Wake County PIN Number: 1762455747 REID: 0103076

Deed Book and Page Number: Book 016147 Page: 00601

Current Tax Value of Property: \$2,278,229

2. Owner Information (If more than one, list primary contact)

Name: Good Hope Missionary Baptist Church – Patricia McCullers

Address: 4209 South Smithfield Road, Knightdale, North Carolina 27545

Phone: 919-520-9076

Email: patmccullers23@att.net

Ownership (check one): ☒ Private

☐ Public

3. Applicant/Contact Person (If other than owner)

Name: Olivia Heckendorf, Richard Grubb & Associates, Inc.

Address: 525 Wait Avenue, Wake Forest, North Carolina 27587

Phone: 262-305-0055

Email: oheckendorf@rgaincorporated.com

4. Signatures

I have read the general information on landmark designation provided by the Wake County Historic Preservation Commission and affirm that I support landmark designation of the property defined herein.

Owner: _____

_____ **Date:** _____

Owner: _____

_____ **Date:** _____

Owner: _____

_____ **Date:** _____

Owner: _____

_____ **Date:** _____

Applicant: _____

_____ **Date:** _____

(If different from owner)

OFFICE USE ONLY: Received by:

Date:

5. **General Data/Site Information**

Date of Construction and major alterations and additions: 1951-1957, 1967-1975, 2005

Number, type, and date of construction of outbuildings: N/A

A. Approximate lot size or acreage: 5 acres

B. Architect, builder, carpenter, and/or mason: C. Eugene Savage, Architect

C. Original Use: Church

D. Present Use: Church

6. **Classification**

A. Category (select type from below): Building

- **Building** – created principally to shelter any form of human activity (i.e. house, barn/stable, hotel, church, school, theater, etc.)
- **Structure** - constructed usually for purposes other than creating human shelter (i.e. tunnel, bridge, highway, silo, etc.)
- **Object** - constructions that are primarily artistic in nature. Although movable by nature or design, an object is typically associated with a specific setting or environment (i.e. monument, fountain, etc.)
- **Site** - the location of a historic event, a prehistoric or historic occupation or activity, or a building or structure, whether standing, ruined, or vanished, where the location itself possesses historic, cultural, or archeological value, regardless of the value of any existing structure (i.e. battlefields, cemeteries, designed landscape, etc.)

B. Number of Contributing and non-contributing resources on the property:

A contributing building, site, structure, or object adds to the historic associations, historic architectural qualities, or archeological values for which a property is significant because it was present during the period of significance, relates to the documented significance of the property, and possesses historic integrity or is capable of yielding important information about the period.

	<i>Contributing</i>	<i>Non-contributing</i>
Buildings	<u>1</u>	<u>2</u>
Structures	<u> </u>	<u> </u>
Objects	<u> </u>	<u> </u>
Sites	<u>1</u>	<u> </u>

Previous field documentation (when and by whom): Recorded as Good Hope Baptist Church (WA2053) during the Wake County Survey, 1991

Please contact the Survey Coordinator at the State Historic Preservation Office to determine if the property is included in the Wake County survey (919.807.6573).

National Register Status and date (listed, eligible, study list): N/A

Please contact the National Register Coordinator at the State Historic Preservation Office to determine National Register Status (919.807.6587).

7. Supporting Documentation (Please type or print and attach to application on separate sheets. Please check box when item complete.)

A. Physical Description Narrative of All Resources on the Site ☒

For primary resource, describe overall form, number of stories, construction materials, roof shape, porches, windows, doors, chimney, important decorative elements, and significant interior features whether or not the interior is being proposed for designation. Provide number, type and location of outbuildings, with an entry on each that includes construction date and brief description. Provide description of landscape and setting of all buildings, structures, etc. on the property.

B. Historical Background Narrative ☒

Chronology of the property and its owners, including any historical events or historic persons associated with the property, presented in paragraph form.

C. Significance Statement ☒

In a clear, concise statement tell why the property meets the criteria for local designation. Please refer to pages 47-48 in *The Handbook for Historic Preservation Commissions in North Carolina* when preparing statement of significance. A link to the Handbook can be found on the SHPO website site at <http://www.hpo.ncdcr.gov/commhome.htm>. Specifically refer to the Criteria for Significance and Aspects of Integrity. Also state if the property rises to the level of significance needed for designation when compared with all others of its style, type and period in the county, town or city. For example, a building or structure might be a community's only surviving examples of Greek Revival architecture or it may be a unique local interpretation of the Arts and Crafts movement.

D. Landmark Boundary ☒

Describe the land area to be designated, address any prominent landscape features. Clearly explain the significance of the land area proposed for designation and its historical relationship to the building(s), structure(s) or object(s) located within the property boundary or, in the case of sites, the historical event or events that make the land area significant. For buildings and structures, the designated land area may represent part of or the entire original parcel boundaries, or may encompass vegetative buffers or important outbuildings. For objects, the designated land area may continue to provide the object's historic context (i.e., a statue's historic park setting). For sites, the designated area may encompass a landscape that retains its historic integrity (i.e. a battlefield encompassing undisturbed historic view sheds).

E. Bibliography ☒

Bibliography of sources consulted.

8. Photographs ☒

All photographs are required to be **digital, in JPEG (.jpg) format, and submitted on a CD or DVD**. Please note the following requirements:

- **Minimum Standard:** **6.5" x 4.5" at a resolution of 300ppi** (a pixel dimension of **1950 x 1350**)
- **File Size:** There is no maximum or minimum for the file size of an image; however, smaller file sizes may be necessary when emailing images.
- **Proof Sheet:** Proof sheets are required to show what is on a CD or DVD without having to load the disk. Proofs may be printed in either color or black and white as long as the images are crisp and legible. There should be a minimum of four and a maximum of six proofs per 8.5" x 11" sheet, with no image smaller than 3.25" on its longest side. Proofs should be labeled as they appear on the disk.
- **Naming Images:** Please label image files for the Local Designation Application as follows:

LM_PropertyName Description.jpg
Example: LM__Smith House_front façade.jpg)

For buildings and structures, include exterior photos of all elevations of the primary resource and any other contributing and non-contributing resources; photos of details of significant

exterior features, such as notable trim; photos of the main building or structure within its setting; photos of each significant landscape feature; and photos of notable interior spaces, significant trim and other features. For objects, include a view of the object within its setting, as well as a variety of representative views. For sites, include overall views and any significant details.

9. Floor Plan (for buildings and structures) ☒

Please include a floor plan showing the original layout, approximate dimensions of all rooms, and any additions (with dates) to the building or structure. Drawings do not have to be professionally produced nor do they need to be to exact scale, but should accurately depict the layout of the property. (Building sketches from the Wake County property information website are not acceptable.)

10. Maps ☒

Include two (2) maps: one (1) clearly indicating the location of the property in relation to nearby streets and other buildings, and one (1) showing the proposed landmark boundary of the property and all significant resources. Tax maps with the boundaries of the property are preferred, but survey or sketch maps are acceptable. Please show street names and numbers and all structures on the property.

7A. PHYSICAL DESCRIPTION NARRATIVE

Location & Setting of Good Hope Baptist Church

Good Hope Baptist Church stands at 4209 South Smithfield Road in Mark's Creek Township in eastern Wake County. The church faces west on the east side of South Smithfield Road, just north of its intersection with Turnipseed Road and south of Poole Road. The church is located within the historic Shotwell community, centered to the south at the intersection of South Smithfield Road and Major Slade Road.

The area surrounding Good Hope Baptist Church remains mostly rural, except for a residential subdivision dating from the early twenty-first century to the west. To the north, east, and south, the landscape consists primarily of farmland and wooded lots with scattered single-family homes. The church occupies a flat, 7.5-acre, L-shaped parcel. The church is situated in the southwest corner of the parcel, with a cemetery located to the east and a fallow field to the north. Two paved driveways to the north and south of the church lead from South Smithfield Road to paved parking lots. The northern lot connects to a narrow, paved drive, which curves behind the church and leads to the cemetery. Concrete sidewalks extend to the north and south from the parking lots to the entrances of the sanctuary, Education Building, and Fellowship Hall.

1. Good Hope Baptist Church (WA2053) 1951–1957, 1967–1975, 2005 Contributing

Exterior (Figures 8.1–8.12)

Constructed between 1951 and 1957, Good Hope Baptist Church is an example of a Gothic Revival-style ecclesiastical building. It consists of a rectangular sanctuary (Contributing Building), a two-story Education Building (Non-Contributing Building) added to the rear (east) elevation of the sanctuary in 1975, and a Fellowship Hall (Non-Contributing Building), added in 2005, that projects from the south elevation of the sanctuary. The sanctuary is clad in brick veneer laid in a common bond, while the Education Building and Fellowship Hall feature running bond brickwork. Vinyl siding covers the north and east elevations of the Fellowship Hall. Decorative brick accents are present around the door and window surrounds, as well as the windowsills. Composite shingles cover all sections of the roof, and an interior brick chimney projects from the south roof slope of the sanctuary.

The sanctuary presents a monumental, front-gabled form, anchored by two crenellated towers of equal height on its primary (west) elevation, which is three bays wide. A brick-faced porch, completed in 1986, leads to double-leaf replacement front doors, surmounted by a brick header course, in the center bay, which is made accessible by a flight of brick-faced steps on the primary elevation and an accessibility ramp along the south and primary elevations. This porch arrangement replaced the original concrete steps. Original, Gothic-Revival-style lancet-arch, stained-glass windows pierce the flanking bays, framed at the top by a soldier course brick surround with a triangular concrete keystone. A large lancet window surmounts the front door, and a circular vent pierces the gable peak. Rectangular vents perforate the second story of the towers. At ground level, the north tower features a granite cornerstone inscribed with the following:

“GOOD HOPE BAPTIST
CHURCH
SHOTWELL, N. C.
ORGANIZED BETWEEN
1865 – 1878
NEW EDIFICE BUILT 1951 – 1957
REV. C. R. TROTTER, A.B., B.D.
PASTOR”

Both the north and south side elevations of the church are identical, each measuring five bays wide. Engaged buttresses with concrete caps divide the bays, which are pierced by lancet-arch stained-glass windows. Like the windows on the primary elevation, these stained-glass windows feature soldier course brick surrounds with triangular concrete keystones.

The brick two-story Education Building, which projects perpendicularly off the sanctuary's east elevation, rests on a concrete block foundation with a basement. Access to its interior is through either the sanctuary or a replacement door located at the corner of the north elevation of the sanctuary and the west elevation of the Education Building. A flat-roof pent protects this entry, with a brick-faced stoop, concrete steps, and a metal railing providing access. An additional entry to the basement level is centered on the Education Building's east elevation. The Education Building retains its original six-over-six wood-sash windows.

In 2005, the congregation at Good Hope Baptist Church erected the Fellowship Hall, connecting it to the sanctuary with a brick hyphen. This one-story, side-gabled section features an entry portico supported by Tuscan columns atop brick piers. Multi-light vinyl windows, either single or paired, are found on all elevations of the Fellowship Hall.

Interior (Figures 8.13–8.26)

The front doors of the sanctuary open into a small, carpeted vestibule with paneled wood wainscoting. A single-leaf door on the south wall leads to the staircase that ascends to the balcony. A set of double-leaf, paneled doors with a single light provides entry to the sanctuary. Inside, the wood wainscoting continues, with painted white walls above it. Crown molding runs throughout the sanctuary. Stained-glass windows line the north and south walls, each depicting a unique Biblical scene or event, donated by members of the congregation.

Two rows of pews with Gothic end panels fill the sanctuary, creating central and side aisles. The pews were reupholstered by Carolina Church Furnishings of High Point in 1986, as part of a larger interior remodel. Non-original carpet covers the walkways and pulpit area, while the original wood flooring remains intact beneath the pews. At the east end of the sanctuary stands the raised pulpit, which includes additional seating for the choir, a lectern, an altar, a piano, and an organ. The centerpiece of the east wall is a painting of the River Jordan, completed in April 1986 by Walter Keul of Statesville, North Carolina. Below the painting lies the 1975 baptismal pool.

Doors on the north and south sides of the pulpit provide access to the Education Building, while another door on the south wall of the sanctuary leads to the hyphen which connects the Fellowship Hall and sanctuary. The Education Building is divided into several rooms, including classrooms, meeting rooms, storage space, and bathrooms. The hallways are lined with red carpet, and the interior

walls are clad with vertical paneling. A few updated classrooms feature modern vinyl flooring and exposed concrete block walls. The Fellowship Hall, built in 2005, has tile flooring and drywall throughout.

2. Good Hope Baptist Church Cemetery
1894
Contributing

Figures 8.27–8.41

Good Hope Baptist Church Cemetery (Contributing Site) lies approximately 130 feet west of Good Hope Baptist Church. The congregation purchased a 2-acre lot for the church cemetery in March 1894 from C. Hendrick Williamson for \$25 (Wake County Register of Deeds [WCRD] 1894 128:254). The cemetery contains granite, marble, concrete, and brick gravemarkers, including tablets, box tombs, and die-on-base markers, with one of the earliest marked burials dating to 1908 for Reverend Fenner T. Terrell. The cemetery measures approximately 280 feet by 280 feet for a total area of around 2 acres.¹ The cemetery is not enclosed by a fence but is bounded by trees on the north and south sides. Sand and grass cover the cemetery, and mature trees provide shade throughout the cemetery.

Gravemarkers within Good Hope Baptist Church are linearly aligned in rows that run north–south, and all burials face east in the Christian tradition. The oldest burials lie at the eastern end of the cemetery, with plots generally arranged by family. The Good Hope Baptist Church Cemetery is still in use.

¹ East of the Good Hope Baptist Church Cemetery lies a small, 0.28-acre cemetery used by Faith Missionary Baptist Church, which was deeded to Faith Missionary from the Williamson family in 1978 (WCRD 1978 2694:372). This cemetery lies outside of the recommended landmark boundary for the Good Hope Baptist Church since it is owned by a separate entity, Faith Missionary Baptist Church.

7B. HISTORICAL BACKGROUND NARRATIVE AND ARCHITECTURAL CONTEXT

The following paragraphs detail the history of Good Hope Baptist Church and place the church in its historic context in the Shotwell community of Wake County. The church's history draws from congregation's history book titled "Good Hope Baptist Church, Knightdale, North Carolina, 1866–1987," edited by Catherine Debnam, with contributions from Nina Mae Solomon, Clifton Dunn, Tari Jones, and Edna Watson (Debnam 1988). Patricia A. McCullers' authored "Good Hope Baptist Church: One Hundred and Fifty Years, History at a Glance, 1866–2016," provides additional context and history regarding Good Hope Baptist Church and its congregants (McCullers 2016).

History of the Shotwell Community

The Shotwell community lies in the southern portion of Marks Creek Township, near Wake County's border with Johnston County. European settlers came to the area in the late eighteenth century bringing enslaved people of African descent. Shotwell developed around two large plantations: Walnut Hill (WA4084), established by the Mial family and Oak Grove (WA0267), founded by the Price family. These families, along with the Blake and Williamson families, became intertwined through marriages and business partnerships. Together, the families enslaved many people prior to the Civil War.

Shotwell became a commercial and social center for neighboring farmers. In the 1830s, Bennet T. Blake operated a country store, the account book of which is preserved at the State Archives of North Carolina (Little 1993:8-7). Around the same time, Blake also founded Oak Grove Methodist Episcopal Church on the Oak Grove plantation where he served as pastor for the congregation (Little 1993:8-7). To serve the agricultural community's needs, the Mial family erected the Walnut Hill Cotton Gin (National Register of Historic Places [NRHP] 1988) in the 1840s (Little 1993:8-7). The success of the Shotwell community depended largely on the free labor of enslaved individuals. By 1860, roughly 66 people were enslaved on the nearby farms of Alonzo T. Mial, Bennet T. Blake, and Joseph Blake, with ages ranging from 1 to 65 years (U.S. Census 1860).

The Civil War disrupted Shotwell's agricultural economy and brought an end to the plantation system. Shotwell grew in the postwar era, eventually including four stores and housing 75 residents (Little 1993:8-7). Despite the war's effects, Mial found continued success in agriculture. He employed both formerly enslaved people and others—Black and white—on a contractual basis (Molloy and Little 2000:8-15). Initially, Mial paid workers for their labor, but he eventually adopted a share-cropping system, where workers received a portion of the crops they produced as payment, along with housing on the farm (Molloy and Little 2000:8-15).

Newly emancipated people living in the Shotwell community navigated their newfound freedom by leaning into their tight-knit community. In the years following the Civil War, Black community members established a school for Black children, which can be seen on A. Webster Shaffer's map of Wake County from 1887 located on the north side of the intersection of Smithfield and present-day Major Slade Road (Figure 1; Shaffer 1887). As the Black community flourished in the early twentieth century, a three-teacher plan Rosenwald school was built between 1926 and 1927, which was located immediately to the south of Good Hope Baptist Church on a separate, 2-acre parcel (Figure 2). The

Rosenwald school was later dismantled and divided, with one portion relocated within the community and the other moved to Durham (McCullers 2024).²



Figure 1: Shaffer's map of Wake County from 1887, showing the location of the school for Black students in the Shotwell community (Shaffer 1887).

² The Good Hope Baptist Church congregation purchased the Rosenwald School parcel in 1991 (WCRD 1991 5006:280). The parcel is not included within the proposed landmark boundary, as the landmark designation focuses on Good Hope Baptist Church. Additional study of the Rosenwald School parcel is recommended to determine its significance; however, this falls outside the scope of the current report.



Figure 2: Shotwell's Rosenwald school (Fisk University).

Around the turn of the century, local Black leaders founded The Union Society of Shotwell N.C. Lodge No. 14. The fraternal organization was incorporated by Joseph Hill, G. S. Patterson, Isham Hunter, A. S. Birdsall, R. H. Smith, J. T. Wyche, J. C. Jones, and F. R. Freeman. The leaders built their lodge at the corner of Smithfield Road and Major Slade Road, placing the organization on a prominent corner at the heart of the community.³ Alongside these educational and social institutions, Good Hope Baptist Church also grew to play a major role in the Black community's history.

Shotwell's decline began around 1900 with the arrival of the railroad in Wendell, located to the north. The Shotwell community lost its role as a prominent commercial hub for eastern Wake County farmers. Today, only a handful of buildings remain intact to reflect the once prosperous hub of Shotwell, including Good Hope Baptist Church, Oaky Grove Methodist Episcopal Church, the Oaky Grove plantation, and Walnut Hill Cotton Gin. Although farming practices in Shotwell have evolved over time, the community has retained much of its rural character.

Hephzibah Baptist Church

Good Hope Baptist Church likely formed from Hephzibah Baptist Church (WA2024) in 1866. Founded in 1809, Hephzibah Baptist Church lies approximately 5 miles northeast of Good Hope Baptist Church and served the larger Marks Creek community. Before 1865, Black and white congregants worshipped together, with Black worshippers relegated to the balcony or gallery. Records from as early as 1810 list Black congregants in the membership rolls of Hephzibah Baptist Church.

Meeting minutes of Hephzibah Baptist Church from 1865 provide insight into the congregation navigating the post-Civil War era. During the October 1865 meeting, the leadership of the church granted "the Black Brethren, and Sisters [of the congregation] the third Sabbath, and use of the Church House, for a day of worship among themselves" (Hephzibah Baptist Church n.d.:175). However, in December 1865, the former motion that "granted the colored Brethen and Sisters the privilege [sic] of worshipping among themselves" was "rescinded" (Hephzibah Baptist Church n.d.:176).

³ The Union Society of Shotwell N.C. Lodge No. 14, also known as the Raleigh Union Lodge, was demolished around 2010.

Approximately one year later in November 1866, the congregation “agreed that the church grant her colored members a letter in a body and constitute them into a separate church” (Hephzibah Baptist Church n.d.:181). This motion enabled the Black congregants to form their own congregation with their own leadership. This decision likely led to the establishment of Good Hope Baptist Church, although the details of the separation, including the names of those who joined the new congregation, remain sparse.

Establishment and Early Years of Good Hope Baptist Church

Oral tradition, passed down from congregant Sylvester Mial, credits Reverend John Curry and Reverend Essic Blake with founding Good Hope Baptist Church (Debnam 1988:9).⁴ After separating from Hephzibah Baptist Church, the early members of Good Hope Baptist Church did not have a permanent location and moved around for the next 10 to 12 years. They first met beneath brush arbors at a place called Butterstump, which was located between the eastern Wake County communities of Eagle Rock and Buffalo, before moving to Black Anchor near Ruth Dunn’s farm. At one point, the congregation reportedly built a 20-foot × 20-foot log sanctuary near the “old Rock near S. M. McCuller’s farm” (Debnam 1988:9).

One of the first known written records to mention Good Hope Baptist Church comes from a letter dated May 16, 1878, written by Bennet T. Blake to his grandson, Billy. In the letter, Bennet T. Blake mentions his intention to attend a celebration at Good Hope, where the Queen of May would be crowned. He also notes that the Sunday school enrolled 125 children and the day school nearly 100, praising the teachers as “better qualified than many white teachers” (Blake 1878a, 1878b). These letters indicate that Good Hope’s school for Black children was thriving and serving the local community.

Another early document regarding Good Hope Baptist Church is a December 1878 deed, recording the sale of a 1-acre parcel for \$25 to the church trustees—Banks Price, Simon Price, Isham Parr, Allen Miles, and Haywood Wilder (WCRD 1878 56:8). Hephzibah Baptist Church records indicate that they provided the “colored brethren” with \$25 to purchase a church site, which was equal to the amount spent by the Good Hope Baptist Church trustees (Debnam 1988:10). It is likely the new congregation erected a frame church shortly after acquiring the land. A photograph courtesy of Patricia A. McCullers shows a woman standing in front of the original frame building with Gothic Revival-style lancet-arch windows and a similar form to that of the circa-1876 Oaky Grove Church to the south (Figure 3).



Figure 3: A woman standing in front of the original Good Hope Baptist Church building (Courtesy of Patricia A. McCullers).

Good Hope Baptist Church’s congregation grew significantly throughout the late nineteenth century. By 1881, the congregation totaled 100 members, including 30 men and 70 women. At that time, the church building was valued at \$2,000. By 1892, the congregation had grown to 210 members.

⁴ It is believed that Father Blake helped organize several churches, including First Baptist Church in Clayton, Springfield Baptist Church in Auburn, Wake Baptist Grove in Garner, and Wakefield Baptist Church in Zebulon. He was also a key figure in the organization of the Johnston District Association.

To accommodate the increasing numbers, the church purchased 2 acres of land from C. Hendrick Williamson for \$25 to establish a cemetery, now located behind (east) of the present-day church building (WCRD 1894 128:254).

Reverend Essic Blake was one of the church's earliest pastors, followed by the reverends Robert Shepherd, S. B. Barker, and Joseph Perry. Other early leaders included Brisker Jones, Sonnie Powell, Green Hinton, Ransom Mial, Clark Griffis, and Fenner Terrill.

Good Hope Baptist Church in the Twentieth Century

The twentieth century brought about continued growth for Good Hope Baptist Church. Membership rose to 220 by 1901. Several pastors served the congregation in the first half of the twentieth century. Pastors included the reverends A. T. Price, W. S. Wyche, A. B. Vincent, John Henry Clayton, E. M. Saunders, Charlie Jones, and A. B. Johnson. A map from 1904 shows the location of Good Hope Baptist Church next to the school for Black students, near Shotwell's center (Figure 4; Clements 1904). The connection between the church and the school was documented with aerial photography by the United States Department of Agriculture (USDA) in 1938 (Figure 5; USDA 1938). This photograph shows the original, front-gabled frame church building facing west towards South Smithfield Road, with the Rosenwald-funded school building to the south. East of the church is the cemetery with its tree coverage largely the same as seen today.

In 1948, Good Hope Baptist Church contracted with local Raleigh architect C. Eugene Savage to design a new church that was to measure 42 feet × 90 feet. To finance the new church, the congregation divided itself into groups based on geographical location. The groups were then challenged to raise funds. Congregants used different ways of raising money. Some tenants and farmers donated tobacco, while landowners donated trees. A non-member of Good Hope Baptist Church, Paul Jones, donated most of the lumber for the new church, and Fred Debnam and Henry Coffey donated sand.

Casey Eugene Savage, more commonly referred to as C. Eugene Savage, was a school designer and architect based in Raleigh (Keane 2008:8-6). He partnered with Frank B. Simpson, a fellow Raleigh architect, to complete several schools. Enfield Graded School (HX1554), located in Enfield, North Carolina, was completed in 1950 and stands as an example of a Colonial Revival school, which was listed on the National Register of Historic Places (NRHP) in 2004. Savage also designed Kingswood Elementary School (WA4256) in Cary, which was completed in 1953. Unlike Enfield Graded School, Kingswood Elementary School is a brick, flat-roofed school that has been significantly altered. Based on available research, it is possible that Good Hope Baptist Church may be one of the only churches that Savage designed.

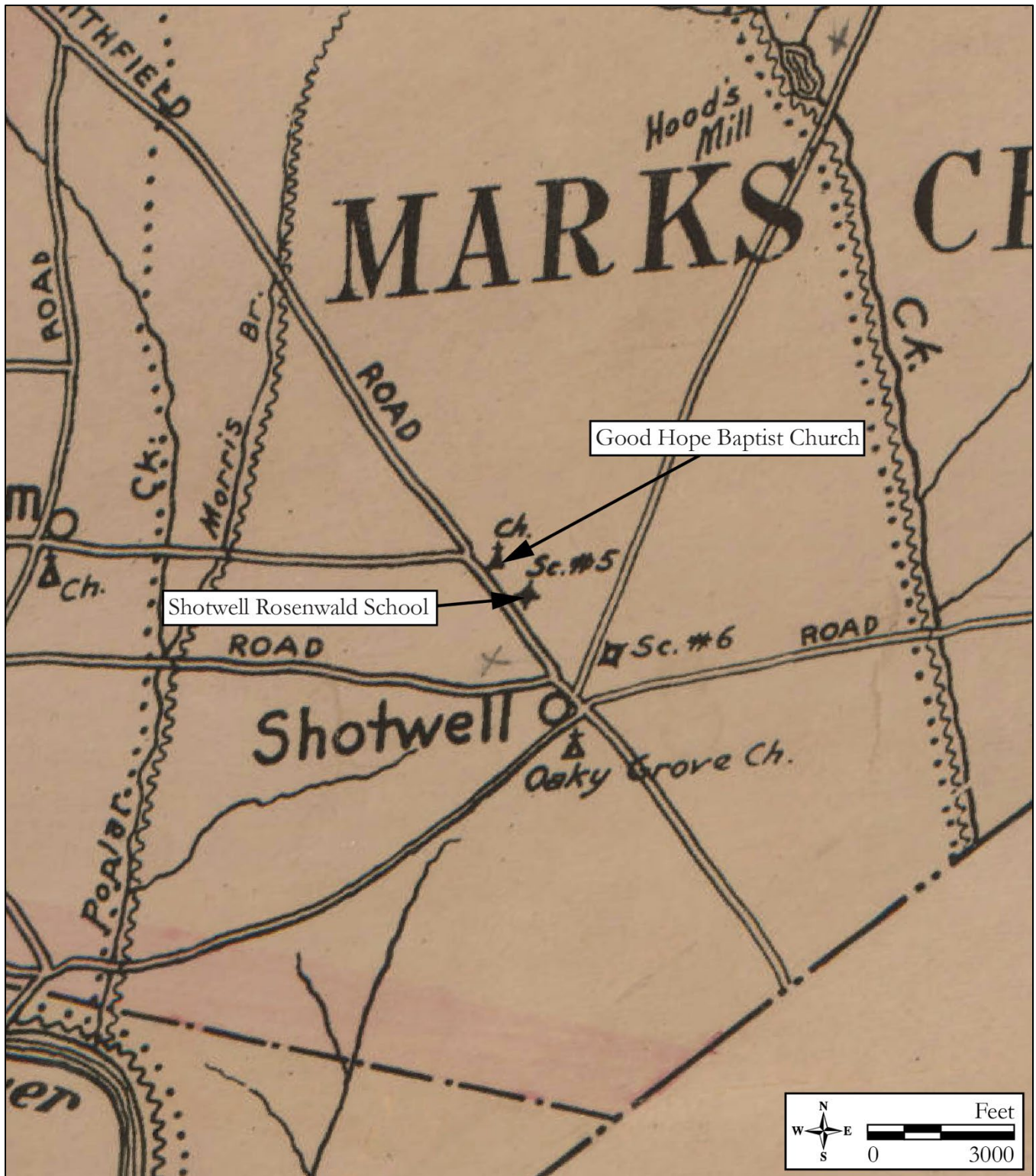


Figure 4: Location of Good Hope Baptist Church and the Shotwell Rosenwald School within the Shotwell community in 1904 (Clements 1904).

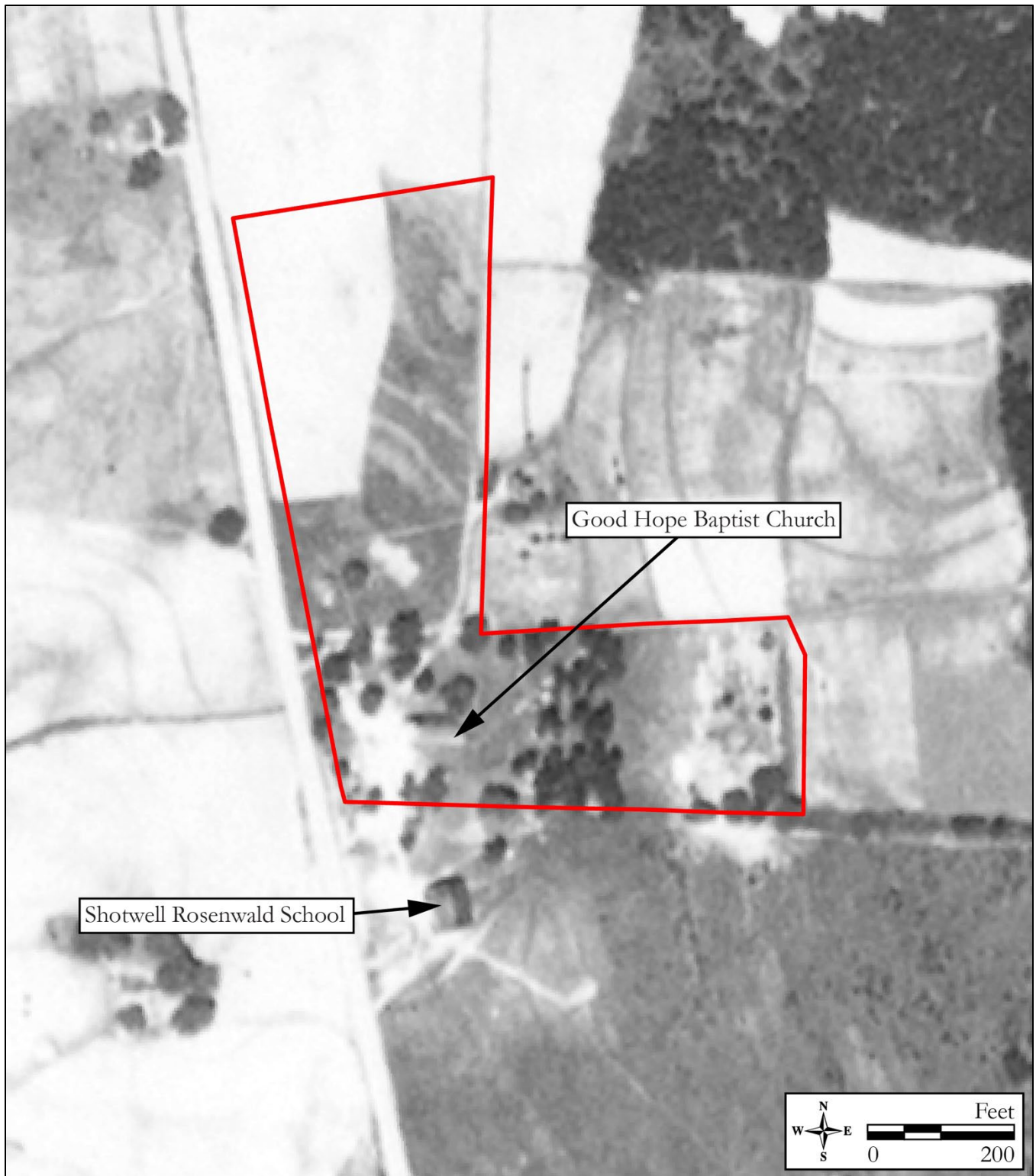


Figure 5: A 1938 aerial photograph showing Good Hope Baptist Church and the Shotwell Rosenwald School (USDA 1938).

By 1951, sufficient funds were gathered for the erection of the new church. Pastor Trotter supervised the construction of the building. Church members donated their valuable time and labor to help build the church. On June 30, 1957, Good Hope Baptist Church's new, Gothic Revival-style church opened. The church was further beautified through the installation of stained-glass windows donated by individuals or groups, and the congregation purchased the church pews from Southern Desk Company for \$4,025. In 1958, a Hammond organ was installed. An aerial photograph from 1959 shows the church shortly after construction (USDA 1959). By this time, the original church had been razed for the construction of the new edifice, and the Shotwell Rosenwald school dismantled and moved to other locations.

The church's building efforts continued into the 1960s, when in 1967, the church launched a building campaign for the Education Building to house Sunday School rooms, a kitchen, and a dining area. This project finished in December of 1975 under the direction of Reverend James Daniels. Around the same time, air conditioning was added, a baptismal pool was installed, and the existing pulpit and choir stand were renovated.

While construction of the Education Building was taking place, a split within the congregation occurred in 1975. As a result, Dr. Claude R. Trotter left Good Hope Baptist Church to form Faith Missionary Baptist Church in Raleigh. In 1978, Faith Missionary Baptist Church was deeded a small, 0.28-acre parcel of land east of the Good Hope Baptist Church Cemetery from Bailey and Sarah Williamson to inter members of their congregation (WCRD 1978 2694:372).⁵ While the property lies adjacent to the Good Hope Baptist Church Cemetery, the Faith Missionary Baptist Church Cemetery is not included in the proposed landmark boundary because it is owned by a separate congregation.

In 1985, the past mortgage was burned, meaning the building was paid for in full, and in early 1986, the congregation borrowed \$46,000 to remodel the church. Will T. Bobbitt served as general contractor and oversaw the interior painting done by Banks Painting Company, the completion of the River Jordan painting behind the baptismal pool by Walter Keul of Statesville, the renovation of the steps and wheelchair ramp by King Bobbitt, and the pew cushion and recovering by Carolina Church Furnishings of High Point.

In the twenty-first century, the Good Hope Baptist Church congregation built the Fellowship Hall. The congregation remains active and stands as a testament to the Black community of Shotwell.

Architecture Context

The Gothic Revival style, commonly employed in the construction of religious buildings across the United States, gained prominence during the second quarter of the nineteenth century. It emerged from the Romantic Movement in art, music, literature, and architecture, which rejected the stark classicism that had dominated the eighteenth and early nineteenth centuries. The Gothic Revival style drew inspiration from the religious and secular architecture of Europe and the British Isles from the ninth through the sixteenth centuries. In domestic architecture, this style typically featured steeply pitched, gabled roofs with decorative bargeboards, often incorporating finials and pendants; lancet- or triangular-arched windows; rectangular windows with a drip mold; arches in exterior and interior ornamentation; crenellated parapet walls; and tracery with trefoil or quatrefoil motifs. High-style

⁵ Bailey Williamson was a direct descendant of the Williamsons, Blakes, Prices, and Mials who owned and operated Walnut Hill Plantation, founded by Thomas Mial Sr. in the late eighteenth century.

Gothic Revival dwellings, usually located in cities and towns, often incorporated most of these features. In contrast, vernacular buildings in smaller towns and rural areas might display only a few elements, such as a steeply pitched roof and limited ornamentation around the entrance or porch. Depending on available local resources, Gothic Revival-style dwellings commonly featured wood-frame construction or load-bearing masonry of brick or stone. Both high-style and vernacular houses in this style typically ranged from one- to two-and-one-half stories in height, with massing often symmetrical and a central entrance. However, some symmetrically massed houses had off-center entrances, and asymmetrical massing was also common.

The Episcopal Church introduced the Gothic Revival style to ecclesiastical architecture in the early nineteenth century, and it soon spread to other denominations (Bishir 2005:282). The Gothic Revival style was believed to symbolize continuity with the medieval and ancient church while inspiring religious feeling (Bishir 2005:283). In North Carolina, the Gothic Revival style appeared as early as the 1810s and 1820s, with two of the earliest examples being St. John's Church in Fayetteville (1817; CD0011; NRHP 1974) and Christ Episcopal Church in New Bern (1821–1824; CV0011; NRHP 1972). By the late nineteenth century, many small-town and rural churches had adopted the Gothic Revival style (Bishir 2005:370–371).

The expression of the Gothic Revival style in religious architecture varied widely in both degree and design. As with residential architecture, Gothic Revival churches were either high-style or displayed elements of the style in form and ornament on an otherwise vernacular or plain building. Characteristic features of all Gothic Revival-style churches included steeply pitched roofs and arched windows, usually lancet-arched or triangular. In some cases, these two features are the only stylistic elements characteristic of the Gothic Revival style. Gothic Revival-style churches continued to be built into the mid-twentieth century, as seen at Good Hope Baptist Church. This church is a particularly late example of the style, at a time when many congregations preferred Colonial Revival or Modernist designs.

Gothic Revival-style churches were constructed of wood frame or load-bearing masonry, with masonry churches typically built of brick or stone. Churches featuring frame construction were typically sheathed in wood siding or, in the late nineteenth and early twentieth centuries, covered with a brick veneer. Other defining features of the style include belfries, corner towers, and engaged buttresses. Good Hope Baptist Church, designed by C. Eugene Savage, exemplifies many character-defining features of the Gothic Revival style.

Comparable Properties

A search of the State Historic Preservation Office's mapping and database identified approximately 36 surveyed Gothic Revival-style churches in Wake County. The earliest is Christ Church (WA0009; National Historic Landmark [NHL] 1970), built between 1848 and 1852 at 120 East Edenton Street in Raleigh (Figure 6). Designed by Richard Upjohn, this high-style, cruciform church is constructed of rough-cut local granite and features a red tile roof. Lancet-arch windows line the elevations which are divided into bays by buttresses and congregants enter through a painted-arch portal with batten double doors.



Figure 6: Christ Church in Raleigh.

Another early, high-style Gothic Revival church is St. Paul A.M.E. Church (WA0218; NRHP 1987), located at 402 West Edenton Street in Raleigh. Built for a Black congregation between 1884 and 1910, this monumental church combines Gothic Revival elements with vernacular interpretations and showcases the elaborate brickwork of Raleigh's Black masons (Figure 7). The building stands as a testament to the first Black congregation established in Raleigh.



Figure 7: St. Paul A.M.E. Church.

Examples of early to mid-twentieth-century Gothic Revival-style churches, mostly dating to the period before World War II, are scattered throughout rural Wake County. These churches are primarily vernacular interpretations of the Gothic Revival style. St. Paul No. 1 Church of Christ (WA7903),

located at 1319 Pulley-Gordon Road and built in 1924, exhibits pared-down features of the Gothic Revival style, including a single tower at the southwest corner of the rectangular building and rectangular stained-glass windows with glass panes that form a pointed arch (Figure 8).



Figure 8: St. Paul No. 1 Church of Christ.

In Wendell, Eagle Rock Christian Church (WA1994), built in 1906, now sits vacant (Figure 9). The building is faced with brick laid in a running bond, with a central tower that has been truncated. The original lancet-arch windows have been removed and replaced with rectangular vinyl windows, significantly altering the building's original Gothic Revival appearance. The original paneled door and lancet-arch transom remain intact.



Figure 9: Eagle Rock Christian Church.

Constructed in 1917 and modified around 1945, Wake Baptist Grove Church (WA0396) in Garner is an example of stone-clad Gothic Revival church (Figure 10). The church has a broad gable front that

is anchored by a two-story tower capped by a flared, pyramidal roof at the west end and a one-story, crenelated tower at the east end. Like Good Hope Baptist Church, the building features lancet-arch windows filled with stained glass.



Figure 10: Wake Baptist Grove Church.

Overall, Good Hope Baptist Church stands out among Wake County churches as an architect-designed, mid-twentieth-century, Gothic Revival church built by and for a Black congregation. At a time when many congregations opted for Colonial Revival or Modernist designs, Good Hope Baptist Church chose a style known for its ability to “symbolize continuity with the medieval and ancient church while inspiring religious feeling.”

7C. SIGNIFICANCE STATEMENT

Good Hope Baptist Church, located at 4209 South Smithfield Road in Knightdale, Wake County, North Carolina, has special significance for its association with the African American community in Shotwell and eastern Wake County. After breaking away from Hephzibah Baptist Church, a predominantly white church established in the early nineteenth century, in 1866, newly emancipated Black congregants founded Good Hope Baptist Church. In the early years, the congregation worshipped beneath brush arbors and eventually was said to have built a log church near S. M. McCuller's farm. In 1878, the congregation purchased a tract of land, on which they built a frame church with Gothic Revival-style, lancet-arch windows, not unlike those at Oaky Grove Methodist Church, a church that served Shotwell's white Methodists. Throughout the latter half of the nineteenth century and into the twentieth century, Good Hope Baptist Church catered to the spiritual and community needs of African Americans in the area. In 1951, the congregation broke ground on the present-day Gothic Revival-style church, and it was completed in 1957. For nearly 160 years, Good Hope Baptist Church has played a special role as the center of African American life in the Shotwell community and continues to do so today, thus, giving the church special significance at the local level for its historical association with the Black community in Shotwell.

Architecturally, Good Hope Baptist Church is an excellent example of rural, post–World War II Gothic Revival-style ecclesiastical architecture in Wake County. The design of the church exhibits many of the hallmark features of the Gothic Revival style. The broad, gabled façade is anchored by crenellated towers. The original, stained-glass lancet-arch windows, set into bays which are divided by engaged buttresses, were donated by members of the congregation. The church has good overall physical integrity, with much of the original material and workmanship surviving. The church's setting remains rural, near the center of the Shotwell community, and remains on its original site that was purchased by the congregation in 1878.

Overall, Good Hope Baptist Church reflects the success of the African American community in Shotwell and the importance it has played for the community's spiritual and social needs. The church also stands as an excellent example of rural, post–World War II Gothic Revival architecture.

7D. LANDMARK BOUNDARY

The recommended landmark boundary encompasses 5 acres that include Good Hope Baptist Church and Good Hope Baptist Church Cemetery at 4209 South Smithfield Road in Knightdale, Wake County, North Carolina. The landmark boundary generally follows the legal parcel (PIN 1762455747), except for the northern section that extends roughly 230-feet north of the sanctuary to encompass a portion of open land. The landmark designation applies to the Good Hope Baptist Church sanctuary and the Good Hope Baptist Church Cemetery. The Education Building, Fellowship Hall, and the interiors are not proposed for landmark designation (Figures 9.1 and 10.1–10.2).

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8. PHOTOGRAPHS



Figure 8.1: View of the primary (west) elevation of Good Hope Baptist Church with the Education Building, hyphen, and Fellowship Hall on the right-hand side of the photo.



Figure 8.2: View of the primary elevation of Good Hope Baptist Church.



Figure 8.3: View of the primary and north elevations of Good Hope Baptist Church.



Figure 8.4: View of the north elevation of Good Hope Baptist Church and the Education Building.



Figure 8.5: View of the south elevation of Good Hope Baptist Church with the Education Building and hyphen at the right-hand side of the photo.



Figure 8.6: Detail view of the cornerstone on the north tower of Good Hope Baptist Church.



Figure 8.7: View of the north and rear (east) elevations of the Education Building.



Figure 8.8: View of the rear elevation of the Education Building.



Figure 8.9: View of the rear and south elevations of the Education Building, with a part of the Fellowship Hall in the foreground.



Figure 8.10: Detail view of the entry into the Education Building.



Figure 8.11: View of the primary elevation of the Fellowship Hall.



Figure 8.12: View of the rear and south elevations of the Fellowship Hall.



Figure 8.13: Interior view of Good Hope Baptist Church, facing east.



Figure 8.14: Interior view of Good Hope Baptist Church, facing northeast.



Figure 8.15: Interior view of Good Hope Baptist Church, facing west.



Figure 8.16: Interior view of Good Hope Baptist Church, facing northwest.



Figure 8.17: Detail view of the pulpit and choir at Good Hope Baptist Church, facing east.



Figure 8.18: Detail view of the pulpit and choir at Good Hope Baptist Church, facing southeast.



Figure 8.19: Detail view of the pulpit and choir at Good Hope Baptist Church, facing northeast.

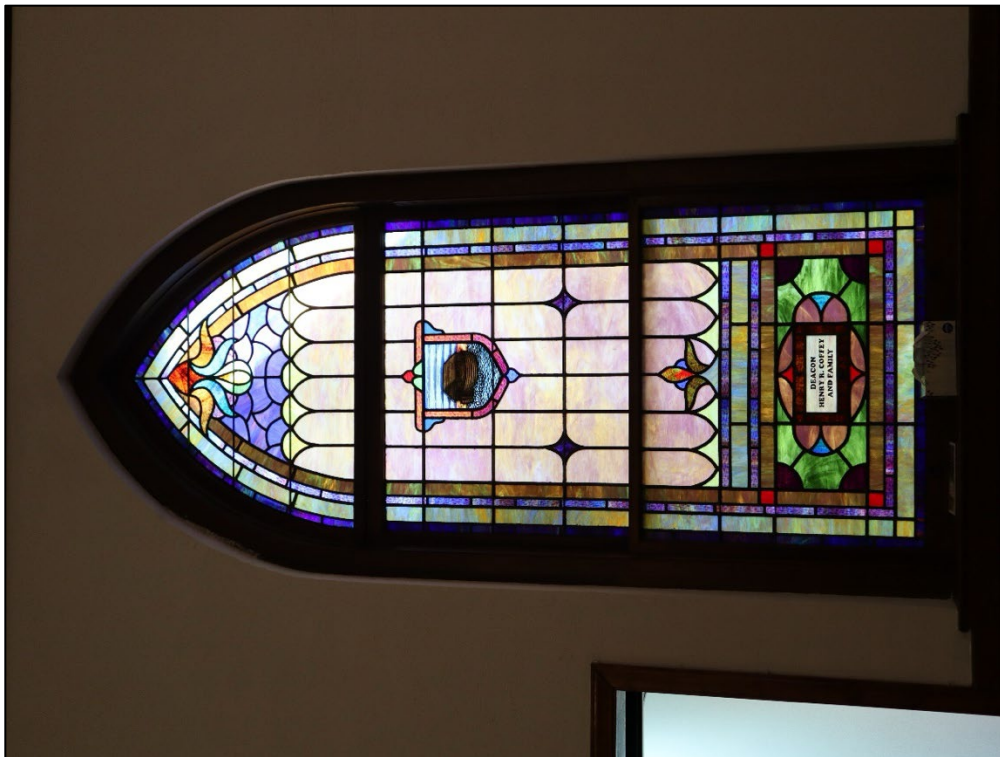


Figure 8.20: Detail view of a stained-glass window at Good Hope Baptist Church.

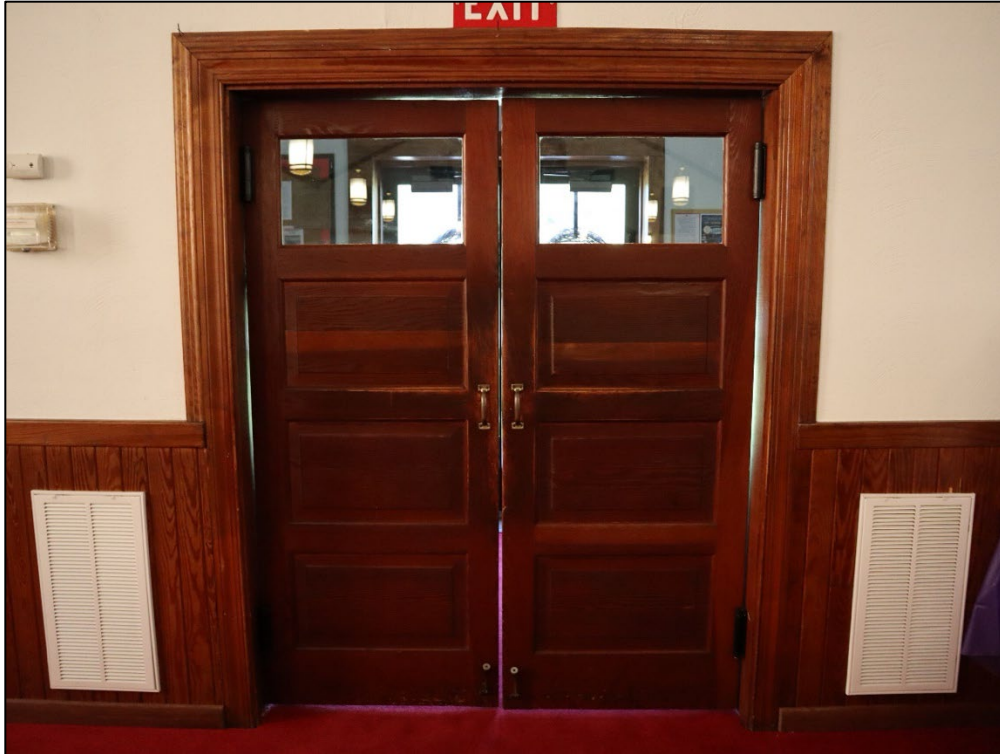


Figure 8.21: Detail view of the original doors leading from the entry vestibule into the sanctuary of Good Hope Baptist Church, facing west.



Figure 8.22: Interior view looking from the sanctuary into the Education Building of Good Hope Baptist Church, facing north.



Figure 8.23: View of the first-floor hallway in the Education Building of Good Hope Baptist Church, facing south.



Figure 8.24: Detail view of the stairs leading up to the second floor and down to the basement at Good Hope Baptist Church, facing east.



Figure 8.25: Interior view of the entry into the 2005 Fellowship Hall and hyphen, connecting it to the sanctuary at Good Hope Baptist Church, looking north.



Figure 8.26: Interior view of the Fellowship Hall at Good Hope Baptist Church, facing southeast.



Figure 8.27: Overview of the Good Hope Baptist Church Cemetery, looking east.



Figure 8.28: Overview of Good Hope Baptist Church Cemetery, looking northeast.



Figure 8.29: Detail view of a concrete gravemarker at Good Hope Baptist Church Cemetery, facing east.



Figure 8.30: Detail view of the gravemarker for Harmon and Allie V. Pair.



Figure 8.41: Detail view of brick box tombs and ledger gravemarkers at Good Hope Baptist Church Cemetery.

9. FLOOR PLANS

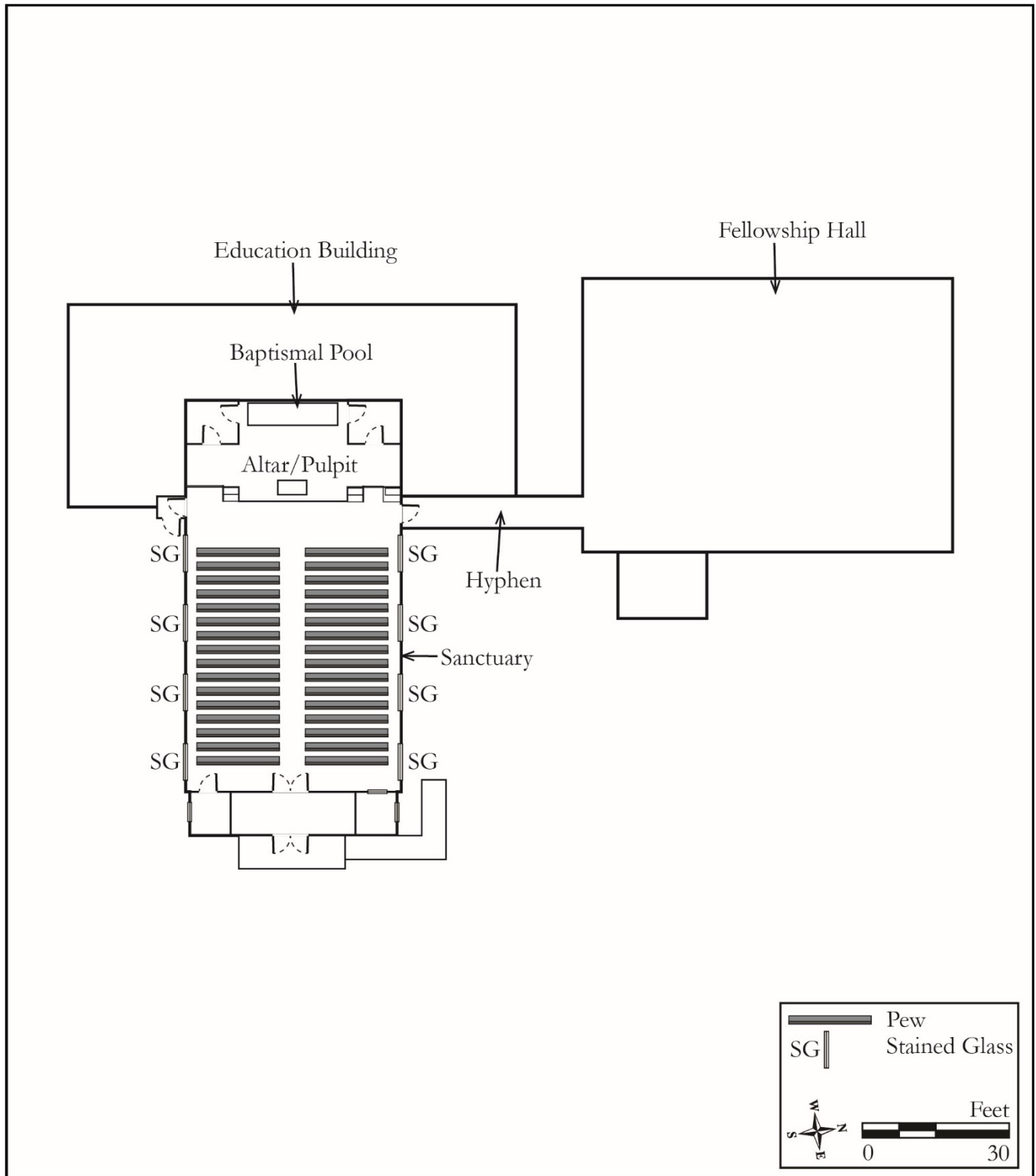


Figure 9.1: Footprint of Good Hope Baptist Church and floorplan for the Sanctuary (Patricia McEachen, RGA).

10. MAPS

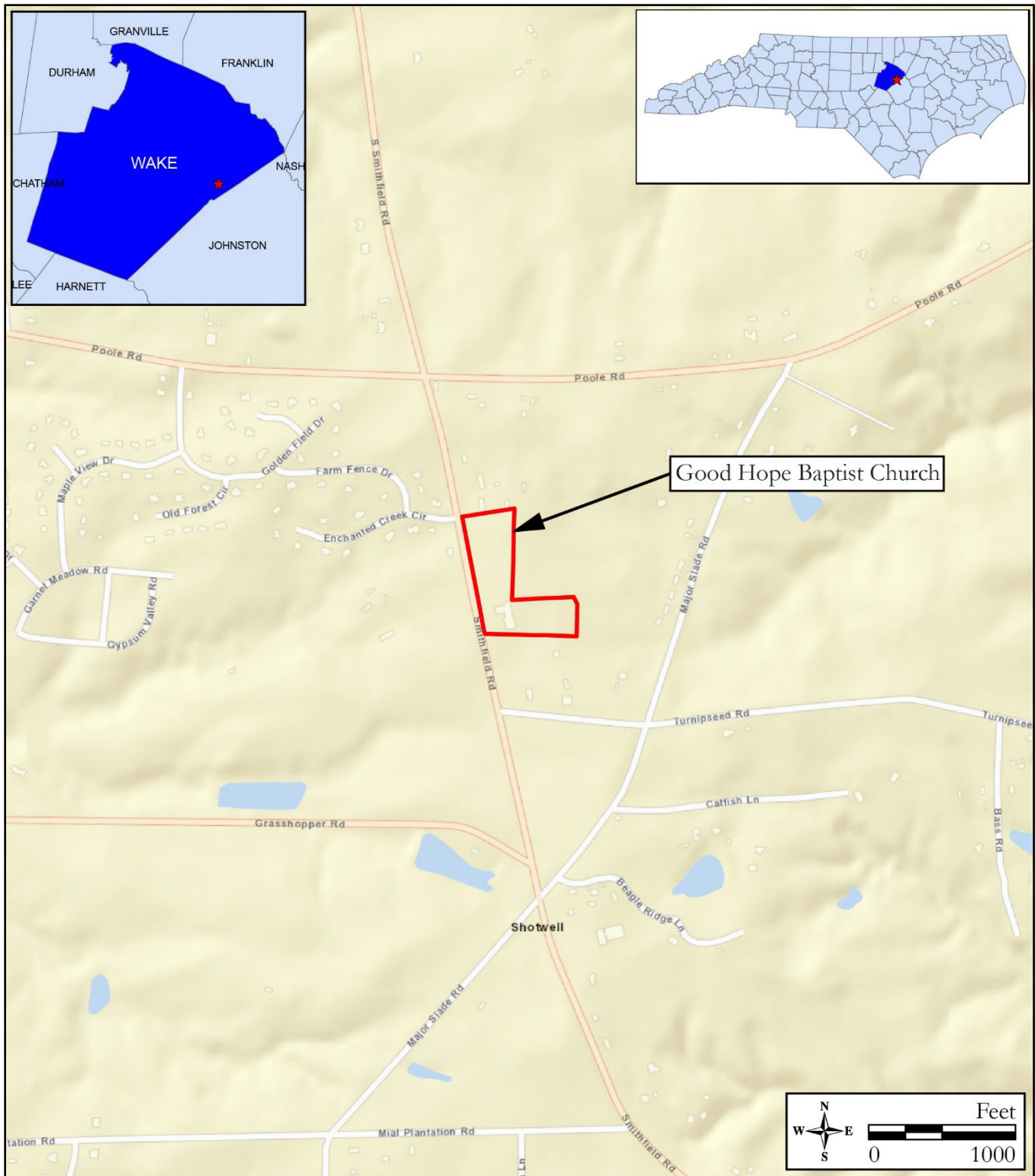


Figure 10.1: Location map for Good Hope Baptist Church with its parcel boundary outlined in red (Esri 2023).

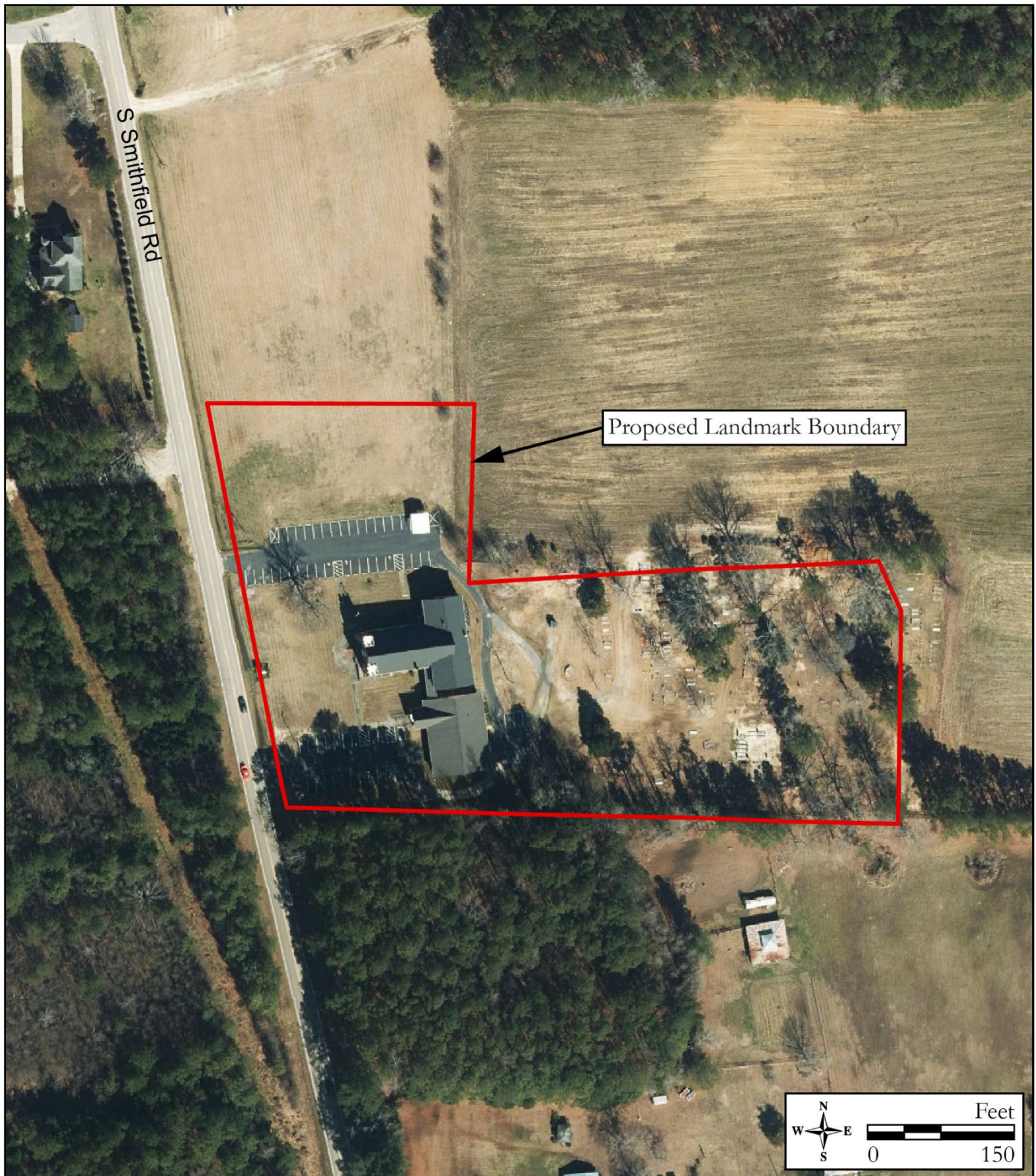


Figure 10.2: Aerial map of the proposed landmark boundary for Good Hope Baptist Church (Esri 2023).