

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

DATA SHEET 3528

FOR NPS USE ONLY

RECEIVED JUN 2 1976

DATE ENTERED NOV 7 1977

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORMSEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC

Emmaus Moravian Church and Manse

AND/OR COMMON

2 LOCATION

STREET & NUMBER

CITY, TOWN

Coral Bay

VICINITY OF

STATE
U.S. Virgin IslandsCODE
78

NOT FOR PUBLICATION

CONGRESSIONAL DISTRICT

1

COUNTY

St. John

CODE

0700

3 CLASSIFICATION

CATEGORY

___DISTRICT

☒ BUILDING(S)

___STRUCTURE

___SITE

___OBJECT

OWNERSHIP

___PUBLIC

☒ PRIVATE

___BOTH

PUBLIC ACQUISITION

___IN PROCESS

___BEING CONSIDERED

STATUS

☒ OCCUPIED

___UNOCCUPIED

___WORK IN PROGRESS

ACCESSIBLE

☒ YES: RESTRICTED

___YES: UNRESTRICTED

___NO

PRESENT USE

___AGRICULTURE

___MUSEUM

___COMMERCIAL

___PARK

___EDUCATIONAL

___PRIVATE RESIDENCE

___ENTERTAINMENT ☒ RELIGIOUS

___GOVERNMENT

___SCIENTIFIC

___INDUSTRIAL

___TRANSPORTATION

___MILITARY

___OTHER:

4 OWNER OF PROPERTY

NAME

The Moravian Church

% Pastor Willard Prout

STREET & NUMBER

CITY, TOWN

Coral Bay

STATE

VICINITY OF St. John, Virgin Islands 00830

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC.

Recorder of Deeds

STREET & NUMBER

No. 18 Kongens Gade

CITY, TOWN

Charlotte Amalie, St. Thomas,

STATE

U.S. V.I. 00801

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

U.S. Virgin Island Inventory of Historic Places

DATE

May, 1976

___FEDERAL ☒ STATE ___COUNTY ___LOCALDEPOSITORY FOR
SURVEY RECORDS

Virgin Island Planning Office

CITY, TOWN

Charlotte Amalie, U.S.V.I.

STATE

7 DESCRIPTION

CONDITION

—EXCELLENT

☒GOOD (church)

☒FAIR (Manse)

—DETERIORATED

—RUINS

—UNEXPOSED

CHECK ONE

—UNALTERED

☒ALTERED

CHECK ONE

☒ORIGINAL SITE

—MOVED DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Emmaus Moravian Church and manse are 5.5 miles east of Coral Bay, St. John. The buildings are significant as an example on St. John of the 18th century Moravian mission style, which can be characterized as simple, functional and sober, in keeping with the tenets of the religion.

The manse is the older of the two buildings, with an approximate construction date of 1750, marking it as one of the earliest buildings on the island. The approximate construction date for the original church is 1782. The church was rebuilt twice due to hurricane and fire damage. The current main story was completed in 1918.¹⁹¹⁹

Since the Moravian architectural style changed little in the 18th century, the church's affinities in style with the Moravian church of New Herrnhut on St. Thomas, probably constructed around 1740, strongly suggest that the modern form of Emmaus is a close approximation of the original church, c. 1782.

The church is situated on the side of a hill with the fall line running to the southeast. The main facade faces to the south, and there are three entrances-- one on the south, and two on the north facade. The church is one story, with full basement rooms on the southern elevation, and a projection on the east end corresponding to the sacristy on the interior. It measures 40'9" by 60'7". There is a belfry attached to the west end, in the form of two tiers of square blocks, capped by a pyramidal roof. Both tiers have open arches on the exposed sides. The bell is contained in the upper tier.

The masonry foundation is constructed of rubble, ballast brick and native brain coral set in a lime mortar and stuccoed. The building materials of the main story are not immediately evident, but may be identical to those of the foundation.

The church is five bays by three bays, with all window and door openings in the form of semi-elliptical arches. The door on the front facade is approached by a two-flight staircase, with the second flight parallel to the main wall, and supported by two columns. The stringers along the exterior walls of both flights project slightly, and are highlighted with contrasting paint, creating a sawtooth pattern.

On the north facade, the second and fourth bays are doors. Brick pavement, with a herringbone pattern in front of the doors, runs along the north side, with access to it provided by a curved stair-

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ITEM NUMBER 7 PAGE one

case leading up from lower ground on the east. The date 1918 is incised in the stucco on the northeast corner.

There is no cornice. The roof is hipped, and covered with corrugated metal.

The interior of the church is a single room undivided by nave or aisles. The ceiling is the typical West Indian "tray", a plank surface with sharply indented corners. The trusses are exposed.

The manse lies on higher grade to the north about 15' from the church. A retaining wall built of rubble masonry and stucco, approximately nine feet high, runs along the south facade.

The manse is a two and a half-story rectangle, constructed of rubble masonry and stucco, with a later, second story wood frame gallery, supported on the ground level by paired brick columns on pedestals. The manse measures 36'8" by 50'11", with the gallery measuring 12'4" on the side, a projection approximately equal to one bay. The lower story projects slightly from the wall, serving as a string course. The current main entrance is on the west facade of the first story.

The manse is four by five bays, with flat-headed window and door openings. All openings have wood casings, and the second story windows have projecting drip caps and slip sills. There is one window in the end of the roof gable. All openings are equipped with two shutters, with drive pinles and strap hinges of wrought iron.

Access to the second story is provided on the east wall by a staircase built of rubble masonry and stucco, parallel and attached to the main wall. The outside wall is solid, except for an arched, barrel-vaulted opening under the landing, which provides an access to the side door of the lower story. On the west facade, access to the second story is provided by a fine example of the "welcoming arms" staircase (with walls fanning outwards at the base) with a single flight, divided into two sections by a center landing.

The roof, a later replacement, has wood-sheathed gables, and there is a window in the north and south gable ends. The roof is covered with corrugated metal.

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A cookhouse is located about 20" to the west of the west of the manse, and there is a large cistern set into the hillside along the west facade of the church.

A cemetary dating to the 18th century is associated with the church and and is located 200 feet to the east of it.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
☐ PREHISTORIC	☐ ARCHEOLOGY-PREHISTORIC	☐ COMMUNITY PLANNING	☐ LANDSCAPE ARCHITECTURE	☒ RELIGION
☐ 1400-1499	☐ ARCHEOLOGY-HISTORIC	☐ CONSERVATION	☐ LAW	☐ SCIENCE
☐ 1500-1599	☐ AGRICULTURE	☐ ECONOMICS	☐ LITERATURE	☐ SCULPTURE
☐ 1600-1699	☒ ARCHITECTURE	☐ EDUCATION	☐ MILITARY	☐ SOCIAL/HUMANITARIAN
☒ 1700-1799	☐ ART	☐ ENGINEERING	☐ MUSIC	☐ THEATER
☒ 1800-1899	☐ COMMERCE	☐ EXPLORATION/SETTLEMENT	☐ PHILOSOPHY	☐ TRANSPORTATION
☒ 1900-	☐ COMMUNICATIONS	☐ INDUSTRY	☐ POLITICS/GOVERNMENT	☐ OTHER (SPECIFY)
		☐ INVENTION		

SPECIFIC DATES

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

The land now containing the compound of Moravian buildings at Coral Bay originally belonged to Governor Suhm of the Danish West India and Guinea Company in 1717. His estate was called Forsynet (Providence) and contained simple buildings, now gone.

The property was acquired by Governor Thomas de Malleville in 1782 and given to the Moravians after his conversion by a free negro, Brother Cornelius, who became a church missionary. As a master mason, Cornelius built six or more churches for the Moravians, became an accomplished linguist and an eloquent preacher.

The Moravians were the first Protestants to send missionaries to the West Indies and were in the Danish islands as early as 1732. They were the only church allowed to minister to the slaves, and were instrumental in establishing Dutch Creole as the lingua franca spoken by masters and slaves to each other. When Governor-General Peter von Scholten decreed compulsory education for slave children in the early 1840s he chose the Moravian missionaries to teach in all the new school-houses built on the three islands.

The original church building on this site was built in or shortly after 1782 and was destroyed by a hurricane in 1790. The replacement was destroyed by fire in 1892. The present church was constructed in 1919.

The Manse dates from as early as the 1750s and was certainly constructed by the late 1780s. Parts of it still serve as church offices and other congregational uses. In addition to being one of the oldest remaining buildings on the island, it reflects the almost two and a half centuries of Moravian influence on the three islands' culture.

The Emmaus Moravian church and manse are significant as examples of the typical ascetic Moravian architectural style. While the church has been rebuilt (probably into a form not unlike its original state c. 1782), the manse is largely original, and a good example of the typical two-and-a-half-story masonry and wood construction of an 18th century Moravian manse. The site also includes a fine example of a West Indian "welcoming arms" staircase.

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ITEM NUMBER 9

PAGE three

Maynard, Oliver. A History of the Moravian Church, Eastern West
Indies, Province. Trinidad: Yuille's Printerie, 1969.

Property

Emmaus Moravian Church and Manse

State

V.I.

Working Number

6.2.76.3528

St. John
77001531

TECHNICAL

Photos

Maps

UTM Can't be checked

CONTROL

6.9.76

HISTORIAN

Call; then Accept

E. Smith

7-15-76

This nomination has a much better statement of significance than the Lion Hill, Green Kay, and Little La Grange nominations. However Sally's questions are important; especially about date of church and Cookhouse. Better photo of Manse needed.

ARCHITECTURAL HISTORIAN

S. Stokes says 1919 is correct date (#7 & #8 differed as to date of church)

Accept when added info is received

Will send us photo of W side of manse

Cookhouse & other small structures in photo are not to be included S. Oldham

7/15/76
ARCHEOLOGISTAccept OTHER
M. Hutz
3-25-77

HAER

Inventory

Review

REVIEW UNIT CHIEF

Accept
Cole
4-3-77

BRANCH CHIEF

KEEPER

H. H. H.
H. 2. 77

National Register Write-up

Send-back

Entered

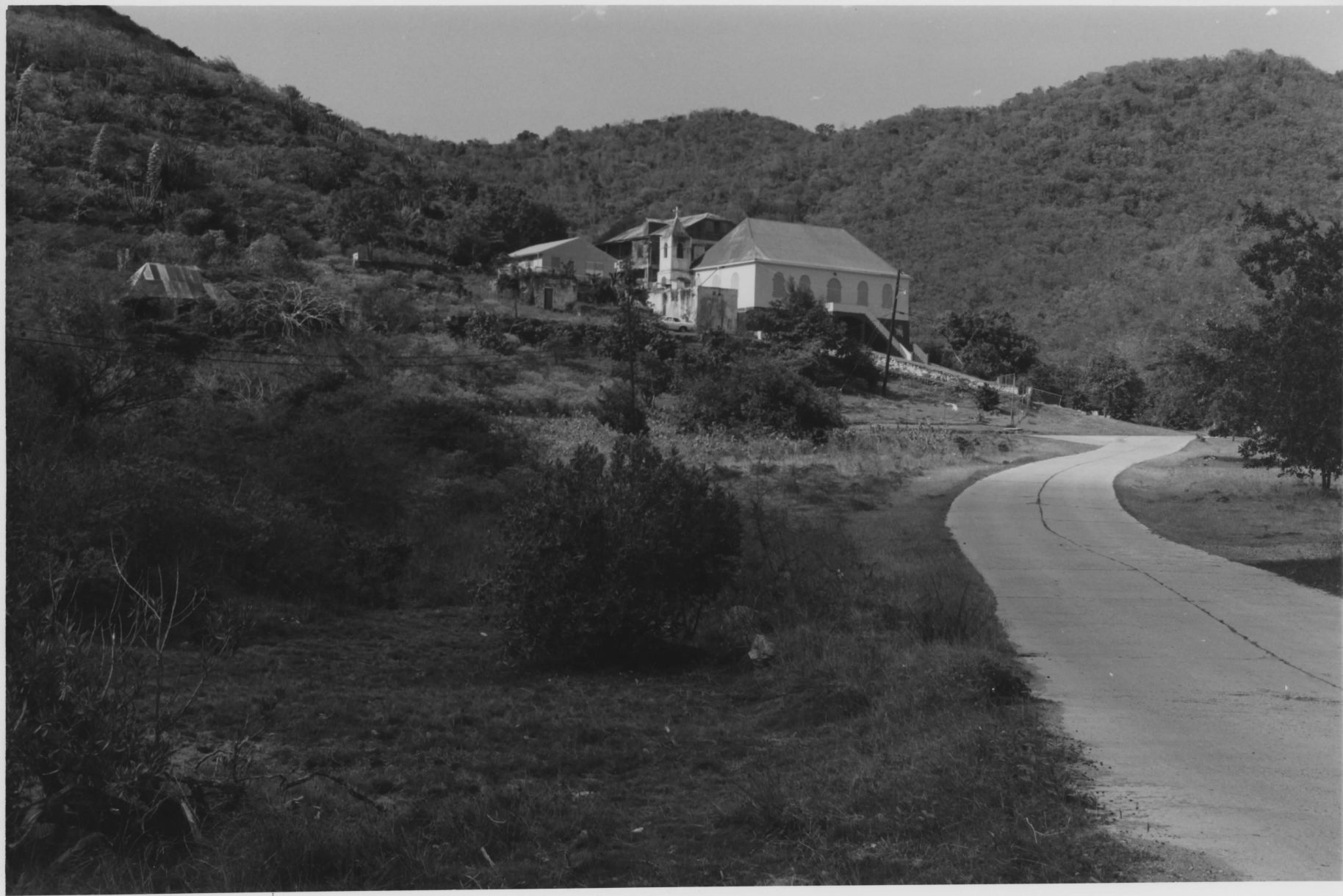
NOV 7 1977

Federal Register Entry

12.6.77

Re-submit

INT:2106-74











Mapped, edited, and published by the Geological Survey
Control by USC&GS
Topography from aerial photographs by Kelsh plotter
Aerial photographs taken 1954. Field check 1958
Hydrography compiled from USC&GS charts 905 (1956) and 938 (1953)
Polyconic projection. Puerto Rican datum, 1940 adjustment
10,000-foot grid based on Puerto Rican coordinate system,
Virgin Islands extension
Unchecked elevations are shown in brown

8°
TRUE NORTH
MAGNETIC NORTH
APPROXIMATE MEAN
DECLINATION, 1958

SCALE 1:24,000
1 0 1000 2000 3000 4000 5000 6000 7000 FEET
1 KILOMETER
CONTOUR INTERVAL 40 FEET
DOTTED LINES REPRESENT 20-FOOT CONTOURS
DATUM IS MEAN SEA LEVEL
DEPTH CURVES AND SOUNDINGS IN FEET—DATUM IS MEAN LOW WATER
SHORELINE SHOWN REPRESENTS THE APPROXIMATE LINE OF MEAN HIGH WATER
THE MEAN RANGE OF TIDE IS APPROXIMATELY 0.6 FEET
THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, WASHINGTON, D. C. 20242
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

RECEIVED
JUN 2 1976
NATIONAL
REGISTER

ROAD CLASSIFICATION
Light-duty ————— Unimproved dirt —————

WESTERN ST. JOHN, V. I.
N1816.5—W6442.7.5X6
1958

NOV 7 1977

ENTRIES IN THE NATIONAL REGISTER

STATE **VIRGIN ISLANDS**

Date Entered **NOV 7 1977**

Name

Emmaus Moravian Church and Manse

Location

**Coral Bay
St. John County**

Also Notified

Hon. Ron De Lugo

Regional Director, Southeast Region

880

Mott/js

11/9/77

**State Historic Preservation Officer
Mr. Thomas Blake
Planning Director, Virgin Islands
Planning Board
Charlotte Amalie
St. Thomas, Virgin Islands 00801**



THE MORAVIAN CHURCH
VIRGIN ISLANDS CONFERENCE
VIRGIN ISLANDS OF THE UNITED STATES

December 30, 1992

Robert Deforest, Founder/President
African American Institute of Historic Preservation
and Community Development
1236 Euclid St. Northwest
Washington, D.C. 20009

Dear Mr. Deforest:

This letter is to express our interest in having your Institute, in conjunction with the United States National Park Service, undertake an evaluation of, and assist us in securing the requisite funding for the restoration and rehabilitation of various St. John Moravian Churches' historical sites; including, Emmaus Moravian Church and Parsonage, Bethany Moravian Mission, and the Moravian Wharf in Coral Bay Harbour. We feel these historical sites (all of which are listed on the National Register of Historic Sites) will prove worthy of your attention. We invite you to visit or contact us at your earliest convenience.

We were privileged to meet with Lynn Williams, President of Bridge Enterprises, who expressed that he was impressed with history associated with these sites, and urged that we consider pursuing this matter.

Enclosed is an information booklet on our 200th Anniversary Program. We trust that you'll find this information worthy of your time.

If additional information is required, you may contact us at (809) 776-0066.

Sincerely,

Rev. Dr. Charles Peters
Superintendent

cc. Susan Escherich
National Park Service

Rev. Ray Joseph

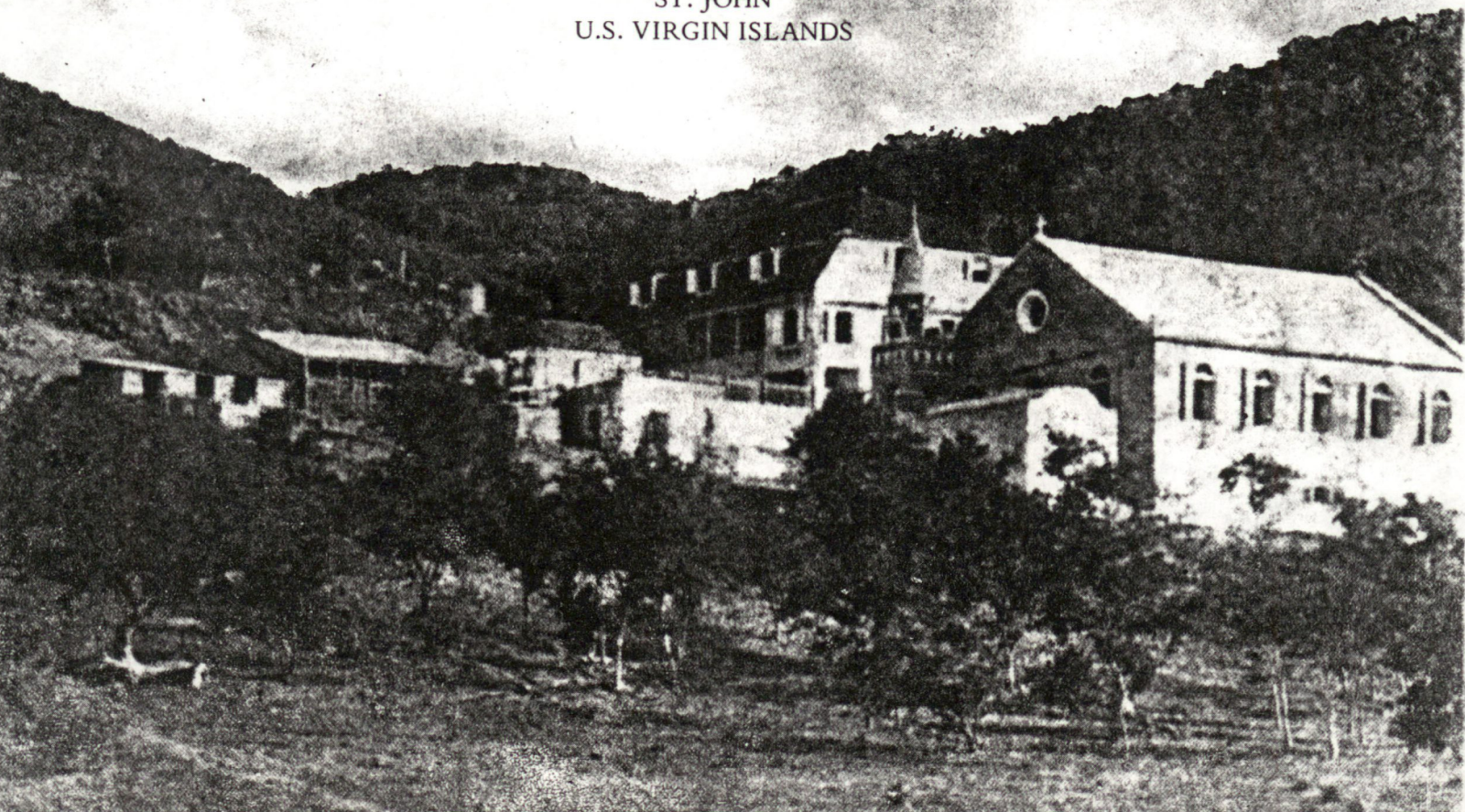
Pastor
Emmaus/Bethany Moravian Church

200th
ANNIVERSARY



EMMAUS
MORAVIAN
CHURCH

SUNDAY, JUNE 27, 1982
ST. JOHN
U.S. VIRGIN ISLANDS







Emmaus Moravian Church

At the time of the establishing of Bethany in 1754, the Moravians sought to expand their missionary activity to other areas of the island. In 1756, they began preaching at Carolina in Coral Bay. The overseer of the estate was well-disposed towards the Moravians and wanted his slaves converted to Christianity. The missionary activities were increased at Carolina, when, in 1757, the slave Cornelius came to Carolina to do some masonry work on the plantation. He had been baptized by Martin and was a helper in the Moravian Church. When he arrived at Carolina, the overseer asked him to preach to the slaves on the plantation, and he then held services on Sundays as well as in the middle of the week. They were attended by a great number of slaves.

After Cornelius left, the services continued, and the missionary came from Bethany once every four weeks to preach in Coral Bay. Services were interrupted briefly during the last days of 1757, when rumors of an imminent slave rebellion were circulating. In the beginning of 1760, the services were started again when the rumors proved to be unfounded. In 1763, all preaching at Carolina was prohibited indefinitely. This was because of the attendance of a large number of unbaptized slaves who made so much noise that they caused a great deal of disturbance on the estate. The overseers allowed the slaves to attend service at Bethany instead, but as this was a quite a distance, few slaves went.

In 1767, services were again started at Carolina. At this time a sugar mill was being built on the estate, and several Moravians were employed to complete the building. They held services for the

slaves from May 8, 1767 until August, 1768, when the sugar mill was finished. The first service was held under a big tree and was attended by more than 300 black and several white people. Towards the end of the building of the mill, Cornelius came to help finish the work.

When the Brethren had finished their work at the sugar mill on Carolina, they wished to establish a permanent mission there, so that they could "maintain the fire which the Holy Ghost had lit." They requested a piece of land where they could build a mission house, but their request remained unfilled. It again became necessary for the slaves to travel to Bethany.

There is a conflict in reports concerning the actual organization of the Emmaus Congregation, but we do know that in 1782, Thomas de Malville acquired the estate Forsynet (Providence) and gave it to the Moravians who named it Emmaus.

It was then possible to finally begin a mission station in Coral Bay. The location was originally the home of Johannes Reimert Sødtnann, the island's Chief Magistrate. Sødtnann, along with his step-daughter, Helena, was slaughtered by the rebels in 1733. The present Emmaus buildings were constructed a little at a time, utilizing some of the ruins of Sødtnann's relatively palatial residence. Cornelius was the one who laid the cornerstone and helped construct the church at Emmaus.

After the construction of the second building, the original was converted into a dwelling and school. It is difficult to obtain an exact date for the com-



*Site of the first services by the
Moravian Brethren in Coral Bay area.*

pletion of the buildings from available sources. We do know that there were both church and Mission house at Emmaus before the island was swept by a terrible storm in 1793.

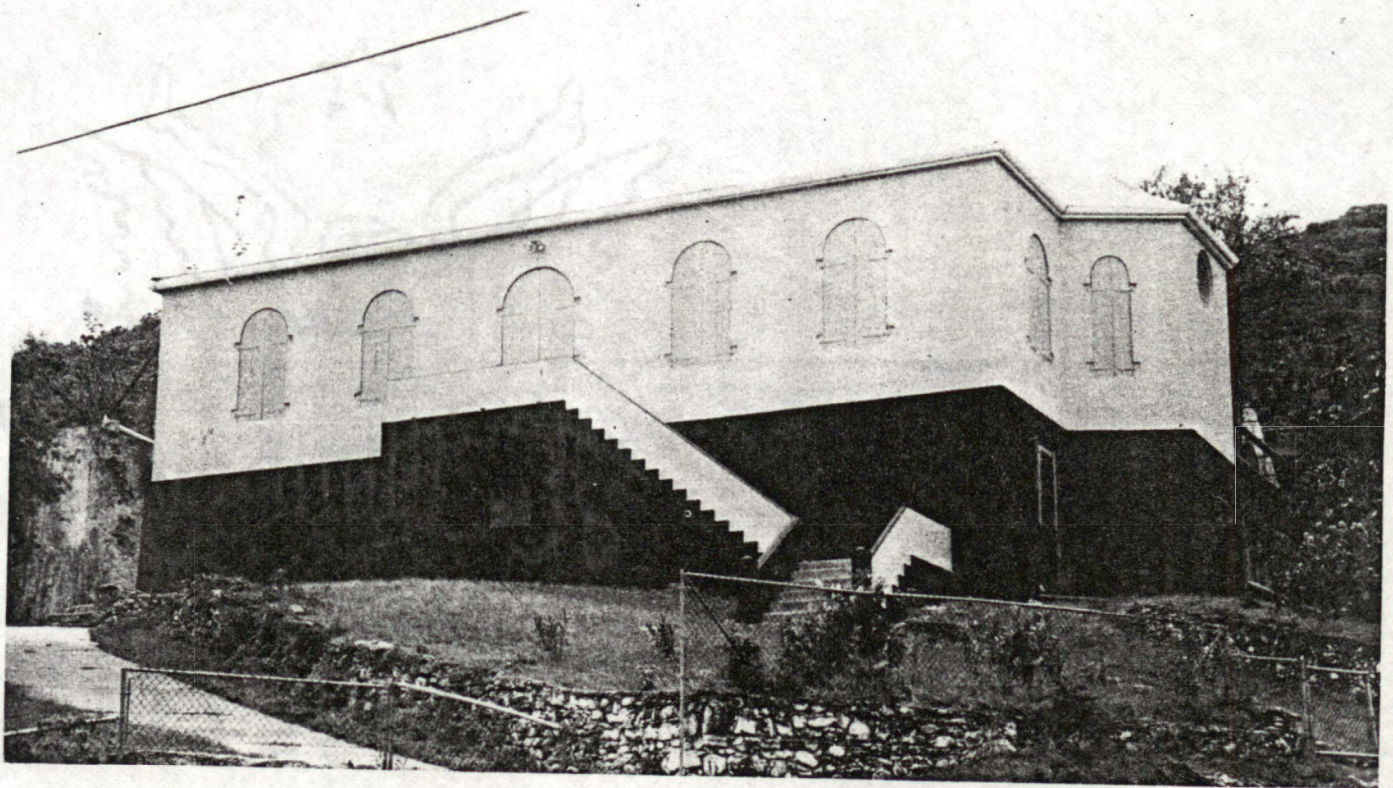
In the 1860's, valiant proposals were made for self-support, native leadership, local management and education, but these brave plans soon met with setbacks. Epidemics of cholera and yellow fever took their toll, as did several devastating hurricanes. Repeated seasons of drought plus the fact that the cane industry could no longer compete with the European beet sugar production, resulted in loss of employment.

The years following 1900 saw a steady worsening of economic conditions. What with depreciation of sugar on the world market, the effects of World Wars, droughts and the rise of the cost of living, the average islander found it difficult to support his family, let alone support the church. Emigration from the island has been a major factor in the loss of members.

No one should fail to stress the dedicated service and loyalty of the members or of the ministry through the years, despite the hardships they experienced.



*Genip tree marks the site called Mission Rest,
stopping place when travelling between Emmaus
and Bethany.*



Emmaus Moravian Church, 1982



The Belfry, 1982.

In an article in the *West India* magazine of December 1902, the Rev. A.B. Romig wrote: "A new conquest began with the advent of the missionaries, and soon there were few who had not yielded to the influence of the gospel. In this sheltered haven the life and work of the Church proceeded very quietly. The Moravian Church in St. John occupies a unique position. Owing to the isolated condition of the inhabitants in these days when prosperity is only a memory, the people depend upon the Church for the lead in every influence for moral and social improvement as well as healthful amusement. Its work has been the blessing of the island for the last 150 years, and the people owe it a debt of gratitude not always realized."

Ours is truly a Heritage of which we can be proud. We have been hearing much this year about those who have gone before and served us unselfishly despite many hardships. Now it behooves us to be willing and prepared to serve the present age and to look to the future with joy and determination to better serve our Lord Jesus Christ and our fellow-man. May the years ahead prove that we have been faithful.

God gives the very best to those who leave the choice to him.

The Mission House

The Emmaus Moravian Mission House is undoubtedly one of the oldest buildings on St. John which is still in use today. It has been the center of church and community activity for 200 years. While the manse suffered damage in several hurricanes, it was not severe enough to alter the basic structure and character of the original building. The major alteration was in the roof structure which was changed after the manse lost its roof in 1916 (during the process the pastor, Rev. Penn, took refuge at Carolina in the home of Mr. E.W. Marsh.

All sources indicate that the present day mission house is the same building which was erected in the late 18th century by the Moravian Brethren under the leadership of Cornelius. It is thus of great historic value. With its severe yet grand appearance it portrays some of the finest Moravian architecture. Today it stands as one of the most distinctive landmarks on St. John.

The manse was permitted to deteriorate to the point where it was no longer habitable and by

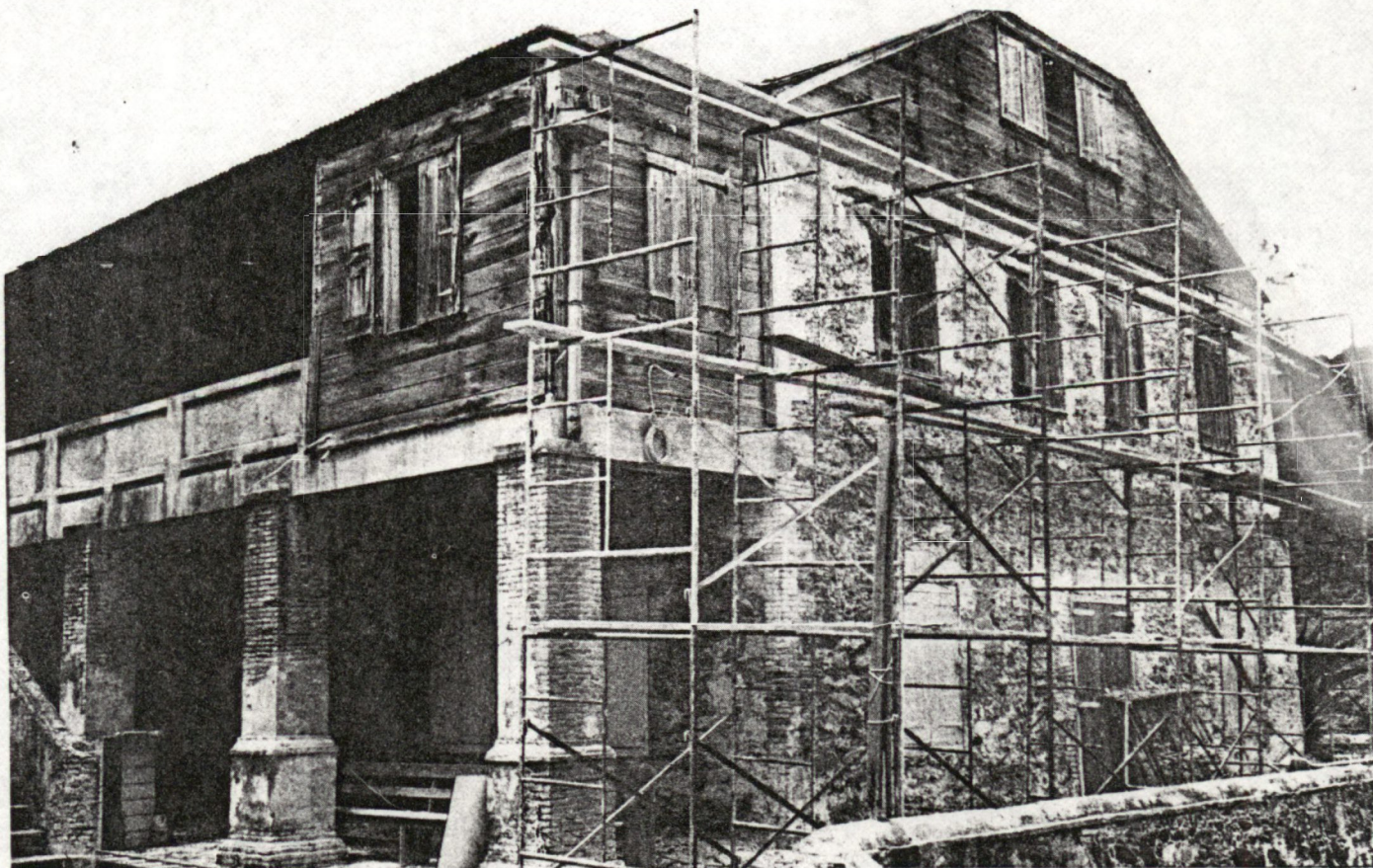
1960, a small "temporary" dwelling was built just west of the manse. The first floor continued in use for social events, small group meetings, 4H Club, Cub Scouts and community meetings.

It seems most fitting that in this year of anniversaries, the restoration of the manse is being realized. It will again be the landmark it deserves to be. The first floor will continue to serve church and community as well as provide a church office and a kitchen to facilitate preparation of lovefeasts and dinners. The second and third floors will be the residence for the Pastor. The accommodations will be adequate, comfortable and yet in keeping with the period. There will be three dormers on each side of the roof as there were in the original building.

We take this opportunity to thank the Virgin Islands Conference of the Moravian Church, architect Glover Thompson, friends and organizations on the mainland as well as local residents for joining hands with the Bethany and Emmaus congregations in realizing this dream.



Emmaus Manse (Mission House), 1982.



Emmaus Manse reconstruction begins, 1982.

Brother Cornelius

Cornelius was a slave born on St. Thomas. His mother was one of the first members of the Moravian Congregation. She was baptized in 1740 and was named Benigna after Count Zinzendorf's daughter. She worked as an untiring sister in the church and when she died in 1761, she was buried in the Brethren Cemetery at New Herrnhut, a very special honor. Cornelius was baptized in 1749 by Bishop Johannes Watteville.

Cornelius worked as a "National Helper" in the Moravian mission beginning in 1753. The brethren described him as a reliable person, whose manners set an example to both blacks and whites. He was an outstanding helper and unusually capable teacher. His people always showed him respect and acknowledged his authority. He was the youngest and most intelligent of the helpers: the only one used to preach the Gospel in public. He was an honest and humble man. His wife,



Brother Cornelius (courtesy Lito Vals)

*Peto Valls NPS St. John's
#776-620*

Barbara, was a faithful helper among the women.

Cornelius was a free man in 1767 when he was building a mill on Estate Carolina in St. John, having previously bought the freedom of his wife and children. As a master mason, he was employed by the government in the construction of many public buildings. He helped build all of the Moravian churches on all three islands with the exception of Midlands and Memorial. He also built most of the mission houses and schools. While Cornelius was working at Carolina, he spent his free time preaching and teaching which was instrumental in the establishment of the mission at Emmaus. He was an untiring worker in the Lord's vineyard and brought many, both black and white, into the fold.

After having converted de Malville to the Moravian Faith, he was instrumental in having de Malville translate the New Testament into Dutch Creole so that the slaves could learn to read and also to learn about Christianity.

Cornelius died as an old man in 1801. As a special honor he was buried in the little cemetery of his white Moravian Brethren at New Herrnhut on St. Thomas. The Creole inscription on his tombstone is as follows:

"Hieso rust die grbeent van die getraute
Dienaar en Friend Jesus.

Em ka loop na si Liefde Heers."

(Here rest the bones of the true servant and friend of Jesus. He has gone home to his master's love.)

Thomas de Malville

It is of considerable historic import to note that the tract of land given for the Emmaus Church and Mission was donated by Governor Thomas de Malville, a native St. Thomian, who lays claim to being the first native governor of the islands under the Danish regime.

De Malville became a real friend of Cornelius, so much so that he had Cornelius' portrait painted and presented it to Herrnhut. This painting still hangs in the Moravian archives in Herrnhut, East Germany. A copy is found in this publication. De Malville was converted to the Moravian faith by Cornelius, who had become his confessor. He became a convert to the Moravian Church at a time when the Lutheran Church was the church of the establishment.

Governor de Malville was an outstanding administrator. A man of refined humanitarian instincts, he established the first compulsory Sunday School for slaves and translated the bible into Dutch Creole, so that the slaves could be instructed in the Christian faith. He considered the education of the slaves a preparatory stage to their freedom.

De Malville died in 1798 and was deeply mourned by the Moravian Brethren who, in him, had lost a



Governor General Thomas de Malville

true friend. According to his wishes he was buried in one of the simple graves in the Brethren's cemetery in Friedensthal. He was buried without the "pomp and circumstance" due him as Governor General, but according to the simple habit of the Moravians.

NR Data Sheet

DATE: 7/15/76
Reviewer INITIALS: So

NR

DOE NOV 7 1977

NAME AS IT APPEARS IN FEDERAL REGISTER: *Emmaus Moravian Church and Manse*

OTHER NAMES:

LOCATION:

STREET & NUMBER

CITY, TOWN

Coral Bay

CONGRESSIONAL DISTRICT

1

- VICINITY OF

COUNTY

code

STATE

US Virgin Islands 78 St John 0700

OWNER OF PROPERTY: (Circle) PRIVATE STATE LOCAL GOV'T MUNICIPAL COUNTY OTHER

ADMINISTRATOR (underline)

FEDERAL (AGENCY NAME):

NPS REGION: (CIRCLE) N. ATLANTIC MID ATLANTIC SOUTHEAST MIDWEST

SOUTHWEST ROCKY MOUNTAIN WEST PACIFIC NORTHWEST

FEATURES:

INTERIOR

☒ Substantially intact-1
☐ unknown - 4
☐ not applicable - 7

EXTERIOR

☒ Substantially intact-2
☐ unknown - 5
☐ not applicable - 8

ENVIRONS

☐ Substantially intact-3
☐ unknown - 6
☐ Not applicable-9

☒ Interior, exterior, environs not intact-0

CONDITION -

☐ EXCELLENT

☒ GOOD *church*

☒ FAIR *manse*

☐ DETERIORATED

☐ RUINS

☐ UNEXPOSED

☐ Unexcavated

☐ UNALTERED

☒ ALTERED

☐ Reconstructed

☐ Excavated

☒ ORIGINAL SITE

☐ MOVED

☐ Unknown

ACCESS -

☒ Yes-restricted

☐ Yes-unrestricted

☐ No access

☐ Unknown

historic district?

YES

NO

WITHIN NATIONAL REGISTER HISTORIC DISTRICT?

YES

NO

IF YES, NAME:

WITHIN NATIONAL HISTORIC LANDMARK?

YES

NO

IF YES, NAME:

ADAPTIVE USE:

YES

NO

Saved?

YES

NO

FUNCTION(S): (use vocabulary words)

then-church.

now-

SIGNIFICANCE:

☐ ARCHEOLOGY-PREHISTORIC

☐ ARCHEOLOGY-HISTORIC

☐ AGRICULTURE

☒ ARCHITECTURE

☐ ART

☐ COMMERCE

☐ COMMUNICATIONS

☐ CONSERVATION

☐ ECONOMICS

☐ EDUCATION

☐ ENGINEERING

☐ EXPLORATION

☐ INDUSTRY

☐ INVENTION

☐ LANDSCAPE ARCHITECTURE

☐ LAW/Gov't/politics

☐ LITERATURE

☐ MILITARY

☐ MUSIC

☐ PHILOSOPHY

☐ POLITICS/GOVERNMENT

☒ RELIGION

☐ SCIENCE

☐ SOCIAL/HUMANITARIAN

☐ TRANSPORTATION

☐ OTHER (SPECIFY)

☐ entertainment

☐ health

☐ recreation

☐ settlement

☐ socio/cultural

☐ urban & commun

☐ planning

Claims

"first"

YES

NO

"oldest"

YES

NO

"only"

YES

NO

ARCHITECTURAL STYLE:

architect/m.builder:

landscape/garden designer:

interior decorator:

engineer:

artist/artisan:

builder/contractor:

ETHNIC GROUP:

Moravian

NAMES:

(label role
&

appropriate date)

personal

events

institutional

DATES:

DATE OF CONSTRUCTION (Specific date or 1/4 of century): *1750 (manse)*

DATE(S) OF "MAJOR" ALTERATIONS:

1918 (church)

HISTORICALLY SIGNIFICANT DATE(S):

SOURCE:

(OF NOMINATION)

PRIVATE

STATE

LOCAL GOV'T

MUNICIPAL

COUNTY

OTHER

FEDERAL AGENCY:

ACREAGE:

(to nearest tenth of an acre)

4

COMMENTS: (include architectural information here)

SIGNIFICANCE: (maximum two sentences)

Reflects influence of Moravians on building ~~the~~ style ;

*built by Moravian missionaries ; only church allowed
to minister to slaves.*