

United States Department of the Interior National Park Service

National Register of Historic Places Inventory—Nomination Form

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

For NPS use only
received
date entered

1. Name

historic Gaston Chapel

and/or common

2. Location

street & number 100 Bouchelle Street

N/A not for publication

city, town :: Morganton **vicinity of** :: N/A

state North Carolina county code 37 county Burke county code 23

3. Classification

Category	Ownership	Status	Present Use	
<input checked="" type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture	<input type="checkbox"/> museum
<input type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial	<input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational	<input type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition		<input type="checkbox"/> entertainment	<input checked="" type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government	<input type="checkbox"/> scientific
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial	<input type="checkbox"/> transportation
	N/A	<input type="checkbox"/> no	<input type="checkbox"/> military	<input type="checkbox"/> other:

4. Owner of Property

name Gaston Chapel

street & number 100 Bouchelle Street

city, town Morganton

N/A vicinity of

state North Carolina

5. Location of Legal Description

courthouse, registry of deeds, etc. Register of Deeds

street & number Burke County Courthouse 201 South Green Street

city, town Morganton

state North Carolina

6. Representation in Existing Surveys

title Burke County Historic Sites Survey **has this property been determined eligible?** yes no

date 1983-84

federal state county local

depository for survey records North Carolina Division of Archives and History, Western Office

city town 11 Veterans Drive , Asheville

state North Carolina

7. Description

Condition		Check one	Check one
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input checked="" type="checkbox"/> unaltered	<input type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

Gaston Chapel, the oldest extant church structure belonging to a black congregation in Burke County (1900-11), is located on the northeast side of the City of Morganton, in a predominately commercial and industrial area. The church parsonage, a bungalow structure remodeled in the 1950s, is adjacent to the chapel on the southeast. An empty lot, the site of an earlier frame structure previously used by the congregation and demolished between 1900 and 1905, is alongside the present building on its northwestern side. The Premier Hosiery Factory is located directly behind the chapel. The site slopes gradually down from southwest to northeast. The rectangularly massed church, a reduced version of ecclesiastical Gothic with Romanesque references, is constructed of handmade brick and has an asphalt shingle, high-pitched hip roof with open eaves and exposed purlins. The stuccoed brick foundation with areas of stone infill is offset by a two-course corbelled watertable. Churches of similar design erected by white congregations in Morganton during the 1890s include Grace Episcopal Church(1893) and the now demolished First Baptist Church (1895) and First Methodist Church (1899).

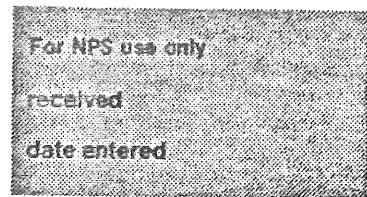
The centerpiece of the southwest facade is a Gothic-arched tripartite stained-glass window ornamented by a hoodmold. The central bay is further emphasized by a triangular wall dormer with projecting eaves. A small brick Greek cross is located on the wall beneath the gable peak. Square, semi-engaged crenellated towers at the northwestern and southwestern corners of the structure anchor the facade. Each tower has paneled double-leaf doors at its base set into a Gothic-arched enframement delineated by a hoodmold. The doors are not original but are consistent with those of the interior, with their two short vertical raised panels on the lower third, horizontal panel in the center, and two long vertical raised panels in the upper section. The Gothic-arched transoms above the doors are of stippled glass not original to the structure. The tower at the southeastern corner is considerably taller than the other, and houses the bell which was originally located in the old church. The variation in tower height is typical of American Romanesque Revival churches. The northwestern tower has a corbelled cornice and a row of corbelled brick on its northwest and southwest sides, while the southeastern tower has a narrower corbelled cornice and a plain brick stringcourse beneath a Gothic-arched louver on all four sides of the belfry. A decorative brick circle below the stringcourse on the front of the southeastern tower echoes the circular opening between the rows of corbelling on the other tower. Cornerstones at the bases of the southeastern and northeastern towers respectfully read "Gastons Chapel A.M.E. Church 1900" and "Completed by W. H. Carter, Paston 1911."

The northwest and southeast, or side, elevations are seven bays each, including the side of the semi-engaged towers which comprise the southwesternmost bay on the respective elevations. Each bay is articulated by a double-panel Gothic-arched stained glass window set between shallow brick buttresses with paved shoulders. These windows feature hoodmolds identical to that above the tripartite window on the facade. A door roughly in the middle of the southeast elevation leads to the basement. A narrow chimney is located toward the middle of the northwest elevation.

The northeast, or rear, elevation features a central Gothic-arched stained-glass window identical to those on the side facades and corresponding to the rear chancel wall on

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the interior. The foundation is raised to its highest point at this end of the structure, due to the sloping site. Stairs near the southeast corner of this facade lead to a door just above the basement level opening into an ante-room adjacent to the chancel.

The relatively restrained interior of the chapel is characterized by a rectangular nave and separate chancel area, with small entry foyers and anterooms that mirror each other at the southwest and northeast end of the structure respectively. Prominent features include a beaded tongue-and-groove truncated-hip ceiling with exposed main structural members, a beaded tongue-and-groove wainscoting on all walls except the chancel, plaster above the wainscoting and on the chancel walls, a vertical wood plank floor, recently re-carpeted, original doors with five raised panels each, and an original chancel rail with turned balusters and newel-posts at each end ornamented with finials. All window and door surrounds feature symmetrical edge moldings, while an applied quirked molding defines the upper edge of the wainscoting. Individual ceiling-mounted spotlights, indirect soffit lighting, and a modern chandelier located in the center of the ceiling provide artificial illumination for the structure.

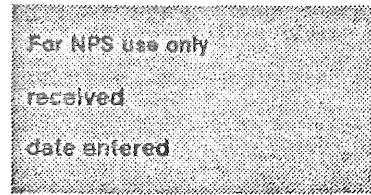
On the southwest wall of the church, small entry foyers just inside the bases of the towers feature three stairs opposite the exterior doors which lead to a set of paneled double doors opening into the main body of the church. The stained-glass window on the side wall of each foyer is identical to those in the nave and anterooms. The anterooms define a recessed area dominated by the tripartite stained-glass window opposite the chancel. All three panels of this window are dominated by blue center portions surrounded by multicolored rectilinear designs. The base of each center portion is ornamented with a fleur-de-lis, a common motif in Gothic architecture.

The nave area has three rows of pews which face the northeast, or chancel, end of the church and form two main aisles. Secondary aisles are located between the pews and the nave walls. The pews have Gothic-arched ends and were installed following a fire in the 1960s, replacing the originals which were of simple plank construction. The northwest and southeast walls of the nave are divided into five bays punctuated by stained-glass windows which were originally hinged and were permanently set into recessed wooden enframements when an air conditioning system was installed in the 1960s. The center section of each of these windows is executed in varying shades of green and the surrounding area features rectilinear designs similar to those on the tripartite window. The fleur-de-lis motif is repeated at the base of each center section. Most of the nave windows were donated by the individual congregation members and church organizations and bear their names.

The northeast, or chancel, end, with its stained-glass window identical to those in the nave, is flanked by anterooms entered through paneled single doors at the northwest and southeast sides of the chancel. These anterooms serve as storage and waiting areas and have stained-glass windows on the northwest and southeast walls respectively, consistent in design and location with the pattern established in the nave. Four stairs along the wall adjacent to the chancel in each of these rooms lead to doors opening onto the sides of the choir area. The southeast anteroom contains a quarter-turn stair in the

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northeast corner, descending to the basement. The presence of these anterooms in the northwest and southeast corners of the structure creates a recessed area designated for the choir by a railing parallel with the northeast chancel wall. The chancel area itself projects out into the nave and is divided into two levels, the lower delineated by the chancel rail and containing the communion table, and the upper featuring the podium, flower stands, and five chairs for the administrators of the service. The chancel furniture features Gothic and Classical design elements and is not original. The choir is at the rear of the upper level, which is accessed by three stairs on the southeast side of the church.

The basement, which is mainly used for meetings and social functions, was remodeled during the early 1970s and has wood paneling installed at that time, as well as a low tile ceiling and concrete floor. Modern kitchen facilities are located in a separate room along the northwest wall; lavatories are on the southwest wall. A door on the southeast wall provides access to the outside.

Gaston Chapel is a significant landmark on the east side of Morganton and has retained its historic appearance over time. The building is in generally good condition and maintains most of its original exterior and interior fabric.

8. Significance

Period	Areas of Significance—Check and justify below							
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> X	<input type="checkbox"/> religion			
<input type="checkbox"/> 1400–1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law		<input type="checkbox"/> science			
<input type="checkbox"/> 1500–1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature		<input type="checkbox"/> sculpture			
<input type="checkbox"/> 1600–1699	<input checked="" type="checkbox"/> X architecture	<input type="checkbox"/> education	<input type="checkbox"/> military		<input type="checkbox"/> social/			
<input type="checkbox"/> 1700–1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music		<input type="checkbox"/> humanitarian			
<input type="checkbox"/> 1800–1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy		<input type="checkbox"/> theater			
<input checked="" type="checkbox"/> X 1900–	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government		<input type="checkbox"/> transportation			
		<input type="checkbox"/> invention			<input type="checkbox"/> other (specify)			

Specific dates 1900–11 Builder/Architect Unknown

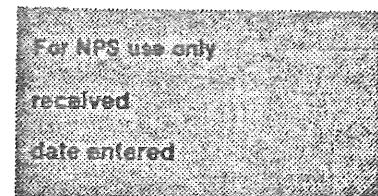
Statement of Significance (in one paragraph)

Gaston Chapel (1900–11) is the oldest extant, and first substantial, black church structure in Burke County. The brick building, a pared-down interpretation of turn-of-the-century ecclesiastical Gothic architecture with some Romanesque influences, was largely erected by congregation members and essentially retains its original integrity. The basic design is modeled after white churches constructed in the same stylistic mode in Burke County during the 1890s. The history of Gaston Chapel from its inception is tied to the initial organization of Burke County blacks into religious bodies following expulsion from established churches after the Civil War. The congregation, which is affiliated with the African Methodist Episcopal denomination, has always been a vital component of the black community in Morganton, and presently has the largest membership of any A.M.E. church in the county.

Criteria Assessment

(A) Associated with the establishment of black churches in Burke County after emancipation, Gaston Chapel has historically been a fixture in the black community in Morganton, serving as a center of religious and social activity for its members.

(C) Gaston Chapel is one of only two extant Morganton church structures executed in the ecclesiastical Gothic mode around the turn of the century. The structure is the first substantial black church in Burke County, built on a scale similar to white churches in the county from the same time period.

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Gaston Chapel (1900-11) was constructed near the southeast corner of Lenoir (now Bouchelle) and East Union streets for members of the African Methodist Church in Morganton, North Carolina. The structure, the oldest extant and first substantial black church in Burke County, follows the accepted ecclesiastical model employed by white congregations in the county around the turn of the century. Drawing upon elements of the Gothic and Romanesque Revivals, the design for Gaston Chapel retains its integrity to the present day.

The history of Gaston Chapel exemplifies the development of black congregations in the South after the Civil War. Before the war, slaves and free blacks generally worshiped in separate parts of the established white churches, but after emancipation the churches abolished their black sections, forcing blacks to form their own congregations.¹ There is some uncertainty surrounding the early establishment of black churches in Burke County due to the fact that records were either not kept or have not survived.² In 1867, black Methodists in Morganton were assigned a white preacher by the Methodist Episcopal Church, South. The subsequent appointment of a black preacher appears to have led to the formation of the Methodist Episcopal Colored Church in 1872.³ In 1874, the church changed its name to the African Methodist Church. The African Methodist Episcopal denomination was organized by Bishop Richard Allen in Philadelphia in 1816 as a reaction against discrimination by white members of the Methodist Episcopal Church.⁴ The A.M.E. Church, "born of the necessities resulting from religious caste, the inconveniences of poverty and the embarrassments of illiteracy,"⁵ spread throughout the South following the Civil War.

The nucleus of Gaston Chapel was an outgrowth of the African Methodist Episcopal congregation founded in Morganton in about 1872. Gaston Chapel, which took its name from Rev. Moses Gaston, an early black minister in Burke County (1863-66), was established as a separate entity by 1881, at which time Slades Chapel A.M.E. Zion Church also split from the former congregation and built its own house of worship on the southeast side of East Union Street opposite Gaston Chapel.⁶ Members of Gaston Chapel worshiped in a smaller frame church to the northwest of the present structure until the new church was completed about 1905. The earlier structure is depicted on 1894 and 1900 Sanborn maps, but was demolished by 1905.⁷ A tradition exists that land for both the earlier and present structures was sold to the Methodist Episcopal Colored Church by Tod R. Caldwell, a Morganton native and Governor of North Carolina between 1872 and 1874. Caldwell was particularly sensitive to the needs of blacks after the Civil War, a fact which may account for his interest in selling the land to the parent church.⁸

During the 1890s the congregation's steady growth, illustrated by the fact that no less than thirty infants were baptized in the church between December 1889 and November 1890, undoubtedly produced the need for a larger building.⁹ The decade during which construction of the new chapel began was marked by vigorous church building activity in Morganton. With their stylistic references to Gothic and Romanesque Revival ecclesiastical architecture, Grace Episcopal Church (1893) and the now demolished First Baptist Church (1895) and First Methodist Church (1899) display a similarity to Gaston Chapel in overall massing and detailing. While Gaston Chapel is less ornate and refined than these earlier structures, it is likely that familiarity with them influenced the chapel design. Members of the First Methodist Church were particularly helpful to the Gaston Chapel congregation, selling them the pews for their original building and perhaps providing

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advice regarding the design and construction of the new church.¹⁰

Church records reveal that the Trustees of the congregation began addressing the issue of a new building as early as 1894. On June 26th of that year, the Trustees discussed the location of the new church and appointed a committee to investigate the purchase of brick.¹¹ One year later, it was agreed to locate the church on the corner of Lenoir (now Bouchelle) and East Union streets and to "roll back" the existing parsonage adjacent to the future building on the southeast.¹² Progress on the actual construction was slow, due to financial problems encountered by the congregation. These problems were in part related to the failure of the Piedmont Bank, the first financial institution established in Morganton following the Civil War.¹³ The repercussions of this failure caused the Trustees of Gaston Chapel to remark at their Quarterly Conference on July 16, 1898 that

We hoped to have offered this conference a better report at its sitting but could not. We feel that the people have (done) all that they were able to do (in regard to construction of the church) considering the financial condition of the town. We trust before long that we shall be able to have all the debts cancelled and the walls of the church...reared to the Glory and honor of God.¹⁴

The records of expenditures during the first half of 1901 indicate that construction was well underway by this time. In June 1901, however, another financial crisis ensued when the funds ran out, forcing the trustees to pursue the possibility of borrowing additional money in order to continue the work.¹⁵ Throughout the construction period, members of the church participated in various fund-raising activities in an effort to provide money for the building.

Manual labor was in large part supplied by congregation members, many of whom were skilled carpenters and bricklayers.¹⁶ The bricks were apparently made on the site, as evidenced by references in the church records to the hauling of sand and the purchase of wood to burn bricks.¹⁷ The bell in the southeastern tower, originally located in the frame church, was placed in the new building during construction.¹⁸ The bell could be the same one that was purchased in 1888 for the District High School of the A. M. E. Church, which was located in Morganton and may have held classes in the old church.¹⁹ When the church was finally occupied around 1905, paper covered the widow openings until the stained-glass windows were shipped and installed.²⁰

Once the congregation took up residence in its new building, it continued its role as an important religious and social force in the black community. Under the leadership of a number of different pastors who served on a rotating basis, the church drew its congregation members from the entire Morganton area.²¹ The Sunday worship service has remained essentially unchanged over the years and is consistent with that used in most other A. M. E. churches. Sunday School records of Gaston Chapel reveal that the church has always taken its educational role seriously. In 1888, the church has 103 pupils enrolled in its Sunday School, the largest enrollment of any such A. M. E. school in Burke County.²² This tradition continued in the new church, as demonstrated by the employment of 9 Sunday School teachers in 1927.²³

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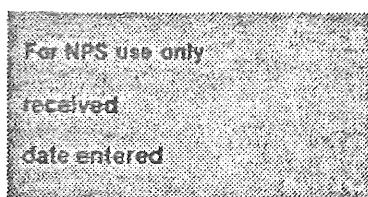
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date entered _____

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In addition to the school, the church sponsored a number of clubs which provided services to the congregation and community at large. Women's organizations affiliated with the church include the Ocean Wave Club, which raised money for the first furnace in the building, the Golden Gate Club, which purchased the original pulpit, and the Rainbow Club, which bought miscellaneous furnishings for the building.²⁴ Both the Ocean Wave and Golden Gate Clubs donated individual nave windows for the church. More recently the Ocean Wave Club purchased new pews and light fixtures following smoke damage from a fire in the church during the 1960s. Men's organizations listed in 1939 include the Men's Aid Club and the Buster Bees. The church also had a junior and senior missionary group and a junior and senior choir.²⁵ The Stout Hearted Men, a newer club, donated pew cushions and side aisle carpeting and undertook repairs to the building following the fire.²⁶ Most of these organizations are still active today, supported by a current church membership of about 300. This figure makes Gaston Chapel the largest A.M.E. congregation in Burke County.

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FOOTNOTES

¹See Arthur Calloway, "The Black Church in North Carolina," in Paths Toward Freedom (Raleigh, N. C.: The Center for Urban Affairs, North Carolina State University, 1976), p. 109; Richard L. Zuber, North Carolina During Reconstruction (Raleigh, N. C.: State Department of Archives and History, 1969), pp. 58-59; and John Emory Fleming, "Out of Bondage: The Adjustment of Burke County Negroes After the Civil War, 1865-1890," Diss. Howard University 1974, p. 95.

²Fleming, p. 176.

³H. L. Millner, Outline History of the First Methodist Church of Morganton (n.p.: n.p., 1944), p. 17 and Fleming, pp. 176-77.

⁴B. T. Tanner, D. D., An Outline of Our History and Government for African Methodist Churchmen, Ministerial and Lay (n.p.: B. T. Tanner, 1884), pp. 15-16.

⁵Tanner, p. 10.

⁶Edward W. Phifer, Jr., Burke: The History of a North Carolina County, rev. ed. (Morganton, N. C.: Privately Printed, 1982), p. 116 and "The History of Slades Chapel A.M.E. Zion Church" Burke County Public Library Vertical Files, p. 1.

⁷Insurance Maps of Morganton, North Carolina (New York: Sanborn Map Company, Inc., 1896-1900 and 1905). Although one of the cornerstones on the chapel says "Completed by W. H. Carter, Pastor 1911," the building was definitely in use by this date, as evidenced by the demolition of the frame church. Rev. Carter was most likely responsible for completing minor work that did not prevent use of the building before 1911.

⁸See the historical sketch of Tod R. Caldwell in Burke County Historical Society, The Heritage of Burke County: 1981 (Morganton, N. C.: Burke County Historical Society, 1981), p. 128. This tradition is supported by a deed executed between Tod R. Caldwell and Adam Bettis, John Woodward, and Thomas Hawkins et al. and dated May 16, 1867, specifying the transfer of a lot shown on the Town Plat (drawn in 1806) which is the site of the present church. (Burke County Register of Deeds, Book A, p. 171). Although the deed does not refer to the grantees as affiliates of the A. M. E. Church, the 1870 Census of Burke County confirms that all were black men in their fifties residing in Morganton. This evidence suggests that the men could have been trustees of the A. M. E. Church.

⁹Gaston Chapel Church Records 1889-1899, p. 151. These records are in the possession of the church.

¹⁰Recollections of Mrs. Louise Mobley, an 89 year old member of Gastol Chapel, during an interview on March 22, 1984. The information about the pews is also documented in a booklet entitled Gaston Chapel African Methodist Episcopal Church: 75th Anniversary (Morganton, N. C.: n.p., 1975), p. (2). No mention of plans for the structure was found in the church records.

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¹¹A.M.E. Record of the Trustees of the Church, p. 50. These records are in private possession.

¹²A.M.E. Record of the Trustees of the Church, p. 63.

¹³Phifer, pp. 154-60.

¹⁴A.M.E. Record of the Trustees of the Church, p. 165.

¹⁵A.M.E. Record of the Trustees of the Church, p. 112.

¹⁶These individuals included Philo Gaither Harbison, a carpenter and superintendent of the church Sunday School, Calvin Avery, a carpenter, and Howard Coleman and Jerry Avery, bricklayers. These names were supplied by Mr. Philo Leroy Harbison, an elderly member of Gaston Chapel, during an interview on March 14, 1984, and appear in the A.M.E. Record of the Trustees of the Church on lists of payments made during construction.

¹⁷A.M.E. Record of the Trustees of the Church, p. 112 and p. 166.

¹⁸Interview with Mrs. Louise Mobley.

¹⁹A reference to the purchase of the bell for the school appears in the Morganton Star, October 19, 1888, p. 5. The District High School is described at length in the Annual Proceedings of the 7th Session District Sunday School Convention, Morganton District (Morganton, N. C.: The Morganton Star Press, 1888), p. 20 (b).

²⁰Interivew with Mrs. Louise Mobley.

²¹Mr. Philo Leroy Harbison noted that blacks lived throughout most of Morganton rather than in well-defined neighborhoods (Interview with Mr. Harbison).

²²Annual Proceedings of the 7th Session District Sunday School, p. 20(a).

²³Gaston Chapel Sunday School Records 1925-27, n.p. These records are in the possession of the church.

²⁴Interview with Mrs. Louise Mobley.

²⁵From "Schedule of Boards and Clubs of Gaston Chapel A.M.E. Church, 1939," a loose sheet located in Church Record Book, 1922-40.

²⁶Gaston Chapel African Methodist Episcopal Church: 75th Anniversary, p. (2).

9. Major Bibliographical References

See continuation sheets

10. Geographical Data

Acreage of nominated property .546

Quadrangle name Morganton South, NC

Quadrangle scale 1:24,000

UTM References

A	<u>1</u> <u>7</u>	<u>4</u> <u>3</u> <u>17</u>	<u>8</u> <u>17</u> <u>n</u>	<u>3</u> <u>19</u> <u>5</u> <u>15</u>	<u>9</u> <u>15</u> <u>10</u>
Zone	Easting			Northing	
C	<u> </u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>
E	<u> </u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>
G	<u> </u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>

B	<u> </u>				
Zone	Easting			Northing	
D	<u> </u>				
F	<u> </u>				
H	<u> </u>				

Verbal boundary description and justification

The nominated property includes the lot defined as Lot #5, Block 5, Map '42-2' in the Burke County Tax Supervisor's Office, approximately 185' by 122' and includes the church parsonage. See attached map, nominated property outlined in red.

List all states and counties for properties overlapping state or county boundaries

state	N/A	code	county	N/A	code
state		code	county		code

11. Form Prepared By

name/title Dana E. Mintzer, Preservation Consultant

organization N. C. Division of Archives and History date May 11, 1984

street & number 13 Veterans Drive telephone (704) 298-5024

city or town Asheville state North Carolina 28805

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature William S. Fink Jr.

title State Historic Preservation Officer date July 12, 1984

For NPS use only

I hereby certify that this property is included in the National Register

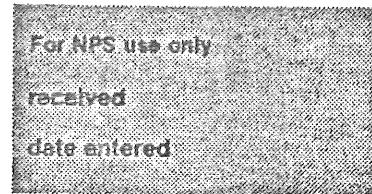
date

Keeper of the National Register

date

Attest:

Chief of Registration

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Bibliography

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Books and Periodicals:

Allen, Rev. Richard. The Life Experience and Gospel Labor of the Rt. Rev. Richard Allen. New York: Abington Press, 1960.

Annual Proceedings of the 7th Session District Sunday School Convention, Morganton District. Morganton, N. C.: The Morganton Star Press, 1888.

Burke County Historical Society. The Heritage of Burke County: 1981. Morganton. N. C.: Burke County Historical Society, 1981.

Calloway, Arthur. "The Black Church in North Carolina." In Paths Toward Freedom. Raleigh, N. C.: The Center for Urban Affairs, North Carolina State University, 1976.

Fleming, John Emory. "Out of Bondage: The Adjustment of Burke County Negroes After The Civil War, 1865-1890." Diss. Howard University 1974.

Gaston Chapel African Methodist Episcopal Church: 75th Anniversary. Morganton, N. C.: n.p., 1975.

Gaston Chapel, Church Records: 1889-99, 1925-27 and 1922-40 and Trustee Records 1894-1905.

"The History of Slades Chapel A.M.E. Zion CHurch." Burke County Public Library Vertical Files.

Millner, H. L. Outline History of the First Methodist Church of Morganton. n.p.: n.p., 1944.

Morganton Star, October 19, 1888, p. 5.

Phifer, Edward W., Jr. Burke: The History of a North Carolina County. rev. ed. Morganton, N. C.: Privately Printed, 1982.

Zuber, Richard L. North Carolina During Reconstruction. Raleigh, N. C. State Department of Archives and History, 1969.

Interviews:

Mr. Alan Fullwood, numerous discussions pertaining to the location of church records and the general history of blacks in Morganton.

Mr. Philo Leroy Harbison, March 14, 1984.

Mrs. Louise Mobley, March 22, 1984.

Maps:

Insurance Maps of Morganton, North Carolina. New York: Sanborn Map Company, Inc. 1896, 1900 and 1905.

