NPS Form 10-900
United States Department of the Interior
National Park Service

OMB No. 1024-0018

987

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

RECEIVED 2280
NOV 08 2013
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

1. Name of Property

Historic name: John Wesley Methodist Episcopal Church and Cemetery
Other names/site number: John Wesley United Methodist Church, Wesley Chapel
DHR File No. 008-5030
Name of related multiple property listing:
N/A
(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 212 W. Warm Springs
City or town: Warm Springs State: VA County: Bath
Not For Publication: N/A Vicinity: X

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this _X_ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property _X_ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___**national** ___**statewide** _X_**local**

Applicable National Register Criteria:

_X_**A** ___**B** _X_**C** ___**D**

11/4/13

Signature of certifying official/Title: **Date**

Virginia Department of Historic Resources

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

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

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Patrick Andrus
Signature of the Keeper

12/24/2013
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private: [x]

Public – Local [ ]

Public – State [ ]

Public – Federal [ ]

Category of Property

(Check only **one** box.)

Building(s) [x]

District [ ]

Site [ ]

Structure [ ]

Object [ ]

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1	0	buildings
1	0	sites
0	0	structures
0	0	objects
2	0	Total

Number of contributing resources previously listed in the National Register: N/A

6. Function or Use
Historic Functions
(Enter categories from instructions.)
RELIGION: Religious Facility: Church
FUNERARY: Cemetery
SOCIAL: Meeting Hall: Fellowship Hall

Current Functions
(Enter categories from instructions.)
SOCIAL: Civic
VACANT/NOT IN USE
FUNERARY: Cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)
LATE 19th AND EARLY 20th CENTURY AMERICAN MOVEMENTS: Other

Materials: (enter categories from instructions.)
Principal exterior materials of the property: BRICK; STONE; CONCRETE; WOOD: Weatherboard; METAL: Tin; ASPHALT; SYNTHETICS: Vinyl

Narrative Description
(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The John Wesley United Methodist Episcopal Church, a contributing building, is located on approximately 2.75 acres in Bath County, Virginia, in a settlement known as West Warm Springs off of State Route 39. The one-story, front-gabled, log church, clad in weatherboard with a stone foundation, was built in 1873 by former slaves as a Methodist Episcopal Church. A frame vestibule with bell tower was added to the front of the church and a choir loft rear extension was added in 1923 according to a cornerstone in the foundation of the vestibule. In 1982, a one-story, frame addition, clad in vinyl siding was built by volunteers and added to the southeast elevation to provide Sunday School classroom-fellowship hall space. A cemetery, a contributing site, consisting of a separate connecting parcel of .32 acres is located on the adjacent parcel west of the church. The church is thought to be the oldest remaining African-American Methodist Church in a 50-mile radius. The church closed in 2001 and is now owned by Valley Program for Aging Services, Inc., who oversees its use as a Senior Center for the community and surrounding area.

Narrative Description

The church site is largely wooded with the church occupying the northern extended corner. The church faces southwest to an open lawn space that follows the curve of West Warm Springs Road. The open lawn is a separate parcel that includes the cemetery. An entry drive to the north and behind the church leads to a parking area behind the 1982 addition.

This late nineteenth-century country church is a typical example of vernacular construction with its simple rectangular shape capped by a metal gable roof. Two-over-two, double-hung-sash wood windows with amber glass are located on each side of the church, most likely added in the early 20th century. The original section is constructed of yellow pine, hand-hewn logs. The weatherboard was most likely added in 1923 when the church was updated. The foundation, where visible, consists of dry stacked stones that have been partially pointed with Portland cement, parged stone, and parged concrete blocks.

Part of the parking area has been built up around the rear of the church. This condition has resulted in the construction of a retaining wall tying into part of the church's foundation. The wall is constructed of railroad ties and extends from the middle of the northwest side of the church out into the lawn beyond. This parking area's grade is located approximately two feet above the church's foundation and adjoins the clapboard siding of the building thus concealing part of the foundation. A visual inspection of part of the foundation's crawl space revealed log joists and high degrees of moisture throughout this area.

A cornerstone on the church reads as follows:
John Wesley
M. E. Church
Erected
Aug. 24, 1873
May 6, 1923

The second date appears to be the dedication of the additions of the frame vestibule with a bell tower to the front of the church and a shed-roofed rear frame choir loft to the rear on the fiftieth anniversary of the construction of the original building. The front vestibule has a set of wooden steps with simple wooden railings that lead to a pair of five horizontal-paneled entry doors. Small, fixed, six-light windows on the north and south sides of the vestibule provide illumination to the interior. The hipped roof of the vestibule ties into the base of the smaller bell tower that also has a hipped roof. Four, wooden, louvered, framed openings are located near the top of the bell tower that still contains the bell, and the pyramidal roof is covered in metal and crowned with a simple vertical wooden finial.

The rear frame addition contains a one-over-one, double-hung-sash wood window on the northwest side and a similar window on the southeast side along with an exterior batten door. The entire church is clad with weatherboard, has flat trim around the windows and the

cornerboards are flat as well. The boxed cornices and the friezes on the church and bell tower are also constructed of flat boards. The only decorative element is a Folk Victorian-like trim capping the bell tower's louvered openings.

The interior plan of the John Wesley M. E. Church is typical of many simple country churches built throughout the late nineteenth century in rural Virginia. The rectangular nave has a center aisle with simple box pews on either side. The raised chancel is separated from the parishioners by a simple curved railing consisting of heavy rectangular balusters, and end newel posts with a curved cap. The altar area contains the three-part plywood lectern and its central recessed panel contains a gold-painted cross. Behind the altar area and raised three steps is the choir loft addition to the rear of the church that contains a diagonal board-and-batten door that leads to the exterior.

The interior of the church has its original pine floors that have been overlaid with plywood and carpeting. Other interior features include door and window flat board trim, beaded-board, tongue-and-groove wainscoting with chair rail, plaster walls (beneath later installed artificial paneling), narrow beaded-board, tongue-and-groove ceiling (beneath acoustical tiles), and hand-made pews, chancel, and altar. Each of the pair of doors leading from the sanctuary to the vestibule contains single lower panels with horizontal beaded boards in the upper panel. They appear to be handmade and the front of the double doors facing the sanctuary has later installed plywood over their panels with a grain-painted cross design. The vestibule also has a beaded-board, tongue-and-groove ceiling and walls.

Much of the interior woodwork exhibits a decorative painted finish (graining). The work is attributed to Doc Huffman, a local painter and handyman, and was completed circa 1960 using readily available materials including umber, soot, and shellac. Grain-painted items include the beaded-board wainscoting that lines the lower walls of the sanctuary, the communion rail, the lectern/pulpit, the door between the vestibule/bell tower and sanctuary, and the hand-made church pews.

Fellowship Hall Addition:
The 1982 fellowship hall addition is connected by a small hyphen to southwest side of the original church through the conversion of an original church window into a doorway with a flat, hollow-core, modern door. On either side of this door, the original hewn logs of the church walls are exposed and the original chinking has been replaced with Portland cement. The hyphen also contains a four-paneled exterior door capped with a semi-circular window.

The frame addition, clad in vinyl siding, has a shallow-pitched gable roof, one-over-one, double-hung-sash vinyl windows and is as large a mass as the original church. It contains a large meeting room, a kitchen, and bathrooms. Modern interior finishes include sheet vinyl flooring in a stone pattern, flush doors, artificial paneling on the walls, and a drywall ceiling. A handicapped accessible ramp connects to an exterior gable-roofed entry at the southeast end of the large meeting room. A raised exterior deck is located on the southwest side of the addition and also adjoins the meeting room.

Cemetery:
A small cemetery of .32 acre parcel is located west of the church along the edge of West Warm Springs Road but contains no visible gravestones or markers. Two early 20th-century metal vases are placed on raised areas and impressions indicate that a number of graves may exist. One metal vase retains its identification card which reads "Philip David Fortune, Died February 28, 1935, Aged 78 years." Periwinkle is planted in the cemetery area; this evergreen plant is commonly found at historic cemeteries across Virginia. Historic records indicate the cemetery was used from about the 1910s through the 1950s.

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- [x] A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [ ] B. Property is associated with the lives of persons significant in our past.
- [x] C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- [ ] D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" in all the boxes that apply.)

- [x] A. Owned by a religious institution or used for religious purposes
- [ ] B. Removed from its original location
- [ ] C. A birthplace or grave
- [ ] D. A cemetery
- [ ] E. A reconstructed building, object, or structure
- [ ] F. A commemorative property
- [x] G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
(Enter categories from instructions.)
ETHNIC HERITAGE: African American
ARCHITECTURE

Period of Significance
ca.1873 – ca.1968

Significant Dates
1923
1968

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
N/A

Architect/Builder
N/A

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

John Wesley Methodist Episcopal Church and Cemetery is locally significant as the lone built representation of the first decades of the African-American settlement at West Warm Springs in Bath County, Virginia. Established after the Civil War, this community was home to many who had traveled to the area to work at The Homestead in Hot Springs, other local springs hotels, the Warm Springs pools, and a variety of associated support occupations for the resort industry. The church was the first religious building in the community for African Americans.

Under Criterion A, John Wesley Methodist Episcopal Church and Cemetery is significant in the area of Ethnic Heritage: African American as the first African-American church in Bath County and the oldest remaining African American Methodist Church within a 50-mile radius. In addition, the church is the only building remaining of the original hand-hewn log buildings in West Warm Springs village. The church was a recreational and religious hub and part of broader community development patterns former slaves created in the wake of Emancipation and Reconstruction. Its survival to the present demonstrates the building's continued local importance and it remains a center for community life. It represents the only surviving example of a Bath County religious institution constructed by and once serving emancipated African Americans. John Wesley Methodist Episcopal Church is a physical testament to the building traditions, social customs, and socioeconomic conditions of an African American community in the decade after the end of slavery in Virginia up to the mid-twentieth century.

Under Criterion C, the church is significant in the area of Architecture for its vernacular construction techniques and as the only remaining log building in the community. Its historic interior materials and fenestration have been preserved as well. Interior elements related to its function, such as its original hand-made pews and the chancel rail added in the 1920s, remain. Many of the interior elements display ca. 1960 decorative painting that has been preserved by the congregation for over fifty years.

The Period of Significance begins in 1873, the date on the vestibule cornerstone and ends in 1968 when the racially segregated Central Jurisdiction was abolished following a merger between the United Methodist Church and the Evangelical United Brethren Church.

As a religious property that derives its primary significance from its historical and architectural importance, John Wesley Methodist Episcopal Church and Cemetery meets Criteria Consideration A. The historic property meets Criteria Consideration G due to its direct association with the end of racially segregated Methodist organizations in 1968.

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

Historical Background

African Americans, many of whom were former slaves, settled the small community of West Warm Springs, once known as Shakerag, in the years after the Civil War.[1] Many residents came from out of the area[2] to look for work in the springs' hotel industry.[3] They soon built hand-hewn log cabins in which to live. Prior to the building of John Wesley Methodist Episcopal Church, this community "worshipped God wherever they could – sometimes in open spaces or under trees, sometimes with the white congregation of old Germantown (Warm Springs)."[4]

Several residents of the present-day West Warm Springs community can trace their lineage to five of the original residents who were also founding trustees of John Wesley Methodist Episcopal Church. Several of the descendants of two of the trustees are buried in a family plot adjacent to the church.

While little of the early local history of this community has been chronicled to date, there is currently an effort underway to document life in West Warm Springs. A picture is emerging of a vibrant community where boys would take a bucket to get milk from The Homestead Dairy down the road, young men would caddy for golfers at The Homestead, move on to working as a cook, waiter, or bell boy for the hotel or as a chauffeur bringing guests to the hotels, play for the Homestead Giants (Negro Baseball League) at the field on Virginia Avenue when not at work, and play the harp guitar or another instrument in the evening at the dance hall back in West Warm Springs.[5]

Few residents of this village had cars and it is remembered that those with especially astute hearing could tell the comings and goings by the individual sounds of each vehicle. The Homestead is six miles from West Warm Springs and one explanation for the alternate name of the community, Shakerag, is that in similarly named communities throughout the American south, residents were known to have waved a rag at a passing car in hopes of catching a ride.

Gradually, this community became more affluent. The one-room log cabins[6] with sleeping lofts and woodstoves were replaced with more substantial houses, sometimes ordered from a catalog.[7] In 1923, the fiftieth anniversary of the church, the log building was also improved, with a choir loft and a bell tower, and it is most likely that the weatherboard cladding was added to tie these additions to the original structure and to update the church's appearance in a community that was no longer comprised of log buildings.

Education improved for the residents of West Warm Springs as well. The original school serving the community, the Jones School, was replaced with the Union Hurst School, also known as the Switchback School, in 1926.[8] Construction of Union Hurst was paid for with a combination of funds from the Rosenwald Fund, community residents, and the county school board. The county's only African-American high school was added to Union Hurst in 1933, when the Civilian Conservation Corps also carried out other improvements at the school. The high school served the community until 1945 when students began to be bused to Covington, Virginia. The Union Hurst Elementary School, one of at least five African-American elementary schools in Bath County, continued to operate until 1965 when the county schools were fully integrated.

After desegregation, many of the younger members of the West Warm Springs community left in search of education and careers outside of the hotel service industry. Others returned to their hometowns in the south. Few have returned. The Homestead now imports workers from overseas.

The Church in the Community:

On the twenty-fourth day of August 1878, William M. McAllister[9] and Maggie E. McAllister his wife, for the sum of one dollar, conveyed to Anson Perkins, Israel Fortune, William Kenney, Harvey Long, and Henry Pettus, trustees of the Methodist Episcopal Church, a certain one-tenth of an acre tract of land.[10] The deed stipulates that "said premise shall be used, kept, maintained, and disposed of as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church…." This seems to indicate that the building may have already been standing at the time of the transfer of ownership of the land. This inference is supported by the history of the Mt. Pisgah Baptist Church that states that prior to the establishment of that church in 1876, everyone worshiped at John Wesley for a few years. That history also mentions that the Baptist church was built on land borrowed from its owner and that was later transferred to the church trustees. Oral history indicates that William Bee and Alexander Pettus may have been the original builders of the church.[11]

By 1887, John Wesley M.E. was able to purchase an additional two acres of land from the adjacent holdings of one of its trustees, Anson Perkins. The purchase of the land made possible the construction of a parsonage near the church. This construction was finished by 1892, when records indicate that the church building was valued at $500.00 and the parsonage at $600.00.[12] A former church member remembers, when she was a girl in the 1940s, that ministers were housed with the congregation overnight, so it appears that the parsonage was no longer extant or functioning in that capacity by then.[13]

While not mentioned in either of the deeds, the church property is adjacent to the spring that provided the water source for the village of West Warm Springs. This contributed to the church being a central focus of the community, which did not receive public water and sewer service until the early 1990s. The spring also allowed the village's young children to have a bit of fun. By drawing water from the well, they could create an icy downhill slope for sliding.[14] The church hill also provided great sledding in the snow and the church would open to serve hot chocolate and cookies.[15]

By 1920, Bath County had five African-American churches; however, it was John Wesley Methodist and Mt. Pisgah Baptist, constructed around 1876, that shared a unique relationship due to their close proximity in West Warm Springs. Each church held services two Sundays a month and shared a choir.[16] John Wesley held services and Sunday school on the first and third Sundays and Mt. Pisgah on the even Sundays. The church holding that Sunday's service would ring its bell so the community knew where the service was that morning.[17]

Each church did, however, maintain its unique identity. In late summer, John Wesley would hold a multi-day homecoming or anniversary celebration. This was a fundraiser for the church as well as a social and spiritual event. The program from one of these gatherings, held in 1930, helps to explain the role of the church in the community. While devotions and sermons were assigned to local and visiting ministers, the number of lay participants, many with the family names of the original trustees, was impressive. Selections from the community choir[18] were interspersed with papers titled "Are You Proud of Your Church, The Negro Church Serving the Community, the Church of the Small Village, Why Love the Church, and The Church in My Boyhood Days."[19]

The Homestead was not only an employer but also an active supporter of the community of West Warm Springs. Free milk was available from the Homestead Dairy, a Negro league baseball team was sponsored and the hotel even provided The Homestead Giants with a playing field, rare in this league.[20]

To the church, The Homestead supplied Easter eggs for the annual hunt. The community choir, "Valley Chorus," was in existence in the 1930s and 1940s and was comprised of members of the local African-American churches performed at The Homestead, especially at the holidays, and also for its owners, the Ingalls. Offerings from these performances were used to fund lunches for the elementary school.[21] The United Voices, a similar group, performed in the 1980s and 1990s.[22]

From its founding ca. 1873, the John Wesley Methodist Episcopal Church was affiliated with the Methodist denomination in the United States. The American Methodist Episcopal Church formed in 1784 and initially was antislavery. By the early nineteenth century, the denomination had softened its opposition to slavery; however, as the abolitionist movement gained momentum, Methodists began to fracture along sectional lines. In 1844-1845, the American Methodist Episcopal Church split into northern and southern factions. The two branches reunited after the Civil War. During the antebellum period, Methodists had evangelized among enslaved African Americans. Following the end of slavery, ministers from Northern states came south to establish missionary programs among freed slaves. Despite its mixed history of opposing slavery, after the Civil War, the Methodist Episcopal Church did not become racially integrated. By 1868, eight black Methodist conferences had been created. In 1939, the various Methodist bodies included the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church merged to form the United Methodist Church. The organization had five jurisdictions based on geographical region, but maintained African-American Methodist conferences in a sixth jurisdiction, called the Central Jurisdiction.[23]

The period between 1940 and 1968 marked an era in which the Methodist, Evangelical, and United Brethren churches continued to work towards unification due to a commonality of purpose in three areas: world peace, racism, and clergy rights for women. For many Methodists, the issue of racism and the way in which it was built into the church structure was especially troublesome. African American ministers played prominent and provocative roles in the Civil Rights Movement and often cited Biblical scripture in their arguments for social justice. During the 1950s and early 1960s, the Civil Rights Movement achieved major victories toward

dismantling institutionalized segregation and transformed many Americans' attitudes toward racial separation. As part of the merger of the United Methodist Church and the Evangelical United Brethren in 1968, the Central Jurisdiction was officially abolished and the practice of separating Methodist churches by race was discontinued.[24] Although historically black church congregations remained intact, they no longer were treated separately from white congregations by the United Methodist Church.

By the last quarter of the twentieth century, likely due in part to the end of the racial segregation policy, the congregation of John Wesley United Methodist Church numbered just several dozen. The United Methodist Church paid for the addition of the Fellowship Hall in 1982, but by 1985 lay leaders had assumed most of the John Wesley Church's responsibilities. A decision was made in 2001 to deconsecrate the church and it was sold to the Valley Program for Aging Services (VPAS), a private 501(c)3 non-profit corporation that operates as one of Virginia's twenty-five local area agencies on aging and promotes independence for those over sixty years of age. Currently, VPAS uses the Fellowship Hall for its Senior Center activities. It is the members of the Senior Center who are working with local residents to acknowledge the importance of the original John Wesley Methodist Episcopal Church and help ensure its preservation.

Architecture

The original John Wesley Methodist Church was a 20-foot-by-40 foot log building, constructed from hand-hewn logs by former slaves and their families to establish the first permanent place of worship for the newly formed African American community of West Warm Springs. That it has survived since at least 1873 is remarkable as it is the only vestige of that early settlement. The original residential log dwellings have either burned or been dismantled.[25]

The log church, its hand-hewn yellow pine logs only visible now in the hyphen that forms the connector between the original church and a 1982 fellowship hall, has continued to be cherished by the community that created it and which it served.

In 1923, a vestibule, bell tower, and choir loft were added to the building. It is likely that the weatherboard cladding was added to the exterior of the log building at this time. The interior also received new finishes. Beaded-board covers the ceiling and forms the wall surface and wainscoting in the vestibule/bell tower.[26] In the sanctuary, plaster and wide-board wainscot covers the lower walls and beaded-board is visible underneath acoustic tile on the ceiling.[27] Original window frames received new sash with amber-colored glass. Doors and trim were preserved and are evident throughout the interior.

The one-story, frame fellowship hall addition was built in 1982 and connected to the church by a hyphen. Prior to its construction, all church activities took place inside the church or on the grounds. A small cemetery is located adjacent to the church and contains the graves of members of the Fortune and Perkins families, original trustees of the church.

Doc Huffman, the son-in-law of Beatrice Baker Stanton (who was a pastor at John Wesley in the 1950s), was a local jack-of-all-trades. He was known locally for his decorative painting. His grain-painting of numerous interior elements of the church is so realistic that it requires tactile inspection to differentiate between the character of the wood itself and what the artist was able to accomplish with raw materials and his talent. Other local instances of his work were primarily in private residences within the community and have been painted over in the half-century or more since their completion.[28]

The other church that served the West Warm Springs community during the Period of Significance is Mt. Pisgah Baptist Church. This congregation remains active today. A short history of that church reveals that the original ca. 1876-1978 log building was soon replaced and that the original log church was used by the community as the Jones School, named for Mr. and Mrs. William Jones, the owners of the borrowed land upon which the original church was built.[29]

Mt. Pisgah continued to improve its building, with replacement pews purchased in the 1910s, redecoration of the interior in the 1920s and subsequently, and the building of a vestibule and a rear addition in the 1930s.[30] The church today conveys less of a sense of its earlier history than does John Wesley. Continual improvements have updated the appearance of the church but have removed some of the unique character-defining features of those displayed at John Wesley UMC through its retention of its historic materials and elements.

The Cemetery

The small cemetery adjacent to the church belonged to the Perkins family until about twenty years ago when it was purchased by Woodrow W. Pettus, the great grandson of another original trustee, Henry Pettus. Although most of the graves are unmarked, according to census records, the first burials were of trustees Israel Fortune and Anson Perkins, between 1910 and 1920. The last burial in this cemetery occurred in 1959. Most members of the congregation were buried in the community cemetery in the village of West Warm Springs. Galvanized metal vases with scrolled handles mark several graves. Only one retains its identification card, which reads "Philip David Fortune, Died February 28, 1935, Aged 78 years."

Archaeological Potential

Although no archaeological investigations have taken place on the property, there is potential within the current bounds of the property to find the location of the former parsonage associated with the church as well as African American-related artifacts of the late-nineteenth and twentieth centuries. As a number of graves are unmarked, there is also the potential for the identification of additional burial sites.

ENDNOTES

[1] 14 May 2013 interviews with West Warm Springs community members and former members of the congregation of John Wesley UMC Community at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[2] Perlista Henry, local historian and resident of West Warm Springs, has documented her ancestors as moving there from Charlottesville and Goochland and Amherst counties. Margaret Jones, another local

resident, recalled that her relatives moved to West Warm Springs from the City of Petersburg and from Highland County.

[3] In addition to The Homestead, other hotels include Three Hills Inn (Warm Springs, VA) and the Warm Springs Hotel (Warm Springs, VA, demolished 1925).

[4] McMillan, A.S., *Mt. Pisgah Baptist Church, Warm Springs: Historical Background*, 1966, unpublished, page 1. Could refer to either the Episcopal or Presbyterian churches located in Warm Springs, both ca. 1855.

[5] 14 May 2013 Interviews with West Warm Springs community members and former members of the congregation of John Wesley UMC at John Wesley UMC, records housed at Frazier Associates, Staunton, VA. Photographs examined 14 May 2013 at John Wesley UMC from the collection of Perlista Henry, West Warm Springs, VA.

[6] The only remaining log cabin from this community (Pettus family) was moved into Warm Springs and is located behind the library.

[7] Local residents believe that at least one residence in the community is a Sears catalog house. The house is located at 91 Bee Town Road.

[8] No longer extant, served community from 1870s until 1926, located near Mt. Pisgah Church.

[9] William M. McAllister was a Confederate veteran born at Spring Dale, Franklin County, Virginia, in 1843. He served in the 27th Virginia Regiment, Company A, and died in Warm Springs, Virginia, in 1929.

[10] Described in Bath County Deed Book 13, page 334-335.

[11] Perlista Henry, "History of John Wesley United Methodist Church" unpublished, page 1, undated.

[12] Valuation received in 2008 by Perlista Henry from United Methodist Historical Society, Baltimore, Maryland.

[13] 14 May 2013 Interview with Margaret Jones (84 years old in 2013) at John Wesley UMC, records housed at Frazier Associates, Staunton, VA. No other members of the church or community remember a parsonage affiliated with the church.

[14] 14 May 2013 Interview with Charles Massie, fourth generation resident, Fortune descendant, at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[15] 14 May 2013 Interview with Charles Massie at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[16] Combined choir of Mt. Pisgah and John Wesley Methodist Episcopal Church.

[17] 14 May 2013 Interview with Margaret Jones at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[18] 14 May 2013 interviews with West Warm Springs community members and former members of the congregation of John Wesley UMC Community at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[19] From collection of Perlista Y. Henry. Program for "Fifty-Second Anniversary of John Wesley M. E. Church, Warms Springs, Virginia, August 31-September 8, 1930."

[20] 14 May 2013 Interview with Charles Massie at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[21] 14 May 2013 Interview with Margaret Jones at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.

[22] Perlista Henry, email communication with Bill Frazier, August 14, 2013.

[23] Teresa Douglas, Heather Fearnbach, Rebecca Smith, and Carroll Van West, "Denominational Histories," in *Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches* (Murfreesboro: Center for Historic Preservation, Middle Tennessee State University, 2000), page 24-25.

[24] Website of United Methodist Church, "Movement Towards Union, 1940-1967;" Douglas et al., page 25.
[25] Now covered in acoustic tile mounted on the beaded-board ceiling.
[26] Plaster above the wainscot is covered in later manufactured paneling sections.
[27] McMillan, page 2.
[28] 14 May 2013 Interview with Mayrene Lemon at John Wesley UMC, records housed at Frazier Associates, Staunton, VA.
[29] McMillan, A.S., *Mt. Pisgah Baptist Church, Warm Springs: Historical Background*, 1966, unpublished, page 1.
[30] McMillan, page 2.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

The Bath County Historical Society. *Bicentennial History of Bath County, Virginia 1791-1991.* Marceline, Missouri: Heritage House Publishing, 1991

Douglas, Teresa, Heather Fearnbach, Rebecca Smith, and Carroll Van West. "Denominational Histories." In *Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches*. Murfreesboro: Center for Historic Preservation, Middle Tennessee State University, 2000.

Henry, Perlista. *History of John Wesley United Methodist Church.* Undated, Unpublished.

Henry, Perlista. Email communications with Bill Frazier, August 2013.

McMillan, A.S. *History of Mt. Pisgah Baptist Church.* 1966, Unpublished.

Oxendine, Margo. *Bath County (Images of America).* Charleston, SC: Arcadia Publishing: 2003.

Bath County Records: Deed Book 13, page 334-35, Deed Book 14, page 527, Marriage Book 1, page 551.

On-site interviews with former church and community members, 14 May 2013.

United Methodist Historical Society, Baltimore, Maryland.

McGraw-Page Library, Randolph-Macon College, Ashland, Virginia.

Virginia Conference of the United Methodist Church Archives, Glen Allen, Virginia.

Virginia Historical Society, Richmond, Virginia.

Library of Virginia, Richmond, Virginia.

Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
____ previously listed in the National Register
____ previously determined eligible by the National Register

____ designated a National Historic Landmark
____ recorded by Historic American Buildings Survey #_____
____ recorded by Historic American Engineering Record # _____
____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

_X_ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
____ Other
Name of repository: Virginia Department of Historic Resources, Richmond, Virginia

Historic Resources Survey Number (if assigned): VDHR ID# 008-5030

---

10. Geographical Data

Acreage of Property approximately 3 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates)

1. Latitude: 38.0595536 Longitude: -79.8057803
2. Latitude: Longitude:
3. Latitude: Longitude:
4. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting : Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

The boundaries for the John Wesley Methodist Episcopal Church and Cemetery encompasses around 3 acres and are shown on the accompanying map as Bath County Tax parcels 62-A-1-4 (church, 2.75 acres) and 62-A-1-5 (cemetery, .32 acre).

Boundary Justification (Explain why the boundaries were selected.)

The boundaries chosen are consistent with the historic land associated with the church since 1873 as well as a separate, privately owned cemetery parcel that is associated with the families of several original trustees of the church.

---

11. Form Prepared By

name/title: Bill Frazier and Beth Scripps
organization: Frazier Associates
street & number: 213 N. Augusta Street
city or town: Staunton state: VA zip code: 24401
e-mail: bfrazier@frazierassociates.com, bscripps@frazierassociates.com
telephone: (540) 886-6230
date:6/8/13

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: John Wesley Methodist Episcopal Church

City or Vicinity: West Warm Springs

County: Bath County State: Virginia

Photographer: Bill Frazier and Beth Scripps, Frazier Associates

Date Photographed: 4-23-13 and 5-14-13

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

Photo 1 of 11: VA_Bath County_John Wesley ME Church__0001
View: John Wesley Methodist Episcopal Church, looking northeast

Photo 2 of 11: VA_Bath County_John Wesley ME Church__0002
View: Cemetery adjacent to church, looking north

Photo 3 of 11: VA_Bath County_John Wesley ME Church__0003
View: Metal urn marking location of grave in cemetery, looking north

Photo 4 of 11: VA_Bath County_John Wesley ME Church__0004
View: John Wesley Methodist Episcopal Church, showing 1873 church (left) and 1982 expansion (right), looking northeast

Photo 5 of 11: VA_Bath County_John Wesley ME Church__0005
View: Cornerstone of church vestibule and bell tower, looking northeast

Photo 6 of 11: VA_Bath County_John Wesley ME Church__0006
View: Interior detail showing original exterior hand-hewn log construction, facing northwest

Photo 7 of 11: VA_Bath County_John Wesley ME Church__0007
View: Exterior detail showing two-over-two, double-hung-sash wood windows with amber textured glass glazing, looking northwest

Photo 8 of 11: VA_Bath County_John Wesley ME Church__0008
View: Exterior detail showing bell tower with decorative trim at louvered openings, looking southwest

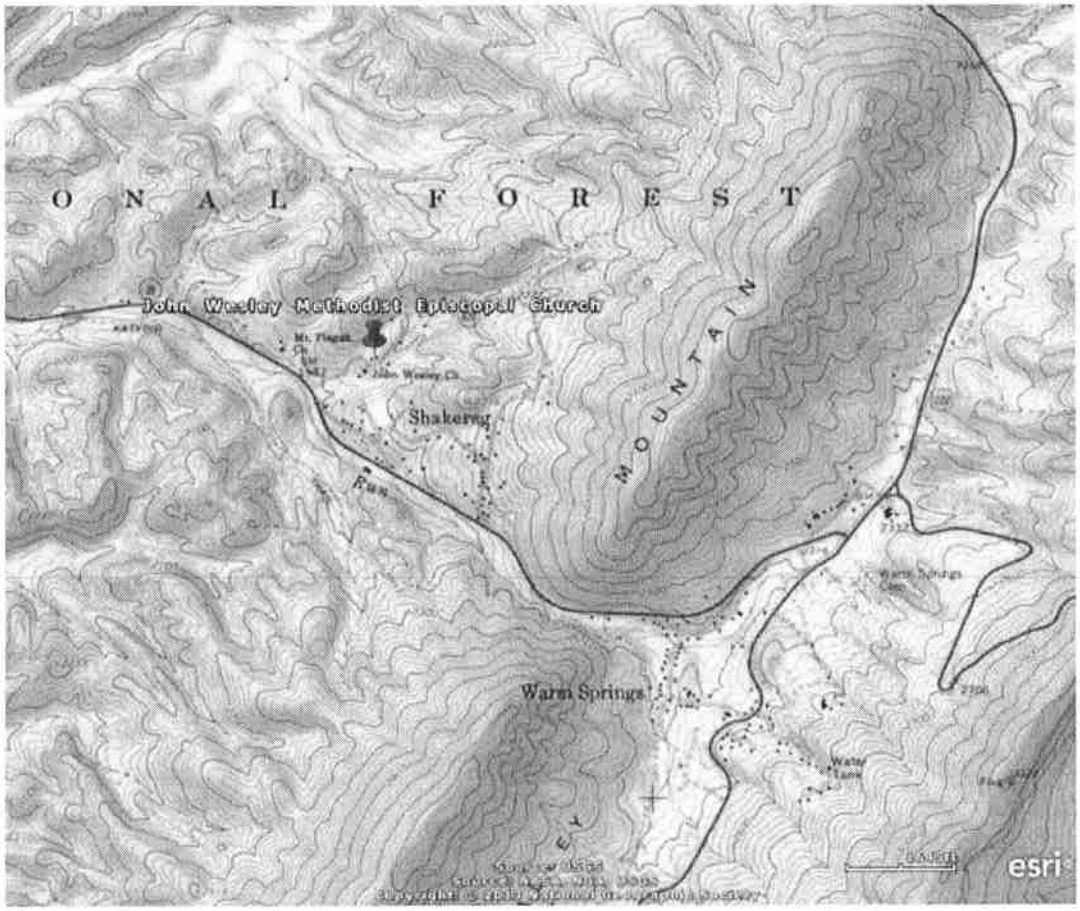
Photo 9 of 11: VA_Bath County_John Wesley ME Church__0009
View: Interior of church sanctuary looking northeast into choir loft

Photo 10 of 11: VA_Bath County_John Wesley ME Church__0010
View: Interior of church sanctuary looking southwest into church vestibule/bell tower

Photo 11 of 11: VA_Bath County_John Wesley ME Church__0011
View: Decoratively painted door between vestibule and sanctuary, looking northwest

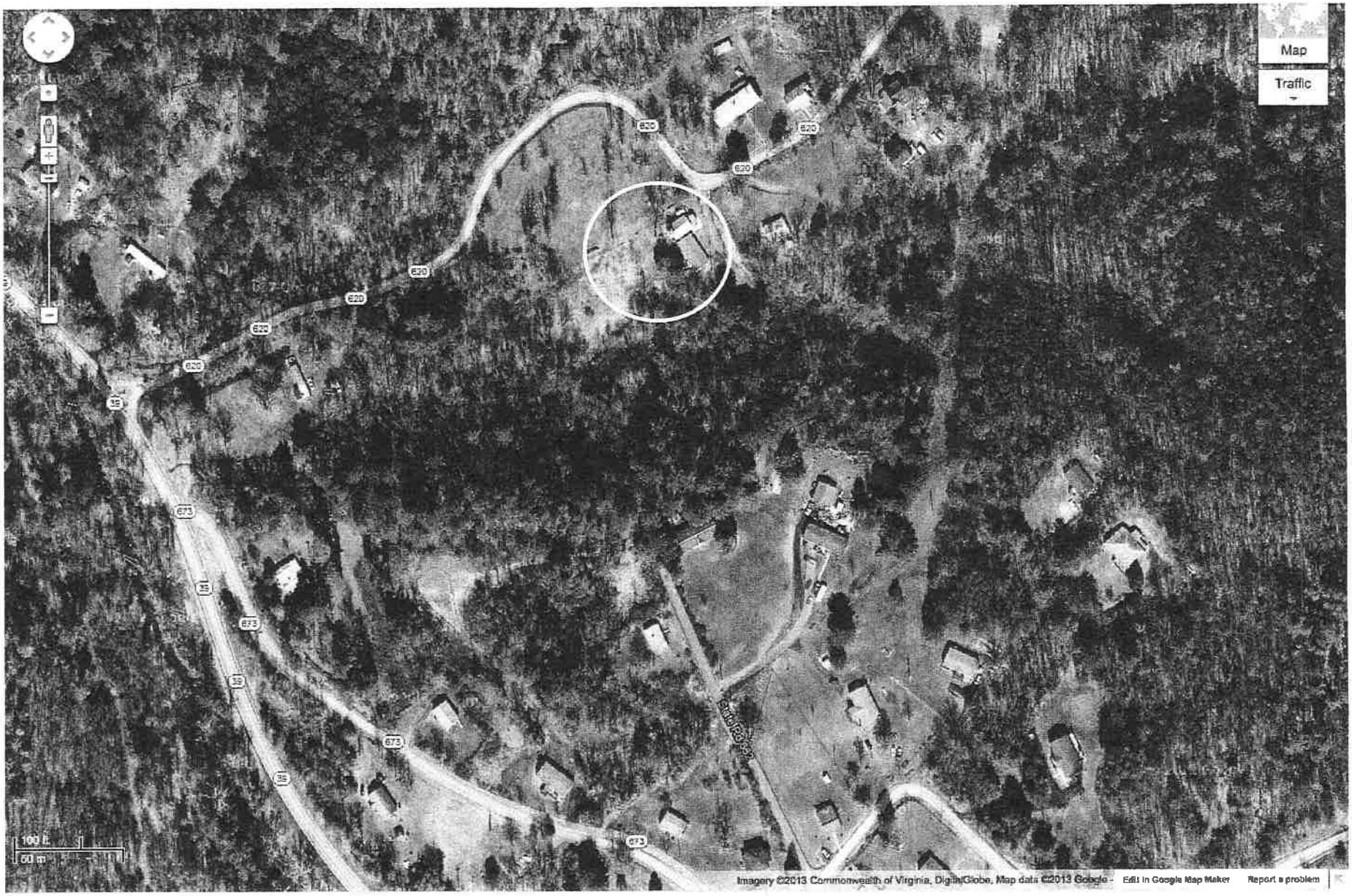
Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

John Wesley Methodist Episcopal Church, Bath County, VA



Location Map
John Wesley Methodist Episcopal Church
Bath County, Virginia
DHR No. 008-5030

Latitude: 38.0595536 Longitude: -79.8057803



John Wesley Methodist Episcopal Church and Cemetery, West Warm Springs, Vicinity of Bath County, Virginia

DHR # 008-5039 Latitude: 38.0595536 Longitude: -79.8057803

Aerial View

Bath County Tax Map #62A

Parcels
Zoning
Magisterial Districts
Tax Map Grid
911 Address
Roads
Driveways
USFS Trails
Hydrology

Parcels 62-A-1-4 and 5
DHR# 008-5030

Warm Springs District

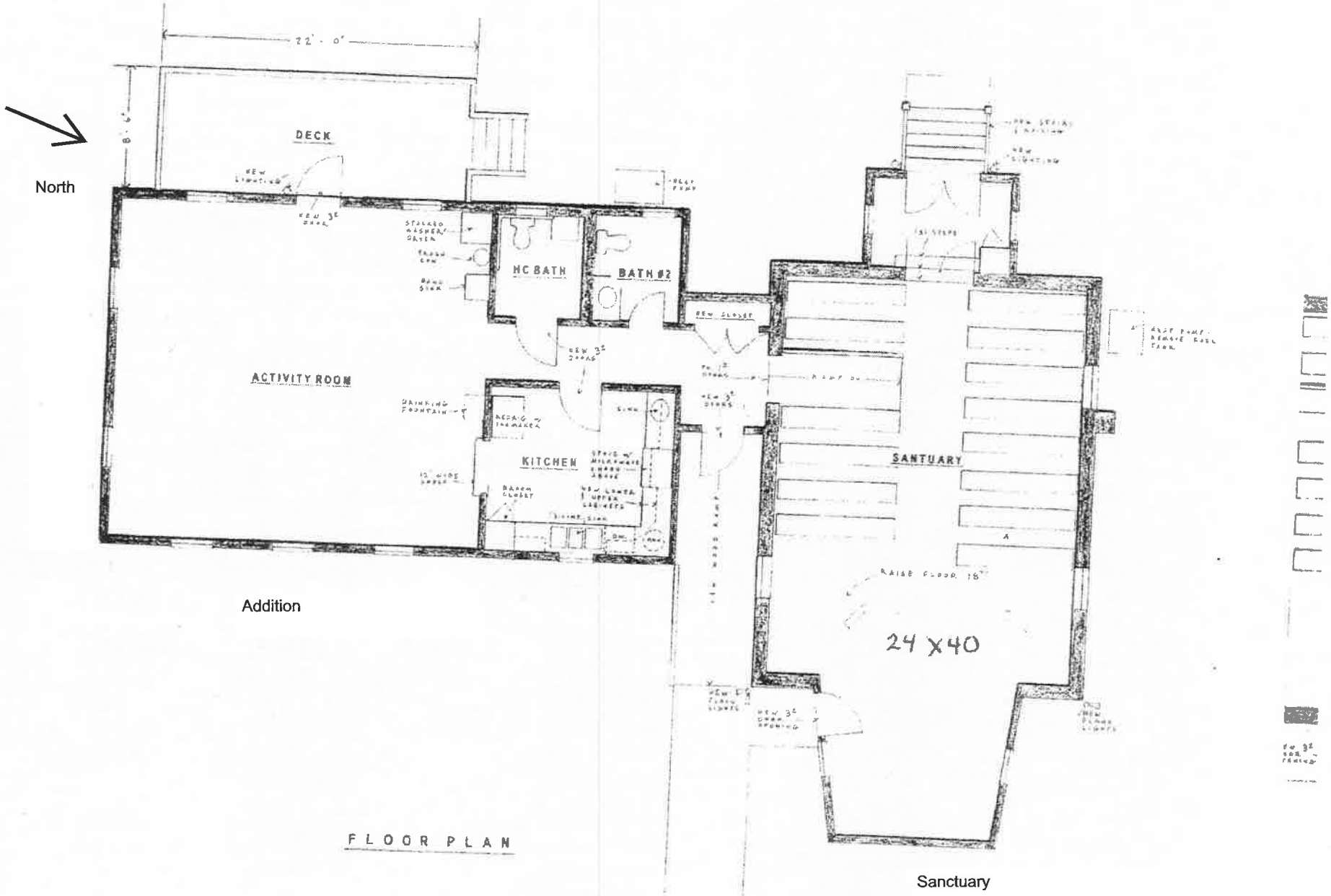
John Wesley Methodist Episcopal Church
Bath County, VA

Bath County is providing these maps and data solely as a public information resource for its citizens and other interested parties. Every reasonable effort has been made to assure the accuracy of the information. however, the information contained within these maps is NOT to be construed or used as a legal description. Map information is believed to be accurate. However accuracy is not guaranteed. In no event will Bath County be liable for any errors, omissions, or inaccuracies in the information provided regardless of the cause of such, or for any decision made, action taken by the user in reliance upon any maps or information provided herein.
Source: 2007 Aerial Photography courtesy of Commonwealth of Virginia

DHR #
008-5030

John Wesley Methodist Episcopal Church and Cemetery, West Warm Springs, Vicinity of Bath County, Virginia
SKETCH MAP WITH PHOTO LOCATIONS (white arrows are exterior, black arrows are interior)

Interior Floorplan
John Wesley Methodist Episcopal Church
Bath County, Virginia
DHR #008-5030

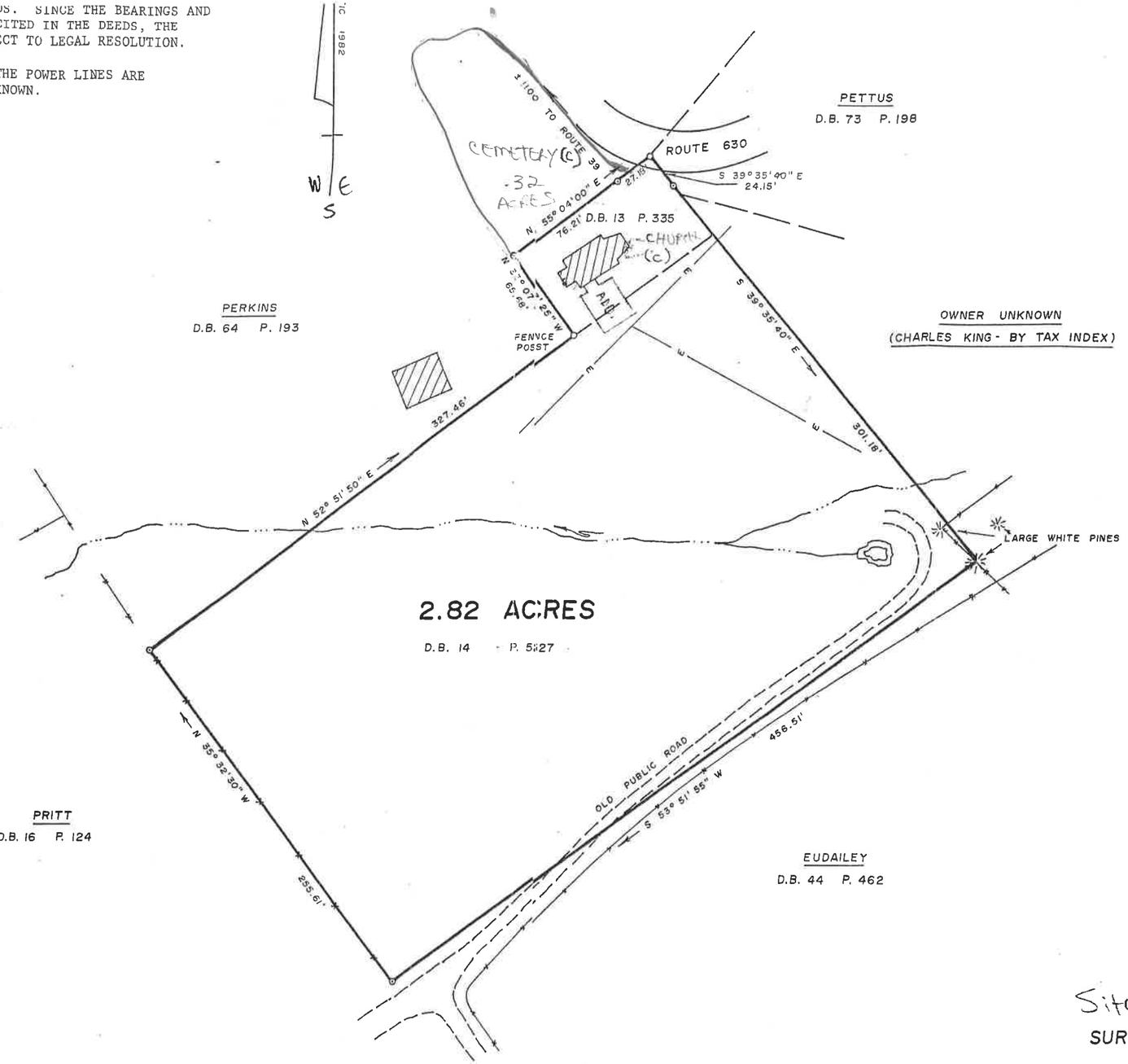


...ENT OF ADJOINERS, AND RECORDED DEEDS. SINCE THE BEARINGS AND DISTANCES SHOWN DO NOT AGREE WITH THOSE CITED IN THE DEEDS, THE FINAL LOCATION OF ALL BOUNDARIES IS SUBJECT TO LEGAL RESOLUTION.

3) THE LOCATION OF THE OLD PUBLIC ROAD AND THE POWER LINES ARE APPROXIMATE. RIGHT-OF-WAY WIDTHS ARE UNKNOWN.

LEGEND

- SURVEYED PROPERTY LINES
- FENCE LINES
- POWER LINES
- DEED LINES
- SET ½" x 30" IRON REBAR
- STREAM



COMMONWEALTH OF VIRGINIA
STEVEN P. DOUTY
9/08/83
LAND SURVEYOR

Steven P. Douty

MOUNTAIN TOP SURVEYORS, INC.
801 McCormick Blvd.
CLIFTON FORGE, VIRGINIA 24422
Phone 862-5215

Site Plan

SURVEY FOR

JOHN WESLEY UNITED METHODIST CHURC

WARM SPRINGS MAGISTERIAL DISTRICT

BATH COUNTY, VIRGINIA

SURVEYED SEPTEMBER 1982

SCALE: 1" = 60'

JOHN WESLEY UM CHURCH
BATH COUNTY, VA
VDHR FILE NO. 008-5030

JOB NO. 81-10

Died
Aged
Years
Months
Days

JOHN WESLE
M. E. CHUR
ERRECT
AUG. 2
MAY 6

IHS