

# Gallery Guide

Selections from Across the Creek

*Happy Hill*



## EARLY SALEM AND SLAVERY

The history of Happy Hill is intertwined with the history of Salem, where enslaved and free people of African descent were founders and builders. Moravian Church records provide unparalleled information about the community, and Old Salem continues to build on the research about Salem's African born and descended residents.

Established in 1766, Salem was the central town of the 100,000-acre Moravian tract known as Wachovia and was its religious, administrative, and commercial center. The town's theocratic governance regulated the number of enslaved people allowed in town, with early slave ownership limited to the Church. The effort was to keep the number of Black enslaved people low and the white Moravian work ethic high. Generally, allowance was made for residents to rent enslaved people from outside of Salem, and the town slave rules did not apply to Salem's outlying farms or mills. Over time the Moravian slave ownership regulations became increasingly challenged.



Building the town –  
*whose hands?*

In early Salem, enslaved Africans were recorded as cutting wood, digging clay, breaking stones, making bricks and roofing tiles, and assisting with construction.

In the photograph, Slave Dwelling Project Founder Joe McGill touches fingerprints in bricks on the south wall of St. Philips Moravian Church with that question in mind: who made the brick?

Like many religious groups in America, the Moravians did not object to slavery but regarded one's place in life as ordained by God. In time, a small number of enslaved people chose conversion to Christianity and were considered spiritual equals by the Moravians. These enslaved individuals worshipped with and were buried alongside their white brothers and sisters. Such integrated fellowship did not stand the test of time, as generations passed and ideas about spiritual equality changed.



Integrated fellowship, as represented in the Old Salem film "Between Two Masters."

Church records provide perspective on tension within the community. In March 1789, Salem church minutes recorded:

As on Easter morning a good many Negroes come and sit among the white people, which does not accord with the customary thought of people in this country, the Saaldiener [ushers] shall hold them at the door and then show them to the back bench if there is room ("Congregation Council Minutes" in C. Daniel Crews, *Neither Slave Nor Free: Moravians, Slavery, and a Church that Endures*).

A few years later, in 1792, Salem church minutes implored:

It was mentioned that we must not be ashamed of those negroes who belong to our community and, as has happened before, let them sit all by themselves in the congregational worshippings and even during Holy Communion. They are our Brothers and Sisters, and different treatment of them will degrade ourselves to the rank of ordinary people of this world, and will be a disgrace for the community ("Congregation Council Minutes" in C. Daniel Crews, *Neither Slave Nor Free: Moravians, Slavery, and a Church that Endures*).

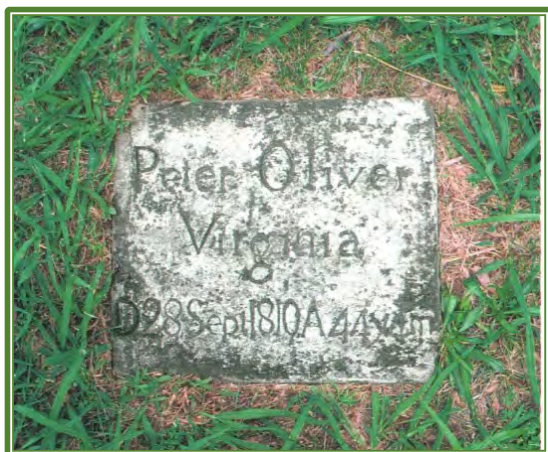


Peter Oliver (1766-1810) was an enslaved Afro-Moravian artisan remembered for his work in the Moravian pottery. He became free in 1800. In 1802, he married the free Christina Bass and leased a nearby farm to the north. He is the only known Black Moravian householder in Salem.



Examples of pottery produced during Peter Oliver's time working in the Moravian pottery shop. Although there is no attributable work by him, it is no doubt that his skillful hands contributed to the pottery's operation. Dish, Salem, NC, 1780-1800, lead-glazed earthenware. Old Salem Collection. Pitcher, Salem 1780-1800, lead-glazed earthenware. Old Salem Collection.

Peter and Christina Oliver were members of the Salem Church (Home Moravian). Their first three children died at birth and were buried in Salem God's Acre. Their next three children lived full lives and have many descendants. When Peter Oliver died in 1810, he too was buried in Salem God's Acre.



Peter Oliver's grave is located in the oldest Married Brothers section of Salem God's Acre, not far from Abraham, another communicant Afro-Moravian. Abraham was a respected tradesman at the tannery who was enslaved, but based on the principle of spiritual equality he was buried in God's Acre. The last person of African descent buried in God's Acre was an infant born to Phoebe and Bodney who died in 1813.



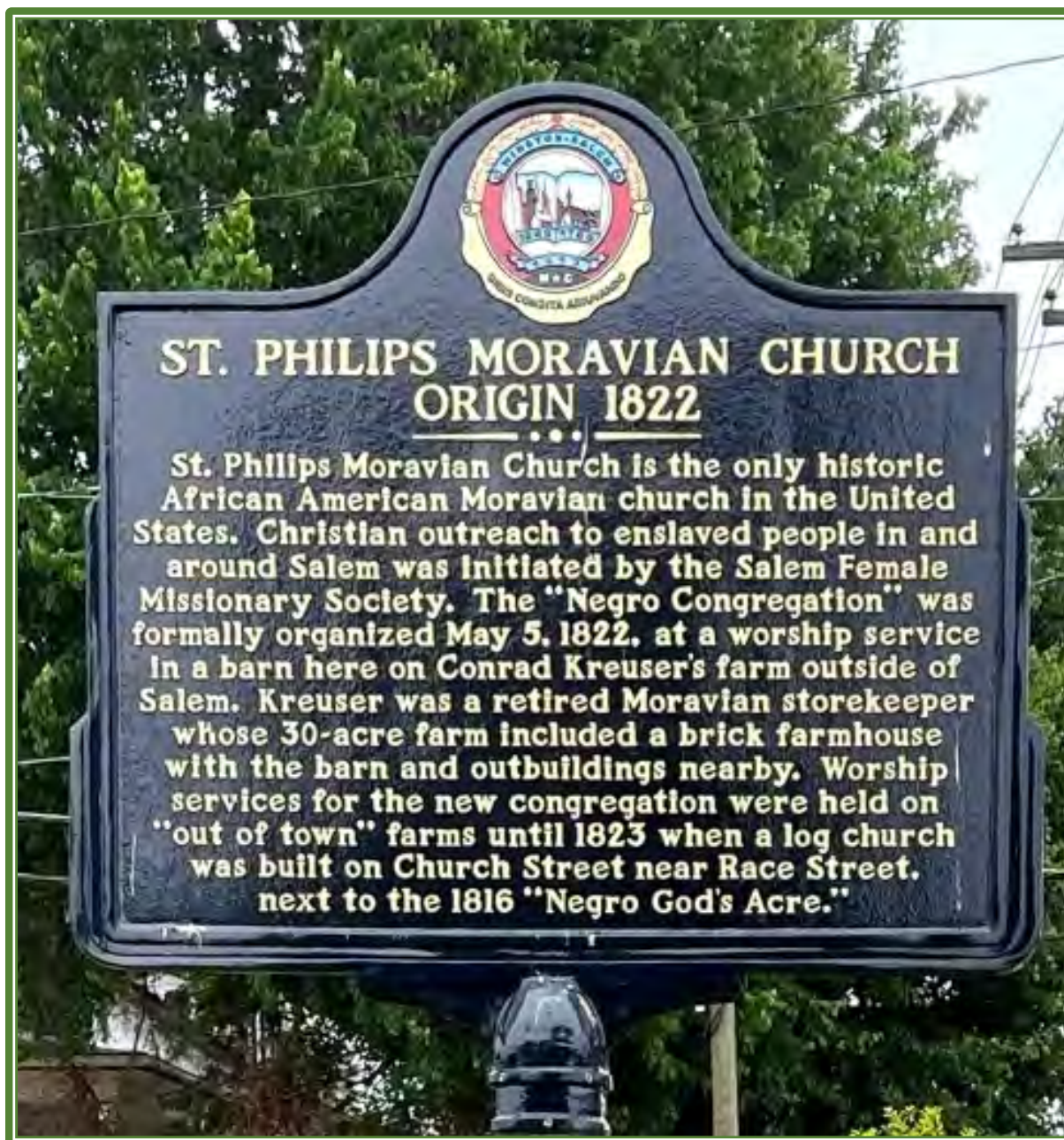
## SEGREGATION IN SALEM

Acculturation in the white Moravian community included the deterioration of religious fellowship with people of African descent. Segregation of burial began in 1816 when the Negro God's Acre was established at the former Parish Graveyard. Complete segregation of worship came in 1822 when a Christian congregation (named St. Philips Moravian Church in 1914) was organized for the enslaved people in and around Salem.

The first segregated service was held in March 1822 by the white Moravian minister Abraham Steiner. The gathering was in Bodney's cabin at "the Quarter" where more than fifty people attended and two baptisms were held. Bodney (ca. 1756-1829) and his wife Phoebe (ca. 1771-1861) were communicant Moravians associated with the Salem church (Home Moravian). They had been Afro-Moravians in Bethabara in 1810 when they, with several of their children, were purchased for Salem by the Wachovia Administration. They were placed at the Wachovia Administration Farm, also called the Negro Quarter, where many Church-owned enslaved people lived and labored. Bodney was the farm manager. Located about two miles southeast of Salem Square, the farm was in the vicinity of today's intersection of Old Lexington Road with Waughtown Street.



Bodney's grave marker is made of steatite, also called soapstone. When he died in 1829, Bodney was buried in the Negro God's Acre. He and his wife Phoebe have many descendants, including Happy Hill's first lot owner Ned Lemly. During restoration of St. Philips Moravian Church by Old Salem in 1994, Bodney's gravestone was one of thirty-one grave markers found under the church. Archaeology determined they had been removed from the graveyard in 1913 during a beautification project.



The formal founding of the Negro Congregation was on May 5, 1822 in a service at a barn on the Kreuser farm west of Salem. No longer standing, this location on S. Broad Street was memorialized by a City of Winston-Salem historic marker honoring St. Philips Congregation's 200<sup>th</sup> anniversary in Spring 2022. In addition to the Quarter and Kreuser's barn, early services were also held at Schumann's barn and Schober's Paper Mill.



The Salem Female Missionary Society had pushed to create a congregation for enslaved people, and in 1823 the women funded the construction of the Negro Church. White women supported the congregation—especially as teachers—into the 20<sup>th</sup> century. The Negro Church was constructed adjacent to Salem’s Negro God’s Acre.

Sunday was typically the only day off for enslaved people, and they could choose to attend church or not. In a town setting such as Salem, where enslaved families did not usually live together, church time united relatives as well as friends. Salem’s Negro Church was not the only religion available though, and charismatic Methodist and Baptist services in the area attracted worshippers as well..



Thirty enslaved men raised the logs for the new church in 1823. The reconstructed building in Old Salem is called the “Log Church.” The original building was weatherboarded.



## The Shumann Farm

### The Future Happy Hill

Salem leadership sought the services of Dr. Henry Schumann who lived in the nearby Moravian town of Bethania. His wife was ill, and he insisted on bringing Coelia, the woman he enslaved, and her children with them to Salem. Because of the slave regulations that prohibited residents from owning enslaved people in town, Dr. Schumann was placed across Salem Creek on the former Salem Farm where a new house was built for him. It was this farmland—across the creek—that became Happy Hill after Emancipation.



This landscape was painted around 1840 and holds many stories. The perspective is from a point near the present-day intersection of Liberia and Free Streets in Happy Hill looking back towards Salem. The foreground is the land of the former Schumann farm, with the doctor's house to the right of the horses. At the lower center of the picture is a human figure that may be a person of African descent. The town is prominent rising from left to right, with the Salem Church (Home Moravian) at the high point. The Negro Church is just visible above the tree line at the center left. The opening on the hillside in the center background reveals the former Kreuser house and farm where the Negro Congregation was formally organized on May 5, 1822. Artist Daniel Welfare was living in the former Schumann house when he made this painting. "Salem from the Southeast," Daniel Welfare, 1840, Wachovia Historical Society Collection.

Dr. Schumann increased his ownership of enslaved people and ran a successful farm. In 1836 he decided to move into town where the slave regulations prohibited bringing the people he enslaved. He manumitted the seventeen people he owned and sent them, with six other free people, to Liberia in West Africa. The group included Ceolia and many of her children. In 1839 Gottlieb Schober's will freed and sent two additional people from Salem to Liberia: Enoch Morgan Shober and his wife Nancy. Enoch was a son of Timothy (ca. 1736-1838) and Fanny (ca. 1749-1834), both born in Africa and enslaved in Salem. They were buried in Salem's Negro God's Acre and have many descendants, including Happy Hill residents.

Since 2009, Old Salem has partnered with the Liberian Organization of the Piedmont (LOP) to elevate this historic connection between Salem and Liberia, and Liberian dignitaries regularly visit the city and the museum. The history is memorialized at the corner of Liberia and Free Streets in Happy Hill.



The corner at the intersection of Liberia and Free Streets in Happy Hill is where the City of Winston-Salem Historic Marker honors the Salem-Liberia connection.. Just downhill on Liberia Street is the archaeological site of the Schumann House. This photograph looks northwesterly to the William C. Sims, Sr. Community Center and beyond to Old Salem. This is the point of view for the ca. 1840 Welfare painting.



Liberians gather at the city's historic marker unveiling in Happy Hill in September 2017.



# INDUSTRIALIZATION AND ANTEBELLUM SALEM

Entrepreneurship drove industrialization in early 19<sup>th</sup>-century Salem. A banking agency established in town provided capital for emerging interests and evolved into Wachovia Bank in 1879. In the transitioning economy, enslaved workers were increasingly used in industrial settings. Some residents continually pushed against Salem's slave regulations, and in 1847 the rules were abandoned as unenforceable. Not every Moravian was a slaveholder, but the number of enslaved people in Salem had increased. There remained those who opposed slavery as well.



This painting shows major industry established in Salem in the 1830s with one of the first cotton mills in the North Carolina (left foreground), soon followed by the Fries woolen mill (at left), where many enslaved people were the labor force. The mills were located on what is today Brookstown Avenue. "Salem from the West," ca. 1852, (att.) Maria Steiner Denke, Wachovia Historical Society Collection.

Mid 19-century changes also included creation of Forsyth County out of Stokes County in 1849, and the Moravian leadership sold 51¼ acres of Salem land for the new county seat, named Winston. The church ended its theocratic government structure of Salem in 1856, and the town was incorporated as a nearly one-square mile area governed by an elected mayor and commissioners.

The landscape was immediately altered when the newly organized Salem Cemetery Company laid out its curvilinear family plot burial ground adjacent to Salem God's Acre. In 1859, a second segregated Moravian graveyard was established next to Salem Cemetery for Black burials and



became known as the “Second Colored Cemetery.” Phoebe was buried in the new graveyard when she died in 1861. Mel White has called Phoebe “the Mother of St. Philips,” and she has many descendants who made homes in Happy Hill. This burial ground was used into the 1960s and is now known as the St. Philips Second Graveyard. Many Happy Hill residents are buried there.



Phoebe’s marker in St. Philips Second Graveyard. The W<sup>a</sup>A on her gravestone indicates that she was enslaved by the Wachovia Administration. Phoebe and her husband Bodney have many descendants who made homes in Happy Hill. Their grandson Edward “Ned” Lemly (ca. 1830-1891) was the first property owner in Happy Hill. He is also buried in the Second Graveyard.

In 1861, at the beginning of the Civil War, the stylish new African Church was built near the Log Church. According to the 1860 Federal Census, the landscape of slavery in Salem included approximately 135 enslaved men, women, and children, and about 35 “slave houses.” Research indicates these were mostly outbuildings with other primary uses, such as kitchen, laundry, or shop. None of these buildings survive today. In the foreground of the photograph below, the small building to the left with chimney smoke was a laundry believed to have also been a “slave house.”



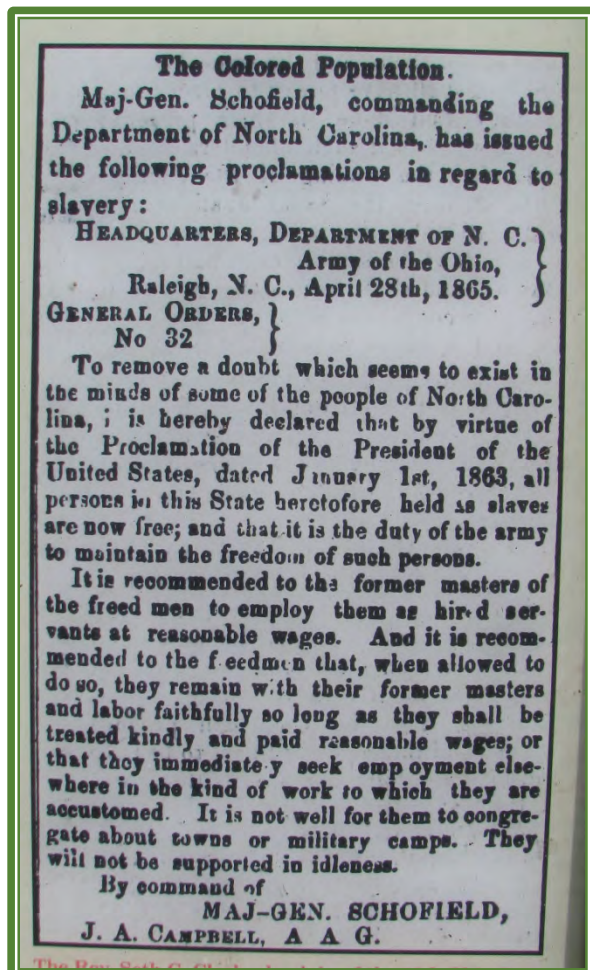
This panoramic view looks south in Salem to the African Church. At left in the background is the former Schumann House and the farmland that would become Happy Hill. Photograph by Henry Lineback, ca. 1865, Wachovia Historical Society Collection.

## EMANCIPATION AND HAPPY HILL

As the Civil War ended in the spring of 1865, Union troops occupied Salem and soldiers heading home from war passed through town daily. The 10<sup>th</sup> Ohio Volunteer Cavalry regiment was posted in Salem on May 14 and stayed until July 13.

On May 21, 1865, the African Church sanctuary was filled with enslaved people to hear the Rev. Seth Clark, chaplain of the 10th Ohio, read *General Orders* 32, which formally announced their freedom. While one can only imagine the jubilation those who had been freed from slavery must have experienced, the reaction of others was less enthusiastic. The Salem church diary for May 14, 1865 recorded in part:

The negroes, having been declared free on May 5 by proclamation of some federal general, were seen strutting about in their newborn freedom. Some, but not very many, have left their former masters and set up for themselves. Whether they are fit to do so successfully time will show. There might be some doubts ("Salem Diary" in *Records of the Moravians in North Carolina*).



"General Orders No. 32, HDQRS. Dept. of North Carolina, Army of the Ohio, Raleigh, NC., April 27, 1865." The document was read by the Union Army chaplain, the Rev. Seth Clark, in the African Church on May 21, 1865.



The Freedmen prioritized education for their children. On the former Schumann farmland, near the Brothers' Spring, a parcel of land was provided without charge by the white Salem Moravian Church. At that location, near the Waughtown road, the Freedmen built a school in 1867. It was the first school post-bellum for African American children in Salem, and a City of Winston-Salem historic marker on Alder Street in Happy Hill honors the significant history.



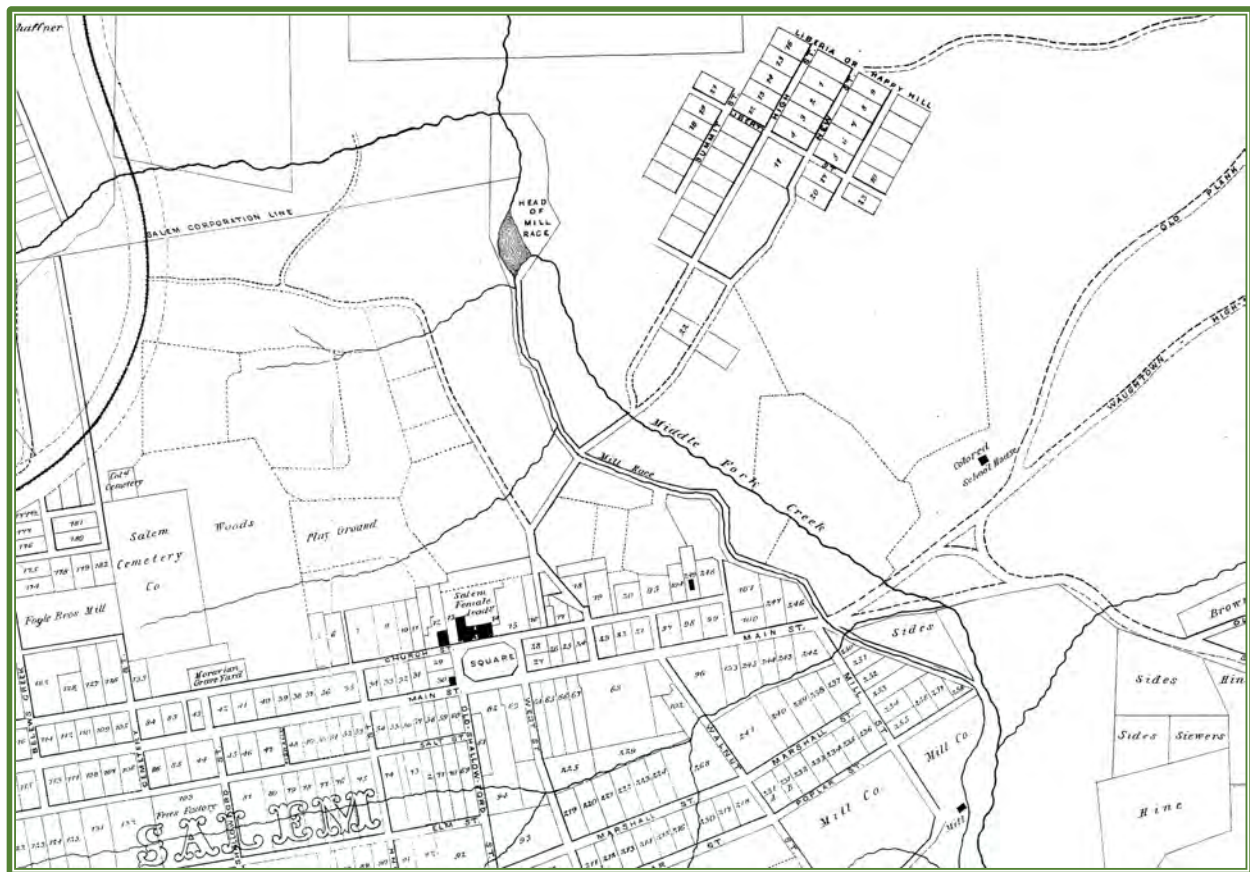
Freedmen's School near the Brothers' Spring and east of the Waughtown Road. Unknown photographer, 1870, Old Salem Collection.



"The Brothers Spring and the African School" historic marker along Alder Street in Happy Hill was unveiled in May 2017 by the City of Winston-Salem



The former Schumann farm continued to figure prominently in the landscape of freedom. Some Salem residents had objected to Freedmen buying property in town, and the Salem Church trustees settled on a segregated solution “across the creek.” In 1872, around the former Schumann House, they began development of “a little town...*Liberia*,” and lots were available to Freedmen for \$10 each. Soon known as Happy Hill, it was the first African American neighborhood in Winston-Salem. Ned Lemly and Richard Siewers became the first property owners in Happy Hill. Both men had been enslaved in Salem. Peter Stockton and Elias Bitting soon followed. They all made homes for their wives and children as the first of many African American families to live in Happy Hill.

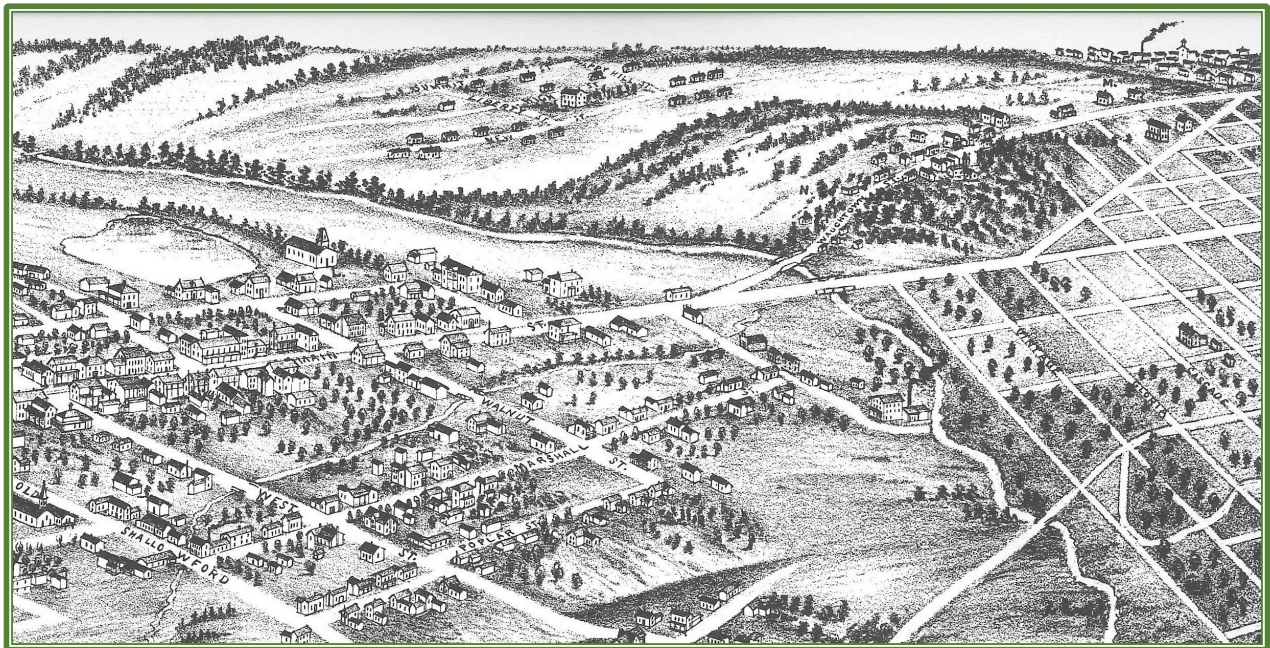


This map detail shows the new neighborhood “Liberia or Happy Hill” across the creek from Salem. North is to the left, and Salem Square is in lower center. In the upper right, across Salem Creek (also known as the Middle Fork), is the new Freedmen’s neighborhood with numbered lots. The large lot without a number, and where the street bumps out, is the location of the former Schumann House. That street is labeled “New Street,” but today is Liberia Street. Happy Hill street names changed many times. Note the “Colored School House” along Waughtown Road. *Map of Salem and Winston, North Carolina* (detail), E.A. Vogler, 1876, Moravian Archives, Winston-Salem.

By 1873 the railroad came into Winston as a major regional connector, and the next year RJ Reynolds came to establish his tobacco empire. His offer of manufacturing work then brought many rural Black people into Winston and Salem, boosting the Black population in the city to nearly 40% by the turn of the century, and many new families settled in Happy Hill. Textiles and tobacco made Winston-Salem the largest and wealthiest city in North Carolina until the Great Depression. African Americans participated in the growing economy with an influx of new residents and professional opportunities.

Across a valley northeast of Happy Hill, Slater Industrial Academy (HBCU, Winston-Salem State University) was founded in 1892 by Simon Green Atkins in the new Columbian Heights neighborhood. Black residents of the city included attorneys, physicians, dentists, ministers, factory workers, barbers, restaurant owners, grocers, funeral directors, chauffeurs, domestics, insurance agents, teachers, and others.

The 1898 Democratic Party victory in North Carolina solidified white supremacy, and African Americans endured growing racism and overall injustices. Winston and Salem grew side by side until their 1913 consolidation. It was also the year that gravestones disappeared from the burial grounds at the African Church, which was named “St. Philips Moravian Church” in 1914.



Happy Hill is in the center background. The former Schumann House, the only two-story home in the neighborhood, was owned by the Alexander family by 1889. The Freedmen's School is labeled "N" above "Waughtown St." at upper far right. The African Church (St. Philips) is at center left, in Salem, across Salem Creek from Happy Hill. *Bird's Eye View of the Twin Cities Winston-Salem, NC (detail)*, Ruger & Stoner, 1891, Old Salem Museums & Gardens Collections.



## HAPPY HILL - A STABLE NEIGHBORHOOD

Happy Hill grew steadily through the turn of the 20<sup>th</sup> century as a cohesive neighborhood with houses, churches, schools, stores, and gathering places. By 1920 about 130 families lived on the beautiful rolling landscape above the Salem Creek bottom. Over half the families owned their own homes.

Many residents worked in tobacco factories, furniture manufacturing, lumber yards, and at Salem Academy and College; still others farmed, were day laborers, barbers, drivers, domestic workers, laundresses, and more. The Happy Hill neighborhood expanded southwesterly with a grid of new blocks and new streets stretching to the Waughtown Road.



Families lived in frame cottages, bungalows, and shotgun houses with front porches. Some residents farmed, and most everyone raised a vegetable garden. Poultry and pigs were kept in back and side yards.

Residents cultivated ornamental spaces for beauty and enjoyment with shrubbery, flowers, trellising, fencing, and decorative furniture. There was much visiting, and children enjoyed playing outside. Many early- to mid-20<sup>th</sup> century houses survive in Happy Hill.

In Happy Hill, front porches featured on all houses and were for visiting, relaxing, and family photographs. Flower boxes and flowerpots brought pleasure, while porch swings and porch furniture added comfort—the out-of-doors was living space too. The porch has ancient origins in Africa, and this defining architectural element came to the American South through the Caribbean. Photograph of Sam Litaker near Litaker and Rogers homes on Liberia Street. Across the Creek Collection, Old Salem Museums & Gardens. Courtesy of Dr. Willard McCloud, Sr.





Happy Hill is in the background of this 1948 aerial that looks across Salem College in the foreground. The Liberia Street connection to Salem is visible as a path across the center of the photograph. Happy Hill Park is at upper right (ballfield, tennis court). Detail of aerial, Frank Jones, 1948, Old Salem Historic Photograph Collection.

Most people walked from Happy Hill into town, which required crossing Salem Creek. The old bridge washed away and fording the creek was dangerous. After a lady fell and broke her leg, the perseverance of Happy Hill resident Wade Bitting, Sr. led to the installation of a metal truss bridge across Salem Creek in 1936. This historic structure continues to carry people across the creek today. Mr. Bitting led the establishment of Happy Hill Park and other important initiatives. In August 2021, the bridge was formally named for Mr. Bitting.



## Wade Bitting, Sr. Bridge Dedication

Saturday, August 28, 10 a.m.

Bridge dedication program, 2021, City of Winston-Salem.

Happy Hill Cemetery dates from the 1880s and likely earlier. Death certificates record more than 1,500 burials; however, part of the cemetery was taken by US Hwy 52 and hundreds of graves were moved to Walkertown. Over time, the sacred ground was lost in tangles and vandalism, and Maurice Pitts Johnson sought assistance from Old Salem to preserve the cemetery. Retrieval efforts were launched in 2010, and Mrs. Johnson continues monthly work with volunteers. Her grandparents were early Happy Hill residents who are buried there.



Maurice Pitts Johnson's grandparents' grave markers in Happy Hill Cemetery. Columbus Pitts was born in Davidson County, NC and bought his first lot in Happy Hill in 1887. Three years later he married Alice Simmons from Boonville, NC. He was a farmer and owned much land in Happy Hill.



Mrs. Johnson and her grandson Brian Bonner with Old Salem Archaeologist MO Hartley at the inaugural cemetery clean-up in March 2010.



# DISPLACEMENT AND DESTABILIZATION IN HAPPY HILL

Happy Hill was a stable Black neighborhood until it was repeatedly impacted by decisions made well beyond its control. The landscape and people bear witness to a succession of damages and physical changes throughout the 20<sup>th</sup> century and into the 21<sup>st</sup> century.

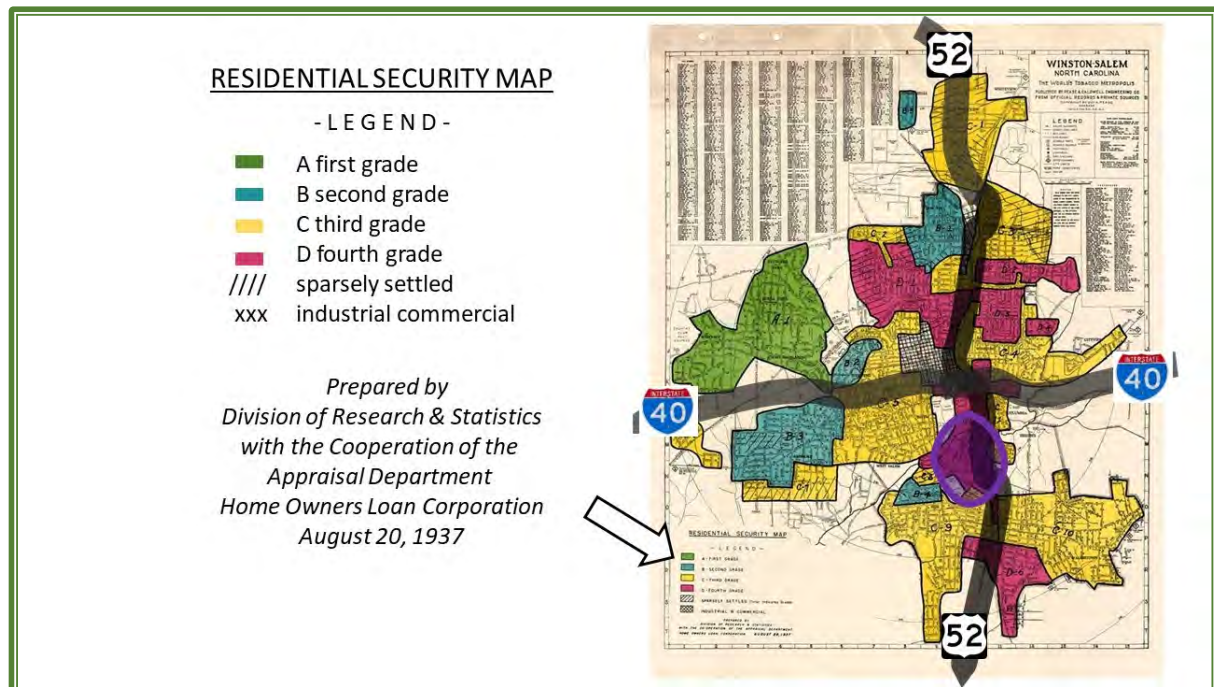
By 1910 the Winston-Salem Southbound Railway tracks separated Happy Hill from lands to the east, including the Columbian Heights neighborhood and Slater Industrial Academy, which grew into the important HBCU Winston-Salem State University. In the 1930s, a major power line right-of-way cut across the Happy Hill neighborhood and resulted in the demolition of the 1815 Schumann House, which had been owned by the Alexander family since 1889. This was the first of many significant changes to the neighborhood.

Back across the creek, Black people had lived in Salem since the colonial period, but Jim Crow laws changed all that. Salem became a segregated white neighborhood by the first decades of the 20<sup>th</sup> century, and the Black presence became a “hidden town.” St. Philips Moravian Church had been located on South Church Street for more than 100 years when Old Salem, the museum, was established in 1950. The congregation had wanted to move for decades, and they did so in 1952 under the leadership of their first Black pastor, Dr. George Hall, a Moravian lay pastor from Nicaragua who was also a professor at Winston-Salem Teachers College (now WSSU). The congregation moved across the creek to Happy Hill, where at the time the city’s first public housing project, Happy Hill Gardens, was under construction. Fourteen city blocks of Happy Hill was demolished in the name of “Urban Renewal” to clear land for the new construction.



St. Philips Moravian Church in Happy Hill, 1959-1967.  
Moravian Archives, Winston-Salem.

The St. Philips congregation worshipped in the Happy Hill Community Center until a new church could be built. Assured that a north-south freeway would not be constructed through the neighborhood, Moravian Church leadership purchased a lot in Happy Hill at Mock and Vargrave streets, and St. Philips's new home was consecrated in 1959. Unfortunately, despite previous assurances, the church building was indeed located in the corridor for the new US Highway 52. In 1967 the congregation was forced to move again, this time to Bon Air Avenue. Dr. Hall retired and the Rev. Cedric Rodney was installed in 1968 as St. Philips's first ordained minister of African descent. He was a Moravian from Guyana who led a vibrant congregation until his retirement in 2003.

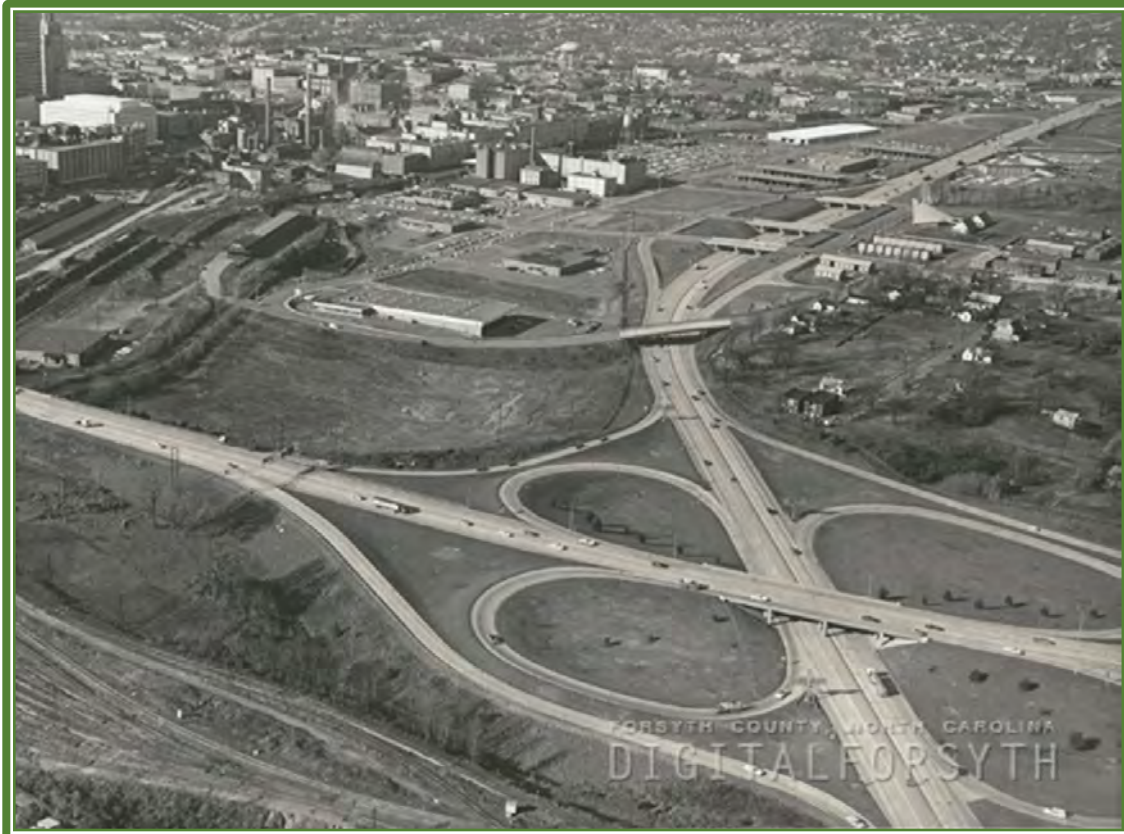


Redlining map of Winston-Salem with an overlay of highway corridors added. The added purple circle indicates Happy Hill where US Highway 52 took St. Philips's new church, and where urban renewal demolished 14 city blocks for public housing. Hidden Town Project, Old Salem.

Residential security maps, or redlining, were formal means of racial discrimination, especially in banking services and insurance, where neighborhoods were graded for quality and desirability. The 1937 map of Winston-Salem shows African American neighborhoods in red, for D, the fourth grade and the least desirable neighborhoods. In green, is A, the first grade and the most desirable communities of Buena Vista, West Highlands, and Westview. The implications were severe and deprived African Americans of wealth-building. Black neighborhoods were highlighted as high risk, houses were undervalued, and potential homeowners were denied loans or fair loans. In addition, municipal infrastructure and investment were withheld from Black neighborhoods which led to disrepair, often ending with demolition.



Public policy targeted Black neighborhoods for urban renewal and highway development. When highway corridors are added to the redlining map the results show how Interstate 40 and US 52 blasted through stable African American neighborhoods in the 1950s, 60s, and 70s. The highway alignments across Black neighborhoods included Belews Street, East Winston, Columbian Heights, Happy Hill, and Waughtown-Belview. Homes, businesses, churches, livelihoods, and social fabric were destroyed as the landscape was ravaged and people displaced. Happy Hill bears the scars, and the impacts continued.



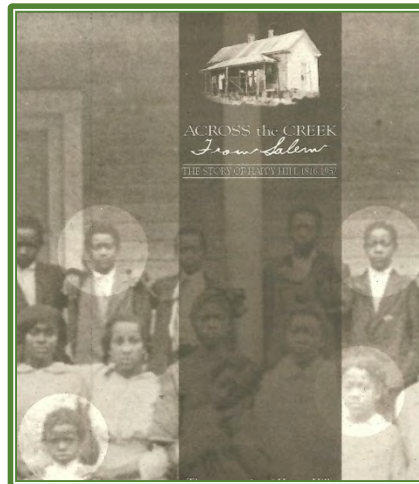
This 1970s aerial image looks northerly across the intersection of I-40 and US 52 to downtown Winston-Salem and the area now in development as Innovation Quarter. Prior to the highways, the area was a vibrant African American residential and commercial center. In 1958 the first section of I-40 in North Carolina opened. It went through downtown Winston-Salem and demolished the Belews Street neighborhood. In the 1960s and 1970s, US 52 cut through more African American neighborhoods: East Winston, Columbian Heights, Happy Hill, and Waughtown-Belview. Aerial Photograph, 1970s, Howard Walker, Forsyth County Public Library.

The Happy Hill community responded with good works. To reclaim, remember, and celebrate the people and place so important to the lives of African Americans in Winston-Salem, the Happy Hill Reunion was founded in 1994 by resident William “Rock” Bitting and Sims Center Director Ben Piggott. The reunion continues to attract residents, former residents, descendants, and friends every July in Happy Hill.

## INITIATIVES IN OLD SALEM

A tornado damaged the old and vacant St. Philips Church building in Old Salem on May 5, 1989, St. Philips Anniversary Day. The Ad Hoc Committee for St. Philips Moravian Church was formed to retrieve and restore the sacred historic place. Members of the committee included Moravian Church officials, Old Salem museum staff, scholars, and community members. The committee made earnest efforts to address this highly significant church building and to understand the complicated history. Scholars combed through documents at the Moravian Archives; architects and engineers focused on the damaged building; and archaeology revealed the graveyards, the remains of the Log Church, and other features.

Old Salem had been interpreting the experiences of people of African descent in Salem for several years before the efforts to preserve the St. Philips Church building began. A significant hire was made in 1995, when Mel White became the museum's first director of African American programs. White engaged with descendants and other African American families in Happy Hill, recorded oral histories, and gathered photographs that resulted in Old Salem's landmark 1998 exhibit, *Across the Creek from Salem: The Story of Happy Hill, 1816-1952*.



(Left) Artist Fred Wilson's 1994 installation at the St. Philips Church building, titled *Insight: In Site: In Sight: Incite: MEMORY*, immediately pushed the racial narrative in Salem. Wilson used the gravestones found under the church floor in his exhibit. From the exhibition catalog, Southeastern Center for Contemporary Art (SECCA). (Right) *Across the Creek* brochure detail, 1998, Old Salem.

The St. Philips complex was a \$3 million capital campaign project for Old Salem. The Log Church was reconstructed to tell stories and the Brick Church—still a consecrated space—was restored. The graveyards were delineated and marked and those interred there were memorialized. The Brick Church has served many functions since the restoration and is interpreted with church history, connections to Happy Hill, and a Sunday School exhibit with class attendance rosters. The church restoration project reestablished the deep relationship between Happy Hill and St. Philips, and the historic pathway to Happy Hill was revealed behind the church. Since opening to the public in 2003, thousands of people have visited St. Philips and learned the history.



The Moravian Church made a formal apology for slavery in 2006.

#### **Resolution #24 - Racial Reconciliation**

**Subject: Racial Reconciliation**

**From: Social Concerns Ministry Group**

**WHEREAS**, "the Moravian Covenant for Christian Living teaches that Moravians oppose any discrimination based on color, gender, race, creed, or land of origin" ["A Moravian Church Statement on Racism," *Racism and the Church*, Interprovincial Faith and Order Commission, Moravian Church in America, 1998, p. 2];

**WHEREAS**, the Moravian Church has recognized "the segregation apparent in our church's worship life in general, and the tendency of congregations and Provincial Elder's Conferences to extend calls only to pastors of the same race as the congregation" ["A Moravian Church Statement on Racism", p. 2];

**WHEREAS**, "Given the far-flung reach of the Moravian Church and its diverse heritages, from the vantage point of our present century one can hardly understand how Moravians in North Carolina in the 18th and first half of the 19th centuries could have genuine concern for the spiritual welfare of the African Americans around them, and yet accept and participate in the institution of slavery. The acceptance of slavery and the adopting of more 'American' ideas about African Americans is the low point in the story of the Moravians in the South." [C. Daniel Crews, *Neither Slave nor Free: Moravians, Slavery, and a Church That Endures*, Winston-Salem, NC: Moravian Archives, 1998, p. 1-2];

**WHEREAS**, it is impossible "to be reconciled to God without being reconciled to your neighbor." [Spencer Perkins and Chris Rice, *More Than Equals: Racial Healing for the Sake of the Gospel*, rev. ed., Downers Grove, IL: InterVarsity Press, 2000, p. 10];

**WHEREAS**, the Moravian Church has recognized the need to "yoke black and white congregations"; to promote "more black/white interaction"; to "include blacks in leadership, on boards and committees, writing for *The Moravian*, and *Daily Texts*, etc."; to "learn to celebrate diversity"; and to "sensitize white congregations to black culture," [*Racism and the Church*, p. 1]; and

**WHEREAS**, the Board of Christian Education of the Southern Province, through the Commission on Church and Society, has established a racial reconciliation program to bring together members of predominantly white and predominantly African American congregations; has affiliated with, and participates in leadership of, the Institute for Dismantling Racism in Winston-Salem; and is in the process of establishing a team to deal with the matter of institutional racism under the guidance of Crossroads Ministry, an anti-racism program; therefore, be it.

**RESOLVED, THAT** the 2006 Synod of the Southern Province expresses its regret and apologizes to the African American community for the past participation of the Moravian Church in the institution of slavery; and

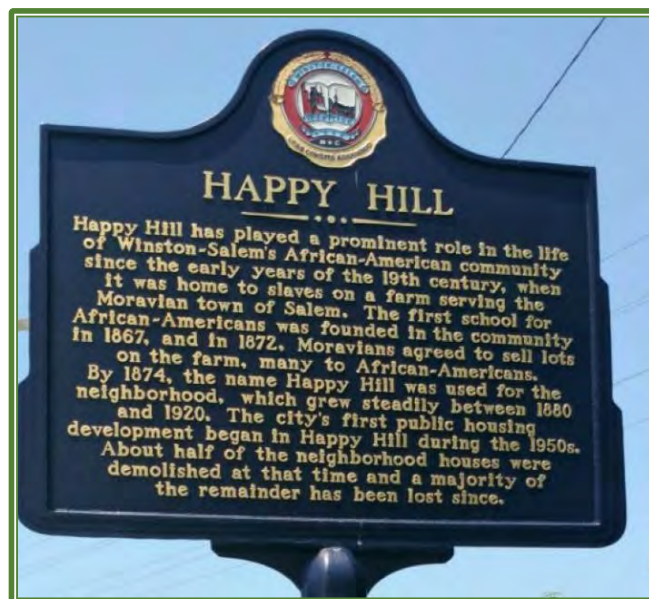
**RESOLVED, THAT** the 2006 Synod endorses a mandate to the Provincial Elders' Conference to expand, their efforts in respect to racial reconciliation, the elimination of institutional racism, and the fostering of diversity in churches of the Southern Province.

## 21<sup>st</sup> CENTURY OPPORTUNITIES

The Happy Hill Gardens complex was targeted for demolition in 2003 to be replaced by new apartments and single-family houses. Once again, African American families were displaced. Belinda Tate, director of the Diggs Gallery at Winston-Salem State University, responded with a project of memory through art, and the exhibit “Pride & Dignity from the Hill: A Celebration of Historic Happy Hill Community” opened in 2010. The Hope VI Project, a federal housing program to encourage the development of “Mixed Income Housing,” remains incomplete.



The City of Winston-Salem unveiled a historic marker in 2009 on Alder Street commemorating the Happy Hill community.



Plans for the new Research Parkway to connect US 52 and the Innovation Quarter once again threatened Happy Hill, and a portion of the east neighborhood was lost. In 2014 one of the two surviving shotgun houses in the neighborhood was rescued from demolition for the new highway alignment. This moment was the impetus for Cheryl Harry and Triad Cultural Arts to envision and create opportunities to celebrate architectural and cultural heritage in Happy Hill.





The Happy Hill Neighborhood Association (HHNA) is active in community arts education and community gardening. Their leadership is critical to revitalization of Happy Hill as the neighborhood forges a self-determined future. Old Salem and the museum's Hidden Town Project continue to support Happy Hill Neighborhood Association activities and reparative justice for the neighborhood.



Photo, "I am Happy Hill, Happy Hill is Me," history education, Happy Hill Summer Arts, 2019.

Amatullah Saleem, HHNA President, leading Happy Hill Summer Arts, 2019.



## Happy Hill Community Garden



The Hidden Town Project at Old Salem continues to support HHNA activities and Triad Cultural Arts initiatives.

The Old Salem National Historic Landmark District was expanded in 2016 to include part of Happy Hill in recognition of the community's historic connection to Salem. The Historic District end date of 1913 encompassed resources in Happy Hill based on archaeological testing in the neighborhood, including excavations at the Schumann House site in 1999 and environmental review in 2004 for new housing. Resources in Happy Hill that date after 1913 are significant and require additional attention and recognition.

St. Philips Moravian Church is the only historic Black Moravian church in the United States and one of the country's oldest African American congregations of any denomination. In 2019 the congregation moved back to their historic home on South Church Street in Old Salem. St. Philips celebrated their 200<sup>th</sup> anniversary on May 5, 2022. St. Philips Moravians are spiritual descendants of people of African descent in Salem and Wachovia.



St. Philips Moravian Church, built in 1861, is the oldest standing African American church in North Carolina.



