

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

FOR NPS USE ONLY  
RECEIVED MAY 18 1979  
DATE ENTERED 11 10 1979

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM

SEE INSTRUCTIONS IN HOW TO COMPLETE NATIONAL REGISTER FORMS  
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC *Buildings*  
St. Joseph's Church Complex

AND/OR COMMON  
St. Joseph's Church Complex

2 LOCATION

STREET & NUMBER  
140 West Government Street

CITY, TOWN  
Pensacola

--- NOT FOR PUBLICATION  
CONGRESSIONAL DISTRICT

--- VICINITY OF  
First

STATE  
Florida

CODE  
12

COUNTY  
Escambia

CODE  
033

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input type="checkbox"/> MUSEUM
<input checked="" 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	<b>PUBLIC ACQUISITION</b>	<b>ACCESSIBLE</b>	<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
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME  
Diocese of Pensacola-Tallahassee

STREET & NUMBER  
900 West Garden Street

CITY, TOWN  
Pensacola

--- VICINITY OF

STATE  
Florida

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,  
REGISTRY OF DEEDS, ETC. Escambia County Courthouse

STREET & NUMBER

CITY, TOWN  
Pensacola

STATE  
Fl.

6 REPRESENTATION IN EXISTING SURVEYS

TITLE  
NA

DATE  
--- FEDERAL --- STATE --- COUNTY --- LOCAL

DEPOSITORY FOR  
SURVEY RECORDS

CITY, TOWN

STATE

# 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input checked="" type="checkbox"/> DETERIORATED (orphanage)	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD (church)	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED      DATE _____
<input checked="" type="checkbox"/> FAIR (convent)	<input type="checkbox"/> UNEXPOSED		

## DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The St. Joseph's Church complex consists of the second church, the school/orphanage and the convent. Also included within the complex is the site of the original church and the site of the rectory.

St. Joseph's Church was described by the Pensacola Daily News a day after its dedication (April 2, 1894). The article read:

"This handsome brick structure, which will comfortably seat six hundred people, was begun a little less than six months ago . . . it may be regarded as a wonderful result of the untiring labors of Father Fullerton . . . The new church is built of brick and is a commanding edifice and an ornament to the western part of the city. The work was done altogether by Pensacola mechanics, much of the labor being contributed. The altars and inside furnishings are neat and attractive, and the church has a cool and inviting appearance . . . One of the prettiest features of the new church is the softened light from its beautiful stained window."<sup>1</sup>

The church, as it stands today, closely resembles this description with the exception of a few minor alterations.

This one-story, Gothic Revival structure is a simple rectangle (55 feet by 121 feet) with a steeply pitched gable roof and has asymmetrical towers, located on the corners of the main (south) elevation. The original brick structure was stuccoed and scored between 1897 and 1905. The church, today, retains its stucco finish, however, most of the scoring has been lost.

The church is built on a brick wall foundation and is supported as well as decorated, by brick buttresses. These buttresses have one set back and the rear corner buttresses have corbelled caps.

The towers, one being 42 feet high, the other 72 feet, also have corner buttresses. A corbelled brick belt course on the entrance facade is continued on the taller (east) tower. A corbelled brick belt course on the smaller (west) tower is aligned with the roof cornice. There are two intermediate belt courses on each of the towers and incipient machicolations at the cornices. Each of the pyramidal shaped spires has a finial cross.

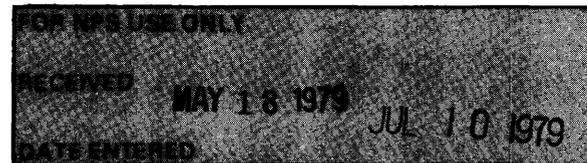
The front (south) elevation has a corbelled brick parapet. The main entrance is located in a central position in a gabled projecting bay. This bay is decorated with a corbelled cornice and a cross finial. The recessed door is located in a pointed arch portal with scored archivolt and plain tympanum.

Stained glass lancet windows decorate the south, east and west elevations. Seven of the original stained windows remain. The three, small first floor

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memorial windows (honoring L. Tavelon, E. Reache, S. Hamilton, and Joseph and Annette Davenport) and a large window depicting the Blessed Virgin and St. Anne (given by the St. Mary's Society), all on the Government Street facade, are original. Other original windows along the east and west sides are "The Ascension" (donated by the Catholic Knights of America), "The Resurrection" (donated by local residents, John and Mary Stokes), and "Jesus Blessing the Little Children" (donated by Edward and Martin Hart).<sup>2</sup>

The side elevations (east and west) are divided into six bays by brick buttresses. Additional entrances are located in the northern-most bay of each side and are detailed as the south entrance. The side elevations have little decoration except for a continuous belt course along the sill line.

The main features of the interior of the church are a central aisle and a continuous, shallow vault. The vault has been covered with accoustical tiles, but remains in situ. The majority of alterations to this building have been internal. When Father J. J. Raleigh became parish priest in 1938, one of his first projects was to remodel the interior walls and ceiling of the sanctuary, to move the organ to the choir loft (south end) and to replace the original wooden altars with simple modern altars. Additional remodeling work was done in 1966, including covering the floors with composition tile, adding new confessionals, enclosing the vestibule, and repainting the walls.<sup>3</sup> Other present interior features of the church include unmolded archivolt around the windows and the original wood pews with trefoil motifs.

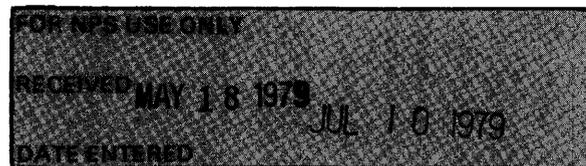
The orphanage/school building to the north of the church is a 2½-story, wood frame vernacular structure with a metal gable roof. The rectangular building sits on brick piers with brick lattice infill and has drop siding with corner boards.

A total of eight gabled dormers with projecting eaves, exposed rafters and brackets are evenly spaced on both the east and west slopes of the roof. There are two-light awning sashes in each dormer. A brick stuccoed chimney is located on the interior of each end of the building, one on the west slope and one on the east.

The fenestration is regular on the seven-bay front (west) elevation. Windows are six over six double hung sash with unmolded surrounds. The main entrance is through a four-panel, one light door with single light transom sash located in the second bay from the south end of the structure. Another door, located in the central bay first story, appears to have been a window (note the height of the other windows and door for comparison).

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Alterations include the removal of a gallery from the west facade. An incomplete view of the gallery appears in a photograph from 1937; however, by 1939, it was gone. After the gallery was removed, a wooden staircase led to a second floor entrance on the west facade; this was removed in 1977. Sometime in the 1950's, a one-story, flat-roofed concrete block addition was appended to the school's east side. The building was originally used as an orphanage, and for a while, in the 1930's, the parish priest lived in the building. From the 1940's until 1977, the building was used as a school. It is now vacant, and very deteriorated.

The Convent to the north of the school and church is a 1½-story, 5-bay, wood frame cottage elevated on brick piers. The original weatherboard structure, built between 1857 and 1869, was ell-shaped with the wings extending to the south (rear) of the building; however, one story concrete block wings (east and west) were added in the 1950's, making the Convent a T-shaped structure.

The north (facade) entrance has an incised veranda supported by six, square, tapered posts with molded caps and decorative brackets with cusps. Two entrance doors are offset, (bays one and four from the west addition) three panelled with four lights and have enclosed transom sashes.

Windows on this (north) facade are irregularly placed and have six over six double hung sashes with unmolded surrounds. The additions' windows are also six over six double hung sashes but symmetrically placed.

The building has two brick chimneys. One chimney pierces the ridge of the south wing. The other pierces the north slope of the original building. The concrete block additions also have shallow pitched gable roofs of corrugated metal with shed roof additions to the rear (south) elevations.

There is a screen porch on the south and west facades of the original ell-shape building. It is not clear if the south wing of the Convent was an early addition or part of the original structure. The east and west elevations of this wing have weatherboard siding similar to the original building; however, the south side of the rear wing has drop siding as found in the gable ends of the concrete block additions.

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1. Pensacola Daily News, April 2, 1894.
2. Ibid.
3. Martin de Porres Lewis, "The History of St. Joseph's Church and Parish, 1891-1977," (Pensacola: privately printed, 1977).

# 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"/> 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 type="checkbox"/> ARCHITECTURE	<input checked="" type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES	Convent: 1857-1869 School/Orphanage: 1920-1928	BUILDER/ARCHITECT	Convent: Manuel Hernandes (?) Church: "local mechanics"
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STATEMENT OF SIGNIFICANCE School/Orphanage: unknown

St. Joseph's Church Complex has been significant in the history of Pensacola's black community for over a century. The complex served as a center for Roman Catholic religious services and was also a center for education for blacks and creoles (descendants having one white and one black parent) since the last quarter of the 19th century. The church has also functioned as a center for social activities including dinners, musical entertainments and fairs and as a base for personal assistance including an orphanage, a maternity hospital and other charity operations. The complex includes the second church, the school/orphanage and the convent. Also included within the complex is the site of the original church and the site of the rectory.

Prior to the building of St. Joseph's Church, in 1892, both black and white Catholics attended St. Michael's Church. During the 1880s, a daughter of a freed slave, Mrs. Mercedes Sunday Ruby, organized the St. Joseph's Society, a group for black and creole women of St. Michael's. This auxiliary lobbied successfully for the establishment of and raised money for the construction of a new church, St. Joseph's.<sup>1</sup> Although the new church was rumored to be for blacks and creoles, the Daily News was "authoritatively informed" that the church was to "be for the convenience of those residing nearest it, not with a view to the exclusion of worshippers of any class or color, either from it or from St. Michael's."<sup>2</sup> In December 1892, the first church, a large two-story, frame structure was dedicated.<sup>3</sup>

By June, 1893, Father Robert Fullerton, first pastor of St. Joseph's Church announced plans for construction of a new church edifice. Father Fullerton donated \$5,000 toward the project, Mother Catherine Drexel donated an additional \$5,000, and the congregation raised another \$2,000 through fairs, dinners, and musical programs.<sup>4</sup> "Pensacola mechanics" who donated much of their work built the new brick church, which could seat six hundred people. On Sunday, April 1, 1894, the church was dedicated.<sup>5</sup> Since that time, this parish has served as the primary congregation for black and creole Catholics in Pensacola.

In 1893, the parish also built a two-story, wood frame rectory, just to the east of the church, facing Government Street. In 1928, Bishop Toolen opened a Catholic Charities Bureau in Pensacola, and the Trinitarian Sisters, who were to work for the Bureau, were offered the use of the old rectory. Sister

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# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

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## 10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY Less Than 1

UTM REFERENCES

A	1,6	47,90,6,0	3,316,319,2,0	B			
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C				D			

950

VERBAL BOUNDARY DESCRIPTION

All of that part and parcel in Lots 124 and 131 of Block Number 14 as described on the Old City subdivision map.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE

## 11 FORM PREPARED BY

NAME / TITLE

See Continuation Sheet

ORGANIZATION

DATE

STREET & NUMBER

TELEPHONE

CITY OR TOWN

STATE

## 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

*[Handwritten Signature]* 5/10/79

TITLE

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

<i>[Handwritten Signature]</i>	DATE 7/6/79
DIRECTOR, OFFICE OF ARCHAEOLOGY AND HISTORIC PRESERVATION	KEEPER OF THE NATIONAL REGISTER
ATTEST: <i>[Handwritten Signature]</i>	DATE July 8, 1979
KEEPER OF THE NATIONAL REGISTER	

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Miriam described the structure in 1928 when she arrived in Pensacola: "The old rectory was idle. It had been badly damaged by a hurricane the year before. This was the house that was given to us for a dwelling and the office of Catholic Charities. The offices were to be on the first floor and our living quarters on the floor above. But when we reached Pensacola the house was still as the hurricane had left it two years before. Plaster from the walls and ceilings was lying on the floor, many of the windows were still broken, and the floors in places were rotted through."<sup>6</sup> The Catholic Charities Bureau operated out of this building until about 1946. For the next twenty years, the old rectory served as a convent for Franciscan nuns who assisted in Our Lady of Angels Hospital. From 1969 to 1970, several job corps teachers lived in the house. From 1970 to 1973, the offices of the neighborhood Youth Corps were located there. After standing vacant for two years, the rectory was razed in 1975.

Throughout the years the church gradually acquired or built other buildings for their programs. The Sisters of Mercy of St. Michael's operated schools for black and creole children as early as 1877, and when St. Joseph's was established, the parish assumed these educational responsibilities. Educational facilities, for creoles and blacks, as well as for boys and girls, were separated. In 1918, the Negro boys were taught in the old St. Joseph's church building; the Negro girls attended classes in a building across Barcelona Street; and the Creoles (" . . . since they did not want to be taught as Negroes, a fact Father Hartkoff greatly resented. . .") were taught in a " . . . classroom (which) was a dark damp, gloomy back room, once used as a kitchen in the rectory."<sup>7</sup>

In the 1920s, Father Hartkoff had constructed a two-story, wooden orphanage building facing Barcelona Street. The orphanage was built for " . . . a number of poor, neglected, colored lads for whom he (Hartkoff) was trying to provide shelter, food, clothing, and an education. . ." The orphanage building was also used for classrooms and Hartkoff's living and office spaces.

In 1938, after Father Hartkoff's death, the schools and orphanage were closed, and the first church building was torn down. The Sisters of Charity reopened one parish school in 1939 for blacks and creoles in the old orphanage. The parish continued to operate this school for the elementary grades until 1977. High school classes were also the responsibility of St. Joseph's until 1965 when black and creole students were allowed to integrate Catholic High School.<sup>9</sup>

After World War I, the church acquired a building to be used for a convent for the Sisters of Charity. The convent, which was built circa 1857-1869, was modified in the late 1950s when two concrete block wings were added.<sup>10</sup> The Sisters worked with the educational programs and with the parish-sponsored health clinic.

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Due to the lack of medical facilities in Pensacola for blacks and creoles, St. Joseph's provided limited services for their parishoners. In 1946, the parish opened Our Lady of Angels Maternity Hospital on Intendencia Street next to the convent. Father Raleigh supplied his personal funds for construction of the hospital, since no other maternity facilities were open to black or creole women in town.<sup>11</sup> When other hospitals were integrated in the mid-1960s, Our Lady of Angels Hospital closed.

Since Civil Rights legislation of the 1960s and 1970s opened many public facilities to minority groups, the roll of St. Joseph's in providing identical services for these people has been decreasing. However, St. Joseph's parish has continued to provide medical care by sponsoring a free health clinic. Between fifteen and twenty doctors and a like number of nurses staff the hospital on a rotating basis, treating more than 11,000 patients since 1974.<sup>12</sup>

Along with the educational and medical programs, St. Joseph's Church has long served as a parish/community social center. Several benevolent associations were established between 1878 and 1901 by the Catholic creole community for both men and women. The men's groups provided for an early form of health and life insurance and both groups provided a series of social events including dances, fairs, picnics and socials.

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1. Martin de Porres Lewis, "The History of St. Joseph's Church and Parish, 1891-1977," (Pensacola, privately printed, 1977); Pensacola Daily News.
  2. Pensacola Daily News, December 3, 1891.
  3. Pensacola Daily News, December 6, 1892.
  4. Reverend John J. Raleigh, "The History of St. Joseph's Parish, Pensacola, Florida," (unpublished manuscript, n.d.).
  5. Pensacola Daily News, April 2, 1894.
  6. Sister Miriam to Sister Mary, 15 August 1967. Copy on file at the Historic Pensacola Preservation Board, Pensacola, Florida.
  7. Sister M. de Sales Mullen, R.S.M.: to Mary Ellen Wheller, 21 October 1974. Copy on file at the Historic Pensacola Preservation Board, Pensacola, Florida.

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Mullen, Sister M. de Sales to Mary Ellen Wheeler, 21 October 1974. Copy on file at Historic Pensacola Preservation Board, Pensacola, Florida.

Pensacola Daily News, 1890-94, 1904.

Pensacola News-Journal, 1938, 1946, 1961, 1968.

Raleigh, Reverend John J. "The History of St. Joseph's Parish, Pensacola, Florida." Unpublished manuscript, n.d.

Sanborn Insurance Maps. Pensacola, Florida. New York: Sanborn Perris Map Company, 1892, 1897, 1903.

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Robin R. Strassburger, Historic Sites Specialist  
Florida Division of Archives, History and Records Management  
Department of State, The Capitol (904) 487-2333  
Tallahassee, Florida 32301

Linda V. Ellsworth, Historian  
Historic Pensacola Preservation Board  
265 East Zaragoza Street (904) 434-1042  
Pensacola, Florida 32501