

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM



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This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name MOULTRIE CHURCH

other names/site number FMSF# SJ 2940

2. Location

street & number 480 Wildwood Drive N/A not for publication

city or town St. Augustine vicinity

state Florida code FL countv St. Johns code 109 zip code _____

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this 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 meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

[Signature] Deputy SHPO 7/16/14
Signature of certifying official/Title Date

Florida Department of State, Division of Historical Resources, Bureau of Historic Preservation
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register
 - See continuation sheet
- determined eligible for the National Register
 - See continuation sheet.
- determined not eligible for the National Register
 - See continuation sheet.
- removed from the National Register.
- other, (explain) _____

[Signature] Signature of the Keeper 9-8-2014 Date of Action

Moultrie Church
Name of Property

St. Johns Co., FL
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- buildings
- district
- site
- structure
- object

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

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	total

Name of related multiple property listings
(Enter "N/A" if property is not part of a multiple property listing.)

"N/A"

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION: Church

Current Functions

(Enter categories from instructions)

SOCIAL: events facility

7. Description

Architectural Classification

(Enter categories from instructions)

OTHER: Frame Vernacular

Materials

(Enter categories from instructions)

foundation BRICK
walls WOOD
roof METAL
other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

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.)

- 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.
- 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.)

Property is:

- 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.
- G** less than 50 years of age or achieved significance within the past 50 years

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References**Bibliography**

Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 36) 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

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

EXPLORATION/SETTLEMENT

Period of Significance

1877- 1920

Significant Dates

1877

Significant Person

N/A

Cultural Affiliation

N/A

Architect/Builder

unknown

Primary location of additional data:

- State Historic Preservation Office
- Other State Agency
- Federal agency
- Local government
- University
- Other

Name of Repository

Moultrie Church & Wildwood Cemetery
Name of Property

St. Johns Co., FL
County and State

10. Geographical Data

Acreage of Property 1 acre

UTM References

(Place additional references on a continuation sheet.)

1	1	7	6	6	7	5	2	8	3	2	9	8	3	4	5
	Zone		Easting					Northing							
2															

3															
	Zone		Easting					Northing							
4															

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Hagan, Anthony/Robert O. Jones, Historic Preservationist

organization Bureau of Historic Preservation date July 2014

street & number 500 South Bronough Street telephone 850-245-6333

city or town Tallahassee state FL zip code 32399-0250

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name Anthony James Hagan/Hagan Wildwood Restoration Assoc.

street & number 1332 Eisenhower Drive telephone 904-814-7802

city or town St. Augustine state Florida zip code 32084

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 amend 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. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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**NATIONAL REGISTER OF HISTORIC PLACES
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Section number 7 Page 1 **MOULTRIE CHURCH, ST. JOHNS
COUNTY, FLORIDA**

SUMMARY

The Moultrie Church, set adjacent to the older Wildwood Cemetery, is located at 480 Wildwood Drive in St. Johns County, Florida, in the unincorporated community of Moultrie Creek. Moultrie Church is a Frame Vernacular one room church built in 1877 for a Methodist congregation. The church is rectangular in shape with a front gable tin roof, and set on a brick pier foundation. It served the Moultrie community for their religious and community endeavors in various forms until 2006. The non-contributing cemetery was the community's primary burial yard, and adds to the rural context of the site, however, its origins and development are not known.

SETTING

The church and cemetery are surrounded by oak hammocks to the west, north and east. The property still retains its historic undeveloped setting (Photo #1). Wildwood Drive runs east and west, directly south and parallel to the property, and was formerly a two lane dirt road which is now paved. A large cedar tree is located on the north side of the church. The surrounding area has flat-to-gently rolling sandy soil with scattered oak, cedar and sand pine trees. The back (east) portion of the cemetery boundary gently rolls down to a small feeder creek which empties into Moultrie Creek to the north. Although the immediate setting and view appears rural, housing developments have occurred less than a quarter of a mile from the church and cemetery. The church and cemetery is 0.8 miles west of U.S. Highway 1. The Moultrie community is about five miles southwest of the City of St. Augustine.

Moultrie Creek is a serpentine east/west waterway that empties into the Matanzas River, an inland waterway that flows south of the City of St. Augustine. Wildwood Drive intersects with the historic U.S. Highway 1 that runs in a north/south direction less than one mile east of the church and cemetery.

In the transition period between being a Spanish colony and a United States territory, the community was called Woodcutters Creek due to an active sawmill and a staging area for the turpentine industry. At the time of the founding of Moultrie Church, the area was characterized by large tracts of orange groves, but the devastating winter of 1888 ended

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hopes for the area to expand as a major citrus region. The earlier agricultural base of the community has been replaced by housing serving as a bedroom community for the City of St. Augustine.

PHYSICAL DESCRIPTION:

Exterior of Church:

The church is a front-gabled, frame building, built on brick piers, with a steeply pitched tin roof. The building is 29 feet 8 inches long and 20 feet 4 inches wide. The exterior walls are covered with horizontal overlapping pine board siding with unornamented corner boards.

The main, west facade is dominated by a four-sided bell tower, extending from the center of the facade (Photo #2). The belfry has a gable tin roof with exterior walls covered with horizontal overlapping pine board siding like the rest of the church (Photo #3). The north side of the bell tower has an access door. The bell within the tower reads: "Cast by the William Blake and Company for Morley 1-T. N. Hooper & Company, Boston. Presented by John L. Wilson — Boston — 1881". The Boston made bell still summons people to this church today. Primary access to the building is through a single 36 inch wide-front door. Two wooden steps lead up to a porch which measures 5 feet 4 inches wide by 6 feet 6 inches long.

The north and south elevations (Photos #2 & 4) each contain two 36 inch wide 6/6 double-hung wooden sash windows that are evenly spaced apart. The north side also has a small addition which is 6 feet 2 inches wide and 8 feet 2 inches long. The addition serves as a restroom.

The rear or east elevation of the church contains one 36 inch wide window (Photo #5). A vent for a gas heater pierces the wall near the northern corner.

Interior of Church:

The main door opens to a one room floor plan which retains its historic arrangement and intent of design. The pine tongue-and-groove floor is covered with carpet. Flanking the

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center aisle to the north and south are six moveable pews; twelve pews in all (Photo #6). The wainscoted walls are surfaced with vertically arranged pine tongue-and-groove boards and measures 3 feet high (Photo #7). Above the wainscoting, the walls are covered with plaster.

At the east end of the church (Photo #8) is a dais (raised platform) measuring 19 feet wide and 6 feet 10 inches deep. A window is centrally located in the east wall. The six pane window is decorated with a worn but artistic color painting (Photo #9) bearing the inscription: "For God so loved the world that he gave his only begotten son." This is believed to be painted by Dr. Wilma Davis, minister of the church in 1961. Centrally located in the front of the platform is a paneled wooden pulpit (Photo #10). Spanning the front edge of the platform is a railing (Photo #8). Also on the platform in the southeast corner is a piano with an inscription on the front "Belmont Piano Company, New York," that was acquired in the early 20th century (Photo #11). Centrally located in front of the platform is a small wooden table that has two wooden offering plates. A closet occupies the northwest corner and just above the door hangs a rope running the entire length of the door frames and rises into the tower (Photo #12). This rope rings the Old Boston Bell which announces the beginning of church services.

The Cemetery

The southern boundary of Wildwood Cemetery runs parallel to Wildwood Drive for approximately 318 feet (Photo #13). The western boundary measures 161 feet and an opening in the fence allows the access to the cemetery. A chain-link fence defines the southern and western property boundaries. The northern property line runs for 209 feet and the eastern cemetery property line extends 197 feet. Both the northern and eastern property lines abut oak hammocks. Beyond the eastern property line, the landscape rolls down to a small creek branch which eventually empties into Moultrie Creek.

Burials are located north, south and east of Moultrie Church. Several family plots are designated by a variety of border material ranging from wood to stone. One such family plot directly to the east of the church is distinct in that it is constructed with early individually-cast "panel-face" concrete block (Photo #14). Some of the head stone inscriptions reference burials of Civil War, World War I, World War II, and the Korean War Veterans. Several family names in Wildwood Cemetery can be linked to known early

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Florida settlers, and these records are on file with the Florida State Archives. One such family name is Hagan which settled this area during the British occupational control of Florida 1763 - 1783. The marker to Elmer T. Hagan, World War II veteran, with the date-span of 1921-1971, raises the possibility of unmarked family members in the community cemetery. See (Figure #1).

The non-contributing Wildwood Cemetery is included in this nomination as the historic setting and legal boundary for the church. Not enough is known about the history of the cemetery and its' relationship with the Moultrie community to claim an area of significance.

ALTERATIONS:

In 1941 a new roof was put on the church. In 1985 a shed addition was added to the north side and in 2002 toilet facilities were installed in it. Other than this addition, the church has only been repaired and repainted.

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COUNTY, FLORIDA**

SUMMARY

The Moultrie Church is nominated to the National Register for significance at the local level under Criteria A and C in the areas of Early Settlement and Architecture. The property has served the local community and the surrounding area as a place of worship for and burials since construction of the church in 1877. The church originated out of religious and social pressures of the Reconstruction period in Florida, and took the austere form of a small rural Protestant meeting church building type. The church provided a starting point for Methodist settlers new to the area that went on to build many other churches in the surrounding communities. Wildwood Cemetery is the historic setting for the church, and forms the legal boundary for the church, but is not a contributing resource in terms of this nomination. As an early community cemetery for the Moultrie area, Wildwood contains the graves of numerous Florida pioneers and their descendants, and is worth further investigation.

HISTORIC CONTEXT

During the first Spanish period (1559 - 1763) the Spanish referred to this area at the confluence of the Matanzas River and the creek as "San Nicolas." After the British gained control over Florida in 1763 they called the area Woodcutter's for its role in the turpentine industry. Around 1771, British Governor James Grant deeded 500 acres to his Lieutenant Governor, John Moultrie, and later added another 500 acres to his homestead. The area and nearby creek was then referred to as the Moultrie community due to his association.

John Moultrie constructed a large house overlooking the Moultrie Creek to the south and called his estate Bella Vista. He had 170 acres cleared so he could begin to grow crops like corn, peas, potatoes and rice. He also claimed to have 50,000 pine trees "boxed" for the collection of turpentine. Despite the success of the plantation, Moultrie and his family abandoned the property when Florida was returned to Spain in 1783. Under the Treaty of Paris, Florida was returned to Spanish rule for a period that lasted thirty-seven years. The Spanish again used "San Nicolas" as the name for the creek and surrounding area after 1784. At a military ceremony on July 10, 1821, United States troops took possession of the territory of Florida and Spain relinquished control.

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After the Spanish departed for the last time the area again assumed the name Moultrie.

With the territory in United States custody, many Americans looking to settle in sub-tropical Florida came to the St. Augustine area and settled south of the city in the area known as Moultrie. Its rolling hills, fertile soil, pine forests, and winding creeks proved to be productive land for turpentine, persimmons, fresh vegetables, grape arbors, and poultry farming. The produce, poultry, wine, turpentine and farmed goods were sold to St. Augustine and residents to the north, establishing Moultrie as a center for food production.

As Florida's population increased, so did pressure on the federal government to remove the Indian people from their lands. The Treaty of Moultrie Creek, drafted and signed nearby in 1823, was the first treaty between the United States and Florida Native people, and it established a 4 million acre reservation for them. However, the treaty failed to eliminate tensions between them and white settlers. The attempt at relocation resulted in the second Seminole War (1835 - 1842) which culminated years of conflict between the United States and the Seminole tribe.

In 1845, Florida became the twenty-seventh state admitted to the Union. The area had finally begun to prosper when the American Civil War broke out in 1861. When the war ended in 1865, it brought speculators and land developers to the area along with the beginning of the tourist industry. In 1888, Henry Flagler had just completed the construction of his new hotel, the Ponce de Leon, in the city of St. Augustine. The grand opening of this hotel implemented a boom in Florida's tourist industry by bringing a dramatic increase of new visitors from all over America, especially wealthy visitors from the north. With the establishment of Flagler's hotels and churches in the city of St. Augustine, other hotels and restaurants were built as well. Thus the need to provide fresh food for the increasing tourism industry of hotels and restaurants was met by the Moultrie community and its farming goods.

With the elite hotels opening, there was great need for wine. Vineyards had long been successful in Saint Augustine, some dating back almost 200 years. Vineyards were planted in Moultrie and quickly began to show great promise. One vineyard in the Moultrie area was named the Ponce de Leon Vineyard, which supplied wines to the Ponce de Leon

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Hotel, along with other vendors in the city. Left over grapes from the process that were not made into jelly were made into an inexpensive local wine for dinner.¹

The increasing population of St. Augustine resulted in a higher demand for the farming of poultry and vegetables.² It was during this time of the "Flagler Era" that the once quaint community of Moultrie not only showed its importance, but also flourished. The community became so important to the city of St. Augustine that by 1893 the need for proper roads and a strong bridge over Moultrie Creek became a necessity for travel to the farms, vineyards and churches in the area.³ Albert Lewis, a winter resident and businessman from Pennsylvania, joined an East Florida Good Roads League, and paid to have $\frac{3}{4}$ of a mile of Moultrie Road paved with oyster shells in April of 1903.⁴

In addition to vineyards and farm produce, the Moultrie community also had lumber and turpentine processing. The Moultrie Turpentine Company was situated along Moultrie Road and hired laborers of all colors and creeds. Turpentine Pond, which was named for the Turpentine Company in close proximity, was a place of socializing amongst the community with picnics, games, dances and even wagon shuttles, transferring the guests to and from the socials.⁵ By the beginning of the twentieth century, visitors exploring the east coast around St. Augustine, began to discover the beauty of the Moultrie area.⁶

During this same era, George Elliott, an educator from Alabama, opened up the Negro Industrial Institute in Moultrie. He acquired the property alongside Moultrie Creek that included a Victorian- era house. It was a difficult accomplishment, but by the school's first year anniversary, it had 45 boarding students enrolled. The school even produced a quarterly newspaper called "Coquina", which was reported to be a very credible publication. Sadly, the school suffered a fire in 1910, destroying the boy's dormitory. Mr. Elliott then chose to relocate the school to West King Street, closer to the city.⁷

¹ The Tatler (newspaper) 1896.

² Ibid, January 25, 1886.

³ The Times Union, July 1893.

⁴ Anne Sherman, The Record (on-line), June 10 & September 24, 2013.

⁵ St. Augustine Evening Record, September 1916.

⁶ "The Hills of Moultrie," The Evening Record, March 11, 1901.

⁷ Ibid, January 24, 1910.

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The Farmers Union of Moultrie was instrumental in taking progressive initiatives within the community, and bridging the communication gaps between Moultrie and the city of St. Augustine. In 1917, the Moultrie Farmer's Union had a telephone line erected within the community. That connected the farmers to the "outside world" and to the central office in St. Augustine. With the arrival of the new telephone lines, a celebration was held. The celebration consisted of an all-day event that featured water and land sports of all kinds, dancing, and old-fashioned barbeque featuring oysters, clam chowder, and shrimp pilaf. The people of Moultrie sent out invitations to all in St. Johns County.⁸ By the 1920s, the Moultrie community was growing quickly and became a complete and active community with its own post office, library, Chamber of Commerce and Farmers Union.

HISTORIC & ARCHITECTURAL CONTEXTS

Church Forms

Protestants have been repeatedly at odds over the place and significance of the preacher and his sermon, on one side, and the art and architecture of Christian tradition on the other.⁹ Early Americans had a strong worship tradition centered on the sharing of "God's Word." The sermon formed the center of the worship service. The pulpit was the defining interior feature of the church. The gathering of the congregation was known as a "preaching service," and the church building was known as a "meeting house."¹⁰ In 1756, John Wesley, the founder of Methodism, recommended an octagonal church form which brought as many congregants as possible close to the minister. Wesley often preached at gatherings in open fields and outdoor spaces as he was frequently barred from preaching in parish churches and adapted this strategy to interior spaces.

What became the "meetinghouse" form in Great Britain was brought to America by the Puritans, so that during Colonial times, the form was well established in northeast areas of the county. The buildings were rectangular in shape with the preachers pulpit raised against one of the long walls. The pulpit and minister was the center of attention. There

⁸ Ibid, September 1917.

⁹ Robert A. Jaeger, "The Auditorium and Akron Plans," Thesis, Cornell University, 7, 1984.

¹⁰ Ibid, 8.

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was no altar. The church was austere with no ornamentation, no crosses, candles, or flowers.

By 1784 when Methodism became established in the American colonies at Lovely Lane Chapel in Baltimore, some of the Protestant denomination churches were being influenced by various architectural styles adopted by Congregational and Episcopal churches. Old North/Christ Church in Boston, built by Episcopalians in 1723, borrowed the form of Christopher Wren's churches in London, with a gable-end façade defined by a staged tower entry with a steeple on top. The gable end tower was attached to a rectangular building with a central isle running from the entry to pulpit at the opposite gable end. This longitudinal interior arrangement for worship became dominant, supplanting the meeting house arrangement with the pulpit against the long wall. This was longitudinal dominance was reinforced by the adoption of the Gothic form most prominently by the Episcopal denomination.¹¹ Richard Upjohn, and architect noted for his Gothic Revival advocacy, in his designs for rural Carpenter Gothic Revival churches helped identify what would define a rectangular frame building as a church with less expensive features than towers. These features included a steeply pitched roof, pointed windows, belfries or bell cotes, and steeples.¹²

In Florida, St. Mark's Episcopal Church in Palatka, was built in 1854, from a design of Richard Upjohn. The rectangular church had a steep roof, hexagonal window placed in the gable end façade above a gable roofed enclosed entry. Flanking the entry were narrow, pointed windows.¹³ St. Marks in Palatka, and Carpenter Gothic churches built under the guidance of Episcopal Bishop John Young from 1866 to 1885, defined a stylish rural church, for a liturgical (ritualized worship) denomination in Florida. The Gothic Revival church form with a central isle, longitudinal arrangement, focused the congregation's attention on the centrally placed altar. The pulpit was placed to the side.

Florida Methodists maintained a non-liturgical (non-ritualized), sermon-oriented approach to worship, and their rural churches reflected its tradition with austere longitudinal meeting houses. A fine example of this is the Falling Creek Methodist Church, (Figures #2 & #3)

¹¹ Ibid, 12&15.

¹² Richard Upjohn, *Upjohn's Rural Architecture*, New York: George P. Putnam, 1852.

¹³ Florida Master Site File, file PU94.

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built in ca.1885, in Columbia County, and listed in the National Register in 1996.¹⁴ The congregation replaced a log built church with this austere frame church, which has two doors in the east, façade gable end. Men and women entered and sat on opposite sides of the one room church. At the west gable end wall is a dais with a broad wooden pulpit centered on it. There is no altar. A plain wooden cross has been attached to the west wall in modern times. The Miccosukee Methodist Episcopal Church, South, (Figure #4) was built in 1876, in Leon County, and listed in the National Register in 1996.¹⁵ The one room church is quite similar to the Moultrie Church but larger. The gable end facade has a gable roofed entry, and above is a belfry topped with a short spire. The interior is unadorned and has a short dais with a railing. Another very similar church, also unadorned on both the exterior and interior is the Chaires Methodist Episcopal Church, South, (Figure #5) built in 1892, also in Leon County, and listed in the National Register in 2000.¹⁶ The south gable ended façade has a central door, cornice returns, and above the gable is a belfry with a short pyramidal steeple.

Altars

The pulpit from where ministers delivered sermons was the physical focus within the austere interiors of Colonial-era Protestant churches. This continued in non-liturgical churches as illustrated by the Falling Creek, Miccosukee, and Chaires Methodist churches. Altars were absent. Within the Methodist tradition there are no altars, for the custom of offering sacrifices on altars is not practiced in Methodism. Methodists do practice "communion" when performed by an ordained minister, and for that they use communion-tables on which to place the bread and wine. Communion tables in early meeting houses and rural one-room building-type churches, are small wooden tables that are sometimes moved to the side when not in use.¹⁷ They are not a focus of attention. As Methodist congregations grew and built larger, high styled churches, the large centrally placed communion tables went with the interior style of building, indistinguishable from altars. In the sense of the word, Methodists do not have altars, and many Methodists are not aware of the shift in meaning.

¹⁴ Ibid, file CO746.

¹⁵ Ibid, file LE2918.

¹⁶ Ibid, file LE3546.

¹⁷ Alan K. Waltz, *A Dictionary for United Methodists*, Nashville: Abingdon Press, 1991.

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Early Methodism in Florida

During the Spanish rule of Florida, evangelizing Methodists made contacts within Florida territory, but their names and activities are obscure. With the formal transfer of Florida to the United States as a territory in 1821, the South Carolina Conference of the denomination assigned circuit rider Elijah Sinclair to extend his range from St. Marys' in Georgia to the town Fernandina, in Florida.¹⁸ The first exclusively Florida appointment of a Methodist minister was Joshua N. Glenn assigned to St. Augustine in 1823. His was not a circuit rider assignment, but a first effort to establish the denomination in the only East Florida city of any significant size and the additional seat of government. Glenn found one Methodist in residence in the city, and two Episcopal priests. There was one church of Catholic denomination, and without a priest. By the end of that year, there were twelve Caucasians and forty African American members of the Methodist congregation.¹⁹

Within the Methodist denomination, Conferences are administrative and manage within geographical jurisdictions. The General Conference of the Methodist Episcopal Church met in 1844. At the conference it was decided that Florida should have its own Conference and no longer be an off-shoot of the Georgia Conference that it was a part of at the time. A second important result of the conference was that Southern state delegates on June 8, 1844, agreed to separate from the main body of the denomination over the slavery issue.²⁰ Thereafter there would be the Methodist Episcopal Church, and Methodist Episcopal Church, South. On May 10, 1939, almost one-hundred years later, the Southern and Northern sects reunited. Two important events coincided in the early months of 1845. The first Florida Conference was held in February, in Tallahassee, under the auspices of the Methodist Episcopal Church. By the end of the conference the delegates had voted to be a part of the Methodist Episcopal Church, South.²¹ On March 3, 1845, Florida became state.

¹⁸ Charles Thrift, *The Trail of the Florida Circuit Rider*, Lakeland, Florida, Florida Southern College, 27, 1944.

¹⁹ *Ibid.*, p28-33.

²⁰ Robert Temple, *Florida Flame*, Nashville: Parthenon Press, 93-95, 1987.

²¹ *Ibid.*, 96-97.

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**MOULTRIE CHURCH, ST. JOHN'S
COUNTY, FLORIDA**

By the time of the Civil War, the African American portion of the Methodist membership in Florida was even with the Caucasian membership.²² But during the war years, and with emancipation, the slave population began to move away from the Methodist Episcopal Church, South. Following the war African Americans flocked to new denominations, especially the African Methodist Episcopal Church (AME), and the Colored Methodist Episcopal Church organized in 1870, and the Methodist Episcopal Zion Church.²³

Abolitionist sentiments were strong among various Protestant denominations in the North, and especially the Methodists. During the war several Methodist ministers followed the Union army into the south, and as Methodist Episcopal Church, South churches were occupied by Union soldiers, the ministers acted as missionaries to reform the churches. These missionary directed reform efforts in the south increased after the war. The Methodists were particularly strong supporters of education of the freed slaves. Efforts of the Methodist Episcopal Church, and well as various new social and economic realities of daily life in the south, made various Floridians resentful.²⁴ With most African American Methodists leaving the church in favor of the new African American denominations, and with few Caucasians to acknowledge the Methodist Episcopal Church, and it was not until 1873 that a Florida Conference could be formed for the northern church. The Methodist Episcopal Church, South formed a Florida Conference in 1867, but without African Americans as members, they were a small fraction of their former membership. It was a demoralizing time for those devoted to the Methodist Episcopal Church, South.

MOULTRIE CHURCH HISTORY

In 1871 a Methodist congregation formed in Moultrie, meeting in the homes of individuals as was frequently done in early settlement communities. It was not until 1877 that their church was built most likely from timber cut in the immediate vicinity. It has been said another site was chosen, but due to some misunderstanding the building materials were delivered to its present location. To avoid delay or contention, the promoters of the project decided that it would be in everyone best interest to construct the building where the materials were delivered.

²² Thrift, 95.

²³ Ibid, 98.

²⁴ Ibid, 104-107.

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COUNTY, FLORIDA

The congregation was affiliated with the Methodist Episcopal, South denomination and led by two brothers George C. Middleton, a pioneer settler of Moultrie, and William C. Middleton, who lived in Savannah, Georgia, and donated the property. They were assisted by a Mr. Anderson, Miss Mather, and Miss Pent and other unnamed individuals. William Middleton gave the church the tract of land on which it stood on April 21, 1880. It was given to the "Trustees and Members of the Methodist Episcopal Church, South. Said tract contains one acre."²⁵

From 1877 to 1911 the Moultrie Church served as a place for southerners wanting to worship in segregated churches. The sentiments of the congregation reflected the resentment of the times, from the northern influence from Methodists and politicians. Members of communities in St. Augustine and even as far as Jacksonville, Florida, worshiped at the church. In its inception church and Sunday school services were held each Sunday, but as time passed the services were reduced to only once a month. The church in Moultrie does not appear on a roster of churches in the Florida Conference.²⁶ This would indicate that the Conference did not assign a dedicated minister to the church, nor assign it to a regular circuit minister. Such a church would rely on a lay reader, a literate member of the congregation who could lead the congregation in worship that followed the Methodist Book of Common Prayer.²⁷ Visiting ministers were welcome, and Moultrie was served with ministers from all over the state.

As the areas' population grew, other Methodist Churches were started and attendance at Moultrie dwindled. In 1920, Moultrie Church closed and the Sunday school was discontinued. Only on special occasions were services held or for specially planned community events like an Easter egg hunt. *(End period of significance)*

In 1938, the church officials decided to sell the wood from Moultrie Church. When they learned that the property deed stipulated that the property would revert to the owners' heirs if it was not used as a church, they relinquished all responsibility. Grace Methodist Episcopal Church of St. Augustine, seeing an opportunity in the abandoned church, began

²⁵ Irene Williams, "A History of Moultrie Community Church," self published, 1962.

²⁶ Robert Temple, 386.

²⁷ Charles Thrift, 113.

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to use it in local outreach programs for the community. In 1939, the little church became a mission of the First Methodist Church in St. Augustine. In 1941, services in Moultrie Church were resumed on a non-denominational basis with ministers of various faiths preaching here. At that time the Church of God and the Pentecostal Holiness Church congregations used Moultrie Church for worship. A group of Moultrie residents requested help from the Grace Methodist Episcopal Church in St. Augustine to reorganize the church for Methodist service. Under the leadership of Dr. Wilma E. Davis, on July 30, 1948, the Women's Society of Christian Service sponsored a Mission Moultrie program which combined church and Sunday school service on Sunday afternoons. The Moultrie Mission continued for five years until supporting families moved away. Attendance was so uncertain that Moultrie Church was closed once again on July 5, 1953. The little church opened its doors to services again on August 20, 1961 with an overflow congregation. Again Dr. Wilma E. Davis served on behalf of Grace Methodist Episcopal Church. The Moultrie Church has continued to serve the community of Moultrie Creek off and on up until 2006; services have been discontinued once again, although services are no longer held at the church we still host the occasional wedding for families in the community.

Wildwood Cemetery

The Wildwood Cemetery is included in this nomination because it is the historic setting and legal boundary for the church. The 1877 church was built within an already existing cemetery. Not enough is known about the history of the cemetery and its' early relationship with the Moultrie community to claim an area of significance.

As a community cemetery, and the most prominent cemetery in Moultrie, the Wildwood Cemetery is worth further investigation. Although the oldest legible inscription on a burial marker is dated 1828-1880, for Henry O'Barnum, the cemetery is marked with numerous depressions indicating unmarked graves. A survey map by Benjamin Clement dated 1834, details the lay of the land, including property given to Fernandez Felany as a Spanish Land Grant (Figure #6). On the western boundary line of the property, exactly where the cemetery would be located, is a rectangular ink mark without description (Figure #7).

Given the names of families within the community that are recorded in the cemetery, it is assumed to be the resting place for pioneer settlers to Moultrie. Markers are also present

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**MOULTRIE CHURCH, ST. JOHN'S
COUNTY, FLORIDA**

for military veterans from the Civil War, World War I, World War II, and the Korean War. The cemetery allows family members of those already buried in the cemetery to be interred.

ARCHITECTURAL SIGNIFICANCE

The Moultrie Church is an excellent example of a building type: a rural one-room church. The gable roofed portico with a pediment marks the main entry. A rectangular enclosed belfry topped with a four-sided steeple is located at the peak of the roof above the western entry. These features identify the frame vernacular building as a church in the same manner as small historic rural churches all across Florida. The austere interior identifies the church as a non-ritualistic (non-liturgical) congregation. The stage or dais at the east end of the sanctuary has a wooden paneled pulpit placed front and center of the dais. This church was built, and continues to function as a "meeting house" in keeping with early Methodist traditions. In form and feature this church reflects the character of the congregation, and the social, religious, and economic values that existed in the Moultrie community during the difficult time of Reconstruction following the Civil War. The Moultrie Church is a landmark for travelers along Wildwood Drive, and the oldest public building in the community. The historic setting for the church is the one acre Wildwood Cemetery which predates the church and whose origins are unknown.

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**MOULTRIE CHURCH, ST. JOHNS
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**MOULTRIE CHURCH, ST. JOHNS
COUNTY, FLORIDA**

VERBAL BOUNDARY DESCRIPTION

One acre encompasses the Moultrie Church and Wildwood Cemetery. County legal description 14-2 5 12 38-85-29E PT of lot 9 SEC 12 and part of the Falany grant section 38 DBLL/342

St. Johns Property Appraiser parcel #1370600000

BOUNDARY JUSTIFICATION

This boundary encompasses the property historically associated with the Moultrie Church. The Wildwood Cemetery is the historic setting and legal description for the Moultrie Church, but it is not considered as a contributing resource within this nomination. The origins and associated community development are not known.

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Section number _____ Photo _____ Page 1 **MOULTRIE CHURCH, ST. JOHNS
COUNTY, FLORIDA**

PHOTOGRAPHIC LIST

1. Moultrie Church, 480 Wildwood Drive, St. Augustine,
2. St. Johns County, Florida
3. Anthony Hagan
4. January 2014
5. Moultrie Church within the Wildwood Cemetery
6. Photo #1 of 14

Items 1 – 4 are the same for the following photographs.

5. West, main façade, and north elevation, looking southeast
6. Photo #2 of 14

5. Belfry, looking southeast
6. Photo #3 of 14

5. South elevation, looking north
6. Photo #4 of 14

5. East elevation, looking west
6. Photo #5 of 14

5. Church interior, looking east
6. Photo #6 of 14

5. Wainscoting, looking south
6. Photo #7 of 14

5. Pulpit, railing, communion table
6. Photo #8 of 14

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Section number Photo Page 2 **MOULTRIE CHURCH, ST. JOHNS
COUNTY, FLORIDA**

- 5. East window with painting, looking east
- 6. Photo #9 of 14

- 5. Pulpit and east window
- 6. Photo #10 of 14

- 5. Piano, looking south
- 6. Photo #11

- 5. Rope to ring bell, looking
- 6. Photo #12 of 14

- 5. Wildwood Cemetery, looking west
- 6. Photo #13 of 14

- 5. Family burial plot, marked by hand made blocks, looking west
- 6. Photo #14 of 14



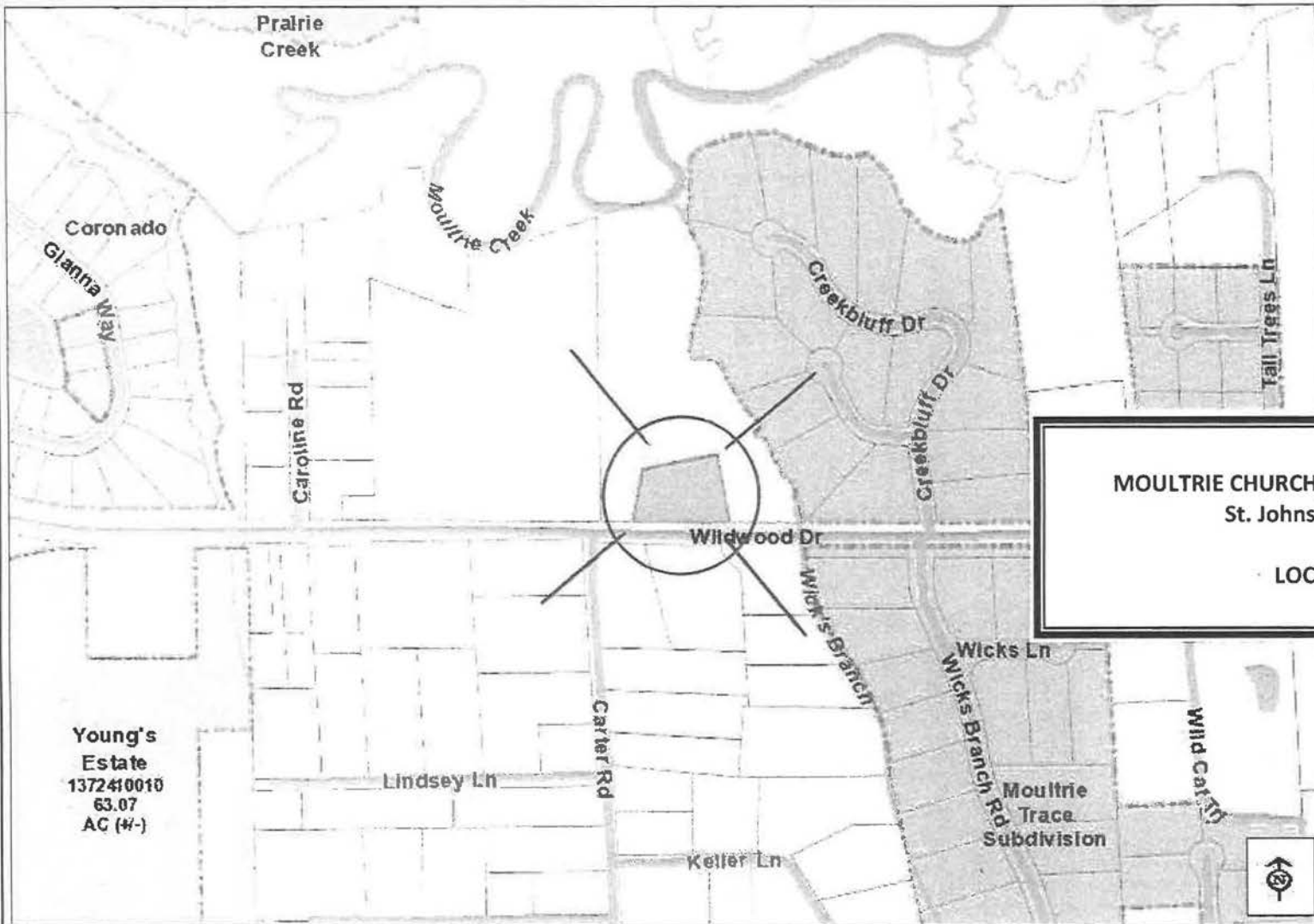
Historic St. Johns County

Sharon Outland, Property Appraiser
www.sjcpa.us email: sjcpa@sjcpa.us



Legend

- County Boundary
- City Limits
- Railroads
- Subdivisions
- Condominiums
- Water
- Parks



MOULTRIE CHURCH & WILDWOOD CEMETERY
 St. Johns County, Florida
 LOCATOR MAP

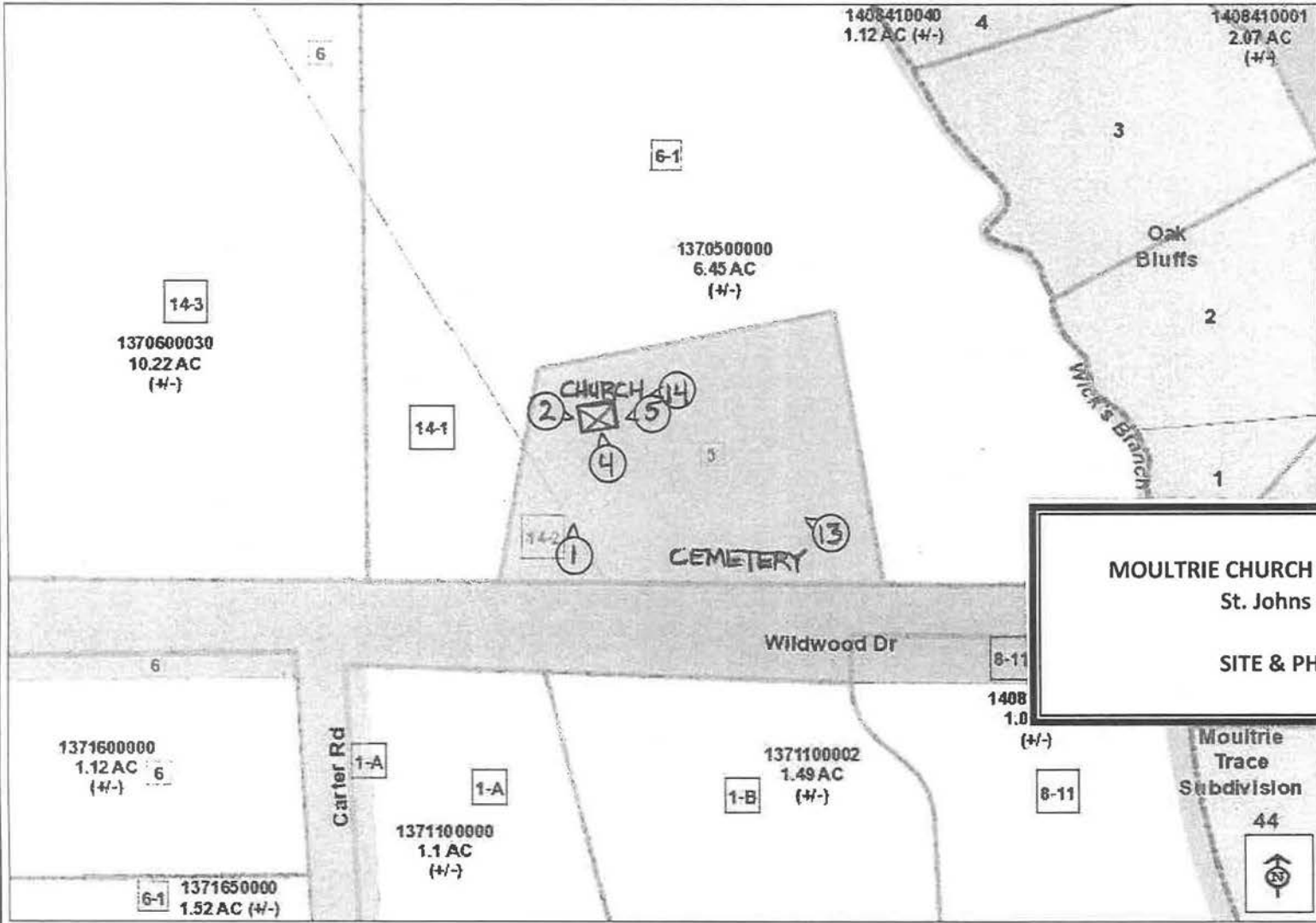
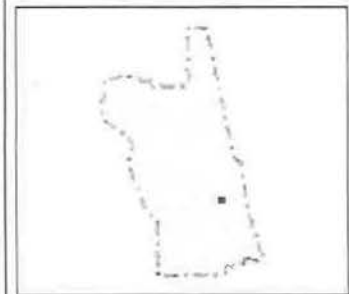
Young's
 Estate
 1372410010
 63.07
 AC (W-)

This information was derived from data which was compiled by the St. Johns County Property Appraiser's Office solely for the governmental purpose of property assessment. This information should not be relied upon by anyone as a determination of the ownership of property or market value. No warranties, expressed or implied, are provided for the accuracy of the data herein, its use, or its interpretation. Although it is periodically updated, this information may not reflect the data currently on file in the Property Appraiser's Office. The assessed values are NOT certified values and therefore are subject to change before being finalized for ad-valorem assessment purposes.



Historic St. Johns County

Sharon Outland, Property Appraiser
www.sjcpa.us email: sjcpa@sjcpa.us

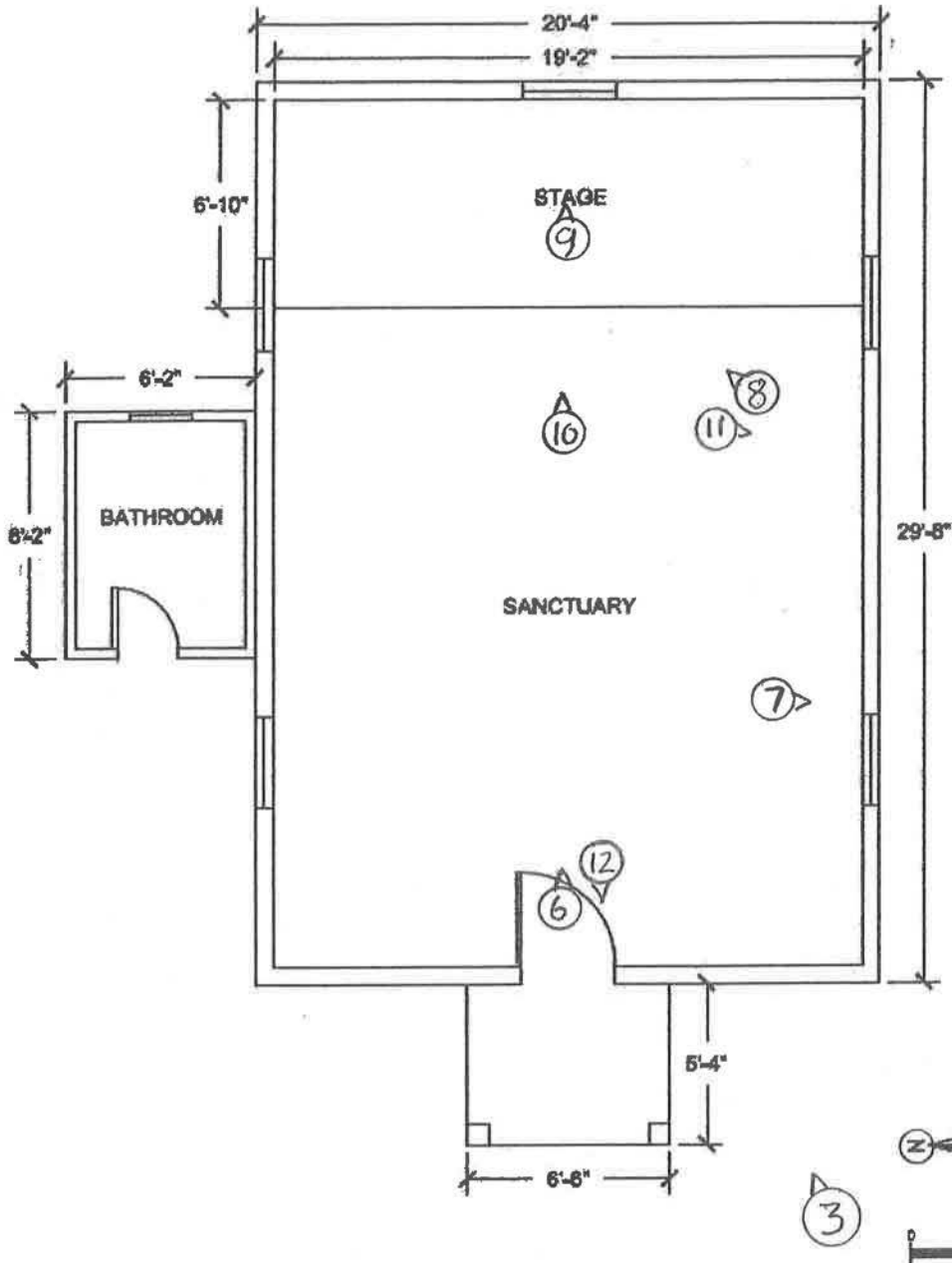


- Legend**
- County Boundary
 - City Limits
 - School Names
 - Railroads
 - Subdivisions
 - Condominiums
 - Water
 - Parks

MOULTRIE CHURCH & WILDWOOD CEMETERY
St. Johns County, Florida

SITE & PHOTO DIAGRAM

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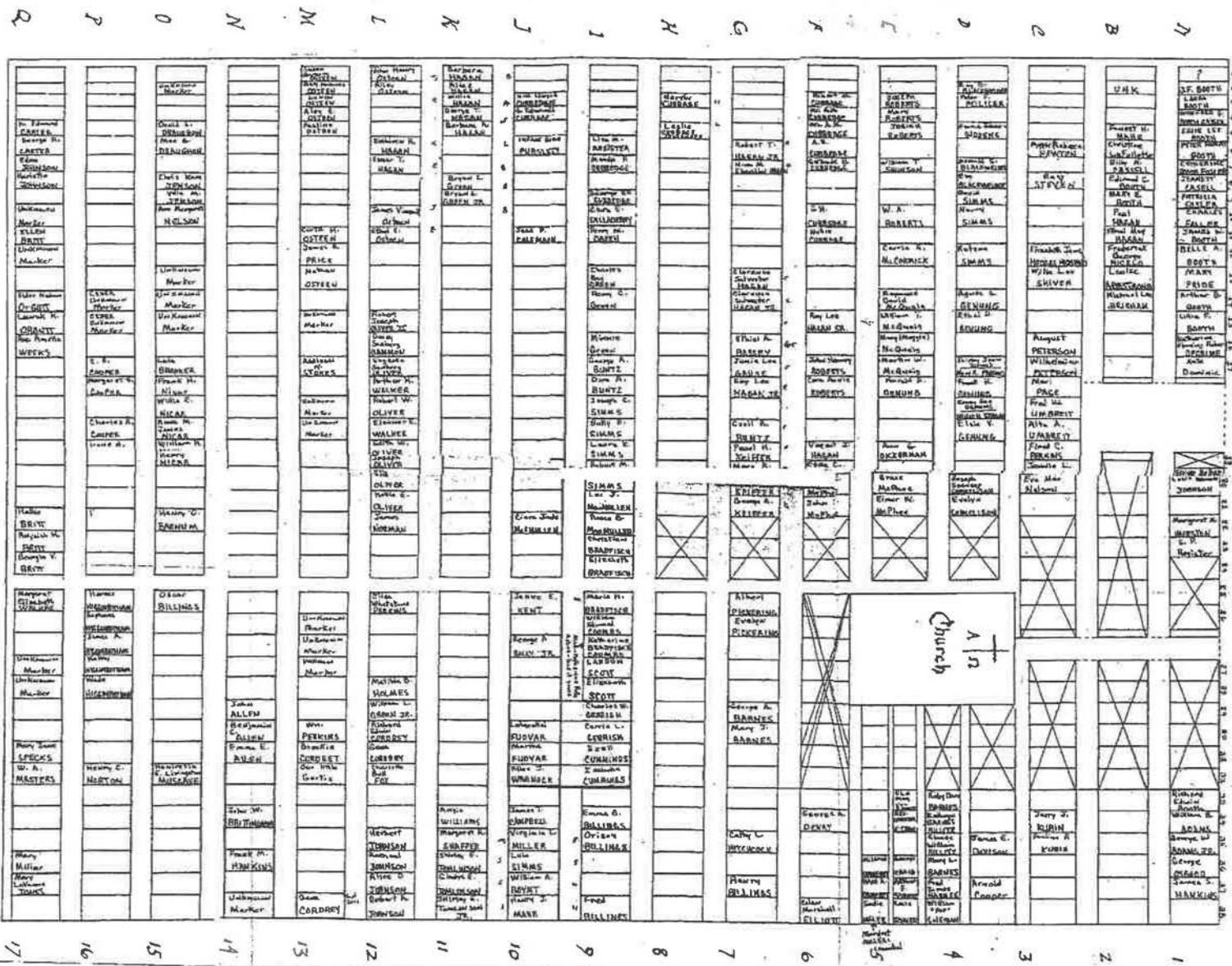


MOULTRIE CHURCH & WILDWOOD CEMETERY
 St Johns County, Florida

Floor Plan & Photo Diagram

SCALE: 1" = 5'-0"
DATE: October 29, 2013

MOULTRIE CHURCH & WILDWOOD CEMETERY
St Johns County, Florida
Figure #1, Wildwood Cemetery Burial Diagram



Approx Grave Sizes: 9' x 4'
 Approx Eastward: 4'

Wildwoods Churchyard

Scale: 1/8" = 1'
 North →

FOR: KATHLEEN HAGAN TINDEL

MAY 2003
 BY: BARBIE LAMAR TRAZILL



Falling Creek Methodist Church, 1885, National Register 1996 - Figures #2 & 3



Falling Creek Methodist Church, austere interior with central pulpit, communion table



Miccosukee Methodist Episcopal Church, South, 1876, National Register 1996

Figure #4

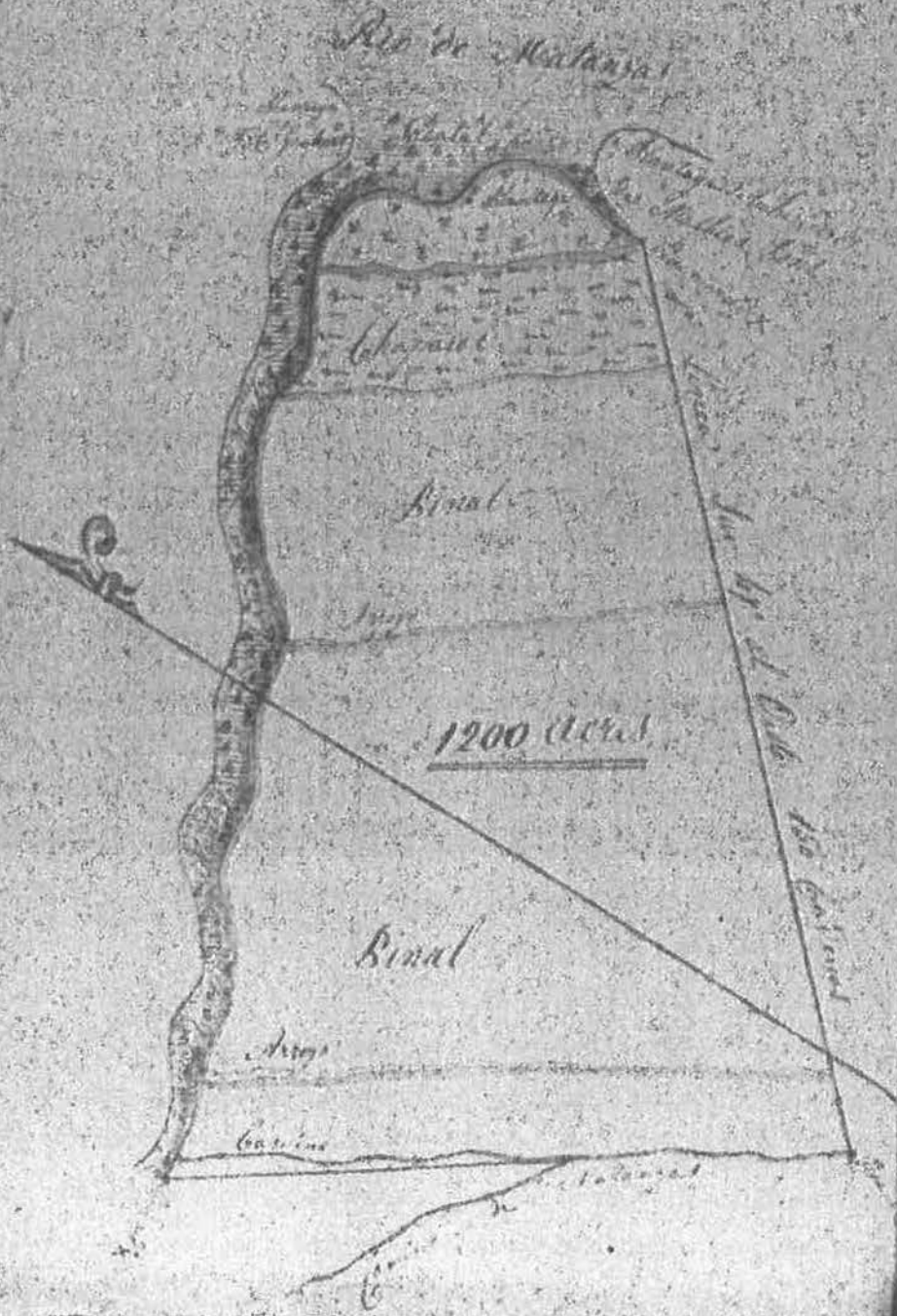


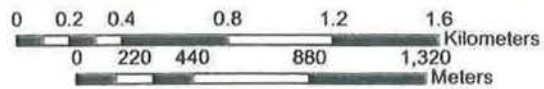
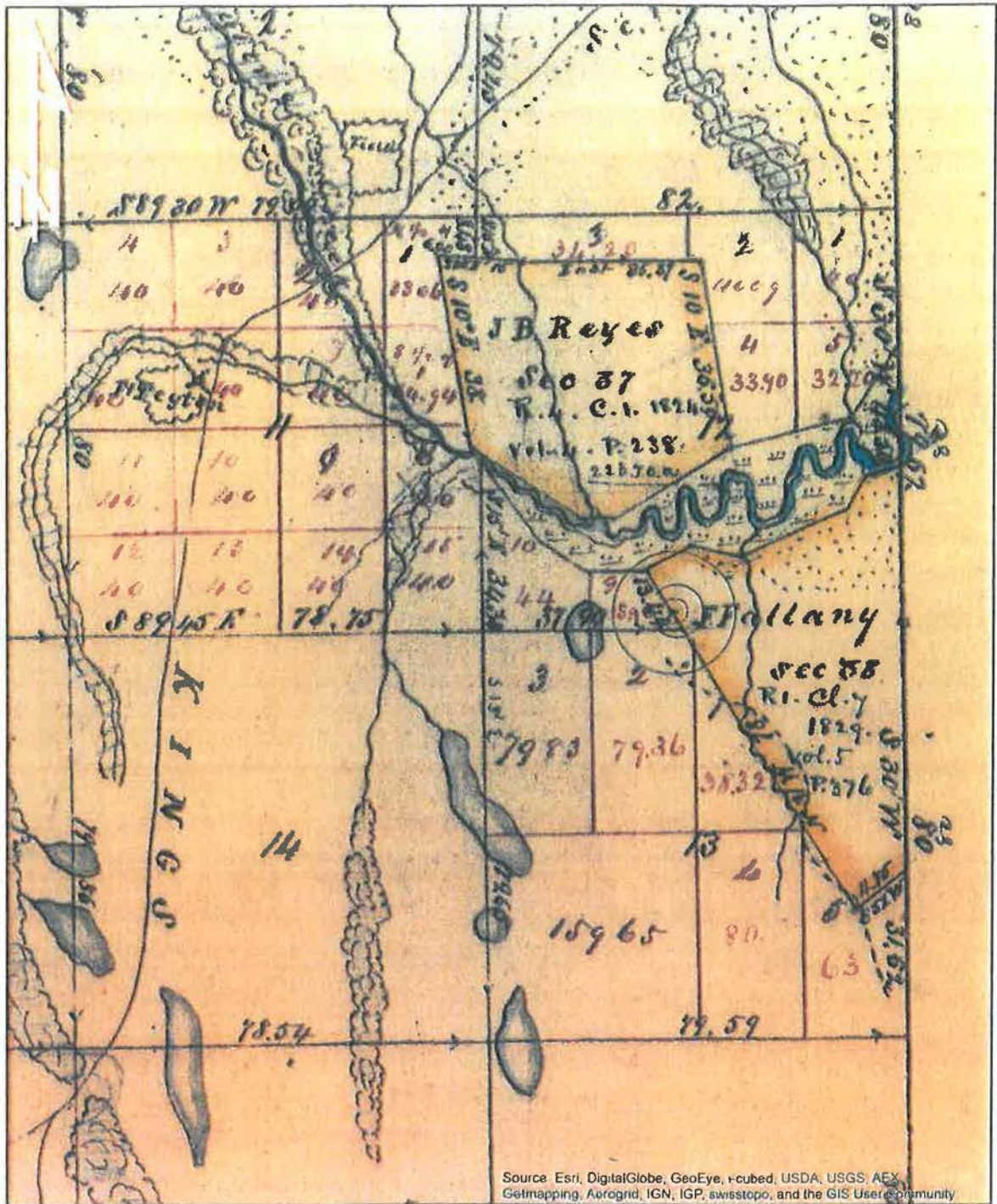
Chaires Methodist Episcopal Church, South, 1892, National Register 2000

Figure #5

MOULTRIE CHURCH & WILDWOOD CEMETERY
St Johns County, Florida

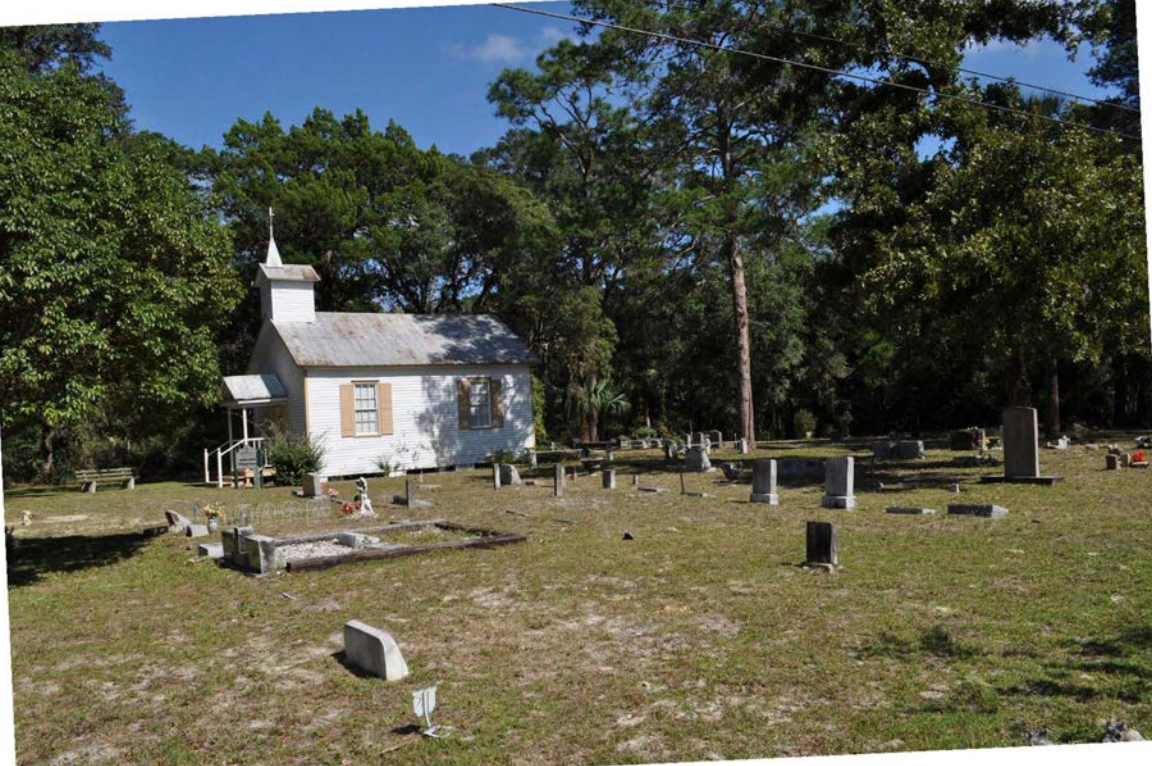
Figure #6, Falany 1819 Land Use Diagram



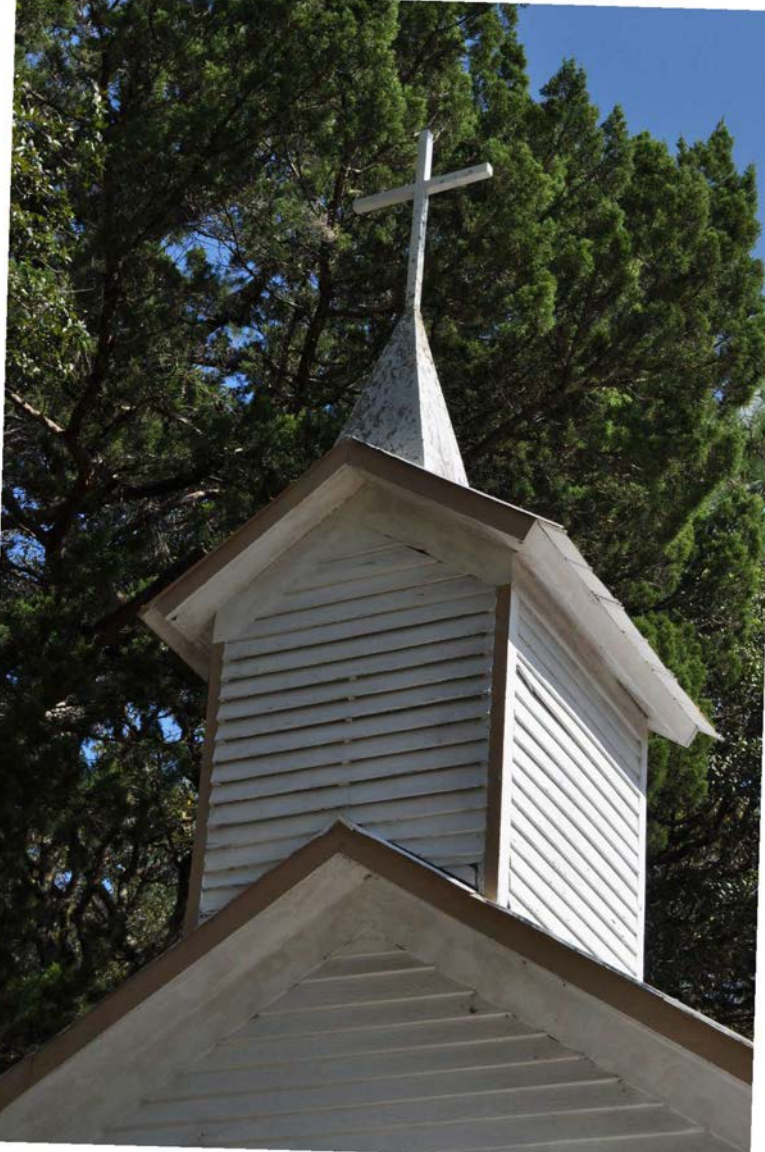


MOULTRIE CHURCH & WILDWOOD CEMETERY
 St Johns County, Florida

Figure #7, United States Territorial 1834 Survey











ALLAN IN THE WOOD
1863 - 1886

B
MARRIAGE RECORD
1860 - 1880

WILLIAM B. BROWN
1860 - 1880

WILLIAM B. BROWN
1860 - 1880

SCOTT
1860 - 1880











FOR GOD THAT HE SO LOVED THE WORLD GAVE HIS ONLY BEGOTTEN SON









UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Moultrie Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: FLORIDA, St. Johns

DATE RECEIVED: 7/25/14 DATE OF PENDING LIST: 8/22/14
DATE OF 16TH DAY: 9/08/14 DATE OF 45TH DAY: 9/10/14
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 14000553

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 9-8-2014 DATE

ABSTRACT/SUMMARY COMMENTS:

Good example of Rural church associated
with a dispersed community during the
Post Civil war era of settlement
Cemetery is n/c but could easily contribute

RECOM./CRITERIA Accept ASC

REVIEWER J. Gubser DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



FLORIDA DEPARTMENT of STATE

RICK SCOTT
Governor

KEN DETZNER
Secretary of State



July 16, 2014

Ms. Carol Shull, Keeper
National Register of Historic Places
Department of the Interior
1201 Eye Street, N.W., 8th Floor
Washington, D.C. 20005

Dear Ms. Shull:

Enclosed is a submission of the nomination and additional materials (nomination form, continuation sheets, site plan, GIS data, digital images and disk) for:

Moultrie Church (FMSF #8SJ2940), St. Johns County

Please do not hesitate to contact me at (850) 245-6357 if you have any questions or require any additional information.

Sincerely,

A handwritten signature in blue ink, appearing to read "Desiree Estabrook".

Desiree Estabrook
Historic Preservation Supervisor, Survey & Registration
Bureau of Historic Preservation



Division of Historical Resources
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Promoting Florida's History and Culture VivaFlorida.org

