

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

NATIONAL HISTORIC LANDMARK NOMINATION

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1. Name of Property

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historic name: Andrews Methodist Episcopal Church

other name/site number: International Mother's Day Shrine

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2. Location

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street & number: 11 East Main Street

not for publication: N/A

city/town: Grafton

vicinity: N/A

state: WV

county: Taylor

code: 091

zip code: 26354

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3. Classification

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Ownership of Property: private

Category of Property: building

Number of Resources within Property:

Contributing	Noncontributing
__1__	_____ buildings
_____	_____ sites
_____	_____ structures
_____	_____ objects
__1__	__0__ Total

Number of contributing resources previously listed in the National Register: 1

Name of related multiple property listing: N/A

Significant Person(s): Jarvis, Anna M.

Cultural Affiliation: N/A

Architect/Builder: Phillips and Anderson (contractors)

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.
X See continuation sheet.

9. Major Bibliographical References

X See continuation sheet.

Previous documentation on file (NPS):

- _ preliminary determination of individual listing (36 CFR 667) has been requested.
X previously listed in the National Register (part of Historic District)
_ previously determined eligible by the National Register
_ designated a National Historic Landmark
_ recorded by Historic American Buildings Survey #
_ recorded by Historic American Engineering Record #

Primary Location of Additional Data:

- X State historic preservation office
_ Other state agency
X Federal agency
_ Local government
_ University
_ Other -- Specify Repository:

10. Geographical Data

Acreage of Property: one acre

UTM References: Zone Easting Northing Zone Easting Northing

Table with 4 columns: Label, Zone, Easting, Northing. Row A: 17, 583900, 4354570, B. Row C: blank, blank, blank, D.

_ See continuation sheet

Verbal Boundary Description: ___ See continuation sheet.

Beginning at a point where the northerly right-of-way line of East Boyd Street intersects the westerly right-of-way of Luzadder Street; thence westerly along the northerly right-of-way line of east Boyd Street to a point where it intersects the easterly right-of-way of St. John Street; thence southerly along the said easterly right-of-way of St. John Street to a point where it intersects with the northerly line of Main Street to a point where it intersects with the westerly right-of-way line of Luzadder Street; thence northerly along the westerly right-of-way line of Luzadder Street to the point of beginning. As detailed in Deed Book No. 156 p. 572, Taylor County Courthouse, County Clerks Office.

Boundary Justification: ___ See continuation sheet.

These boundaries are based on the existing Grafton city lot numbers 11, 12, 13, 14, 15, 17, and 18 which are owned by the city of Grafton. The boundaries also include Grafton city lot number 16 which is owned by the International Mother's Day Shrine. The boundaries are those that have historically been associated with the property.

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11. Form Prepared By
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Name/Title: Dr. Page Putnam Miller, Director
 Jill S. Mesirow

Organization: National Coordinating Committee
 for the Promotion of History

Date: April 20, 1992

Street & Number: 400 A St., SE

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State: DC

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DESCRIPTION OF SITE:¹

The lot on which Andrews Methodist Episcopal church is located was purchased from John and Martha Carr in 1871. The contract for the construction of the church was let to Phillips and Anderson of Fairmont, West Virginia and construction began in the spring of 1872.

Andrews Methodist Episcopal Church is constructed of red brick on a cut stone foundation. The church originally measured about 77.5 feet deep by 44 feet wide, but there have been several subsequent additions. The main entrance to the church faces Main Street. Double wide cut stone steps lead up to the church, and the steps are flanked by a cut stone retaining wall.

The southern elevation is the main entrance to the church. It is symmetrical about the centerline of the gable with the tower and cupola dominating this elevation. The tower features large wooden doors with a stained glass fanlight and is flanked by large pilasters. Above the fanlight is dentil detailing. Above the dentil work is a large stained glass window with a round arch at the top and a stone sill at the bottom. At the top of the bay formed by the pilasters is more dentil work. Brick brackets support the eaves formed by the hip roof which caps the tower. A octagonal white wood cupola sits on top of the tower with louvered vents on the north, south, east and west sides of the cupola; these sides are capped with a gable roof. These vents reflect the shape of the windows of the church. The other four sides of the cupola feature recessed panels which also mirror the church windows and are capped with shed roofs. The tower bay is flanked by a bay on each side. Each bay is flanked with pilasters and contains stained glass windows. The first floor windows are small; they are rounded at the top and have stone sills. The second floor windows are much larger and are only slightly smaller than the tower window. These windows are also rounded at the top and have stone sills. The tops of the bays form the eaves of the gable and feature dentil details. The eaves overhang the end of the building. This spire and cupola were added to the church in 1882, replacing a derrick from which the church bell was hung. The present spire is not original to the church and may have been installed after repeated lightning strikes at earlier dates.

The west elevation has six bays. Each bay is flanked by pilasters and has dentils at the top of the bay just below the eaves. There are two stained glass windows in each bay. The first floor windows are small with arches as in the addition on the east side; they have stone sills. The

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second floor windows are very large and feature rounded arches and stone sills. These windows match the second floor windows which flank the tower on the southern elevation. The northern edge of the west elevation of the church is below grade. There is a door in the back addition with a concrete ramp leading to East Boyd Street.

The north elevation is plain, lacking any windows or architectural features, except for a bay created by the pilasters on each side of the original back wall. The main features of this side are the two brick additions. The larger addition is symmetrical along the centerline of the gable, but is proportionally smaller in size.

The east elevation of the original building has six bays; this detail is mirrored with six bays on the addition. There are two more recent additions at the north edge of the elevation.

The red brick one story shed roof addition on the east side of the church was built in 1928-29 and mimics the architectural details of the front of the church. The foundation for the addition is poured concrete. The front part of the addition was a parlor and the back portion classrooms and a boiler room. In 1952 the classrooms were converted to a kitchen. The parlor now houses the Mother's Day Shrine. The Mother's Day Shrine features stained glass windows of Anna Marie Reeves Jarvis and Anna Jarvis; these windows were also given as memorials. Two later brick additions were made on the north elevation of the church. Both serve as fire escapes and, while undated, probably were added during the late fifties or early sixties.

Each bay of both structures is flanked by pilasters. The original building has dentil details at the top of each bay, just below the eaves. The pilasters on either end form a parapet and are above the eave line. Each bay of the main structure has a large stained glass window of the same size and configuration as on the west elevation. The two southern most bays of the addition have small stained glass windows. The next three bays once had larger windows, but these have been replaced with 4/5 glass block windows with the remaining area bricked in. The northern most bay has a much smaller stained glass window, because this corner of the building is below grade.

The larger addition on the northern end of the northern elevation has a small 2/2 window and the small addition has a door. The roof of the main structure has a chimney aligned with the pilaster to the left of the

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northern most bay.

On the interior of the church, the first floor has a vestibule area with the former church library on the left; this is now a mens rest room. Opposite this room is an entrance to the Mother's Day Shrine. Just past the library on either side are staircases leading to the sanctuary. Down the hall on the left is the pastor's office, now the shrine administrator's office. Across the hall is the Jarvis Memorial Room with the shrine area located through a door leading to the addition. The hallway opens up to the Sunday School room. The west wall of this room features stained glass windows which are of all the same design. These windows are rather plain and do not depict biblical scenes. The east wall has built in display cases with doorways on either side leading to the kitchen area in the addition. A third door leads off from a platform and to a fire escape. The south wall has an arched entrance flanked by larger arched entrances on either side. The central arch has two doors and the other arches have three doors. The archway to the east leads into the Jarvis Room and the other archway leads into the pastor's office. The floors are hardwood; at the northern end, the floor is raised up two steps, creating the platform. There are six wooden posts supporting the second floor. Wainscoting skirts the walls of the room. The ceiling has been dropped.

The sanctuary has hardwood pews which face north. The altar area is in the northern end of the room. The pipe organ is located in a recessed alcove behind the altar area with the choir loft between the altar and the organ. There are stained glass windows on the east, south, and west walls. The windows on the east and west walls are all identical with the exception of the fanlight at the top; here each window has a different design. The windows in the south wall on the second floor are the most ornate of the windows installed and depict various biblical scenes. The other stained glass windows are less ornate, and some of these windows were given as memorials by members of the congregation. Each of these windows consists of five sections. The memorials are set near the bottom of the window in the second section up from the bottom. These stained glass windows were installed in 1903. More recently storm windows have been added to all exterior windows. There are oil paintings flanking the organ and on the west and east walls. The sanctuary features these biblical paintings on the three walls, some of which were also donated by members of the congregation. These scenes were painted by George Blaney and date from 1910. Each painting measures 7.5 feet by 11.5 feet. The sanctuary is carpeted with deep red carpet. The ceiling is pressed tin with five light fixtures

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but she only lived in this home for about one year. This house is extant and is on the National Register of Historic Places. The better part of Anna M. Jarvis' life was spent in Grafton, West Virginia, at at least two addresses: one located on Latrobe Street, known as the Commercial Hotel or Central Hotel. The Jarvis family moved from here in about 1880, and this building was destroyed in the "Great Grafton Fire" of 1887. It is unclear where the family moved to in 1880; however, the family was living on Wilford Street at the time of the death of her father, Granville E. Jarvis. Following Granville's death, Anna and her mother moved to Philadelphia and lived with her brother, Claude S. Jarvis.

Although others had conceived of the Mother's Day idea, only Anna Jarvis saw the concept through. As early as 1870, Julia Ward Howe advocated Mothers' Peace Day Celebrations, an annual mid-June day when mothers would commit themselves to peace activities. Even before Howe, there was the old world custom of Mothering Sunday, falling sometime during Lent, where children return home to pay homage to their mothers.¹ Yet none of these earlier Mothers Days ever became institutions. Only with Anna Jarvis' activism, would Mother's Day become a national and international holiday.

Anna Jarvis' inspiration in her fight for the adoption of Mother's Day was her own mother, Anna Reeves Jarvis. Mother Jarvis was born in Culpepper (sic), Virginia in 1832 and her family moved to Philippi, Barbour County, Virginia (now West Virginia) in 1844. She married Granville E. Jarvis in 1852, and they moved to Webster in about 1854. It was following the move to Webster that she organized the "Mother's Day Work Clubs" in the Taylor and Barbour County area, which sought to eliminate unsanitary and unhealthy living conditions. The clubs' motto was "Mothers work - for better mothers, better homes, better children, better men and women." Mother Jarvis was very concerned with these health issues, and she represents thousands of women across the country in a grassroots effort to improve public health conditions.

The "Mothers Day Work Clubs" also played an important role in the Civil War. During the federal occupation of Fetterman (now part of Grafton) in 1861, a typhoid fever and measles epidemic broke out. The "Mothers Day Work Clubs" took an active part in attending to and caring for

¹Leigh E. Schmidt, "Piety, Commercialism, Activism: The Uses of Mother's Day" Christian Century 108 (May 8, 1991): 522-24.

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the sick soldiers. Following the Civil War, in 1868, Mother Jarvis organized the "Mother's Friendship Day," superficially a picnic, but in fact it was an effort to help ease tension between Union and Confederate veterans.

Daughter Anna M. Jarvis was born in Webster in 1864 and grew up in Grafton. She was educated in Grafton and later attended Augusta Female Academy (later Mary Baldwin College) where she studied to be a teacher, part of a first generation of American women to be college educated. Following college, Jarvis returned to Grafton where she taught in the public school system and served as Sunday School Superintendent of the Andrews Methodist Church for a number of years.

Following the death of her father in 1902, Jarvis and her mother moved to Philadelphia. Mother Jarvis reportedly stated often, "I hope someone, sometime establishes a Memorial Mother's Day, for mothers living and dead." After her mother died in 1905, Anna M. Jarvis began campaigning for a national observance of a Memorial Mother's Day. Between the years 1905 and 1907, she waged a letter writing campaign, corresponding with governors, senators, newspaper editors, etc. in an effort to establish a day for mothers. The Mother's Day movement gained substantial support in 1907, when John Wanamaker, the Philadelphia merchant and philanthropist, began backing the movement.²

The first Mother's Day service was held in Grafton at the Andrews Methodist Church on May 12, 1907;³ however, this was really a memorial service for Anna Marie Reeves Jarvis. The first official Mother's Day Service was held in Grafton on Sunday morning May 10, 1908 at the Andrews Methodist Church. Anna M. Jarvis was unable to attend, but sent 500 carnations (one for each son and daughter and two for the mother) and a telegram expressing her feelings toward mothers everywhere. A similar

²For a history of the Jarvises see: Howard H. Wolfe, Mothers Day and the Mothers Day Church (privately printed, 1962), passim.

³According to Lee Maddex, the first services at the Andrews Methodist Church were held on January 26, 1873, in the lower section or lecture room of the church. The church was formally dedicated on March 16, 1873, following the completion of the second floor or sanctuary. The principal speaker during the dedication ceremony was Bishop Edward Gayer Andrews for whom the church was named.

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service was held in Philadelphia at Wanamaker's Auditorium in the afternoon, which Anna M. Jarvis attended.

This was the first national thrust for the movement. By the next year, all forty-six States, Puerto Rico, Hawaii, Canada, and Mexico celebrated Mother's Day. The support for Mother's Day continued to grow, largely due to Jarvis' letter writing campaigns. In 1910, West Virginia Governor William E. Glasscock read the first state Mother's Day address. The General Conference of the Methodist Episcopal Church in 1912 designated the second Sunday in May as Mother's Day and deemed Anna M. Jarvis as its originator. True national recognition of Mother's Day occurred in 1914, when Woodrow Wilson signed a proclamation that the second Sunday in May be known as Mother's Day.

Although she championed a congressional resolution to give national recognition to the holiday which then prompted President Wilson to issue the Mother's Day proclamation, Anna Jarvis' extensive lobbying efforts were not able to insure national acceptance of Mother's Day. Initially, the U.S. Senate and many women's organizations such as the Women's Committee of the American Socialist Party and the National Congress of Mothers rejected Jarvis' new holiday. Only the support of the Sunday School Association insured the adoption of Mother's Day. Anna Jarvis approached George W. Bailey, chairman of the Executive Committee of the World's Sunday School Association, to support her commemoration of motherhood. By 1910 a national Sunday School convention endorsed the celebration of Mother's Day, and according to historian Kathleen W. Jones, this virtually insured that the celebration of Mother's Day would continue.

Sunday schools proved to be the perfect place to perpetuate Mother's Day. In the 1900s, church schools and religious education were structured programs. Religious presses distributed educational materials corresponding to weekly inspirational themes. Mother's Day was the perfect opportunity to instill in children a sense of moral and familial responsibility. It was hoped that children would learn to respect the "wisdom and power of adults" which in turn would impress upon parents the importance of Sunday school attendance.⁴

⁴Kathleen W. Jones, "Mother's Day: The Creation, Promotion and Meaning of a New Holiday in the Progressive Era" Texas Studies in Literature and Language 22 (Summer 1980), 81-82.

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Throughout the 19th Century, Sunday schools increasingly became more and more responsible for the spiritual education of Protestant children. By 1910, Sunday schools had evolved into grade structured classes containing weekly lesson plans disseminated by the religious press under the watchful eyes of the national Sunday school committee. In the process of seeking high attendance records, the Sunday schools supplemented the Biblical emphasis of the lessons with "entertainment." "Special day" activities and lessons were used to fill the classroom with students, thus Mother's Day was "tailor made for Sunday schools."⁵ The Sunday school movement's professional structure, organization and media network insured the widespread adoption of the holiday.

Churches, although slower to adopt Mother's Day as a holiday than the Sunday schools, (Methodists incorporated it into their calendar in 1912) embraced Mother's Day as a strategy to laud "Christian motherhood" and to criticize "cultural deviants" (such as feminists and suffragists). Ministers and other contributors to church journals "shaped the new holiday to conform to the version of motherhood" that they felt was threatened. Thus, churches often used Mother's Day to glorify a "more conservative image of woman--Christian Motherhood."⁶

But, in addition to its adoption by the Sunday schools and churches, Mother's Day was also supported by the florist and greeting card industry. The adoption of the white carnation as the Mother's Day flower led to promotion of the holiday by florists, and also to spinoffs such as Father's Day and Secretaries' Day. Anna Jarvis was horrified at the commercialization of what she intended to be a "holy day." She would thus spend an equal share of her time trying to extricate Mother's Day from commercial interests.⁷

Mother's Day, founded by Jarvis, given additional national strength from the patronage of the Sunday school movement, and secularized and commercialized by the florist and greeting card industry, nevertheless held

⁵Jones, 181.

⁶Jones, 183, 188.

⁷Leigh Eric Schmidt, "The Commercialization of the Calendar: American Holidays and the Culture of Consumption, 1870-1930" Journal of American History 78 (December 1991), 900-04.

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