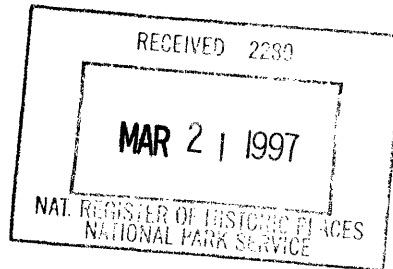


United States Department of the Interior
National Park Service



National Register of Historic Places
Multiple Property Documentation Form

This form is used for documenting multiple property groups relating to one or several historic contexts. See instructions in *How to Complete the Multiple Property Documentation Form* (National Register Bulletin 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (Form 10-900-a). Use a typewriter, word processor, or computer to complete all items.

New Submission Amended Submission

A. Name of Multiple Property Listing

FLORIDA'S CARPENTER GOTHIC EPISCOPAL CHURCHES

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

- I. Ecclesiological Movement and Florida
- II. Episcopate of Bishop John F. Young, 1866-1885
- III. Episcopate of Bishop Edwin G. Weed, 1886-1924

C. Form Prepared by

name/title Robert O. Jones/Historic Sites Specialist

organization Dept., of State, Bureau of Historic Preservation date February 1997

street & number Gray Bldg., 500 S. Bronough St. telephone 904-487-2333

city or town Tallahassee state FLORIDA zip code 32399-0250

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation. (See continuation sheet for additional comments.)

Judith L. Pettif, Deputy SHPO 3-11-97
 Signature and title of certifying official Date
Division of Historical Resources, Florida
 State or Federal agency and bureau

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

[Signature] 4/28/97
 Signature of the Keeper Date of Action

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Provide the following information on continuation sheets. Cite the letter and the title before each section of the narrative. Assign page numbers according to the instructions for continuation sheets in *How to Complete the Multiple Property Documentation Form* (National Register Bulletin 16B). Fill in page numbers for each section in the space below.

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the 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 Project (1024-0018), Washington, DC 20503.

SECTION E - STATEMENT OF HISTORIC CONTEXTS

SUMMARY

Frame, Gothic Revival churches, commonly known as Carpenter Gothic, are the most distinctive variety of Florida's Gothic Revival buildings. The majority of these churches represent a particular period of development in Florida's history which was also a period of active mission building by the Episcopal Church in Florida. The Gothic Revival style for Florida's Episcopal churches was specifically promoted by Bishop John Freeman Young, who was consecrated bishop of the Diocese of Florida in 1867. Young was in sympathy with the Oxford Movement of church reform, which emphasized a prescribed form for worship, and the forms and style of churches in which the worship took place. Young is responsible for the broad distribution of these churches, which were not only Gothic in style, but also contained certain forms and elements advocated by the Oxford movement. This nomination is for frame Episcopal churches which embody these principles, built during the period of mission development within the state, during the episcopates of Bishops, John F. Young, Edwin G. Weed, and Missionary Bishop William G. Gray, from 1867-1924 (Illustrations #1,2,& 3).

I. ECCLESIOLOGICAL MOVEMENT AND FLORIDA

Anglican/Episcopal Church Reform

In 1534, King Henry VIII, by an act of Parliament, separated the Christian church within England from Papal authority thereby creating the Church of England/Anglican Church. National resentments against the authority in Rome, coupled with newly developing Protestant Reformation thinking, created a strong reaction against all appearances of traditional Catholicism. By 1800, the churches in most instances had eliminated the altar; observances of the Eucharist; singing and most music; and the use of robes, candles, and all manner of artistry and symbolism. The focus of a Christian worship service was upon the sermon, delivered by the priest. The pulpit, not the altar, was the focus of worship.

In the early 1800s, the Gothic Revival style in art and architecture was aligned with an English movement of religious reform, known as the Oxford Movement. The Oxford Movement began within the Anglican Church in the 1820s. The movement was a reaction to the rationalist, non-emotional, secularizing trends within the church at that time. Adherents of the movement wanted to restore certain elements of ritual and symbolism common to the church's Catholic ancestry. The terms "high church" and "low church" refer to worship services which are more Roman Catholic-like and elaborate compared to services which are less structured and less formal. The movement emphasized the use of the Book of Common Prayer,

first written in English in 1549, which divided the yearly calendar into observances of daily worship. The book systematized, and gave order to the worship, so that all members of the church could perform this worship together, or in "common." The emphasis was upon public participation within the worship. The book, still in use, has always been subject to occasional review and revision.

To the early 19th century reformers, the Gothic style of church architecture was regarded as the only true Christian building style because it developed in Europe during a period when only one type of Christian worship (Roman-Catholic) was acknowledged. Gothic churches were seen as creations of Christian culture, not influenced by competing religions. The creations of Gothic church designers were suffused with symbolism which related their religious beliefs to the forms of their buildings, furnishings and ornamentation. The Oxford Movement reformers studied the medieval church's form of worship and building forms for guidance. The study of the ritual of worship is known as "liturgy," and this reform movement was a "liturgical" movement. The study of the forms and elements of church architecture is known as "ecclesiology." The "ecclesiological" movement defined which church forms contributed, and were appropriate to the liturgy.

The Oxford group consisted of Anglican religious thinkers concerned with reforms within the church. The Cambridge Camden Society, later to become the Ecclesiological Society, was formed in 1839. They were concerned with liturgical and ecclesiological matters, but avoided religious disputes. They surveyed the English countryside to find suitable examples of Gothic parish churches, and did accurate architectural drawings of these. These studies were used to educate the public as to what was in their opinion the proper form for a church.

Such reform thinking was circulated throughout the English speaking world and was well received by the Protestant Episcopal Church, in the United States, which was directly derived from the Anglican tradition. The New York Ecclesiological Society, founded in 1848, discussed and promoted the idea that structural components, building forms, and decorative elements had symbolic importance. The Society published *The New York Ecclesiologist*, which promoted the idea that Christian ideals could be reflected in the body of the church building. The statement of New York architect R. Dennis Chantrell, that "a handsome church" is "a kind of standing sermon," embodied the philosophy behind ecclesiology.¹

From 1840 through the 1860s, Gothic Revival was the most popular church style in America among all denominations. It has been estimated that half of the churches built during the 19th century were in the Gothic style. The Anglican Church in England and the Episcopal Church in America are credited with initiating the promotion of the Gothic style for churches.

Ecclesiological Principles And Building Elements

In an effort to revive Christian rituals, and symbolism, medieval liturgy and church forms were studied and emulated. The essentials of what was promoted as an ecclesiologically correct church form and style are here explained.

Orientation of the church to the points of the compass was a Gothic tradition. The altar was located on the east end of the church necessitating the congregation to face that direction. According to medieval eschatology the east, the direction of the rising sun, represented Jesus the Christ, deliverer of new light/life to the believers. The opposite, west end, conversely symbolized the ending of light/time. Medieval churches were sited with this symbolism in mind. Most Episcopal Churches in Florida were, and are, oriented on their sites this way. Lot restrictions in an urban setting can dictate the church's orientation, but most parish churches took the symbolism into account. Of the Carpenter Gothic churches, the orientation is unpredictable, an apparent indication that the congregations were not educated, or not concerned, with this element of symbolism.

The most important physical feature of the Gothic church was the altar and the chancel which sheltered it. The altar was the focus of the worshipers' attention, and indicated a sacred presence. This was in contrast to the pulpit orientation in non-liturgical churches, where spoken ideas of a minister were the focus of worshipers' attention. Worshipers could gather in the open, if need be, to worship at a sacred spot or altar, but that altar needed to be sheltered. A chancel sheltered the sacred spot or "sanctuary." It was within this chancel that a priest performed the Eucharist/Communion, or recreation of Jesus the Christ's last supper with his disciples. The altar serves as the Communion table. Also within a chancel was often provided space for the choir to be seated against the side walls. These seats were placed to the west of the altar. Ecclesiologically correct building plans encouraged the chancel to be a distinct extension on the main body of the church. When it could not be extended, it was kept separate by a communion railing and often a slight elevation. Chancel extensions were usually rectangular in shape with a gabled roof, but on occasion there were polygonal sides, forming an apse. Such an apse would have a polygonal or conical type roof. Contained in the wall behind the altar was usually the most elaborate window in the church. (Illustration #4)

The main body of the church, which sheltered the worshipers, was called the nave. A central aisle allowed a procession of clergy and choir to begin the worship by moving through the worshipers to the chancel. At the close of the worship, they would proceed away from the chancel. If the congregation and nave were large enough, side aisles permitted additional seating. The proportions of the nave, and nave in relationship to the chancel, were critical to maintain proper Gothic appearances. The width to height ratio of the nave had to be small to maintain an elongated appearance, which

emphasized the processional aspect of the ritual. The high pitch of the gable roof gave the building a vertical appearance. The depth of the chancel was encouraged to avoid a too shallow appearance and give it substance in relation to the nave. It was advised that the chancel should be roughly a third the length of the nave.

Side aisles were occasionally built onto the original church if the size of the congregation so dictated, as was done with the 1875 Grace Church in Ocala. Most mission churches were built small and on a budget, but over the subsequent decades their congregations expanded and contracted. To accommodate growth, it was recognized that new side walls and shed roofs could be built onto the existing church, and then the interior side walls could be taken down. This minimized the disruption to the use of the church. The 1853 St. Mark's Church in Palatka added side aisles onto their original building.

In a pattern book by the Gothic Revival architect Richard Upjohn, *Rural Architecture*, the chapel consisted of only a nave, with the altar/sanctuary contained within it. This was the most affordable construction, and it provided the minimum requirements for a correct worship ritual. But reduced to these minimal elements, its distinctiveness as a church was lost (2). Therefore, other building elements were encouraged to develop a distinctive religious appearance. In addition to the nave and chancel, the most distinguishing structure was a tower, usually attached laterally, toward the end away from the altar. A tower was an expensive feature, but a very functional one that could serve as the main entrance, containing a vestibule, and could also serve as a belfry. Several Florida bells were housed in external structures until towers could be added. This was the case at St. Mark's Church in Palatka. If a tower was not terminated flat, often castellated, it was preferably topped with a steeple. Steeples were mid-fifteenth century English inventions, and were purely ornamental (3). Steeples reinforce the Gothic emphasis on vertical design and are synonymous, then and now, with church buildings.

A bell cote, or small external bell housing mounted on a roof peak over the main entrance, was a recommended feature. They were rarely used on Florida's Episcopal Carpenter Gothic churches. (Illustration #5)

Transepts, or short lateral extensions on the nave, just forward of the chancel, gave the churches a cruciform shape. The cross symbolized Jesus the Christ. This footprint was always present in medieval cathedrals and often in small parish churches as well. Transepts added more to the building cost, but were often used to accommodate more worshipers or an organ. There are only a few transept designs among the Florida Episcopal Carpenter Gothic churches.

Sacristies are small rooms to store the Eucharistic vessels and the priests vestments. Often called a vestry or robing room, it was a practical and frequently added element to a church. The small rooms were attached to a side of the chancel. Traveling rectors particularly liked the private

room to change their clothes and compose themselves before a service. The Episcopal Carpenter Gothic church at Jensen Beach added two sacristies, one on either side of the chancel, which provided a cruciform footprint, mimicking the appearance of transepts.

Other features that were suggested to add to the Gothic styling of the churches were pointed windows, either lancet type or triangular pointed tops; small buttresses; and board and batten wall construction that reinforced the vertical emphasis of Gothic design. All Saints Church at Huntington, now moved to Jacksonville, and Christ Church in Bradenton, now gone, were among the few churches with buttresses. In the St. John's River vicinity, many of the churches have unique triangular battens as a part of their exterior wall construction. These battens are roughly 3 inches per side, and provide substantial physical texture on the sides of the church. These battens would have been more difficult and more costly to mill than the usual rectangular ones. They are interpreted as being contributions of the builder who traveled the region. (Illustration #6)

Gothic design in wooden buildings was not only a matter of proportions, forms, and ornamentation, but was also typified by a medieval method of timber construction known as "post and beam." Although balloon frame wooden construction had become prevalent, most builders chose the more traditional post and beam techniques for these churches. Most Carpenter Gothic churches reveal their medieval engineering with their exposed roof truss systems. Many trusses exhibit beams, hammer beams, collar braces, king's posts, and scissor trusses. (Illustration #7)

Pattern-Book Frame Churches

By 1845, small English parish churches, not lofty, ornate cathedrals, were considered the appropriate Gothic model for the English colonies by the Camden Society (Ecclesiastical Society). Requests were made to them for suitable patterns for small, frame Gothic churches. Illustrated (Illustration #5) is St. Andrew's of Newcastle, New Brunswick, Canada, whose design was supervised by England's Ecclesiological Society. English born and trained Bishop John Medley of Canada wished for a model of a ecclesiologically correct wooden church, suitable for rural parishes, which could serve as a model for other churches (4). Christ Church in Maudersville, New Brunswick, was made from, and still possesses, this wooden model.

Richard Wills, an English trained architect, worked with Bishop Medley before moving to New York City. Wills served as architectural advisor to the New York Ecclesiastical Society's publication. The Society also received requests for frame Gothic patterns, suitable for rural situations where economy and ease of construction would yield a correct ecclesiological church for a small congregation. Many requests for correct modifications to existing churches were also submitted. Wills

responded with custom suggestions and eventually probably provided a generalized pattern that contained all the essential, and some of the picturesque additions (5).

The noted New York architect, Richard Upjohn, was a Gothic Revivalist sympathetic with the Oxford Movement. Upjohn designed the famous Trinity Church on Wall Street, headquarters to the Episcopal Church in the United States. The headquarters received many requests for assistance from struggling mission parishes. Upjohn received numerous requests for designs for frame churches suitable for such parishes. It was his policy to do one such project free of charge each year. The constant demand resulted in a pattern-book. He is widely associated with frame Gothic churches because of his 1852 book, Upjohn's Rural Architecture. The book contained patterns for a church, a chapel, a school, and furnishings. Upjohn stated that the purpose of the book was, "to supply the want which is often felt, especially in the newly settled parts of our country, of designs for cheap but still substantial buildings ..." (6) Upjohn's firm is documented as being responsible for only one Carpenter Gothic church in Florida, the 1854 St. Mark's Church in Palatka, but his plans from Rural Architecture were credited as the guide for Holy Cross Church in Sanford (Illustrations #9,10&11). Holy Cross was built in 1873, rebuilt after a hurricane in 1880, and finally burned in 1923. Marianna's 1879 St. Luke's church was strikingly similar to the Sanford church. In 1941, it too was destroyed by fire. Several other churches are remarkably similar to Upjohn's plans. Despite the Upjohn prototype, name recognition, and stylistic popularity, the Episcopal Carpenter Gothic churches in Florida are largely the creations of other architects, builders and artisans. It has been a shared belief that Bishop Young traveled the state with a set of building plans in hand, but the churches themselves reflect diverse variations upon basic ecclesiastical forms in the Gothic style (7).

Because of their quantity and design diversity, the remaining Episcopal Carpenter Gothic churches in Florida, viewed as an ensemble, are a significant representation of this building type. They are Florida creations that reflect national trends in this style of church construction. They were well adapted to the needs of their congregations and to their geographic locale. Their style and forms directly reflect the beliefs and principles of the ecclesiastical movement.

Bishop John Freeman Young, 1821-1885

The Reverend John Freeman Young was ordained Florida's second Bishop, July 25, 1867. Bishop Young was responsible for promoting the use of Carpenter Gothic churches for the developing Episcopal congregations in Florida. Young was born in Maine, October 30, 1820, and graduated from Virginia Theological Seminary in 1845. He was ordained and began work at St. John's Episcopal Church in Jacksonville for two and one

half years. Florida was then an extension of the South Carolina Diocese, and Young was one of only two full-time Episcopal clergy serving Florida. From Jacksonville he served southern parishes in Texas, Mississippi, and Louisiana.

From 1860 until 1867, he served as Assistant Rector at Trinity Church in New York. While there he received the S.T.D. degree from Columbia College, and became acquainted with the prominent Gothic Revival architect of Trinity Church, Richard Upjohn. He became well acquainted with various architects sympathetic with the ecclesiological movement, and had a thorough knowledge of Gothic architecture. While at Trinity he gained a scholarly knowledge of the history of the English Book of Common Prayer. Young loved music and had a scholarly knowledge of historic Christian hymns from various countries. While in New York he organized for publication, but never released, a collection of hymns which included the verses in their original language along side and an English translation. Young translated the German hymn, "Silent Night," which brought this hymn into popular English use.

Young's consecration as Bishop took place in Trinity Church and was a splendid ceremony with all the ornate trappings of a "high church" cathedral. The consecration of a Maine born priest to the southern-most diocese was viewed as a sign of healing after the Civil War. Young had developed a fine reputation from his service across the South, and many of his supporters were southern Bishops.

Young was known as a moderate "Anglican Catholic." Anglican in that his religious sentiments were in keeping with the Anglican/Episcopal organization, but Catholic in that he was in sympathy with the liturgical movement, as practiced in the church's Roman Catholic past. Any ritual, use of symbols, music and celebration of the Eucharist, had been eschewed prior to the Oxford Movement, but Young embraced all these activities. Young was emphatically in favor of the use of music and hymn singing, frequent celebration of the Eucharist, and worship that followed the Book of Common Prayer. Young was not strident, but believed congregations should worship using ritual and symbolism to the degree with which they were comfortable. These differing attitudes regarding the degree of ritual are referred to as "high" and "low" church practices.

When Young served as a missionary in Mississippi, he planned and coordinated the construction of Christ Church on the Lafourche River in 1853. The plans for the "exceedingly beautiful" Gothic church were obtained from a New York architect (8). At this early date Young showed an educated preference for Gothic church design. Bishop Young's service at Trinity Church brought him into close contact with the current philosophical trends including ecclesiological thinking. New York was the American center for ecclesiological thought with the society and their magazine based there, and several prominent Gothic Revival architects, including Richard Upjohn.

Young's views on the importance of architecture were clearly

stated on the occasion of the consecration of St. John's Church, Jacksonville, in May of 1882. His message was reprinted in the diocese's annual journal for 1883. He stated that

"we are physical as well as spiritual beings, and through our material senses does the spiritual or immaterial part of our being receive mainly its impressions. We are creatures of habit, too, and the law of association is one of the most powerful that dominates our being...Wood and stone, and silver and gold, and silk and linen, and divers colors, are but dead, mute things, which have neither speech nor language inherent in themselves, but under the hand of the cunning craftsman and skillful artificer their voices are heard among them, each one entering into the grand harmony of their utterance, being but a louder or a softer echo of the utterances of the voice of God."(9)

St. George Episcopal Church at Ft. George Island reflects Young's views on architecture. Mrs. Ellen Ward of New York was a benefactor to the Episcopal church's efforts in Florida. In 1881, she gave Bishop Young \$1500. to build a mission church, and he directed its construction.(10) In 1883, when the church was completed and furnished, Ward requested Young to provide stained glass windows which were installed early in 1884.(11)

Young died unexpectedly of pneumonia in November, 1885. He had recently returned from mission development in Cuba and was visiting in New York. The hardships of rural travel had been exhausting him, and long periods of recuperation had become frequent.

Patterns of Florida's Development

St. John's River Development

It was natural for Bishop Young to expect the region around the St. John's River to be an area of probable development. In the 1840's, Young had served most of his missionary work along the river, and he was familiar with the region. River boats provided the main transportation and distribution access into the less developed southern and central areas of the state. The River attracted many for recreation, and the fertile, low lying land was good for agriculture. In addition, the Homestead Act of 1866 was successful in encouraging the settlement of new areas of the state with free land as an incentive.

Fernandina, and then Jacksonville, was headquarters to the Bishop, and the St. John's Region was most directly influenced by Young. The annual diocesan journals recorded that various benefactors to the church discussed their plans for donations of property and buildings with Young. Young himself, with ax in hand, selected the site, and cleared the land for St.

Mark's Church in Cocoa. The St. John's River Carpenter Gothic churches have a regional feeling in their generally small, but refined proportions, with board and batten walls predominating.

At least 15 mission churches were built along the St. John's River: St. George's on Ft. George Island, St. Paul's at Pablo Beach (moved to Jacksonville), St. Philips in Jacksonville, Grace Church in Orange Park, Church of Our Savior in Mandarin, St. Margaret's in Hibernia, St. Mary's in Green Cove Springs, St. Mary's in Palatka, St. Paul's in Federal Point, St. Matthew in San Mateo, Emmanuel Church in Welaka, All Saints in Huntington (moved to Jacksonville), Holy Comforter in Crescent City, All Saints in Enterprise, and Holy Cross in Sanford.

Holy Cross at Sanford was the oldest central Florida mission and the furthest from Jacksonville of any St. John's River church; it was opposite the community of Enterprise on Lake Monroe. Holy Cross was a distinctive church, patterned after Upjohn's designs. The church had an attractive location and was congenial to many. In 1871, Rev. F. R. Holeman was assigned by Young to act as rector to the St. John's River churches. Holy Cross served as his home church. Sanford was located for easy access to the central lake region and eastward to the Indian River communities, and for a while in the 1880s, served as the center for missionary activity in those areas.

English Immigration

In 1881 Hamilton Disston, who had purchased large tracts of land from the state, sold 2 million acres to Sir Edward Reed, who was acting on behalf of the Florida Land and Mortgage Company, and investment group. With main offices in London, the company sold land, financed home and business development, developed railroads and sold stock. Their success encouraged other British companies to invest in, and resell Florida land. Older pensioners, younger men being financed by their families, and less affluent persons wanting a new opportunity bought land and moved to Florida. The lakes in central Florida were popular areas to buy and cultivate into citrus groves. Several new communities were entirely English and their numbers swelled many existing towns.

These immigrants were largely Anglican and sympathetic with the Neo-Gothic style of affordable, frame churches, that the Episcopal Church encouraged. Carpenter Gothic missions were built in these all English towns; Holy Trinity in Chetwynd, near Fruitland Park; St. Peter's in Narcoossee; Holy Trinity in Conway; Christ Church in Acton, near Lakeland; and St. Bartholomew's in Pinellas, now named St. Petersburg.

The English constituted the majority at Christ Church in Ft. Meade; St. Mary's at Lake Buddy, near Dade City; and Montclair, near Leesburg. They formed about half the population at St. John's at Kissimmee, Church of the Holy Spirit in Apopka; St. John's in Zellwood; and Church of the Good Shepherd in Maitland.

English immigrants also settled heavily in the Gulf Coast town of Pinellas, later to be called St. Petersburg. There they built St. Bartholomew's Church. Their numbers supported the building of Church of The Ascension in Clearwater, Church of the Good Shepherd at Dunedin, St. Andrew's Church in Tampa, and Trinity Church in Thonotosassa.

Robert S. Schuyler, Architect

Robert Schuyler, an architect, was born in New York City in 1829. He served in the Union cavalry during the Civil War and moved to Fairbanks, Florida, in 1878. A devout Episcopalian, he served as a lay reader. Schuyler wished to assist the mission effort in the state, and in 1880, he designed and supervised construction of three Carpenter Gothic churches for the diocese. They were built in Fairbanks, Waldo, and Earleton. The severely storm damaged Waldo church was demolished in the 1890s. The Fairbanks church was moved to Starke in 1900. St. Mark's in Starke is a fine example of the ecclesiological principles reflected in a Carpenter Gothic church. It demonstrates Schuyler's refined understanding of the Gothic model at the beginning of his career in Florida. In 1881, Schuyler moved to Fernandina, where he built several houses, now listed in the National Register, and St. Peter's Episcopal Church, which was listed in 1973. His brick St. Andrews Episcopal Church in downtown Jacksonville, was described in 1889 as "one of the most satisfying pieces of architecture in the South." (12) The commencement of St. Andrew's construction coincided with the untimely death of Bishop Young, and was dedicated to him. St. Andrew's was listed in the National Register in 1972. Schuyler is also credited with the 1882 St. George's Church on Ft. George Island, and the 1888, St. Paul's Church, built at Pablo Beach.

Rev. John Henry Weddell, Missionary, Builder

Born in 1844, in Maryland, the son of a minister, Weddell graduated from St. Stephen's College in New York with a masters degree. He became a priest in 1872, and served parishes in Louisiana, Indiana, and Vermont, then taught at City College in New York. Beginning in 1876, Weddell and his wife Lizzie, began vacationing in Hillsborough County, Florida. In 1882, Bishop Young hired him as a full-time missionary. The same year he made Thonotosassa home, designed and built Trinity Church there. The summer of the next year he designed and built St. Andrew's in Tampa. He then built All Saint's in Acton, now Lakeland; Christ Church in Bradenton; Holy Trinity in Bartow; St. John's in Kissimmee; Christ Church in Ft. Meade; Church of the Good Shepherd in Punta Gorda; St. Peter's in Plant City; and St. Mary's in Pasadena, now moved to Dade City. (13)

Most, but not all, of his churches were done in the Gothic Revival style, but all were framed in traditional post and beam. All appear to have been ecclesiologically correct.

Many of his churches are gone. Several have been altered. The 1889 Christ Church in Ft. Meade is a spectacular example of the ecclesiologically correct Carpenter Gothic church, and was placed in the National Register in 1976. The energetic Weddell believed that wherever he performed missionary work, there should be a church. The presence of a church would encourage continued settlement.

II. EPISCOPATE OF BISHOP JOHN F. YOUNG, 1866-1885

In 1867, when Young took office, Florida had twelve established churches. The previous Bishop Francis Huger Rutledge had no program of missionary outreach. The state had not experienced a dramatic increase in population, and maintaining these twelve congregations took devoted effort. In order of development, those twelve churches were; Trinity Church in St. Augustine, Christ Church in Pensacola, St. John's in Tallahassee, St. Peter's in Key West, St. John's in Jacksonville, Trinity Church in Apalachicola, St. Luke's in Marianna, St. Paul's in Quincy, Christ Church in Monticello, St. Mark's in Palatka, St. Peter's in Fernandina, and St. James in Lake City. (Of these current churches, all but St. James are in the National Register as of January 1997.)

Within the Episcopal Church, until a church community becomes financially self supporting it is termed a "mission" church. Upon demonstrating self sufficiency the church becomes known as a "parish." Well into the 20th century, most areas of the Episcopal Church's work within the state were missions. The finances were not always present to adequately pay ministers, and there were often too few ministers available to minister to the congregations. An Episcopal priest usually would preach to several churches within his region. Many mission churches had a visiting minister every few weeks, and some churches were only seasonal, when northern tourists would populate a community, and northern ministers would visit. The increased tourism Florida experienced after the Civil War provided many voluntary ministers to small churches. In the absence of a steady minister, many congregations relied upon a dedicated lay reader, a non-ordained person who would lead the reading of the Book Of Common Prayer. The lay reader was not authorized to preach or conduct a Eucharist service.

Bishop Young himself was frequently not paid his full yearly salary. He underwent many hardships traveling the state, attempting to maintain and extend the church's services. His responsibilities were great and the diocesan council would have wished to hire assistance, but Young reminded them that they could not even afford him. Under these financial conditions and shortages of priests, the state was rightly viewed as a mission diocese.

Young initiated steps toward mission development shortly after arriving in Florida. He divided the state into the east, middle and west districts, and assigned responsibility for missionary outreach within each section. These districts,

established along major rivers, were the St. John's River Valley, Suwannee River Valley, and Apalachicola River Valley Districts. It is noteworthy that districts were defined by river valleys at a time when railroads had little range and roads were unpaved. A missionary, Rev. Edward McClure, was sent to visit the Indian River area. Rev. Francis Rader Holeman, missionary of the St. John's River, and several others, were sent into the central lakes region, to appraise the possibilities of church development there. In a 1869 address, Young expressed the hope of founding twelve mission churches along the St. John's River "From Batton Island to Welaka." (14) His hopes were more than realized when more than that number were built along the St. John's River alone. Many more were built across the state, and even his unexpected death in 1885, and a change of bishops, could not halt the momentum of expansive mission building within the Episcopal Diocese of Florida. In 1892, prior to the splitting of the Diocese into Florida and South Florida, there were thirteen parishes and forty-three missions. In addition to the mission work in Florida, Young visited Cuba and established twelve missions.

Bishop Young was not the only clergyman educated in the principles of ecclesiology; several of Florida's rectors were very much in sympathy with the Oxford Movement. Rev. Edward Meany, an English priest educated at Oxford, was rector of St. John's in Tallahassee in the 1870s. He set the altar with a cross, communion vessels, candles, a sacrament lamp, and he wore vestments. The congregation's reaction was not enthusiastic and occasionally hostile. Rev. W.H. Hudson, rector of St. Luke's in Marianna, was also a high church sympathizer. He initiated the rebuilding of the church which had burned during the Civil War, along correct ecclesiological principles. The church had stained glass windows, some imported from England, and a stone baptismal. What was unfamiliar to the congregation became in time dear to them. A 1930 history of the church referred to it as a "gem of architecture," and went on to list all the elements that a proper Episcopal church should include. (15) The Carpenter Gothic missions with their symbolic ornamentation endeared themselves to the congregations. The principles underlying the forms were not known to all, but the style of choice was the Gothic Revival among Episcopalians.

Immediately following the Civil War, the encouragement of education for both black and white children was an area of concern for many. The Diocese sponsored a school in Lake City, and supported the initiative of Reverend William D. Schull in Midway, Gadsden County. Bishop Young was personally involved in the development of St. Mary's school in Fernandina into which he invested \$12,000.00 of his own money. The school had to compete against the better established Catholic school, and eventually closed.

Through Bishop Young's efforts, Carpenter Gothic churches became the standard for small Episcopal congregations in early settlements in Florida. The suitability of this type of

construction, which relied on local craftsmen and materials was recognized. The Gothic style and forms of the churches became readily preferred. Despite Young's unexpected death, the popularity of this type of church construction insured its continued use. The succeeding Bishop Weed in his first annual address would state that "there is not a diocese in the American Church, with as many temples of worship, constructed with the same reference to the true principles of architecture." (15)

III. EPISCOPATE OF BISHOP EDWIN G. WEED, 1886-1924

During the episcopate of Bishop Edwin Gardner Weed, the Diocese of Florida continued to extend its mission activities as settlement of the state continued. In 1892, the geographic dispersal of settlements within the diocese was too expansive for adequate management, and the diocese was split into the Missionary Diocese of South Florida, under the direction of the Missionary Bishop William Crane Gray. His territory was from Ocala and Daytona, southward. The episcopate of Bishop Gray was from 1892 until his resignation in 1913. St. Luke's in Orlando was his headquarters. The south Florida work of Bishop Gray was largely of a missionary character, dependent upon the Florida Diocese. Because his episcopate is encompassed within the date-span of Bishop Weed's, for the sake of this cover, it is mentioned here.

The episcopate of Bishop Weed witnessed the continued settlement of the state, increased ease of transportation and travel, a yellow fever epidemic, a freeze which devastated agricultural production, and the 1901 Jacksonville fire. New missions continued to develop and the public's taste for Carpenter Gothic churches grew. In 1886, the Gothic Revival Christ Church in Monticello was an exceptional example of post and beam construction, and artistic woodworking. This Gothic Revival church replaced its Classical Revival predecessor, reflecting the preferred style of the times. During the 1880s and 1890s, mission churches were built along the Indian River, across central Florida, and along the Gulf Coast. The majority of them were Carpenter Gothic. This represented the preferred style of local congregations since Bishop Weed was not as strong an advocate for the Gothic Revival as Bishop Young had been.

In 1888, the Diocese celebrated a half century of existence. There were eighty parishes and missions, and fifty-four clergymen residing within the state. That same year, St. Luke's mission was organized in Ft. Myers, and in 1889, Bethesda-By-The-Sea was organized in Lake Worth, illustrating the southward expansion of settlement. Despite the Diocese's size and population, the state was still characterized as a territory of rural settlement. In 1887, at Bishop Weed's first annual address to the diocesan council, he stated that "our Diocese is pre-eminently a Missionary Diocese." (16) In 1916, the Diocese of Florida (no longer including much of central and south Florida) consisted of sixty-one churches and

seventeen parish houses. Only seven churches, however, were self sustaining parishes.

Finances and availability of ministers continued to be a problem. One way to reduce the cost of maintaining a minister in a community was for the church to own a rectory, so that the cost of lodging would not reduce the rector's limited salary. This approach was first tried at Melbourne's Trinity Church in 1886. Bishop Weed himself could not afford rent in Jacksonville, and had to move to St. Augustine where a house was provided. St. John's Church in the Jacksonville Riverside neighborhood built him a residence to induce him to return to the city.

When Bishop Weed died in 1924, the state was experiencing a dramatic increase in the population. Many areas that in 1867 had not been settled, had become cities. Larger populations, greater resources, needs for larger churches, and changing styles meant that the proliferation of Carpenter Gothic Episcopal Churches was ended.

A list of Carpenter Gothic Episcopal Churches, compiled in the course of this research, follows the end notes. The list includes all churches of this description, whether existing, altered or presently listed in the National Register.

END NOTES:

1. Phoebe B. Stanton, The Gothic Revival and American Church Architecture: An Episode in Taste 1840-1856 (Baltimore: The John Hopkins Press, 1968), 34.
2. Eberard M. Upjohn, Richard Upjohn: Architect and Churchman, (New York: Da Capo Press, 1968), 118.
3. Edmund Vale, English Churches, (New York: W.W. Norton & Co., 1958), 44.
4. Phoebe Stanton, p.157.
5. Author's interview with Sarah Peveler, May 1996. Ms. Peveler is a Richard Upjohn scholar.
6. Richard Upjohn, Upjohn's Rural Architecture, (New York: George P. Putnam, 1852), preface.
7. This idea was written in a discussion about Emmanuel Church in Palatka, Florida Master Site File #PU84. Rev. Canon James R. Brumby said the same thing in an interview with the author August 1996.

8. Edgar L. Pennington, S.T.D., "John Freeman Young: Second Bishop of Florida," Soldier and Servant Quarterly, (Hartford, Connecticut: Church Missions Publishing Company, May-July 1939), 5. Pennington's article about Young is a comprehensive and personable account of the bishop.
9. Journal of the Annual Council of the Protestant Episcopal Church in the Diocese of Florida (1883), 75-77.
10. Terence H. E. Webb, St. George's Episcopal Church of Fort George Island, Florida, (published by church, 1986), 7.
11. Wayne Wood, Jacksonville's Architectural Heritage, (Jacksonville: University of North Florida Press, 1989), 223.
12. St. Mary's Church, St. Mary's Episcopal Church: 1891-1991, Dade City, Florida, (published by church, no date), 9,10.
13. Mayor of Jacksonville, Proclamation, 1986, St. George Church Records.
14. John H. Carter, History of St. Luke's Episcopal Church: The Early Years 1838-1887. (1930), 23,24; reprinted within The History of St. Luke's Episcopal Church: Our First 150 Years, (Tallahassee: P.M. Publishing & Typographics, 1988)
15. Journal, (1887), p. 69.
16. Ibid. p.71.

CARPENTER GOTHIC EPISCOPAL CHURCHES

Name	(current/previous) Location	FMSF#	Year Built	NR
St Bartholomew's	High Springs	AL2769	hur/1896	
St Mark's	Starke/Fairbanks	BF	1880	
St Gabriel	Titusville	BR177	1887	72
St Luke's	Courtenay	BR581	1888	90
Holy Trinity	Melbourne	BR1457	1886/stuco	
St Margaret	Hibernia	CL22	1875	73
St Mary's	Green Cove	CL35	1878	78
Grace	Orange Park	CL547	1880/shingle	
St James	Lake City	CO67	1871/alt/move	
All Saints	Huntington/Jax	DU	1882/move	
Ch of Our Savior	Mandarin	DU	1884/alt	
St George	Ft George Island	DU11253	1882	
St Paul's	Jacksonville	DU535	1887	
St Paul's	Jacksonville	DU	1888	
St Mary's	Jacks., Springfield	DU	1913	
St Paul's	Quincy	GD75	1896/stuco	78
St John's	Wewahitchka	GU	c1913	
St Mary's	Brooksville	HE	18-/gone	
Ch of Redeemer	Avon Park	HG	1894	
St Andrews	Tampa	HI	18-/gone	
St Luke's	Marianna	JA	1879/fire41	
Christ Ch	Monticello	JE427	1885	77
St James	Leesburg	LA102	1885	
Holy Trinity	Fruitland Pk	LA92	1888	74
St Thomas	Eustis	LA781	1882/stuco21	
St Clements	Lloyd/Tall	LE	1895	
St Mary's	Madison	MA	1879-81	
Grace	Ocala	MR355	1875	
Good Shepherd	Maitland	OR250	1883	
Ch of Holy Spirit	Apopka	OR3914	1886	
St Luke/St Peter	St Cloud/Narcese	OS583	1892	
St Mary's	Dade City/Pasadena	PA	1892	
St Bartholomew	St Petersburg	PI137	1887/alt	
Ch of Good Shepherd	Dunedin	PI		
Christ Ch	Ft Meade	PO28	1889	76
St. Albans	Aburndale	PO	18-/alt	
All Saints	Acton	PO	1887/gone	
St Mark's	Haines City	PO2562	1894-21	94
St Paul's	Federal Point	PU737	1883	
St Mark's	Palatka	PU94	1853	73
St Mary's	Palatka	PU466	1883	
Holy Comforter	Crescent City	PU	1878	96
Trinity	Melrose	PU691	1883	
Emmanuel	Welaka	PU84	1880-81	

Holy Cross	Sanford	SE	1880/fire	
Christ Ch	Longwood	SE	1879	90
St Mary's	Milton	SR990	1874	82
Marys Chapel	Spanish Point	SO	1894	
St. James	Perry	TA	1923	
St Mary's	Daytona	VO127	1883	87
Grace	Port Orange	VO200	1893	97
All Saints	Enterprise	VO198	1883	74
St Barnabas	DeLand	VO3540	1883	
St Agatha	DeFuniak	WL217	1885	92

F. ASSOCIATED PROPERTY TYPES

Property Type F.1: Religious Facility

Description: Church

Registration Requirements: The church must have been built by the Protestant Episcopal Church in the United States of America, within the State of Florida, during the Episcopates of Bishops Young and Weed, 1867-1924, and have been built as Carpenter Gothic structures, along the principles espoused by the ecclesiological movement as stated in Section E. p.3,4,& 5. Significant alterations to the original churches must have taken place within the historic period. The churches must retain arrangements of building elements which maintain the ecclesiological principles, that is, churches must retain their central isles and be altar-oriented with a defined chancel. The recent tendency to move altars away from the wall does not detract from this arrangement. A degree of leniency may be applied to non-historic alterations intended to accommodate larger congregations if these enlargements are sensitive to the original styling, maintain historic arrangements of building elements, and the alterations are discernible. Original building materials must remain evident to a significant degree so as to reflect the frame character of the original church. Moved properties may also be considered for nomination if they are significant primarily in the area of architecture and the property retains a high degree of architectural integrity.

Property Type F.2: Associated Religious Facility

Description: Associated Religious Facility (Rectory, Guild/Assembly Hall, Sunday School, Church Office, Cemetery)

Registration Requirements: The religious facilities must be related historically to the church, which is the primary focus of this Multiple Property cover. The facility must maintain its historic and architectural integrity of design, materials, workmanship, feeling and associations.

G. GEOGRAPHICAL DATA

The subject of this nomination must have been built within the State of Florida.

H. SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

This multiple property nomination resulted from a search of the Florida Master Site File for properties of this type, in response to public inquiries. An evaluation of existing Site Files confirmed that the buildings of this style were united in materials and periods of historic development.

Based on a familiarity with existing Site File information, search of major publications on the subject was begun. The most significant being *Journal of the Annual Council of the Protestant Episcopal Church in the Diocese of Florida*, and the books by Joseph D. Cushman, George R. Bentley, and Phoebe B. Stanton.

Based on a broader familiarity with the historic context for the architectural type, actual sites were visited, and more detailed individual histories were developed. Site visits allowed more detailed examination of the buildings, their furnishings, and their settings.

A list of known churches of this type, existing and non-existing, was compiled. Detailed building profiles were developed for many of these. Based on this information, the Multiple Property cover was written. Realizing that many sites were previously unknown to the Florida Master Site File, and that individual sites will reveal new information on the topic, the author wishes to emphasize that an understanding of this significant Florida resource is likely to evolve as more sites are examined.

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