



Growth Management Department

ENVIRONMENTAL DIVISION REPORT

Application for County Landmark
File Number: LMA 2019-01 Moultrie Church and Wildwood
Cemetery County Landmark Application

To: Board of County Commissioners

Through: Cultural Resources Review Board

From: Mercedes Harrold, Cultural Resources Coordinator
Growth Management Department

Date: October 15, 2019

Subject: **LMA 2019-01**, St. Johns County Landmark Application for Moultrie Church and Wildwood Cemetery.

Applicant: Hagan Wildwood Restoration Association (C/O Anthony Hagan) and St. Johns County

Hearing Date: Cultural Resources Review Board – August 5, 2019
Board of County Commissioners – October 15, 2019

Commissioner District: District 3

MAP SERIES

Location: The Moultrie Church and Wildwood Cemetery is located at 480 Wildwood Drive, St. Augustine, Florida.



Aerial Imagery: The subject Moultrie Church and Wildwood Cemetery property is currently an active cemetery. The purchase price of new plots helps to provide revenue for the maintenance of the property. The church can also be rented for special events, such as weddings. The property consists of the 1877 Moultrie Church, which is surrounded by the Wildwood Cemetery.



Application Summary

This application is for a County Landmark designation of the Moultrie Church and Wildwood Cemetery. The property is owned by the non-profit Hagan Wildwood Restoration Association, Inc., which is managed by the Hagan Family (Anthony and Chrissy Hagan). The property was listed in the *National Register of Historic Places* in 2014. It is the Hagan family's goal to maintain and preserve the historic church and cemetery.

The church and cemetery are eligible for County Landmark designation because they meet the following requirements:

- Age requirement of 50 years old or older: The church was constructed in 1877 and the earliest grave dates to 1880.
- The property meets all the criteria for attributes of integrity: location, design, setting, materials, workmanship, feeling, and association.
- The cemetery is associated in a significant way with the life of a person of recognized importance.
 - It is the final resting place of several families that were important to the development of the Moultrie community and St. Augustine.
- It exemplifies a historic, cultural, economic, or social trend of St. Johns County.
 - The church was built as a meeting house in keeping with early Methodist traditions and is similar to other small, historic rural churches throughout Florida.
- The church has value as a building that is recognized for the quality of its architecture and retains sufficient features showing architectural significance.
 - The church is a good example of a one-room church that was common in rural communities and retains a high level of integrity. There have been few alterations to the original building aside from maintenance, such as painting of the exterior and roof repairs, and a separate bathroom addition on the north side of the building.
- The cemetery and church is a geographically definable area or neighborhood united by physical development, which has historic and cultural significance in the community.
 - The church and cemetery are bounded by a fence in the historic Moultrie community.

Under the St. Johns County Land Development Code Section 3.01.03.C, the CRRB shall nominate cultural resources listed in the NRHP as County Landmarks. At the August 5, 2019 meeting, the CRRB approved the recommendation of the Moultrie Church and Wildwood Cemetery as a proposed County Landmark and have forwarded this recommendation to the Board of County Commissioners for review and approval at the present meeting.

STAFF REVIEW

The application was reviewed by Historic Resource Management staff using the criteria established by Section 3.01.03.C of the St. Johns County Land Development Code. These criteria follow those set forth for the *National Register of Historic Places* review by the National Park Service, Department of the Interior. Staff found that the application met the criteria and forwarded the application to the CRRB for consideration. At the August 5, 2019 CRRB meeting, the CRRB approved a recommendation to the Board of County Commissioners of the Moultrie Church and Wildwood Cemetery as a proposed County Landmark.

Two members of the public phoned with questions about the application based on their receipt of the Adjacent Property Owners notification letter. At the CRRB meeting, one member of the public questioned whether the Landmarking would bring more people to the property and was concerned about people parking outside the property and littering on the adjacent property. The adjacent property outside of the fenced area of the cemetery does not belong to the applicant; however, the applicant noted that they do clean-up litter around the property and maintain the property as often as possible.

RECOMMENDED ACTION

The CRRB recommended approval of the proposed County Landmark application. Staff has provided four (4) findings of fact for approval and four (4) findings of fact for denial. These findings are based on consistency with the Land Development Code and Comprehensive Plan, site visits, and the application material submitted by the applicant. These findings may be subject to other competent substantial evidence and materials received or presented during the public hearing.

ATTACHMENTS

1. Recorded Documents
2. Application and Support Materials

PROPOSED FINDINGS OF FACT
LMA 2019-01 Moultrie Church and Wildwood Cemetery

| APPROVE | DENY |
|--|--|
| 1. The proposed St. Johns County Landmark designation has been fully considered after public hearing with legal notice duly published as required by law. | 1. The proposed St. Johns County Landmark designation has been fully considered after public hearing with legal notice duly published as required by law. |
| 2. The proposed St. Johns County Landmark designation is consistent with Objective A.1.4 and Policy A.1.4.2 of the St. Johns County 2025 Comprehensive Plan, in that it shall ensure the protection of historic and archaeological resources through the implementation of the Land Development Code. | 2. The proposed St. Johns County Landmark designation is not consistent with Objective A.1.4 and Policy A.1.4.2 of the St. Johns County 2025 Comprehensive Plan, in that it shall ensure the protection of historic and archaeological resources through the implementation of the Land Development Code. |
| 3. The proposed St. Johns County Landmark designation is consistent with the St. Johns County Land Development Code. | 3. The proposed St. Johns County Landmark designation is not consistent with the St. Johns County Land Development Code. |
| 4. The subject property has achieved significance because it meets criteria required for St. Johns County Landmark designation, as follows: <ul style="list-style-type: none"> a. Associated in a significant way with the life of a person of recognized importance. b. Exemplifies a historic, cultural, political, economic, or social trend of St. Johns County, the State of Florida, or the Nation. c. Has value as a Building that is recognized for the quality of its architecture and that retains sufficient features showing its architectural significance. d. Is a geographically definable area or neighborhood united by culture, architectural styles, or physical development, which has historic or cultural significance in the community. | 4. The subject property has not achieved significance because it does not meet criteria required for St. Johns County Landmark designation, as follows: <ul style="list-style-type: none"> a. Associated in a significant way with the life of a person of recognized importance. b. Exemplifies a historic, cultural, political, economic, or social trend of St. Johns County, the State of Florida, or the Nation. c. Has value as a Building that is recognized for the quality of its architecture and that retains sufficient features showing its architectural significance. d. Is a geographically definable area or neighborhood united by culture, architectural styles, or physical development, which has historic or cultural significance in the community. |

BEGIN DOCUMENTS TO BE RECORDED

**ORDER OF THE BOARD
OF COUNTY COMMISSIONERS
OF ST. JOHNS COUNTY, FLORIDA**

**ORDER APPROVING LANDMARK DESIGNATION
FOR “MOULTRIE CHURCH AND WILDWOOD CEMETERY”**

The Hagan Wildwood Restoration Association Inc. in conjunction with St. Johns County, submitted an application (application number LMA 2019-01) for the designation of a St. Johns County Landmark for the property known as the Moultrie Church and Wildwood Cemetery at 480 Wildwood Drive, St. Augustine, Florida. This matter came before the Board of County Commissioners on October 15, 2019.

WHEREAS, the Moultrie Church and Wildwood Cemetery is located in St. Johns County at 480 Wildwood Drive. The structure was originally built in 1877 as a church for the Moultrie community and was constructed within an existing cemetery (Hagan Personal Communication 2019). The earliest graves still standing date to 1880. The tract of land was part of the F. Falany Land Grant in the 1800s. The church was a meeting place for the Moultrie community and the cemetery is the final resting place of many of the families that were pivotal in the Moultrie and St. Augustine communities. The church is not in use by a regular parish at this time. The last parish that used the church was St. Mary’s by the Sea, services of which were cancelled in February 2019. The Hagan Wildwood Restoration Association, Inc. could pursue a new congregation to use the church in the future.

FINDINGS OF FACT

Having considered said application for St. Johns County Landmark designation and the evidence of public hearing the Board of County Commissioners makes the following findings of fact:

1. The proposed St. Johns County Landmark designation has been fully considered after public hearing with legal notice duly published as required by law.
2. The proposed St. Johns County Historic Landmark designation is consistent with Objective A.1.4 and Policy A.1.4.2 of the St. Johns County 2025 Comprehensive Plan, in that it shall ensure the protection of historic and archaeological resources through the implementation of the Land Development Code.
3. The proposed St. Johns County Historic Landmark designation is consistent with the St. Johns County Land Development Code.
4. The subject property has achieved significance because it meets criteria required for St. Johns County Landmark designation, as follows:

- a. Associated in a significant way with the life of a person of recognized importance.
- b. Exemplifies a historic, cultural, political, economic, or social trend of St. Johns County, the State of Florida, or the Nation.
- c. Has value as a Building that is recognized for the quality of its architecture and that retains sufficient features showing its architectural significance.
- d. Is a geographically definable area or neighborhood united by culture, architectural styles, or physical development, which has historic or cultural significance in the community.

Accordingly, the request of the Hagan Wildwood Restoration Association, Inc., the application for St. Johns County Landmark designation of the “Moultrie Church and Wildwood Cemetery” is approved.

Date of Commission action: _____

**BOARD OF COUNTY COMMISSIONERS
OF ST. JOHNS COUNTY, FLORIDA**

By: _____
Paul M. Waldron, Chair

Rendition Date: _____

ATTEST: Hunter S. Conrad, Clerk

By: _____
Deputy Clerk

cc: Cultural Resources Review Board

END DOCUMENTS TO BE RECORDED



Application for Designation of a St. Johns County Landmark
Environmental Division (904)209-0623

Date: 7-21-2019

Reference #: LMA 2019000001

Applicant

Name St. Johns County/Hagan Wildwood Restoration Assn
Address 4040 Lewis Speedway
City St. Augustine State FL Zip Code 32084
Email mharrold@sjcfl.us

Property

Property Name Moultrie Church and Wildwood Cemetery
Property Address 480 Wildwood Drive, St. Augustine, Florida 32086
Tax Parcel Identification Number 137060-0000
Directions to Property(no address) _____

Property Owner

Name Hagan Wildwood Restoration Assn c/o Anthony Hagan
Address 1332 Eisenhower Drive
City St. Augustine State FL Zip Code 32084
Email ajhusaf@aol.com

Signed By _____

Criteria for St. Johns County Landmark Designation

A landmark shall have achieved significance if it meets one or more of the following criteria:

Please check the criteria which are believed to be met.

- (a) Associated in a significant way with the life of a person of recognized importance.
- (b) The site of a historic event with significant effect upon St. Johns County, the State of Florida, or the nation.
- (c) Exemplifies a historic, cultural, political, economic, or social trend of St. Johns County, the State of Florida or the nation.
- (d) Embodies distinguishing characteristics of an architectural style, period or method of construction.
- (e) Is the work of an architect or builder whose work has significantly influenced the development of St. Johns County, the State of Florida, or the nation.


- (f) Contains elements of design, detail, materials or craftsmanship of outstanding quality or represents a significant innovation or adaptation to the Florida environment.
- (g) Has value as a building that is recognized for the quality of its architecture and retains sufficient features showing architectural significance.
- (h) Has yielded, or is likely to yield, archaeological information or artifacts important in prehistory or history.
- (i) Is a geographically definable area or neighborhood united by culture, architectural styles or physical development, which has historic or cultural significance in the community.

Written Description of Proposed Landmark or Landmark Site (attach written description on separate pages as needed)

Provide a narrative summary of the archaeological, historical, architectural, or cultural significance of the proposed landmark. Explain why this site should be listed. The written description should specifically address the **Criteria for St. Johns County Landmark Designation** as contained in Section 3.01.04C of the St. Johns County Land Development Code, as provided in this application.

Additional Evidence and Supporting Materials

Please provide the following, as appropriate to this application:

- (a) Is this property listed in other historic listings (e.g. State or Federal Registers)?
Master Site File reference number: Church (SJ02940), Cemetery (SJ04905); Listed in NRHP 2014
- (b) Date of construction of the historic structure, or the date of occupation of the resource: Church (1877); Grave 
- (c) An archaeological or architectural description.
- (d) References from other sources concerning the property or site.
- (e) A statement of significance related to the local community.
- (f) A site plan.
- (g) Floor plans of all subject buildings.
- (h) Photographs which are inclusive of all elevations, architectural details and significant exterior features.
- (i) Specific written information about the property that could be used as a suggested guide for the evaluation of any future proposed changes to the property (including development and re-development of the site or adjacent property).

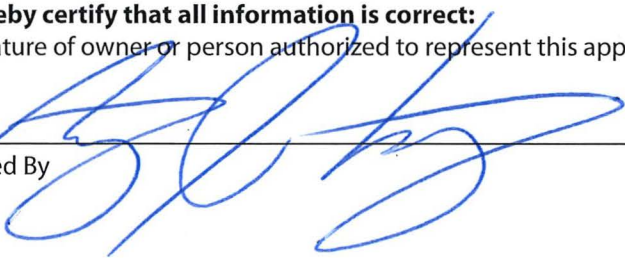
Please list below any applications currently under review or recently approved which may assist in the review of this application:

N/A

I hereby certify that all information is correct:

Signature of owner or person authorized to represent this application:

Signed By



Attachment A

Required Information for County Landmark Application

Deed, Written Description, Architectural and Archaeological Description,
Statement of Significance

A298-10
R298-04

QUITCLAIM DEED

THIS QUITCLAIM DEED, executed this 29 day of August , 2002 (year),
by first party, Grantor, First United Methodist Church of St. Augustine, Inc.
whose post office address is 118 King Street, St. Augustine, FL 32084
to second party, Grantee, Hagan Wildwood Restoration Assn., Inc.
whose post office address is 334 Deltona Blvd., St. Augustine, FL 32086

WITNESSETH, That the said first party, for good consideration and for the sum of
Ten Dollars (\$ 10.00) paid by the said second
party, the receipt whereof is hereby acknowledged, does hereby remise, release and quitclaim
unto the said second party forever, all the right, title, interest and claim which the said first party
has in and to the following described parcel of land, and improvements and appurtenances there-
to in the County of St. Johns , State of Florida to wit:
A one acre more or less for a church and cemetery. County legal
description 14-2 5 12 38-85-29E PT of lot 9 SEC 12 and part
of F Falany grant section 38 DBLL/342 More fully described as follows:
The easterly part of a 5.50 acres more or less deeded by S. Lambert
Johnson to W.R. Buchanan as described in deed book 165 page 281 and
in deed book 201 page 175. This parcel is in Government lot 9,
section 12, township 8 south, range 29 east and in section 38 of said
township and range.

(1)
AKAZ

IN WITNESS WHEREOF, The said first party has signed and sealed these presents the day and year first above written. Signed, sealed and delivered in presence of:

Susan S. Gabriel
Signature of Witness

Marcia Botu
Signature of First Party

Susan S. Gabriel
Print name of Witness

Marcia Botu, Trustee
Print name of First Party

Susan S. Gabriel
Signature of Witness

James I. Andrews
Signature of First Party

Susan S. Gabriel
Print name of Witness

JAMES I ANDREWS Trustee
Print name of First Party

State of Florida
County of St. Johns
On Aug. 29, 2002 before me,
appeared

personally known to me (or proved to me on the basis of satisfactory evidence) to be the person(s) whose name(s) is/are subscribed to the within instrument and acknowledged to me that he/she/they executed the same in his/her/their authorized capacity(ies), and that by his/her/their signature(s) on the instrument the person(s), or the entity upon behalf of which the person(s) acted, executed the instrument.
WITNESS my hand and official seal.

Susan Swartzel Gabriel
Signature of Notary

Affiant Known Produced ID
Type of ID _____
(Seal)

State of Florida
County of St. Johns
On Aug. 29, 2002 before me,
appeared



Susan Swartzel Gabriel
MY COMMISSION # DD032413 EXPIRES
August 14, 2005
BONDED THRU TROY FAIN INSURANCE, INC.

personally known to me (or proved to me on the basis of satisfactory evidence) to be the person(s) whose name(s) is/are subscribed to the within instrument and acknowledged to me that he/she/they executed the same in his/her/their authorized capacity(ies), and that by his/her/their signature(s) on the instrument the person(s), or the entity upon behalf of which the person(s) acted, executed the instrument.
WITNESS my hand and official seal.

Susan Swartzel Gabriel
Signature of Notary

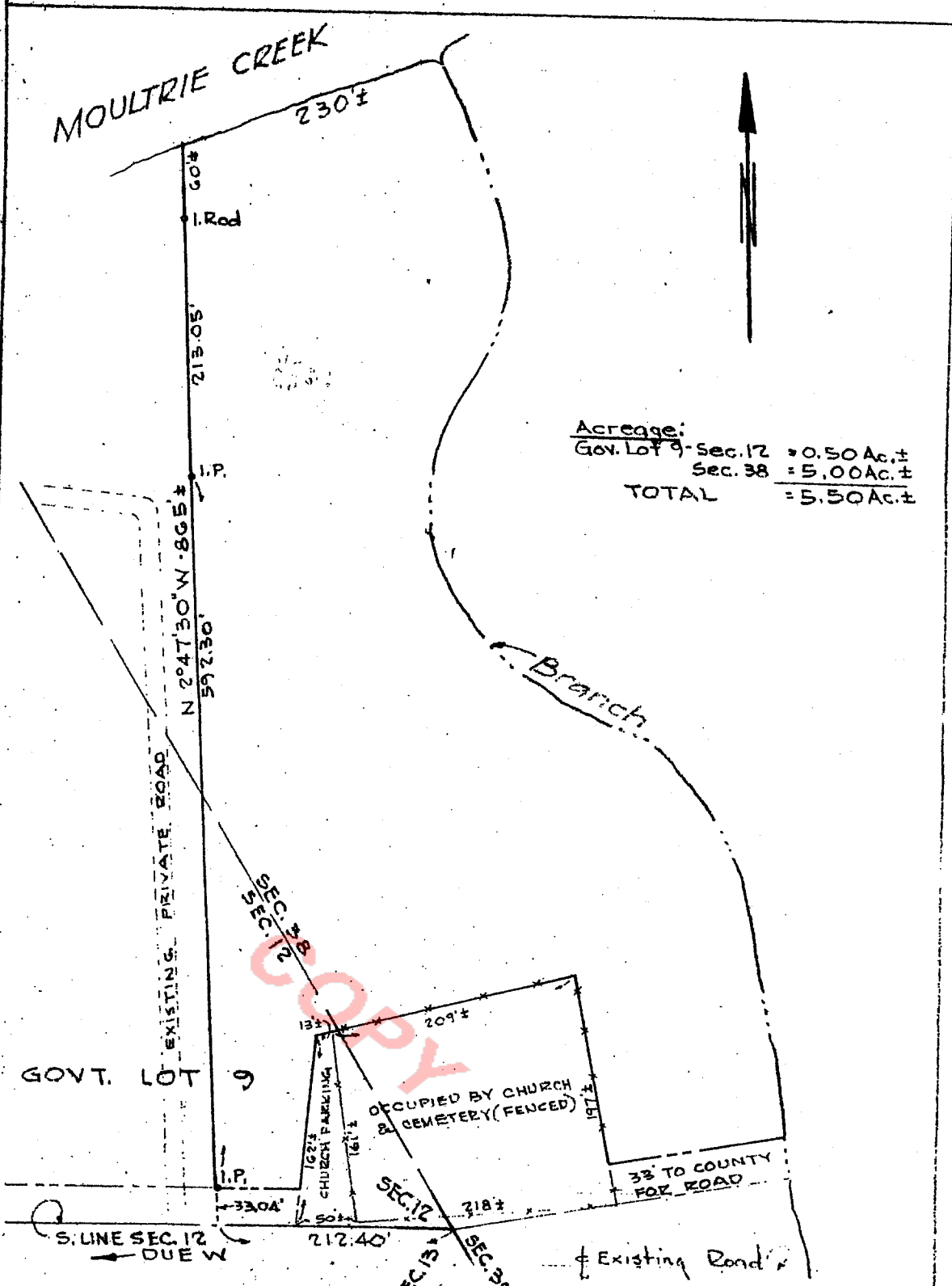
Affiant Known Produced ID
Type of ID _____
(Seal)



Susan Swartzel Gabriel
MY COMMISSION # DD032413 EXPIRES
August 14, 2005
BONDED THRU TROY FAIN INSURANCE, INC.

Pascal Carr
Signature of Preparer

PASCAL CARR
Print Name of Preparer
978 Fish Island Place
St. Augustine, FL 32080
Address of Preparer



GOVT. LOT 9

MAP OF SURVEY

SCALE: 1" = 100'

MARCH, 1966

DESCRIPTION:

A PARCEL OF LAND IN GOVERNMENT LOT 9, SECTION 12, TOWNSHIP 8 SOUTH, RANGE 29 EAST AND IN SECTION 38 OF SAID TOWNSHIP AND RANGE, ST. JOHNS COUNTY, FLORIDA; SAID PARCEL OF LAND BEING MORE FULLY DESCRIBED AS FOLLOWS:
 COMMENCING AT THE INTERSECTION OF THE SOUTH LINE OF SAID SECTION 12 WITH THE WEST LINE OF SAID SECTION 38; THENCE DUE WEST, ON SAID SOUTH LINE OF SECTION 12, A DISTANCE OF 212.40 FEET; THENCE NORTH 2 DEGREES 47 MINUTES 30 SECONDS WEST 33.04 FEET TO THE POINT OF BEGINNING AT THE SOUTHWEST CORNER OF THE HEREIN DESCRIBED PARCEL OF LAND ON THE NORTH LINE OF A COUNTY ROAD RIGHT OF WAY, SAID RIGHT OF WAY LINE BEING 33 FEET NORTH OF SAID SOUTH LINE OF SECTION 12; THENCE CONTINUING NORTH 2 DEGREES 47 MINUTES 30 SECONDS WEST 865 FEET MORE OR LESS TO THE SOUTH SIDE OF MOULTRIE CREEK; THENCE EASTERLY, ON THE SOUTH SIDE OF MOULTRIE CREEK, 250 FEET MORE OR LESS TO A BRANCH; THENCE SOUTHERLY ON THE CENTER OF SAID BRANCH TO THE NORTH LINE OF SAID ROAD; THENCE WESTERLY TO THE POINT OF BEGINNING; EXCEPTING THEREFROM 1 ACRE MORE OR LESS FOR CHURCH, AND BEING THE EASTERLY PART OF THAT LAND DEEDED BY S. LAMBERT JOHNSON TO W. R. BUCHANAN AS DESCRIBED IN DEEDS RECORDED IN DEED BOOK 165 PAGE 281 AND IN DEED BOOK 201 PAGE 179; AND CONTAINING 5.50 ACRES MORE OR LESS.

I HEREBY CERTIFY: That the above MAP OF SURVEY is to the best of my knowledge a correct representation of the herein described property as recently surveyed

0R1814PG 584



First United Methodist Church

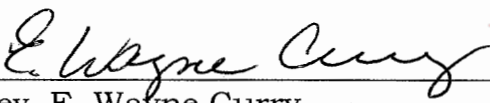
118 King Street
St. Augustine, Florida 32084
(904) 829-3459

June 24, 2002

To: Trustees of First United Methodist Church of St. Augustine, FL

From: Rev. E. Wayne Curry

I am aware that your Church Conference approved transferring the Moultrie Church and Graveyard to the Hagan Wildwood Restoration Assn. Inc. I also give my approval for this transfer.



Rev. E. Wayne Curry

"The Church With A Heart... In The Heart Of The City"

OR1814P6 585



First United Methodist Church

118 King Street
St. Augustine, Florida 32084
(904) 829-3459

June 24, 2002

To: Trustees of First United Methodist Church of St. Augustine, FL

From: Pastor Pat Turner-Sharpton

This is to acknowledge that I am aware the Church Charge Conference approved transferring the property we know as the Moultrie Church and Graveyard to the Hagan Wildwood Restoration Assn. Inc. I also give my personal approval for this transfer.

Pat Turner-Sharpton

Dr. Pat Turner-Sharpton

"The Church With A Heart... In The Heart Of The City"

Written Description

The Moultrie Church and Wildwood Cemetery is qualified for nomination as a County Landmark because the site meets the following requirements:

- Must be 50 years old or older.
 - The church dates to 1877 and the earliest grave in the cemetery dates to 1880.
- Must meet at least three of the following attributes of Integrity: **location, design, setting, materials, workmanship, feeling and association**; and one or more of the following criteria:
 - **Associated in a significant way with the life of a person of recognized importance.**
 - The site of an historic event with significant effect upon St. Johns County, the State of Florida, or the nation.
 - **Exemplifies a historic, cultural, political, economic, or social trend of St. Johns County, the State of Florida, or the nation.**
 - Embodies distinguishing characteristics of an architectural style, period or method of Construction.
 - Is the work of an architect or builder whose work has significantly influenced the development of St. Johns County, the State of Florida, or the nation.
 - Contains elements of design, detail, materials or craftsmanship of outstanding quality or represents a significant innovation or adaptation to the Florida environment.
 - **Has value as a Building that is recognized for the quality of its architecture and that retains sufficient features showing its architectural significance.**
 - Has yielded, or is likely to yield, archaeological information or artifacts important in prehistory or history.
 - **Is a geographically definable area or neighborhood united by culture, architectural styles or physical development, which has historic or cultural significance in the community.**
- The church and cemetery meet all six attributes of integrity.
- The church and cemetery meet at least four of the nine additional criteria.

Archaeological and Architectural Description

Moultrie Church has a gable-roofed portico with a pediment markings the main entry. A rectangular, enclosed belfry topped with a four-sided steeple is located at the peak of the roof near the western entry. These features identify the frame vernacular building as a church and is similar to other small, historic rural churches throughout Florida. This church was built as a “meeting house” in keeping with early Methodist traditions. The church’s historic setting is within the one-acre Wildwood Cemetery, which predates the church (Hagan and Jones 2014). According to Mr. Hagan, the builders planned to construct the church outside of the footprint of the existing cemetery, but the materials were dropped off inside the cemetery boundaries and the building was built next to where the materials were placed (personal communication, June 14, 2019).

The cemetery surrounds the Moultrie Church and is irregularly shaped. Portions of the cemetery have gated off areas delineating family plots (Figure 1). Mr. Hagan believes that these are some of the earlier gravesites (personal communication, June 14, 2019). Grave goods, such as shells and other materials, are located with several of the graves (Figure 2). The headstones are a mix of older and newer materials. Some of the older headstones have deteriorated (Figure 3). Mr. Hagan noted that when tombstones deteriorate, they attempt to keep all materials together (personal communication, June 14, 2019). Ground-penetrating radar could provide evidence of unmarked graves or unknown gravestones that are embedded in the ground (Figure 4).

Statement of Significance

As mentioned previously, this church was built as a “meeting house” in keeping with early Methodist traditions. While there is no longer a permanent congregation, the property is still used as a meeting house for small events, such as weddings. The Moultrie Church is a landmark on Wildwood Drive and is believed to be the oldest public building in the community (Hagan and Jones 2014).

In 2011, C. Mack Wills, a member of the St. Augustine Genealogical Society compiled and organized records related to the Moultrie Cemetery. Henry O. Barnum has the earliest grave with a date, which dates to 1880 (Wills 2001). The names represented in the cemetery, such as Hagan, Armstrong, Barnes, Cubbedge, Genung, and O’Steen.

In 2004, Environmental Services, Inc. conducted a survey of forty-six historical cemeteries within St. Johns County. Thompson and Chance (2004) recommended that the Wildwood Cemetery was eligible for local landmark designation and should be considered in conjunction with the church. At that time, there were several early signed gravestones and wooden markers, that are important to the interpretation of burial practices in St. Johns County (Thompson and Chance 2004). There is only one wooden marker left and it is not associated with a known grave (Figure 4). ESI recommended that the cemetery satisfies landmark criteria 1, 3, and 9 (Thompson and Chance 2004).

Additional Information

Mr. Hagan and his family have been the overseers of the property for many years and plan to continue to manage the property in the future. It is Mr. Hagan's goal to preserve the property in its historic state. He recognizes that he and staff seem to have the same goal in mind – to preserve an important historical resource to our community. Mr. Hagan noted that in the event of an emergency, such as a storm event, that causes damage to the property, he would like to move forward with emergency repairs as soon as possible even if the repair will eventually need to be reviewed by the Cultural Resources Review Board (CRRB). He believes that his responsibility is to protect the resource. The Moultrie Church was listed in the *National Register of Historic Places* (NRHP) in 2014. Under the St. Johns County Land Development Code Section 3.01.03.C, the CRRB shall nominate cultural resources listed in the NRHP as County Landmarks. There are no known plans for development of the subject property or redevelopment of the parcels adjacent to the subject property.

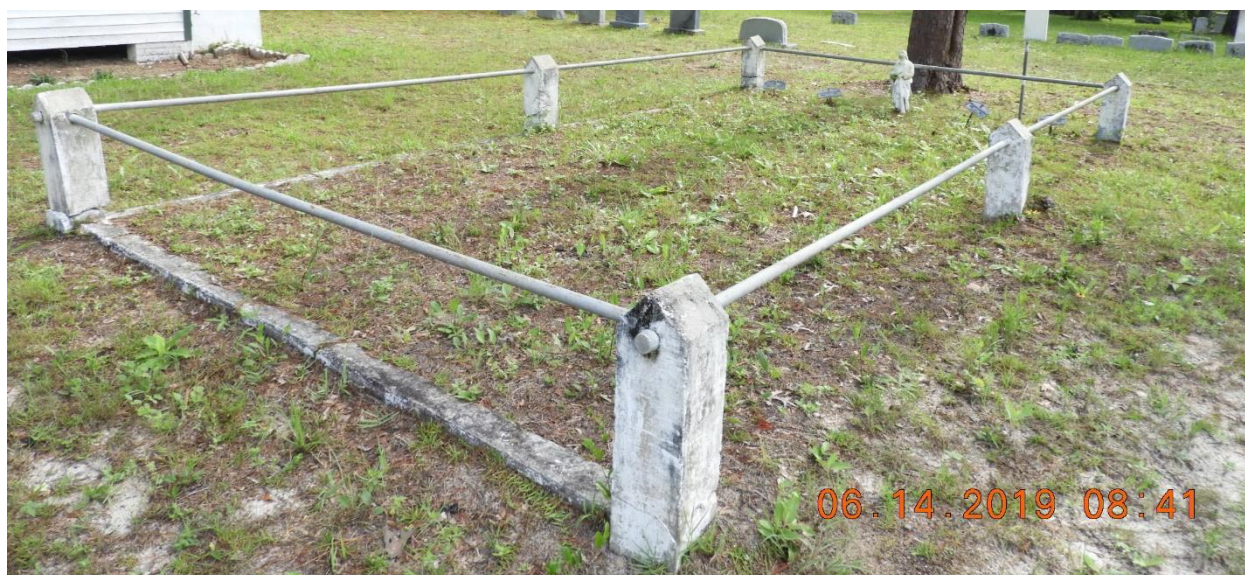


Figure 1 Gated off areas.



Figure 2 Graves with shell grave goods.



Figure 3 Broken gravestones.



Figure 4 Left - gravestone set in ground. Right - Wooden marker leaning against tree next to coontie plant.

Attachment B

Moultrie Church NRHP Documentation and Wildwood Cemetery FMSF Form

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

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 county 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 of the Keeper

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

Acreege 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 | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | |
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| 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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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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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 in 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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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.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 8 Page 10 **MOULTRIE CHURCH, ST. JOHN'S
COUNTY, FLORIDA**

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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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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National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 9 Page 1 **MOULTRIE CHURCH, ST. JOHNS
COUNTY, FLORIDA**

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CONTINUATION SHEET**

Section number 10 Page 1 **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.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

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

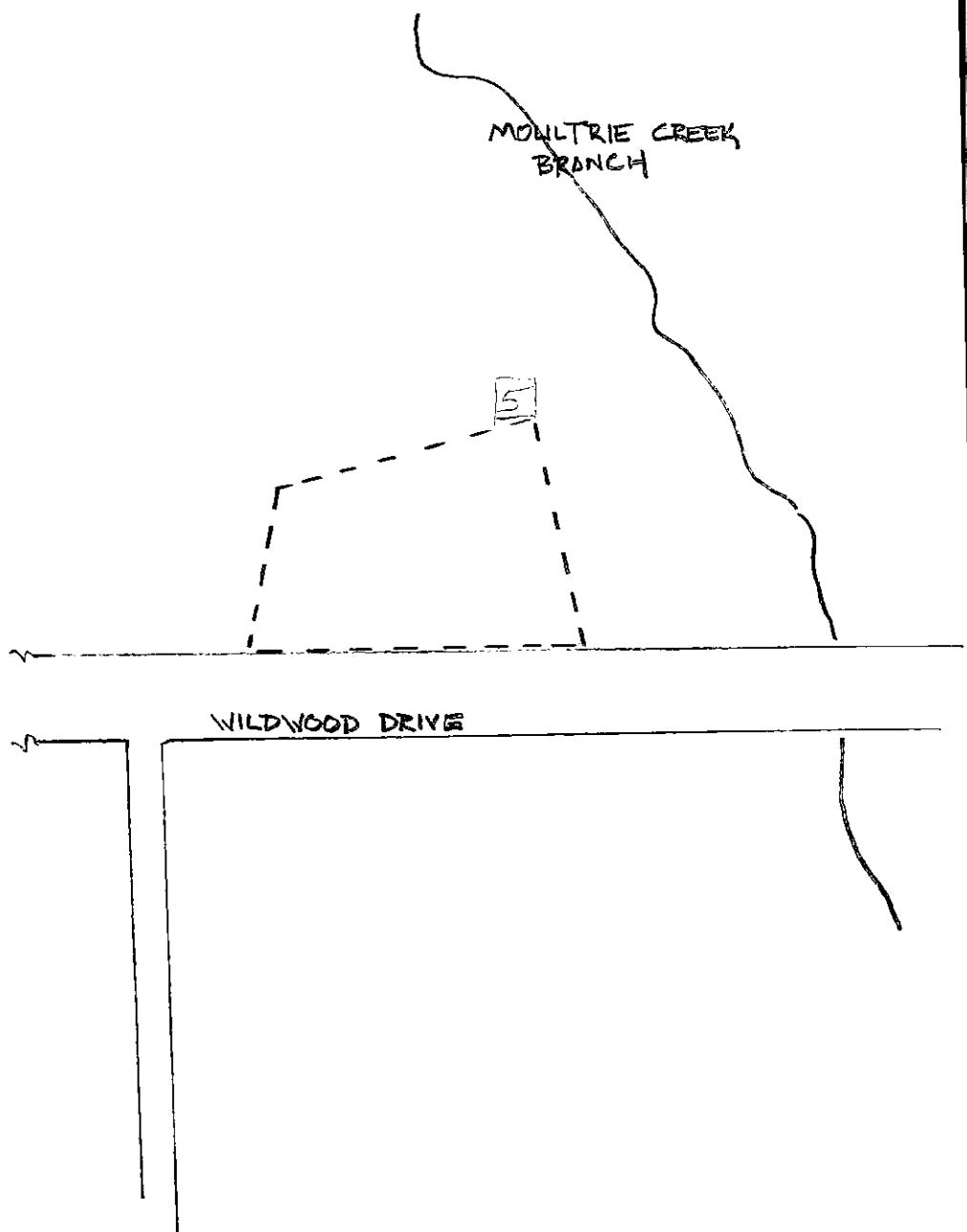
5. Wainscoting, looking south
6. Photo #7 of 14

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

MOULTRIE CREEK
BRANCH

5

WILDWOOD DRIVE



143

9.67 AC.

indicates photographs direction

ASSESSMENT MAP

ST. JOHNS COUNTY, FLORIDA

OFFICE OF PROPERTY APPRAISAL

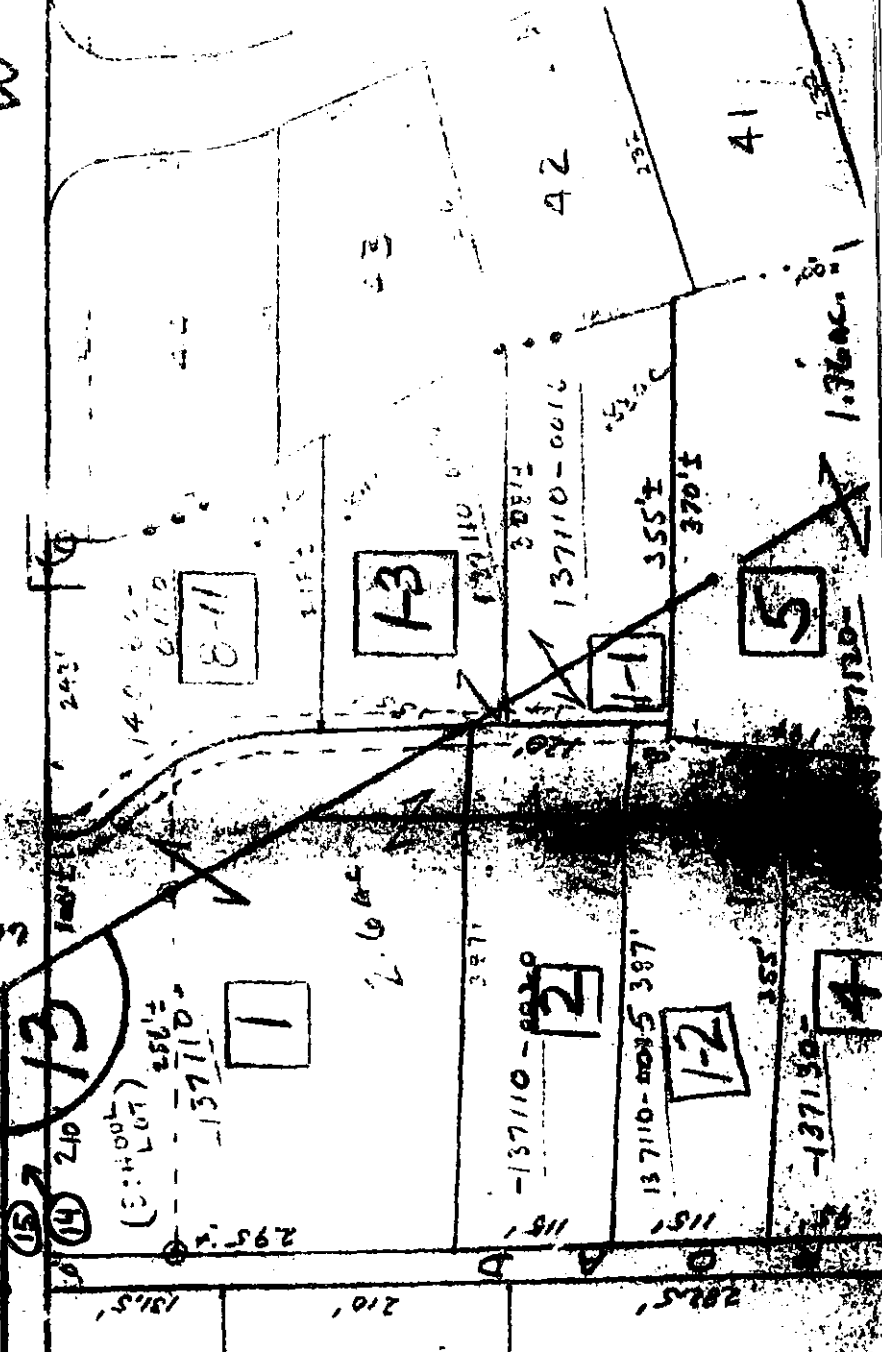
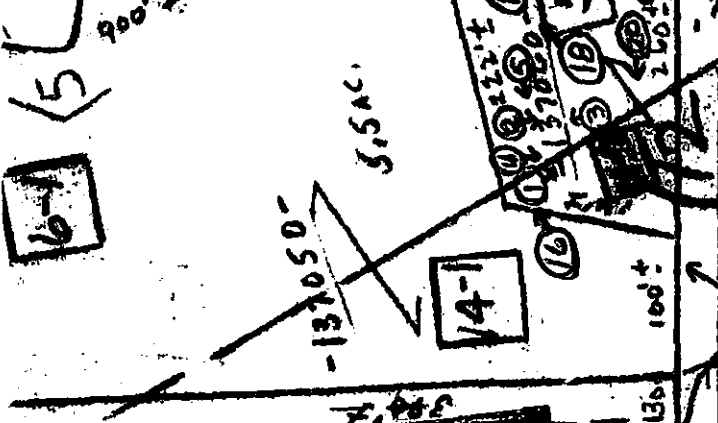
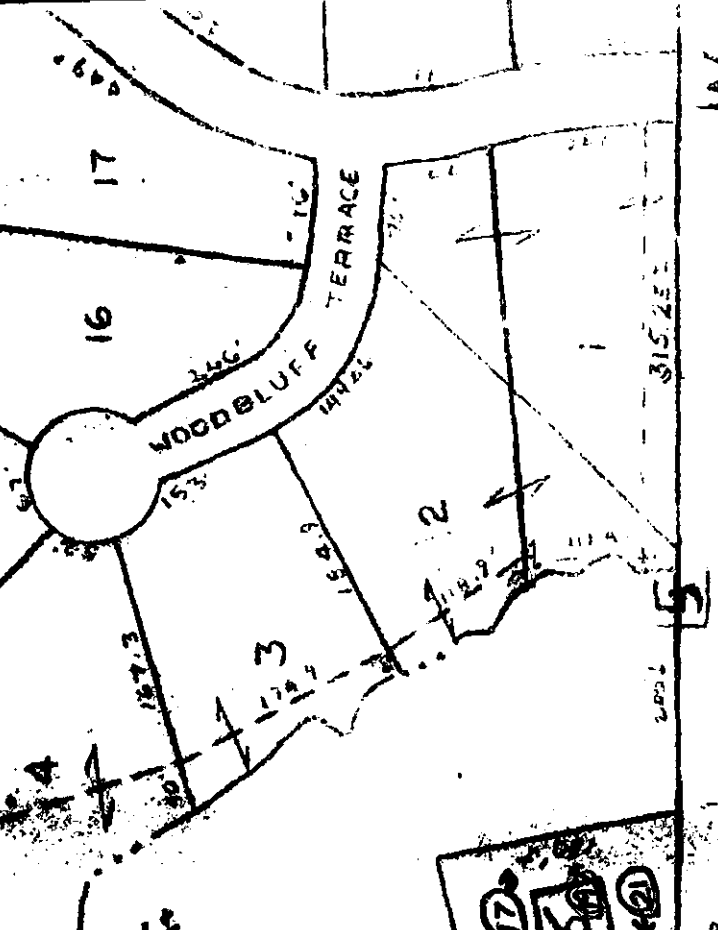
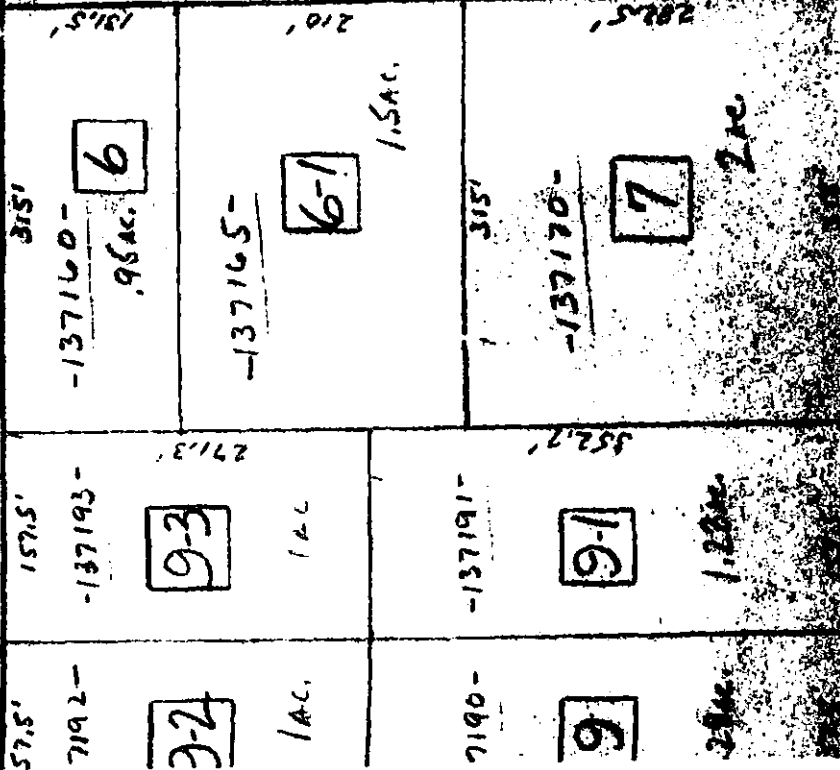
1958

1958

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United States Department of the Interior
National Park Service

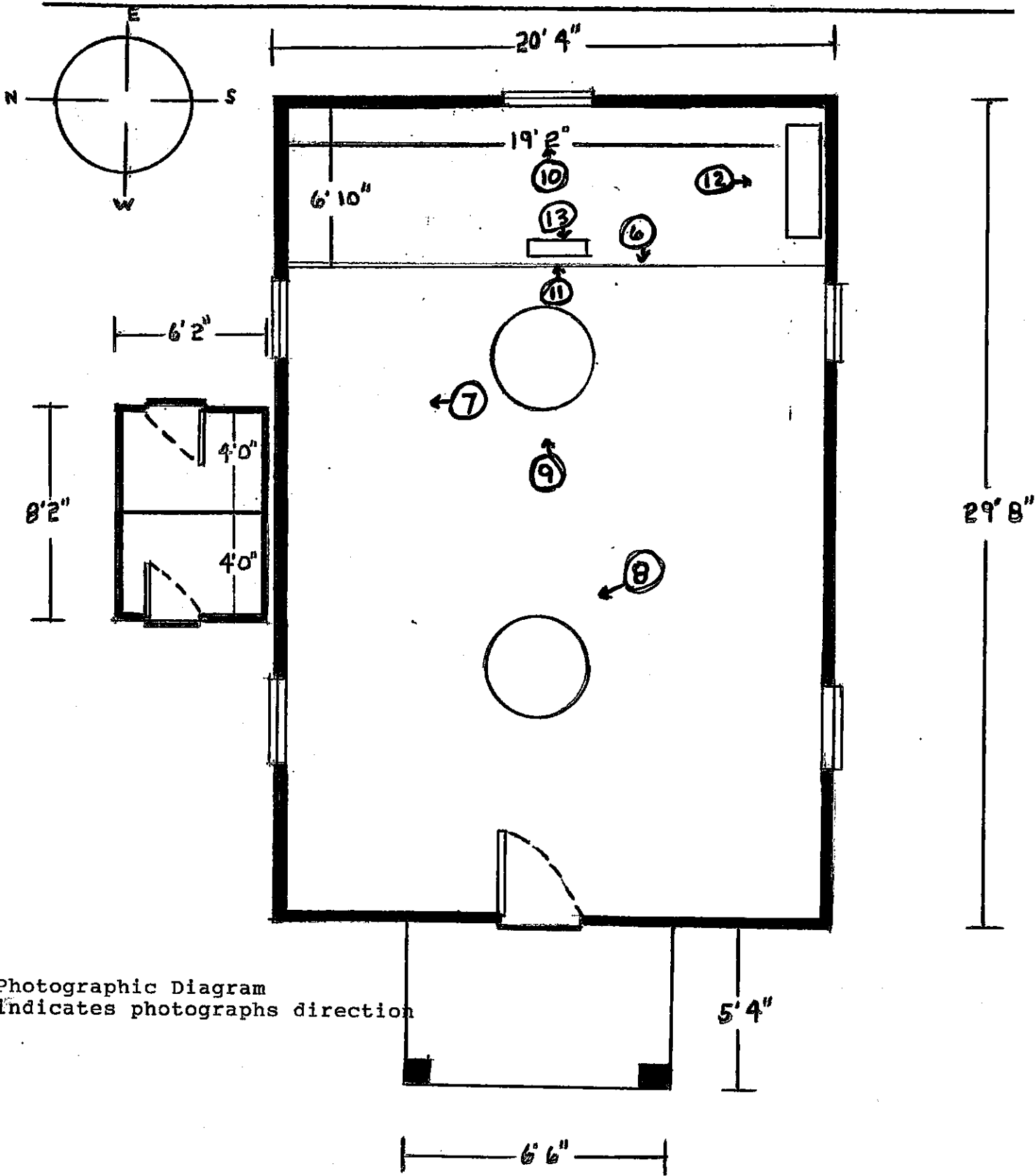
National Register of Historic Places
Continuation Sheet

Photographic

Diagram

Section number _____ Page 1

MOULTRIE CHURCH & WILDWOOD CEMETERY
ST. AUGUSTINE, ST. JOHNS, FLORIDA

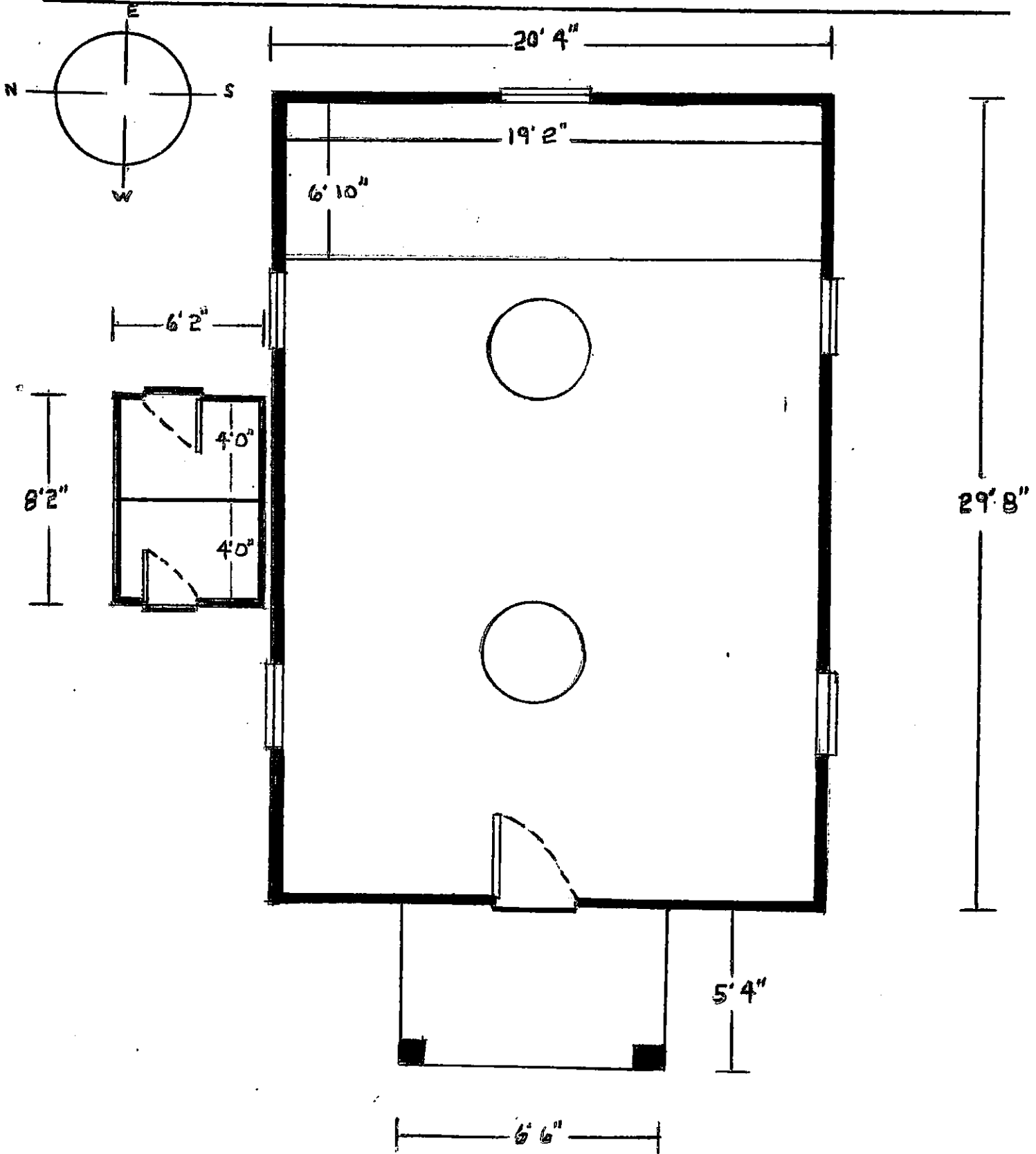


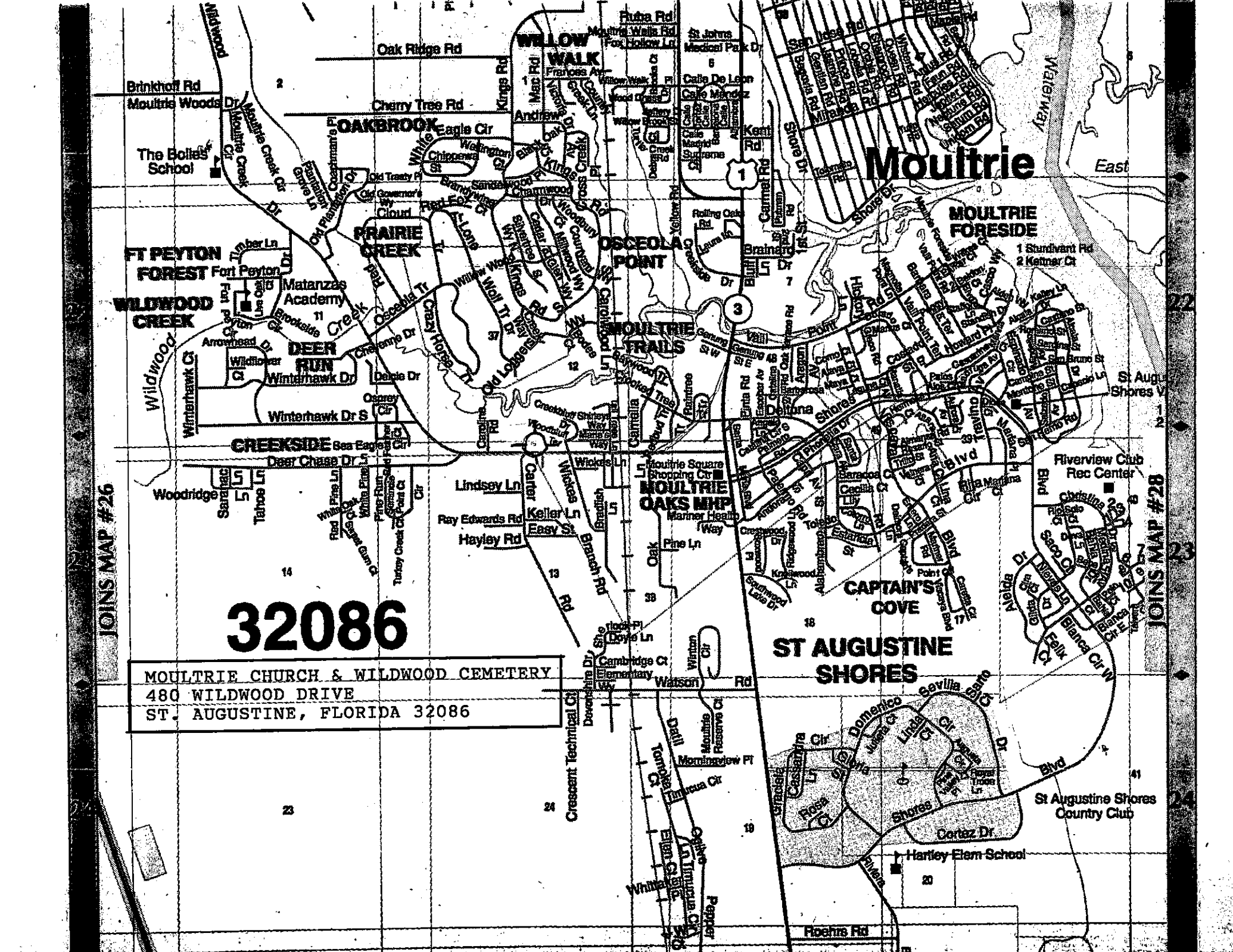
○→ Photographic Diagram indicates photographs direction

National Register of Historic Places Continuation Sheet

CHURCH MEASUREMENTS
Section number _____ Page 1

MOULTRIE CHURCH & WILDWOOD CEMETERY
ST. AUGUSTINE, ST. JOHNS, FLORIDA





Moultrie

MOULTRIE FORESIDE

OSCEOLA POINT

MOULTRIE TRAILS

MOULTRIE OAKS

CAPTAIN'S COVE

ST AUGUSTINE SHORES

FT PEYTON FOREST

WILDWOOD CREEK

PRAIRIE CREEK

DEER RUN

CREEKSIDE

32086

MOULTRIE CHURCH & WILDWOOD CEMETERY
480 WILDWOOD DRIVE
ST. AUGUSTINE, FLORIDA 32086

JOINS MAP #26

JOINS MAP #28

St Augustine Shores Country Club

Hartley Elem School

The Bolles School

Matanzas Academy

Riverview Club Rec Center

St Aug Shores V

Roches Rd

Oak Ridge Rd

Brinkhoff Rd

Moultrie Woods Dr

Cherry Tree Rd

Oakbrook

WILLOW WALK

Francis Av

Andrew Rd

Mac Rd

White Eagle Cir

Chickens St

White Oak

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Continuum South land level 32 at timber

prime & pine Bay has saw palmetto

38,00 land Swamp timber Bay gum Cypress & pine
Bay gum Cypress & pine Bay has

40,00 set of section post.

S 35 E 16 Bay 5/4
N 65 W 60 pine 1/4

51,00 very low level 32 at timber prime & pine Bay has
and saw palmetto

80,00 set four mile post

N 76 E 80 pine
S 10 E 10 pine
S 18 W 10 pine
N 85 W 117 pine

21 25 7 19
21 " " 30
30 28 " 25
20 " " 24

Continuum South land level 32 at Swamp timber

Bay gum Cypress & pine Bay gum Cypress & pine Bay has

40,00 set of section post

S 80 E 69 pine 5/4
S 17 W 46 pine 1/4

land and timber as before

80,00 set five mile post

N 38 E 160 pine
S 49 E 60 pine
S 60 W 60 pine
N 36 W 100 pine

28 25 7 30
5 " " 31
36 28 " 36
26 " " 25

Continuum South land level 32 at Swamp timber

Bay gum Cypress Bay gum Cypress Bay has & palmetto

40,00 set of section post.

N 64 E 27 pine 5/4
S 68 W 11 pine 1/4

land and timber Continuum as before

80,00 set of section Township set post

N 85 E 71 pine
S 54 E 30 pine
S 58 W 73 pine
N 31 W 100 pine

28 25 7 31
28 25 8 6
30 28 8 7
16 28 4 21

U 3 10 29

Clm of the Bois of N. Sauchs - 385
Began at NW L just of S. Espirua plain
N 78 E

15.50 pond

24.00 x to scrub

27.50 x W. line of Solana Clm 6.98 from
S W L

32.00 swamp

35.00 x to old field

49.00 willow pond

49.32 x E line Solana Clm 8.23 from S W L

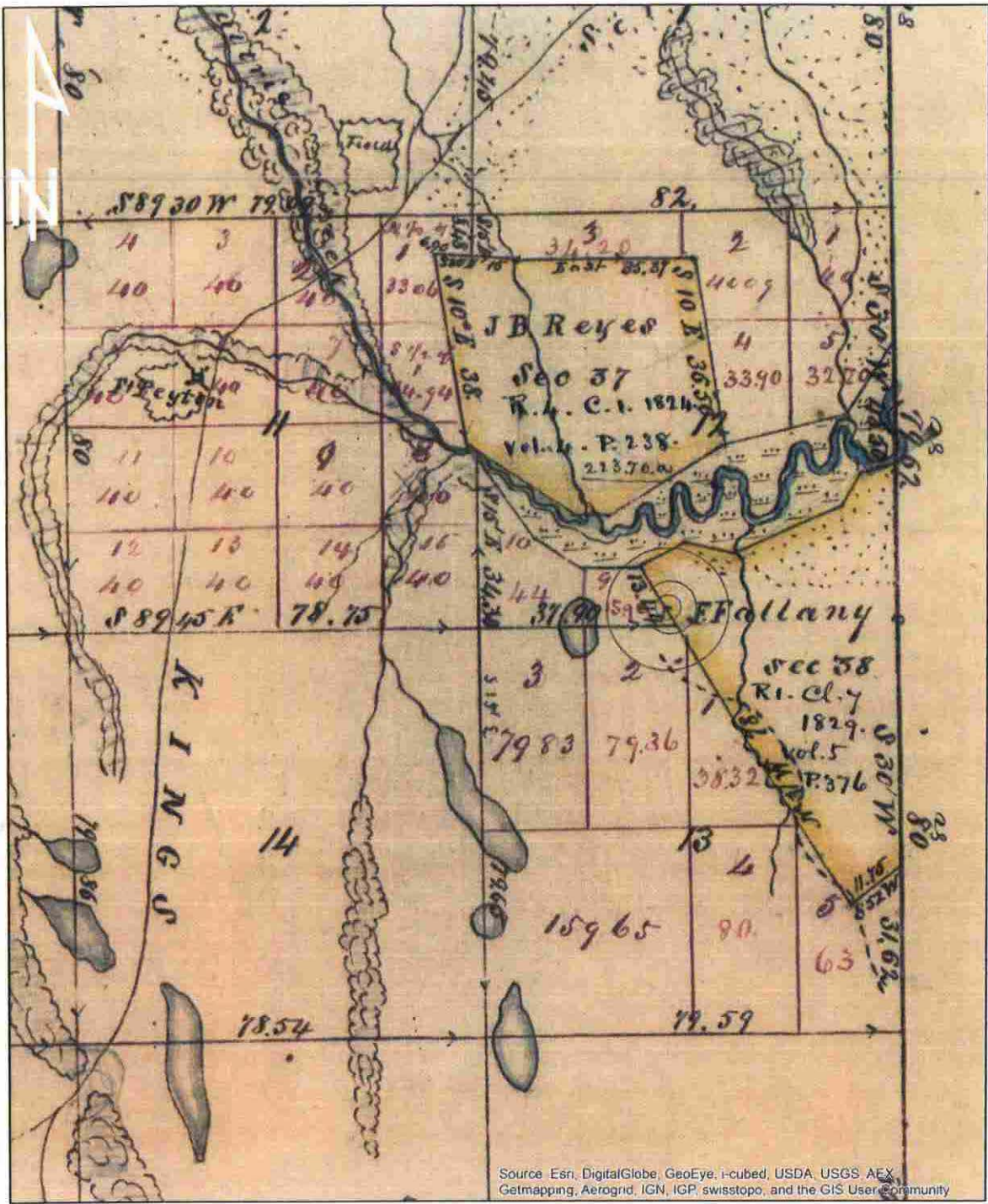
52.00 x pond to scrub

65.42 to sea beach

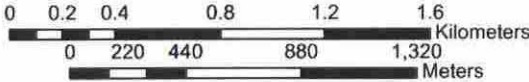
3^d plain of scrub - 2^d old field

Traverse of beach
N 12 W 50.00 to NW L

v



Source: Esri, DigitalGlobe, GeoEye, i-cubed, USDA, USGS, AEX, Getmapping, Aerogrid, IGN, IGP, swisstopo, and the GIS User Community



* 5

Reyes, Jose B.

200A. Can found by Commissioners
Am. State Papers, Vol 4 pp 238, 239
Report 4, Vol.
- 1824 -

Moultrie Cr.

B. de C. Ferraz

Claimant

Descriptive List No 396.

Translation

Title of Property of 200 acres of land on Mulberry Creek
in favor of Don Bartolomé de Castro y Ferrer -

Don José Coppinger, Colonel of the Royal
Army, Civil and Military Governor and Chief of the Royal
Finance in this City of St. Augustine Florida, and its pro-
-vince by His Majesty: - Whereas by Royal Order com-
-municated to this government the 29th of October 1790 by
the Captain General of the Island of Cuba and two Flori-
-das, it is provided among other things, that those for-
-eigners who of their free will, present themselves to swear
allegiance to our sovereign, lands should be laid off for
them gratis, in proportion to the labourers each family may
have. - That Don Bartolomé having presented him-
-self he solicited of the government and there were gran-
-ted him, on the 17th of December 1799, Two hundred acres
of land on Mulberry Creek to the south of this City, bound-
-ed on this side by the said Creek, on the East by the land
of Don Carlos Roberto de Ceto, and on the North and
West by vacant Pine barren, as appears by the pro-
-ceedings instituted by the said Don Bartolomé de
Castro y Ferrer praying there should be granted him
the corresponding title to said land - And as no title
whatever had been given him to said for the secu-
-rity, and evidence of his right to the said land in the
form it has been executed to others, that more than

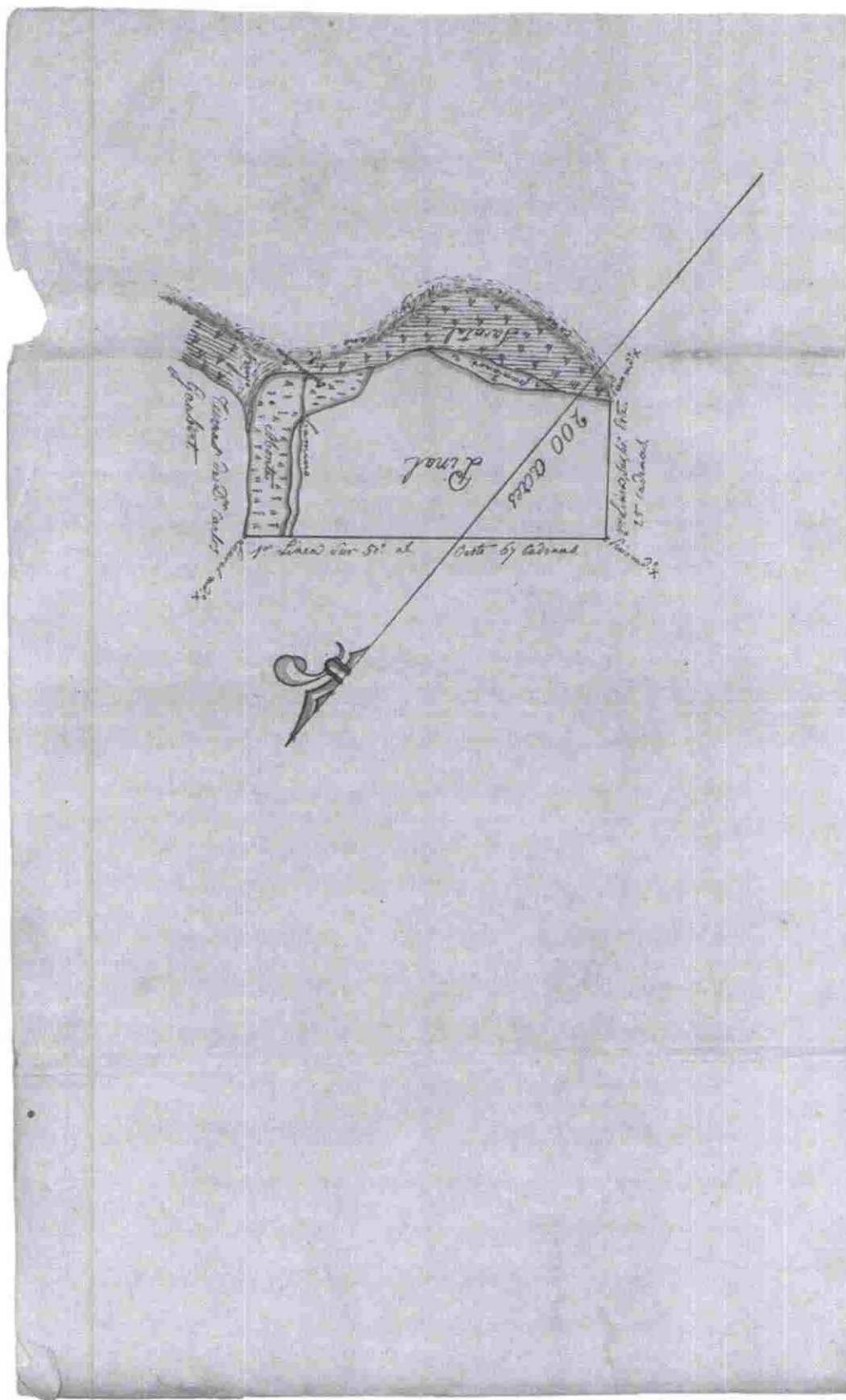
Translation

To His Excellency the Governor — Don Bartholomeu de Castro y Ferrer, inhabitant of this City, to Your Excellency respectfully sheweth. That he is well informed, that one Multry Creek to the Southward of this City, there remains a quantity of vacant lands, in consequence of the abandonment thereof by the inhabitant Gerard Strack; and your Memorialist being in want of a quantity of land, for the purpose of working his slaves, and the improvement of this Province, according to the Royal gift which His Majesty has been pleased to grant to the inhabitants thereof — He prays Your Excellency will be pleased grant him in said place two hundred acres of land in part of those his family and himself are entitled to, until the partition and measurement of the same takes place, agreeably to the Royal conception, which gift he hopes to obtain from the justice of Your Excellency — Florida December 17th 1799 —

Bartholome de Castro y Ferrer

S. Augustine, December 17th 1799 — Let the commandant of Engineers report thereon

White



Jose Bernardo Reyes,

¹⁷³
The United States ⁶/₂

In this case Reyes claims two hundred acres of land situated on mountain top, as described in his memorial filed before this board. In support of his title he offers in evidence a concession made on the 17th of Decr 1799 to Bartolome de Castro by Gov. White for land rights. The grant as it appears ~~is~~ kept possession of the lands from the date of the concession, up to the ~~period~~ the 5th of July 1818, when he obtained a Royal title for it from Gov. Coppinger on the 21st of July of the same year. The grant conveyed to the claimant by date, also held as evidence in the case. The Royal title having been made since the 24th of Jan'y 1818, has not governed the Commissioners in their decision; but ^{upon} full review of the case, they are of opinion, that the claim would have been valid had Florida remained in possession of Spain, and they therefore confer on it as here to Reyes, so far as the U.S. ~~is~~ concerned.

Sept^r 10th 1824.

C. n.º 26

Florida

Año de 1818

26

D. Bartolomé de Castro
y Ferrer solicitando título
de propiedad de 200. acres
de tierra en el Cañal de
Muller

Plat. In testimony whereof I give these presents according to my hand
at St. Augustine, Florida the 16th day of February 1819.

(signed) Andres Buzonin -
A Copy of the original
(signed) A. Buzonin

Surveyor General's office Florida.
St. Augustine 13th January 1850.

I Certify the foregoing to be a
true and correct translation of the original in the Spanish
language on file in this office.
Antonio Alvarez
(Clerk)

Transmission
of Falany's survey & plat
Moultrie 12th Nov -

by Richard Backlund - Historian @ Grace United Methodist
WILMA DAVIS (1891-1992)

The first woman to be ordained an Elder in the St Johns River Conference of the
Methodist Episcopal Church

Wilma was born in St. Augustine, baptized in 1893 and joined Grace Methodist Episcopal Church of St. Augustine at the age of nine. She graduated from St. Augustine High School in 1908. She was the class secretary and wrote the class song. Dr. Davis graduated from Stetson University in 1912 with a B.A. degree and in 1919 with a Master's degree in Christian education. After receiving her master's, she taught and did evangelistic work for the St Johns River Conference. In 1924 she was ordained a local deacon and in 1929 she was ordained a local elder. She was the only person ordained a local elder in the St Johns River Conference that year.



Following ordination Dr. Davis worked for a Dr. Biderwolf doing evangelistic work throughout the conference. Later she became an associate pastor at a Methodist Episcopal Church in Daytona Beach. Because of the Depression she left this church and went home to live with her parents and sister in St. Augustine. While she was living at home, she accepted a pastorate in Hastings, a farming community about 15 miles west of St. Augustine. The first salary check she received from her Hastings' pastorate was deposited in a bank in St. Augustine and the very next day the bank closed its doors.¹ Dr. Davis was just another victim of the financial collapse of the United States banking system during the depression years of the 1920s and 30s.

During the 1930's Dr. Davis served the Davie Methodist Episcopal Church in Davie, Florida (Miami district). For 10 years she married, buried, visited and delivered the message to the congregation at Davie. In an interview with Marta Burke, Dr. Davis stated that this assignment was not a regular appointment. As a result all records of the Davie MEC to be filed with the Methodist Conference offices had to be filed through her home church (Grace MEC of St. Augustine).

Method. Epis. Church

As a result of her very successful ministry at Davie and the growth of the church, many male pastors were now seeking an appointment there. Dr. Davis was asked (not appointed) to take

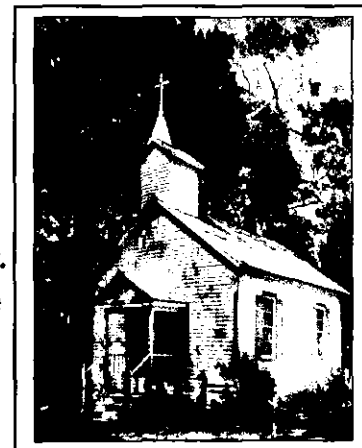
¹ Marta Burke, *THE ST AUGUSTINE RECORD*, "Dr. Wilma Davis Honored on 50th Anniversary of Ordination as Elder" June 2-3, 1979 p. 6-8.

the Methodist church in Moore-Haven. Before she could move to this church, it was destroyed by a tropical storm. It was at this time that she decided to go to Boston University for further education. There she received the Bachelor of Sacred Theology degree cum laude. ² By this time she had more education and experience than many male counterparts in the St Johns River Conference. According to Dr. Davis she was still unable to receive a regular appointment because she was a woman.

Dr. Davis decided to come home to St. Augustine and be with her ailing mother, her sister and her father. Here she resided until 1957 when she returned to Boston to work on her PhD In archeology. This study took her to the University of Jerusalem, to the University of Cairo, Egypt, and on archeological digs throughout Israel and Egypt. She received her PhD In 1959. ³

She returned once again to St. Augustine and devoted the rest of her life to the Grace UMC, preaching, marrying people, teaching Sunday school and serving as president of the WSCS. Dr. Davis served for many years as an assistant pastor at Grace. She would even play the piano or organ when needed.

In July 1949 a group of 44 residents in the Moultrie Creek section of south St. Augustine approached the Grace Methodist Episcopal Church of St. Augustine to extend their mission to supply leadership to reopen the Moultrie Community Church, (also called the Cartersville Methodist Church by the locals) located on Wildwood Drive and US 1. Pastor O. C. Nelson and Dr. Wilma Davis agreed. ⁴ This church was organized in 1871 and the building constructed in 1877 to serve residents who were living 12 to 15 miles south of the City of St. Augustine. Most of the people in this area were involved in fishing, farming (citrus) and lumbering. According to Irene Liody Williams, who authored a history of the church in 1962, the descendents of the original founders could not agree on who should be credited with the church founding. ⁵ It was first a Methodist Episcopal Church, South, (whites only) with people from as far as Jacksonville attending the services. The Methodist churches in St. Augustine were Methodist Episcopal and were integrated until 1881, when a black conference was



*Woman's Society of
Christian
Service*

² GRACE UNITED METHODIST CHURCH HISTORICAL RECORDS (Ms. Davis' personal records).

³ THE ST AUGUSTINE RECORD, op. cit. - Davis bio article

⁴ THE ST AUGUSTINE RECORD, July 31, 1949.

⁵ Irene Liody Williams, A HISTORY OF THE MOUTRIE COMMUNITY CHURCH, 1962, P.2.

organized. For several decades the church operated successfully until several Methodist churches appeared in St. Augustine and when more improved transportation and more choice for worship became available, the church declined until it became necessary to close in 1920.⁶ In 1941 services were resumed on a non-denominational basis. Ministers of various faiths preached there. The Reverend T. C. O'Steen of the Grace Episcopal Methodist church preached at this church one Sunday with a reported attendance close to 100. Several religious groups such as the Church of God and the Pentecostal Holiness used the church for worship, but no permanent organization was ever established. Then In July of 1949 with the leadership and impetus of Dr. Davis, the WSCS of the Grace Episcopal Methodist of St. Augustine agreed to undertake the mission to reopen the church. A combined Church Service and Sunday school were held on Sunday afternoons. Dr. O. C. Nelson of the Grace Episcopal Methodist church and Dr. Davis provided spiritual leadership. They preached on alternative Sundays. Sunday school was at 3:00 p.m. with Dr. Davis serving also as a Sunday school teacher. This mission continued for about five years. In 1961 another attempt was made to bring the church back to an active status. Again Dr. Davis offered to provide her spiritual leadership. Dr. Davis was assisted by Dr. C. J. Craig and Chaplain J. F. Hagen, USN (ret). The church building is still standing today but is used only occasionally. The building has been remarkably preserved and is approximately 135 years old. See photo above.

1949

1961

Dr. Davis probably was most strongly influenced by her father, H. W. Davis. Mr. Davis served the Grace MEC as the Sunday School Superintendent for over 50 years; he served as the chair of the finance committee and treasurer for many years as well as serving on other boards and church committees. He and his daughter, Ella Mae, were founding members of the Grace MEC's choir and both were members of the church orchestra. Mr. Davis played the string base and Ella Mae played the violin. Mr. Davis was a successful businessman. He owned and operated a clothing store, haberdashery, and merchant tailoring, and was agent for Knox hats and Manhattan shirts on King Street in St. Augustine and at 7 Lafayette Place, New York City.



H. W. Davis store front King Street 1910 (Cordova Hotel bldg.)

1968 became
United Meth
Chr.

⁶ Ibid. page 4.

In 1913 he built a large solidly-poured concrete, five-bedroom home on Anastasia Island just north of the Augustine Lighthouse. When Dr. Davis approached her senior years, (she lived until 101), she donated the Davis home to the United Methodist Church for a retirement home for retired United Methodist pastors. Her plan was to subdivide the home into nine small apartments with the main rooms downstairs to serve as common rooms.⁷ One of the apartments was to be reserved for her. One of the reasons she decided to donate the house for this purpose was that she knew that retiring pastors of the Methodist church, in most cases, had no home furnishings of their own. The Florida Conference Journal of 1954 valued this gift



The Davis home just north of the St. Augustine Lighthouse as it appears today.

conservatively at \$50,000. It was sold in 1988 probably because occupancy had dropped to two individuals. It was sold to John and Debbie Wicker for \$125,000. It is still owned today by the Wicker family.⁸

When Dr. Davis turned 88, the Reverend J. Lloyd Knox presented her a plaque from the Deland District of the Florida Conference for fifty years of service to Methodism and the Lord.

Ironically Dr. Davis fell and broke her hip while in church and spent the last two years of her life in a nursing home. She is buried in the St. Augustine Evergreen Cemetery along with her two sisters and parents in the Davis/Rainey family plot. The first child, born to her father and mother, Lu Lu died 11 days short of being one-year old.⁹

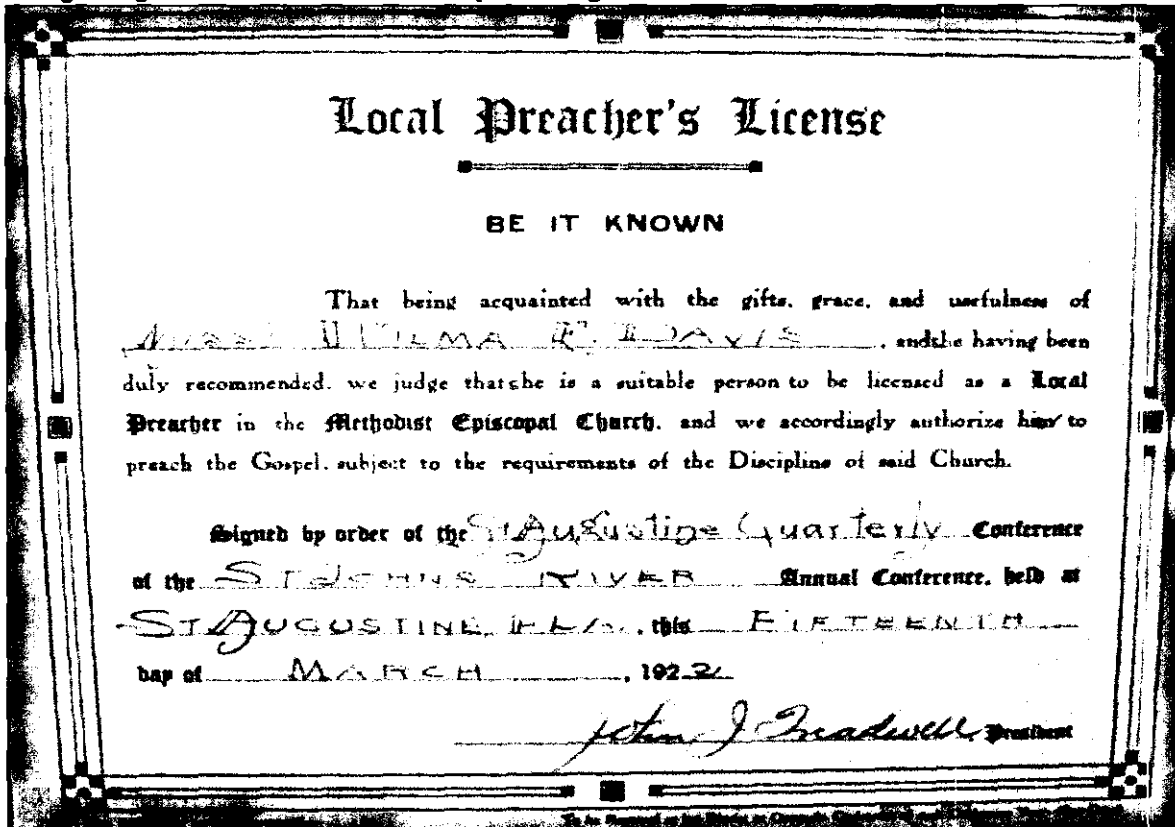
⁷ Dot Drake, *THE ST AUGUSTINE RECORD*, January 10, 1954, p.16.

⁸ St Johns Property Assessor's Office property card, July 2012.

⁹ St Augustine Evergreen Community Cemetery Records, July 2012.

Reverend Dr. Wilma Davis was an incredibly intelligent, strong and devoted woman. She was funny and gracious. To accomplish what she accomplished during a time when women were not given an equal opportunity was quite an achievement. She obviously loved her Lord and gave her entire life for him and her church community.

The form, as shown below, was given to Dr. Davis in 1922 by the St Johns River Annual Conference, was a preprinted form that allowed only for the male gender. Note the insertion of the :s: to the preprinted (he) to change the gender to female and the attempt to change :him: to her.



In addition to being a pioneer in the ministry, Dr. Davis and her sister, Ella Mae, were incredibly talented in the arts. Both were accomplished musicians and both wrote poetry. Dr. Davis also painted. Ella Mae had some of her poetry "Keepsakes" and "Wind and Fire" included in an anthology of modern verse entitled, "Modern American Poetry", 1933.¹⁰ Also, Ella Mae composed music. Two songs written by her were sung at her funeral: "God's Call" and "Fear Thou Not".¹¹ Both belonged to and provided leadership in local, state and national music organizations.

¹⁰ THE ST AUGUSTINE RECORD, September 9, 1944.

¹¹ Ibid.

When Wilma was about 11 or 12 years of age, a chance meeting at her home occurred. Her parents were entertaining an artist, Mr. Martin Johnson Heade and his wife, who were living in St. Augustine at the time. Mr. Henry Flagler was his patron. Mr. Heade's style was very unique. During a casual discussion with Wilma's parents, Mr. Heade realized that Wilma was very interested in art. With her parent's permission, he invited Wilma to his home and studio. During the visit Mr. Heade explained the techniques he used in preparing and painting the subject. When Wilma was getting ready to leave, Mr. Heade went to a storage area and pulled out some sketches and unfinished paintings (18 in number) and presented them to Wilma as a gift. Wilma took them home and placed them in a cardboard box and forgot about them. After Mr. Heade died in 1904, interest in his paintings diminished and they were not of great value until 1944 when an exhibition, "Romantic Painting in America", at the Museum of Modern Art in Boca Raton included a display of his works. Renewed interest in Mr. Heade's paintings caused the value to soar. They were being sold for thousands of dollars. It was about this time (1944) that Wilma started to clean out her home and discovered Mr. Heade's sketches. Unaware that the sketches were of value, she decided to donate them to the St. Augustine Historical Society. A section of her letter to the Society conveying her gift is as follows: "I am sending you all the sketches—but from his occasional written words, you can see that he made them to use later probably for some of his famous paintings! You will see they are very sketchy sketches— even so. I am afraid they are not very valuable for they are unsigned—you have only my word for it that they are his."¹²



The painting shown to the left is one of the sketches given to Dr. Davis by Martin Johnson Heade when she was a child. The painting is called **Giant Magnolias** (sketch no. 329), (ca.1885-1895). This is the type of genre that Mr. Heade was into at this time. It is now in the hands of a private collector.

As the sketches (paintings) were in very poor condition when the Historical Society received them, they applied for state and federal funding to restore them. Funding was secured and the paintings were restored. With the value of these paintings increasing exponentially, the Society decided to sell the sketches for something in the neighborhood of 4 million dollars.

¹²Timothy Eaton, *Martin Johnson Heade, "The Floral and Hummingbird Studies"*, St. Augustine Historical Society, n. d.

N O T E S

Wilma's sister Ella Mae died at age 51 one year after her mother's death. The following poem was read during a memorial meeting of the *Maria Jefferson Chapter, Daughters of the American Revolution*, honoring Ella Mae's life. This poem was one of her friend's favorite and after it was read many women asked for copies for their scrap books.

FRIENDSHIP by Ella Mae Davis¹³

*O Friendship is a precious thing—
Cherish it.*

*Its flame blows hot,
Its flame blows cold,
It is too frail a thing to hold—
Reverence it!*

*It steadies men along the way
by its glow.
Who walks with friend is thrice as
strong:
The journey does not seem so long,
Nor weary grow.
O Friendship is a tender plant—
Nurture it.*

*It is a gift from heart to heart,
Not to be bought in any mart—
Shelter it.*

*Friendship is given to be shared,
Not to be heard.*

*Who grasps it tightly loses it
Who seeks, too eager, bruises it,
Howe'er adored.
God, make my friendship strong and
true—
Steady it;*

*Let me give out this priceless gift,
And help my friend his load to lift—
Grant me it!*

*Let me not seek its joys to gain
For my own,
But give me to see another's need
And meet it by each word and deed,
That alone!*



Ella Mae Davis @ 21 years of age



Wilma's art work on a program cover

(Example of Wilma's humor)

During the General Conference of the Episcopal Church in Miami Beach, the management of one hotel posted this notice: "Reverend Gentlemen: We know you aren't concerned with material things, but please remove money from your pockets before sending suits to be cleaned. The valet department already has found \$800."

The painting (mural) on the cover was done by Wilma to honor her father's service to the church. It is located in the stairway of the church office and education building of the Grace UMC church.

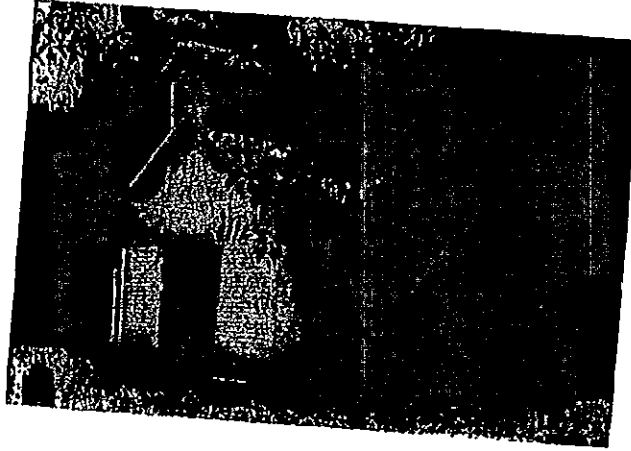
¹³ *St. Augustine Record*, September 12, 1944.

British rule
John Bull's face 1770
100 ans. 170 ans. 1870

Spain 1783 - Montserrat abandoned

U.S. - 1821, name Montserrat is used to our unity? etc

A
HISTORY OF THE
Moultrie Community Church



1877 - 1962

by

IRENE LIODY WILLIAMS
(Mrs. R. H.)

Moultrie, Florida

HISTORY OF THE MOULTRIE CHURCH

First of all, I desire to thank all those who so kindly helped me in obtaining the source-material used in preparing this history of the Moultrie Community Church.

Judge C. C. Mathis contributed a copy of the deed to this property. The deed was dated April 21, 1880 and executed by William C. Middleton of Savannah, Georgia. I quote: "To the Trustees and Members of the Methodist Episcopal Church, South, situated on the land 'hereinafter conveyed,'" "The said tract contains once acre." It is interesting to note that in the Title of the Deed we find, "To The Trustees of the Methodist Episcopal Church"—a surprising inconsistency!

Others who helped in procuring information are: Mrs. Mary Jane Spelsegger and her sons, Milton and Alston Spelsegger, Mrs. Harold (Dorothy) Pomar, grand-niece of William C. Middleton, Mrs. A. T. Green and Gerald Halstead — who copied the inscription on the church-bell—which reads: "Cast by William Blake and Company for Morley H. N. Hooper & Company, Boston. Presented by John L. Wilson — Boston — 1881." So, a Boston bell summoned people to this little Southern Church.

The Moultrie Church was built in 1877. Mrs. Spelsegger, born in 1866, was then 11

years old. It is said that another site had been chosen, but, by reason of some misunderstanding, the building material was delivered to the present location. After some discussion, the promoters of the project decided on this site. There are two stories told about the beginning of the church. One relates that it started as a little church in the Southern Methodist denomination by the Middleton brothers — George C., a pioneer settler of Moultrie, and William C., who was the donor of the property. They were assisted by a Mr. Anderson, a Miss Mather, and a Miss Perit with some others un-named.

Another story states that Moultrie Church was started by a Moses Andrews, a resident of Moultrie, then an important citrus area. He was a Swedenborgian who secured the help of some well-to-do northern people of Moultrie and St. Augustine, as well as from people living at a greater distance. These folks organized an inter-denominational congregation later taken over by the Southern Methodists in order to revive interest and to keep the little church active. Whatever the early history the fact remains that after the unification of Methodism (May 10, 1939) the little church at Cartersville became a Mission of the First Methodist Church (formerly Southern Methodist) in St. Augustine, and the Moultrie Church

Sharon
Ferdon
Cora

Sarah-fixed
Cora

censed to be a responsibility of what was formerly the Methodist Episcopal Church, South.

Those, who remember Moultrie Church during the years of its greatest activity, tell us that Moultrie was no ordinary country "church in the wildwood." It had wall-to-wall red carpet, red pew-cushions, an organ, and attractive chandeliers together with side-wall lights. Moultrie Church had dignity and people "dressed up" to attend its Services.

From 1877 to 1911 there was no white Southern Methodist Church in St. Augustine. Thus, Southern Methodists came from St. Augustine and even Jacksonville to worship here. I found no record of a permanent pastorate. Ministers came from near-by churches to preach. At first, church and Sunday School Services were held each Sunday. Later, only once a month.

As other Methodist Churches were made available the attendance dwindled. In 1920 Moultrie Church was closed and the Sunday School, in which the Speisegger, Middleton and Stevens families had taught, was discontinued. Only on special occasions were Services held or an Easter Egg Hunt for the community children planned. It is said that the Reverend T. C. O'Stean preached to a record congregation at Moultrie one Sunday during his pastorate in Grace Methodist Church (1940-1943). Ninety-five were present. We are told that he preached one

4

of the best sermons of his ministry on that occasion.

In 1938 the Southern Methodists (First Methodist Episcopal Church) decided to sell Moultrie Church. It was advertised for sale. The organ, pews, pulpit, light fixtures and carpet were removed. The intention was to tear down the church and sell the lumber. Mr. Milton Speisegger came to the rescue. He went to the Court House and studied the deed to the property. He found that William C. Middleton had wisely provided in the deed that "in the event of its not being wanted and used as a church, it was to revert to the said party of the first part." (William C. Middleton or his heirs.)

The pulpit and pews had been taken to the Elkton Methodist Episcopal Church. Mr. Horace Grimes assisted Mr. Speisegger in returning them to Moultrie Church. When the Southern Methodists learned that the property could not legally be sold they relinquished all responsibility. Since then Methodist interest in this church has emanated from Grace Methodist Church in St. Augustine.

In 1941 services in Moultrie Church were resumed on a non-denominational basis. Ministers of various faiths preached here. Several religious groups such as the Church of God and the Pentecostal Holiness congregation used Moultrie Church for worship. But there was no permanent organization and the church was seldom used.

5

On July 30, 1948, the Womens Society of Christian Service of Grace Methodist Church in St. Augustine, sponsored a Mission Church at Moultrie. A combined Church Service and Sunday School was held on Sunday afternoons. Dr. O. C. Nelson and Dr. Wilma E. Davis alternated in conducting services. Officers of the Sunday School were: Mrs. A. T. Green, Superintendent; Mrs. J. P. Coleman, Secretary-Treasurer; Miss Doris Green, Pianist. The Sunday School Teachers were Mrs. Lee Brown, Mrs. Henry Doscher, Mrs. Frances Browning, Miss Lola Flesher (Mrs. Carl Nelson). The Moultrie Mission continued for 5 years. But supporting families moved away. Attendance was so uncertain that Moultrie was closed again on July 5, 1953. Then there was a period of occasional services conducted by Mr. William Lindsey and others. But since there was no continuous effort Moultrie Church closed.

In 1961 Mr. W. R. Buchanan stated to some interested folks that he felt concerned about the future welfare of Moultrie Church and was willing to assist in promoting regular Services. On August 9, 1961, a group-meeting was held and three consecrated young laymen were asked to be responsible for the re-opening of this little church. Accordingly Phillip Brown was elected Chairman of the sponsoring Committee; Raymond Bravo, Secretary-Treasurer and LeRoy Brown was appointed Lay Leader.

The opening Service was held on August 20, 1961 with an overflow congregation. Dr. Wilma E. Davis brought an inspiring message on "THE LOVE OF GOD." Old-fashioned Gospel singing was enjoyed. Other ministers who have assisted are Dr. C. J. Craig and Chaplain J. F. Hagen, USN. (ret.) All attending these Sunday Evening Services have been spiritually blessed by the preaching of these Ministers together with the messages brought by Laymen Raymond Bravo and LeRoy Brown. Inspiring Gospel singing, led by Phillip Brown with Mrs. C. J. Craig as Pianist, have featured these Sunday Evening Moultrie Services. The Members of the Board administering the affairs of the church are: Garret Murrell, Sewell Winters, Landon Scott, Mrs. A. T. Green, Mr. and Mrs. Wallace R. Buchanan, Gerald Halstead, William F. Wolfe and Mrs. R. H. Williams.

Despite the change and death that came to pass during the four score years of its existence there has always been a determination on the part of the people to protect the property and maintain the services of Moultrie Church. In 1941 the Barnes family, the Speiseggars and H. A. Garrison raised funds for a new roof. Since then the church has been repainted within and without. Repairs have been made on windows and steps. Electric-wiring was done by Wainman Parker. The ceiling fixtures were a gift from the H. W. Davis residence. Matt.

Howell gave the material for the ceiling. The Pulpit Bible was a gift from the Rev. C. J. Craig. Mrs. Lillian Wilkins provided new Hymnbooks. The Offering Plates were a gift from Rev. Dale A. Umbratt. Silver candle-sticks were presented by Chaplain John Hagen. Donations for repairs and a fire-extinguisher came from some members of the congregation. General funds provided an adequate heater, a new front walk, new flooring and Venetian blinds. Many have given the labor of their hands in improving the property.

Adjacent to the church is the Community Cemetery, often referred to as "God's Acre." All through the years the people have given it their tender care. Often a call for people to cooperate in a "cemetery clean-up" has always brought a good response.

The aspirations and religious feelings of older generations are embodied in this little house of worship. Their hopes, their prayers, their labors are here. The traditions of loyalty, faithfulness and devotion, which brought this church into being, are a challenge to us. "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." Let us pray that God will establish the work of their hands—and ours—in this dedicated Community Church of Moultrie.

Slade
Triggs
1765-1782
1821

THE TRAIL OF THE FLORIDA CIRCUIT RIDER

odist vanguard, for the name of one John Slade, together with that one Frederick Slade, appears among the one hundred and five "patriot" signers of the petition of the short-lived "Republic of East Florida," dated January 25, 1814, asking for admission to the Union. Slade, a native of South Carolina, at the age of thirty-three in 1823 was admitted to the traveling ministry of the South Carolina Conference and was assigned to the Georgia-Florida frontier region. After several years he retired to his Florida farm, but was re-admitted to the traveling ministry at the first session of the Florida Conference in 1845. Just what the nature of Slade's work was which earned for him his title will probably remain forever a secret.

John Triggs is another upon whom tradition has conferred some honor in connection with initiating the Methodist movement in Florida, but here again the facts will probably remain a mystery. What is known of Triggs is that he was admitted on trial into the South Carolina Conference in January, 1821, and assigned to a new and rather ill-defined circuit in South Georgia called in the minutes Lappahee, probably intended for Alapaha. The supposition is that his journeys extended over into Florida. Whatever his field may have been in 1821, it is known that in 1822 and 1823 he labored quite successfully in eastern Alabama, western Georgia, and West Florida, under appointment the first year to "Early County [Georgia] and adjoining settlements" and the second to "Chattahoochee mission," which embraced virtually the same territory in Georgia and Alabama along the Chattahoochee River. In 1828,

BLAZING THE TRAIL

Triggs
1821

Triggs retired from the traveling ministry and located Georgia.

No doubt Slade and Triggs and a whole host of now nameless ministers labored without honor and virtually without price along the Florida frontier for many years. The official beginning of Methodist endeavor in Florida dates from the conference held during the winter of 1821-1822. The Mississippi Conference had been formed in 1816 and in the course of supplying ministers to as much of the lower Mississippi region as possible assigned, in December, 1821, Alexander Talley to "Pensacola, Mobile, Blakely, and adjoining country." Two months later, in February, 1822, the South Carolina Conference officially added Florida work to that of the preacher in St. Marys, Georgia, by changing the style of appointment to read "St. Marys and Amelia Island," and assigning Elijah Sinclair to the new Georgia-Florida appointment. Thus to Talley, working in the western extreme of West Florida under the auspices of the Mississippi Conference, and to Sinclair, laboring on the coast of East Florida under appointment from the South Carolina Conference, goes the honor of being the first Methodist preachers whose labors officially included any of the territory of Florida. Thus Pensacola and Fernandina became established points in the circuit riders' journeys.

The Mississippi Conference continued to supply preachers for Pensacola and West Florida as long as it was able, but the scarcity of men and the demands from other directions made it necessary for Mississippi to surrender this field to the South Carolina Conference in 1826. Consequently from 1827 through 1832, West

THE TRAIL OF THE FLORIDA CIRCUIT RIDER

Florida and eastern Alabama were parts of the South Carolina Conference, as long as that conference served Georgia, and of the Georgia Conference from its creation in 1830 until the formation of the Alabama Conference at the close of 1832. The General Conference of 1832 authorized the creation of the Alabama Conference and provided it should embrace West Florida. Thus, after being administered along with the remainder of the territory for only six years, 1827 through 1832, West Florida was detached and has so remained to the present.

While West Florida was being administered along with the rest of the territory, slight advances were made eastward from Pensacola to include such appointments, parts of which at least were in Florida, as Holmes Valley, Early, Pea River, Escambia, and Chattahoochee missions, but the combined membership of all these circuits was less than fifteen hundred at the time this work was attached to Alabama.

Meanwhile, the circuits in the eastern part of the territory were expanding. Fernandina was left with St. Marys and Noah Laney was sent there in 1823, while at the same time Joshua N. Glenn was sent to St. Augustine. Glenn, thereby, became the first Methodist preacher assigned exclusively to a Florida appointment, all others up to this time having Georgia or Alabama work included in their circuits. Not only was it purely a Florida work, but it was distinctly not a circuit, as is made clear by Glenn's diary. Glenn, though, found only one Methodist in St. Augustine and his year was none too pleasant. Glenn's work is described more fully in the next section. This, except for a few changes in

BLAZING THE TRAIL

assignments, is about the extent of Methodist development in the territory of Florida down to the close of 1824.

JOSHUA N. GLENN, TRAIL BLAZER

Florida was purchased from Spain in a treaty negotiated February 22, 1819, but more than two and a half years elapsed before the actual transfer of flags took place. Finally, in mid-July, 1821, the territory was officially delivered to the purchasers. Florida was then placed under semi-military rule with Andrew Jackson as the governor, until March 30, 1822, when civil government was established by an act of Congress. At the outset the powers of self-government conferred upon the citizens were quite limited, with most of the officials and the members of the Legislative Council appointed by the President of the United States. Accordingly, William P. Duval became the first civil governor, and the first Legislative Council was set for June 10, 1822, at Pensacola, but it was late in July before enough members arrived to make possible the organization of the Council. This delay was occasioned by the difficulty of travel encountered by the delegates from East Florida, some of whom nearly lost their lives when their ship was wrecked. The following June the Council met in St. Augustine, and the West Florida delegates consumed nearly a month in making the trip and had the added difficulty of shipping all the territorial records by wagon to the scene of the meeting. This migratory form of government pleased no one, so it is not surprising that a commission to select a permanent site for the capital was appointed at the 1823 session.

255/154
to 7/10/23

THE TRAIL OF THE FLORIDA CIRCUIT RIDER

It was to such a Florida as this, a Florida in the throes of establishing itself, that Joshua N. Glenn was delegated at the session of the South Carolina Conference meeting in Savannah in February, 1823, to establish a Methodist mission at the seat of government in East Florida, as had already been done at the seat of government in West Florida.¹ Glenn had just been received into full membership in the conference when the presiding bishop, Robert R. Roberts, discussed with him the desirability of having him establish a mission in the chief city of eastern Florida. Glenn recorded that at first his "mind recoiled at the very thoughts of it," but soon he informed the bishop that he was "anxious to go." Accordingly he was assigned to St. Augustine at the close of the conference session on Friday evening, February 28, 1823.

Nearly three weeks elapsed before he was able to secure passage southward from Savannah. Finally on the nineteenth of March he sailed on the schooner Mary McCoy for St. Marys, Georgia. Arriving in St. Marys on the evening of the twenty-second, he was unable to leave until the fifth of April, when he secured passage on the mail boat, which was only ten feet long and had in addition to its usual cargo of mail, three persons, their baggage, and a special cargo of ten bushels of corn. After a strenuous voyage, Glenn arrived in St. Augustine on the eighth of April, nearly six weeks after he had received his assignment in Savannah, which was only about one hundred and fifty miles away. His diary furnishes many significant facts on life in St. Augustine in 1823.

BLAZING THE TRAIL

As if delay and difficulties in travel alone were not enough to discourage even the most stout hearted, Glenn was further depressed when upon his arrival he found no organization and but one Methodist member, a Mrs. Streeter, with whom he boarded throughout the year. There was, of course, no Methodist church building, nor indeed any church building whatever, except that of the Roman Catholics. Protestant services were held successively in the council chamber by whatever ministers might happen to be in the city. Episcopal services were being conducted by ministers named Fowler and Feltch during the earlier part of Glenn's residence there, and aside from these three there appears to have been no other ministers, either Protestant or Catholic.²

Glenn preached regularly in the council chamber, soon organized a small Methodist society, and added a few members, mostly Negro, from time to time. He had been there only two weeks when he made arrangements to preach to the soldiers stationed at the camp. This venture proved to be most unsatisfactory and after only one such service, Glenn recorded in his diary that he was treated in such a manner that he "determined to go there no more." In mid-May, Allen Turner, presiding elder of the Oconee District, of which St. Augustine was a part, arrived in the city and held what was termed the first quarterly conference ever held in Florida.

A Presbyterian minister by the name of Lathrop arrived in St. Augustine on the eighteenth of May. Glenn was delighted to learn of his arrival, hoping that the two would have much in common, since fellowship with the Episcopal ministers had proved most repugnant. Relationships between Glenn and the Presby-

MISS A. CONF.

St. Aug
Negro

terian minister were generally pleasant but friction between the Methodist and Presbyterian groups soon developed. In August an Episcopal clergyman by the name of Motte arrived in St. Augustine. Frictions of some nature developed between the three Protestant groups and by mid-August Glenn was preaching in the council chamber and Lathrop and Motte were dividing the use of the courthouse. Late in October a Catholic priest arrived and had services for a time.

The arrival of Governor Duval late in May for the ensuing June session of the Legislative Council is noted by Glenn, as well as a later contribution of ten dollars by the governor when he departed in November. Glenn was quite interested in all the political developments of the territory and made a trip to witness the negotiations leading to the Indian Treaty of Moultrie Creek in September, 1823.

Glenn carried on a heavy correspondence, as is evidenced by the fact that his postage bill between May and November on letters received alone was nearly ten dollars. A letter received on the fourth of November from Noah Laney, the Methodist preacher in St. Marys and Fernandina, contained information that led Glenn to muse over the woes of the ministry. The meager salary and the itinerant life made it difficult for Methodist preachers to marry and still remain active in the ministry. This letter from Laney contained an account of the marriage of five of Glenn's fellow ministers and the receipt of this information led Glenn to write as follows: "The Solland and Serious J. Dunwoody, the Mild and Steady J. Reynolds, the Persevering T. L. Winn, the Powerful E. Sinclair, and the Bold and In-

trepid, P. L. Wade all have lately fallen by the matrimonial sword. Oh how are the mighty fallen alas, alas—how are the ranks of the Single preachers thinned and while these are Slain I feare many more are Mortally wounded; and to add if possible to the Horrows of the Sceam in the case of Bro. Wade his antagonist being Fifty and Five and her palsied hand not being able to Point the dager to his heart—this noble and experienced Commandres cald to her assistance one Hundred of the Formidable Sons of Africa, Oh alass, how fatal."

Glenn ended his year, which had been only about nine months but which had seemed to him like ages, on the twentieth of January, 1824, when he left for Charleston to attend the session of the South Carolina Conference. During the year he had married three couples, officiated at two funerals and assisted in many more, and baptized twenty-one Negroes and an unrecorded number of whites. He had received a fifty-dollar draft on the Missionary Society from the bishop before leaving Savannah, during the year he collected \$198.50, mostly in small amounts, except for a fifty-dollar contribution from the Young Men's Missionary Society of Savannah. His expenses show \$164 paid for board and \$54.12½ expended for travel. This left less than thirty dollars for Glenn for the year. His report to the conference showed a total of twelve white and forty Negro members in the St. Augustine society.

Glenn was succeeded by Noah Laney and the Methodist work in St. Augustine prospered for several years, a meeting-house being built in 1829 during the ministry of Isaac Boring. By 1834 the Methodist group

Reconstruction, Prosperity, and New Issues (1866–1913)

Print

The Civil War dealt an especially harsh blow to The Methodist Episcopal Church, South. Its membership fell to two-thirds its pre-war strength. Many of its churches lay in ruins or were seriously damaged. A number of its clergy had been killed or wounded in the conflict. Its educational, publishing, and missionary programs had been disrupted. Yet new vitality stirred among southern Methodists, and over the next fifty years its membership grew fourfold to more than two million.

The African American membership of The Methodist Episcopal Church, South, had declined significantly during and after the war. In 1870 its General Conference voted to transfer all of its remaining African American constituency to a new church. The Colored Methodist Episcopal Church (now called The Christian Methodist Episcopal Church) was the product of this decision. *founded Dec 16, 1870*

It was during this period that Alejo Hernandez became the first ordained Hispanic preacher in Methodism, although Benigno Cardenas had preached the Methodist message in Spanish in Santa Fe, New Mexico, as early as 1853.

The Methodist Episcopal Church did not suffer as harshly as southern Methodism did during the war. By the late 1860s it was on the verge of major gains in membership and new vigor in its program. Between 1865 and 1913 its membership also registered a 400 percent increase to about four million. Methodist Protestants, United Brethren, and Evangelicals experienced similar growth. Church property values soared, and affluence reflected generally prosperous times for the churches. Sunday schools remained strong and active. Publishing houses maintained ambitious programs to furnish their memberships with literature. Higher educational standards for the clergy were cultivated, and theological seminaries were founded.

Mission work, both home and overseas, was high on the agendas of the churches. Home mission programs sought to Christianize the city as well as the Native American. Missionaries established schools for former slaves and their children. Missions overseas were effective in Asia, Europe, Africa, and Latin America. Women formed missionaries societies that educated, recruited, and raised funds for these endeavors. Missionaries like Isabella Thoburn, Susan Bauernfeind, and Harriett Brittan, and administrators like Bell Harris Bennett and Lucy Rider Meyer, motivated thousands of church women to support home and foreign missions.

Significant Methodist ministries among Asian Americans were instituted during this period, especially among Chinese and Japanese immigrants. A Japanese layman, Kanichi Miyama, was ordained and given full clergy rights in California in 1887.

Two critical issues that caused substantial debate in the churches during this period were lay representation and the role of women. First, should laity be given a voice in the General

Conference and the annual conference? The Methodist Protestants had granted the laity representation from the time they organized in 1830. The clergy in The Methodist Episcopal Church, The Methodist Episcopal Church, South, The Evangelical Association, and the Church of the United Brethren in Christ were much slower in permitting the laity an official voice in their affairs. All finally granted lay people voting privileges in their General and annual conferences with the exception of The Methodist Episcopal Church, which did not grant this right in annual conference decisions before the 1939 union. Even more contentious was the question of women's right to ordination and eligibility for lay offices and representation in the church. The United Brethren General Conference of 1889 approved ordination for women, but The Methodist Episcopal Church and The Methodist Episcopal Church, South, did not grant full clergy rights until well after their reunion in 1939. The Evangelical Association never ordained women. Laity rights for women were also resisted. Women were not admitted as delegates to the General Conferences of The Methodist Protestant Church until 1892, the United Brethren until 1893, The Methodist Episcopal Church until 1904, and The Methodist Episcopal Church, South, until 1922.

The period between the Civil War and World War I also was marked by other theological developments and controversies. The holiness movement, the rise of liberal theology, and the Social Gospel movement were sources of considerable theological debate. The Methodist Episcopal Church demonstrated its regard for social issues by adopting a Social Creed at its 1908 General Conference. Social problems were also a spur in the movement toward ecumenism and interchurch cooperation. Each of the denominations now included in The United Methodist Church became active in the Federal Council of Churches, the first major ecumenical venture among American Protestants. The era closed with the world on the threshold of a great and horrible war.

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GHOSTS of St. AUGUSTINE

GHOSTS. Unc earthly presences. Things that go bump in the night. St. Augustine, America's oldest city, has them all. The unique and often turbulent history of the Ancient City has spawned more than four hundred years of shadowy figures of the dark hours.

ome walk through misty, cobblestone streets, down shadows, along the wall of the old stone fort. Smell the smoke of fires, the musty corners of old houses, the garlic and olive Majorcan kitchens. Listen to the tinkling of wine glasses shattered, the strum of Spanish guitars long broken, and the r of a dozen foreign tongues long dead. Awaken to the at howling of the city's prowling cats; seek sleep between ares, lulled by the lapping waters of the Matanzas Bay — for the massacre of the French Huguenots by the Spanish 1565.

uthor Dave Lapham has collected twenty-four stories from ustine's rich oral history into a light, yet sometimes sing encounter with the spooky side of the Oldest City.

LAPHAM is a retired Marine officer with a mystical side. project manager in a small training and simulations any in Orlando, Florida, where he lives with his wife. as published two prize-winning short stories and, yes, believes in ghosts.

GHOSTS of St. AUGUSTINE

ISBN 1-55144-123-5



50895

DAVE LAPHAM

WILDWOOD



ONE SUNDAY MORNING A FEW years ago the minister of the Wildwood Baptist Church stood in front of his congregation during a service and led in the singing of that beautiful old hymn, "Zion's Hill." His great voice boomed out and inspired everyone present, who joined in with equal passion. While the congregation was thus engaged in the singing, Willie Watkins and her sister happened to look behind the minister and watched as a man wearing a black suit and top hat walked in and discreetly sat in the minister's chair. Willie thought it a little strange, first that someone would come right in and sit in the minister's chair, second, that he would wear a top hat in church, and third, that no one else seemed to notice. When the hymn ended, the man suddenly wasn't there. Willie thought that was very strange.

She was afraid to ask so she didn't say anything, but after several days her curiosity overcame her fear, and she asked the

minister who the man was. He smiled, "That was Mr. Anthony. He died several years ago, as you remember, and 'Zion's Hill' was his favorite song. He comes around whenever we sing it."

There have been other unexplainable occurrences at the Wildwood Baptist Church. Once a man was walking by the church and the cemetery next to it at dusk and saw the statue of an angel standing next to a fresh grave. It wasn't at the head or the foot of the grave; it was right in the middle. And, it was a large statue, made of stone and perhaps six feet tall. One man, even two men, could not have carried it without great difficulty. The next morning on his way to work the man passed by the cemetery again, and the angel was gone.

On another occasion, an eleven-year-old girl passed by the church and saw a minister standing just outside of the door, welcoming people. She didn't recognize him, so she asked her mother who it was. From the girl's description, the mother realized that it had been a former minister who had died six years before.

I've never attended services at the Wildwood Baptist Church, but it must be a wonderful place to worship; no one wants to leave.

Not far away there is a farm, and there is a house on the farm where, in the early 1940s, an elderly woman lived. She loved to grow roses—yellow roses—and everyone in the neighborhood was blessed, because she freely shared them. In fact, the woman was quite well-known around the area because of those yellow roses, which were always beautiful and robust and healthy. Then the woman died, and, strangely, the roses died, too. Several people tried through the years after her death to revive them, and to grow other roses in the same beds. No one was ever successful.

In 1944 an old man moved into the same house and com-

plained of a woman who washed dishes at his sink and sang loudly. She sang mostly hymns, and she had a good voice, but the man got tired of it and finally moved. Of course, no woman was ever there.

In the 1960s a couple moved into the house and soon after told a neighbor who had lived close by for a long time that they often heard footsteps in one room or another. Also, every night around eleven o'clock they heard two loud thumps in a back bedroom. The neighbor explained that an elderly bachelor had lived there several years before and had died in the place. It had been his habit to retire around eleven, and he slept in the back bedroom. Perhaps, he was still there, and the thumps were his shoes hitting the floor when he took them off.

In the southeast corner of the farm there once was an old barn and a house nearby. At the time, in 1954, it was a chicken farm, and the couple who owned it often worked late into the night, getting all their chores done. One night, around eleven thirty, just after they had finished their work, they were sitting at the kitchen table having a final cup of coffee and discussing the day's events and the next day's work, when they heard a horse outside. From the sound of the hoof beats it seemed to be running toward the house from the old barn, although there were no animals there; it was no longer in use. The man grabbed his flashlight and went out to catch the horse. There was nothing there. The next morning he and his wife went out to look for footprints and found nothing, not one track. This happened several times while the couple owned the farm, and no one ever found any tracks or saw a horse.

Also, from time to time the same couple heard what sounded like opera singing coming from a trailer right next to the farm. The morning after the first time they heard it, at two o'clock in the morning, the farmer went to his neighbors to complain and ask that they keep their radio turned down that late at night. The neighbors

denied playing the radio and swore they had been asleep. The music continued periodically for several years. In fact, visitors often came to spend the night, just to hear the phenomenon. No one was ever able to explain it.

Willie Watkins is a psychic and an author. She also collects dolls. One of her dolls is haunted. When you look at it, the doll looks like any other. It's just a doll, a normal battery-operated plaything, but this doll is different. It talks. It talks when the battery is turned off and even when the battery is taken out. There is more. It's not only that the doll talks, but when it talks. On many occasions it has warned Willie and other family members of danger. Once when her brother needed help, the doll spoke and warned Willie. Another time, when a prowler was in the yard, the doll started talking and told Willie of the intruder. Willie called the police who caught the man. Willie thinks her mother's spirit resides in the doll.

One summer Gay Rawley and Margie Godby were doing genealogical work in the Wildwood Cemetery, recording names, dates of births and deaths, and any information that could be gleaned from the headstones. One night shortly after they had finished their work, Gay was startled out of her sleep by a voice, not in a dream or her thoughts, a voice in her darkened room. Startled? No, she was terrified!

"You forgot the one in the middle. You forgot the one in the middle," the voice said. It was a man's voice. Clutching her blankets to her, she screamed, "What do you want? Get out of here."

The voice called again, "You forgot the one in the middle of the Wildwood Cemetery. You forgot the one in the middle of the Wildwood Cemetery."

Finally, Gay composed herself enough to sit up in bed and turn on the lights. There was no one else in the room. She had been sound asleep, but she knew she wasn't dreaming. She had heard a voice. Gay didn't sleep the rest of the night.

The next day she called Margie and related what had happened. Together they went back to the cemetery. By the time they arrived it was late morning and getting hot, but they went through it again, inch by inch. They found nothing they hadn't before. Gay started back toward the car, but Margie remained on the far side clearing away weeds, still looking for any stones they might have missed.

Part way back Gay stopped on the pathway to catch her breath. It was shaded and cool. She waited there for Margie, who finally trudged up the path toward her, wilted by the heat. Gay told her how cool it seemed on the path. "That's because you're standing on moss," Margie said. Gay looked around. Sure enough, the area was covered with moss. Then, she realized something. She was in the middle of the cemetery, a fact that was hard to determine because the place wasn't at all symmetrical.

They began digging and soon discovered a stone, as the voice the night before had said. Henry O'Barnum, 1828-1880. Gay says to this day that his was the voice that gave her the message.

Area Impact More Than Meets Eyes

History reveals that John Moultrie was a successful planter in the days before the Indians burned his estate. He was even described as "progressive."

Besides growing indigo, rice and oranges — stable money crops at the time — he also experimented with a little wine-making. And at least one historian writes that Moultrie "had thoughts of making rum."

Moultrie's fondness for the distiller's art survived in the area long after his prosperous Bella Vista was reduced to ash. The region still abounds with the scuppernong — a hearty variety of grape brought from the Carolinas. Perhaps the good governor's grape arbors survived after all.

One longtime Moultrie resident (who prizes her anonymity) remembers when many folks here made wine.

"Most country people made their own wine for table use, or for making a little fruit cake," she explained. What couldn't be put up as jelly or jam was perhaps used for making a taste of the fermented spirit.

A winery once operated at Villa Reina, but has since been abandoned. The cellars which once held the aging casks have long since been filled with thick tangles of vines.

Moultrie was also the home of huge orange groves. People once talked of the area becoming another citrus belt. But the hopes died, along with the orange groves, during the frigid winter of 1888. Many residents of the Moultrie community moved out.

Moultrie Creek, now a scenic refuge for blue herons, white egrets and Ladyfish, was once called Woodcutters Creek. It was the site of a buzzing sawmill in this bustling time. Few are able to recall the days when oxen ambled down the roads next to the creek with huge tree trunks in tow behind them on the way to the turpentine mill.

But one piece of Moultrie's past still stands pretty much the way it did when it was built 100 years ago. It's the Moultrie Community Church. It was built the same year the bicycle was invented, and in its day, was every bit as novel. It was no ordinary country church.

"It had wall-to-wall red carpet, red pew cushions, an organ, and attractive chandeliers," wrote Mrs. Irene Williams of Moultrie. Most of the neighbors gathered under its angular tin roof on Sunday mornings.

Next to the old church is a cemetery. Aged, worn headstones mark the resting places of many early settlers.

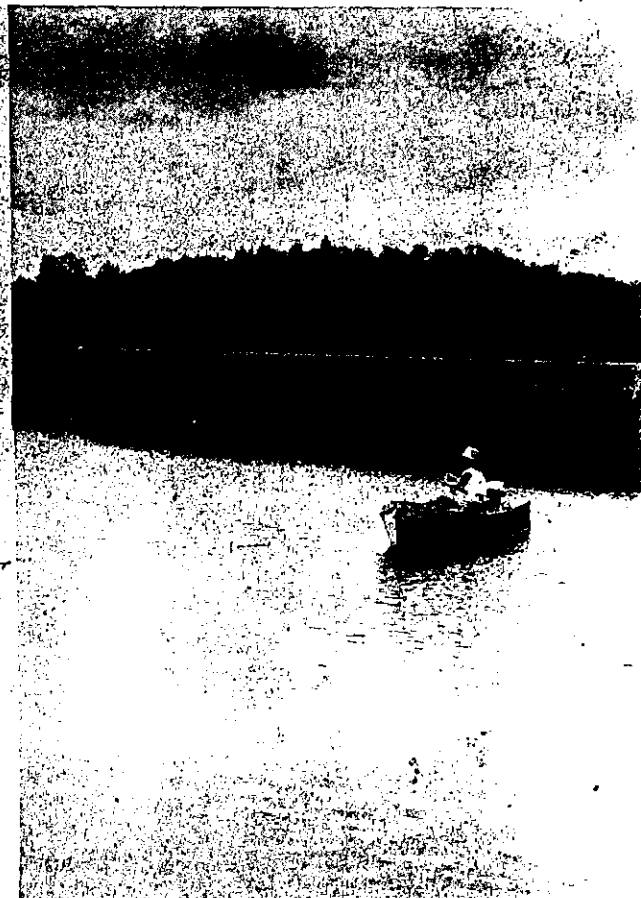
The name Moultrie lives on. It pays tribute to another age and to a man now relegated to history.

Although Moultrie has one foot rooted in a colorful past, the community strides forward into the present and the future. Moultrie is now one of the fastest-growing communities in the area. Housing developments seem to grow here as effortlessly as native grapes.

Like they say in Moultrie, "Things do change."



Community Church Is Landmark



No Traffic Jams For Fisherman

Moultrie Pulses To Past, Present

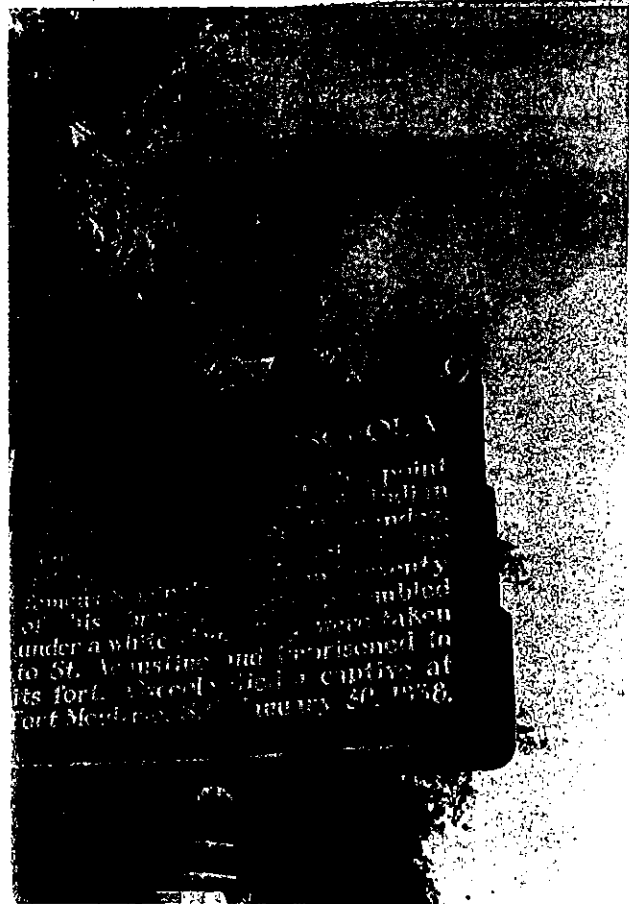
Moultrie community, steeped in history and pulsing with new residential growth off U.S. Highway 1 south of St. Augustine, has far greater impact than some motorists might suspect as they whiz past.

The unincorporated community is a lasting tribute to an age that is long-gone with the wind. It was a time when Seminole Indians were a major health problem for settlers, and indigo was a main cash crop. It was a time when East Florida had just been named a British province.

Story and Photos By Mark Teller



Moultrie Creek Winds Through Marsh



Sign On U. S. 1 Retells Drama

The Moultrie family was well-known in political and economic circles from the Carolinas to Florida. But the unincorporated area probably was named for East Florida's first lieutenant governor, John Moultrie.

Lt. Gov. Moultrie, came from a long line of landed gentry. The clan originated in Scotland. His father, James Moultrie, was chief justice of East Florida. His brother, Col. William Moultrie, was an Indian fighter, Revolutionary War hero and a public figure in the Carolinas and Florida.

John Moultrie left the courageous dramatics to his brother. He was described by his contemporaries as being "possessed of great urbanity of manners and strength of mind." And he was no lackey in the economic sphere either.

By the time the British period faded out in Florida, John Moultrie had laid claim to more than 3,400 acres of prime plantation land here. His country seat, Bella Vista, was a sprawling estate situated "four miles south of St. Augustine on the Matanzas River," precisely where the community of Moultrie stands today.

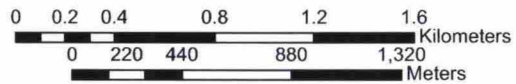
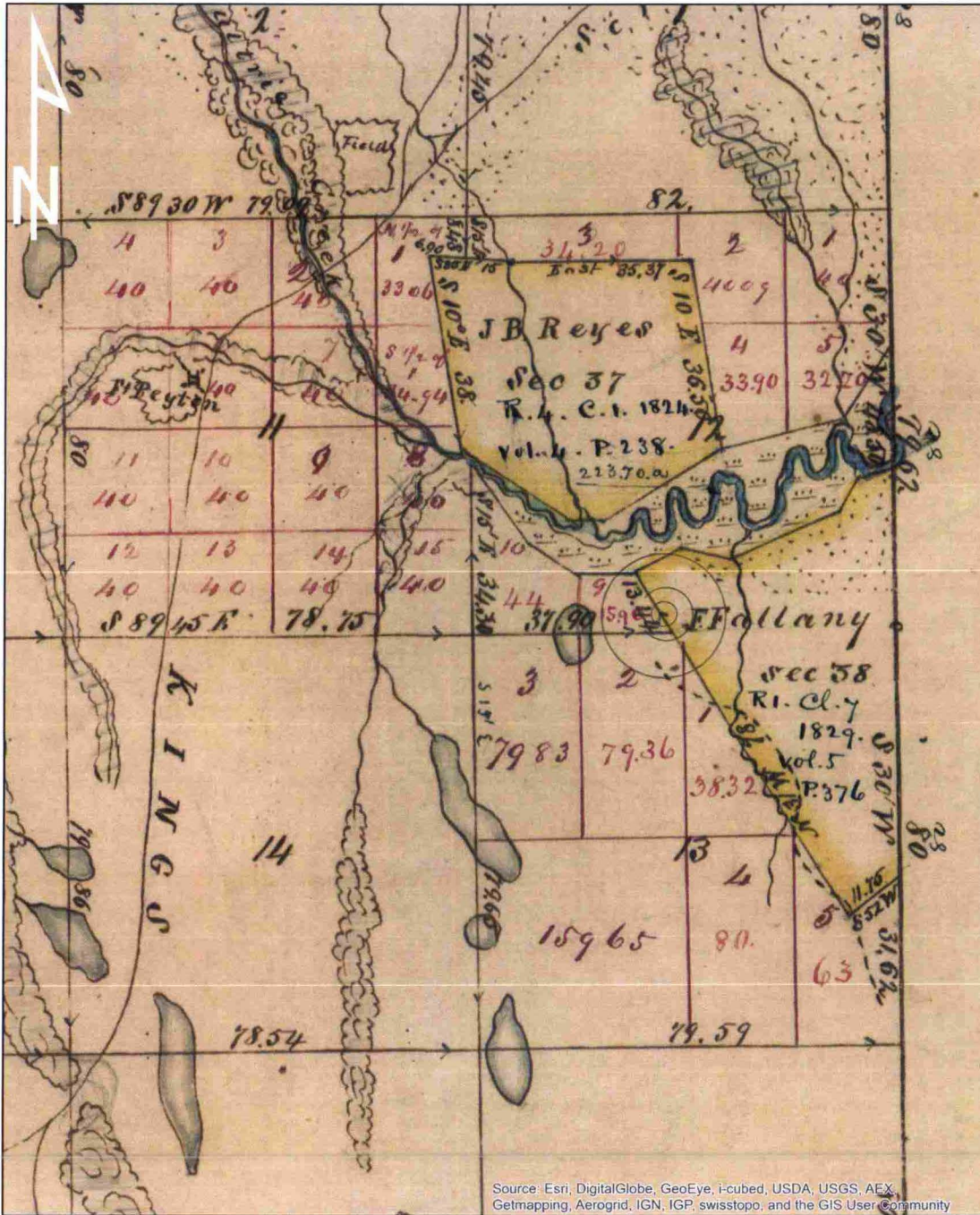
Bella Vista afforded an elegant base for the lieutenant governor's official and unofficial activities. On its manicured lawns stood an impressive two-story mansion. Surrounding the villa were groves of fruit trees, grape arbors, a bowling green, fish ponds, walks and winding drives.

But marauding Indians finally put the torch to Bella Vista. All that remained were charred ruins. The natives at the time were always restless. In fact, near Fort Peyton in what is now called Moultrie, the warrior Chief Osceola was taken prisoner by American Gen. Joseph Hernandez during what was supposed to be a "truce meeting."

SJ 3267

The betrayed chieftan was held here briefly at the Castillo de San Marcos before being sent to Charleston, S.C., where he sickened and died. Gen. Hernandez justified his breach of faith by saying Osceola was the "spearhead of resistance" to settlement of the area.

The Treaty of Moultrie was another shady effort to move the Indian tribes further into the interior of Florida and away from the choice plantation land. But the plan backfired. The Indians soon returned to raid the plantations. There just was not enough game to hunt in the dense interior, they said.



Fallany - Spanish land Grant 1819
probable property including cemetery site

F. n.º 18.

Florida

Año de 1819.

Fernando Falany, solicitando título de propiedad de 1200. acres de tierra que poseo en las Cañas de Matanzas y Abasco.

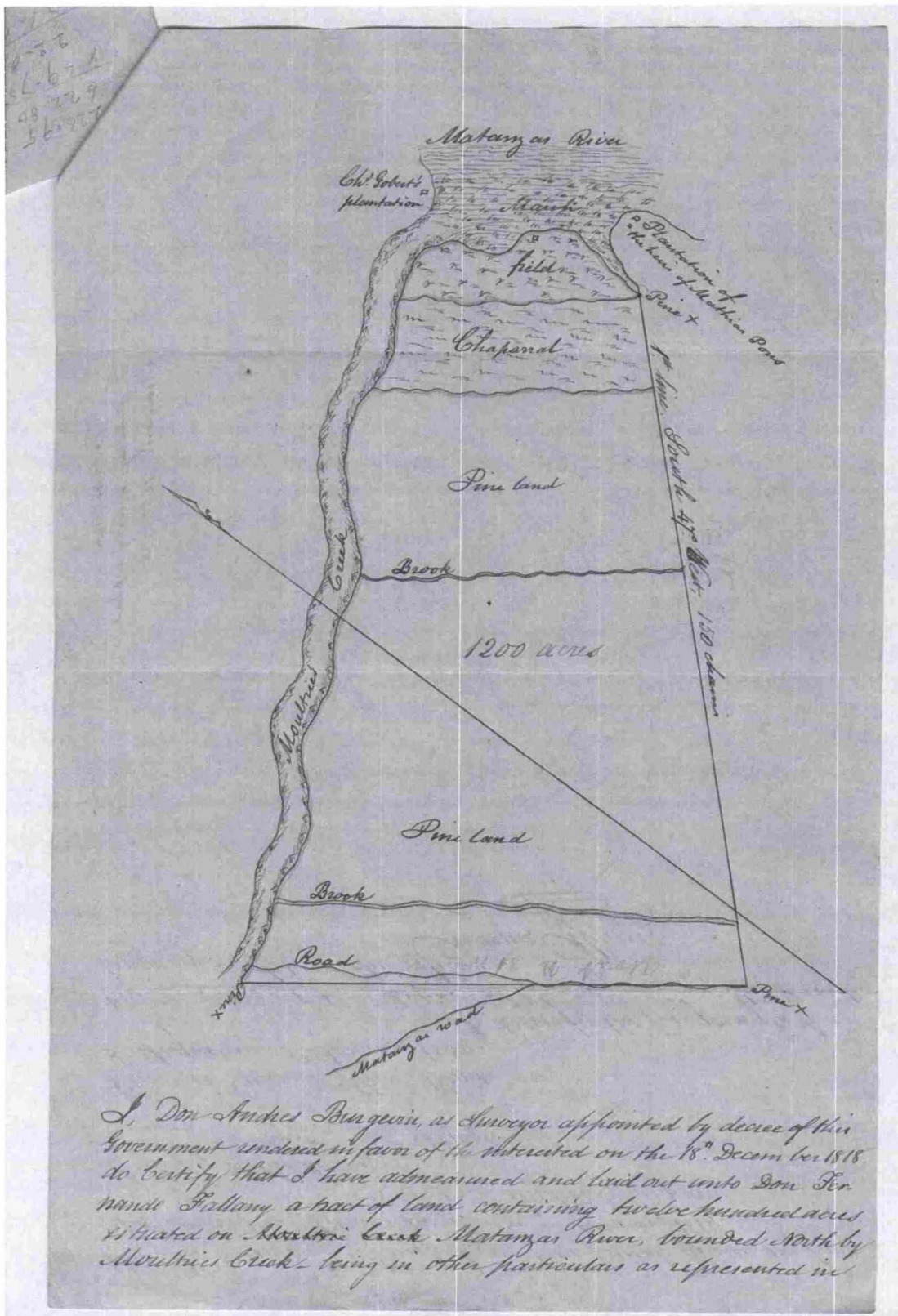
F.
Falany
1819

Don Carlos Howard, Sencienca Coronel Graduado,
Capitan de Granaderos del tercer Batallon del Regimiento de
Infanteria de Luba, y Secretario de su Gobierno por S. M. C.

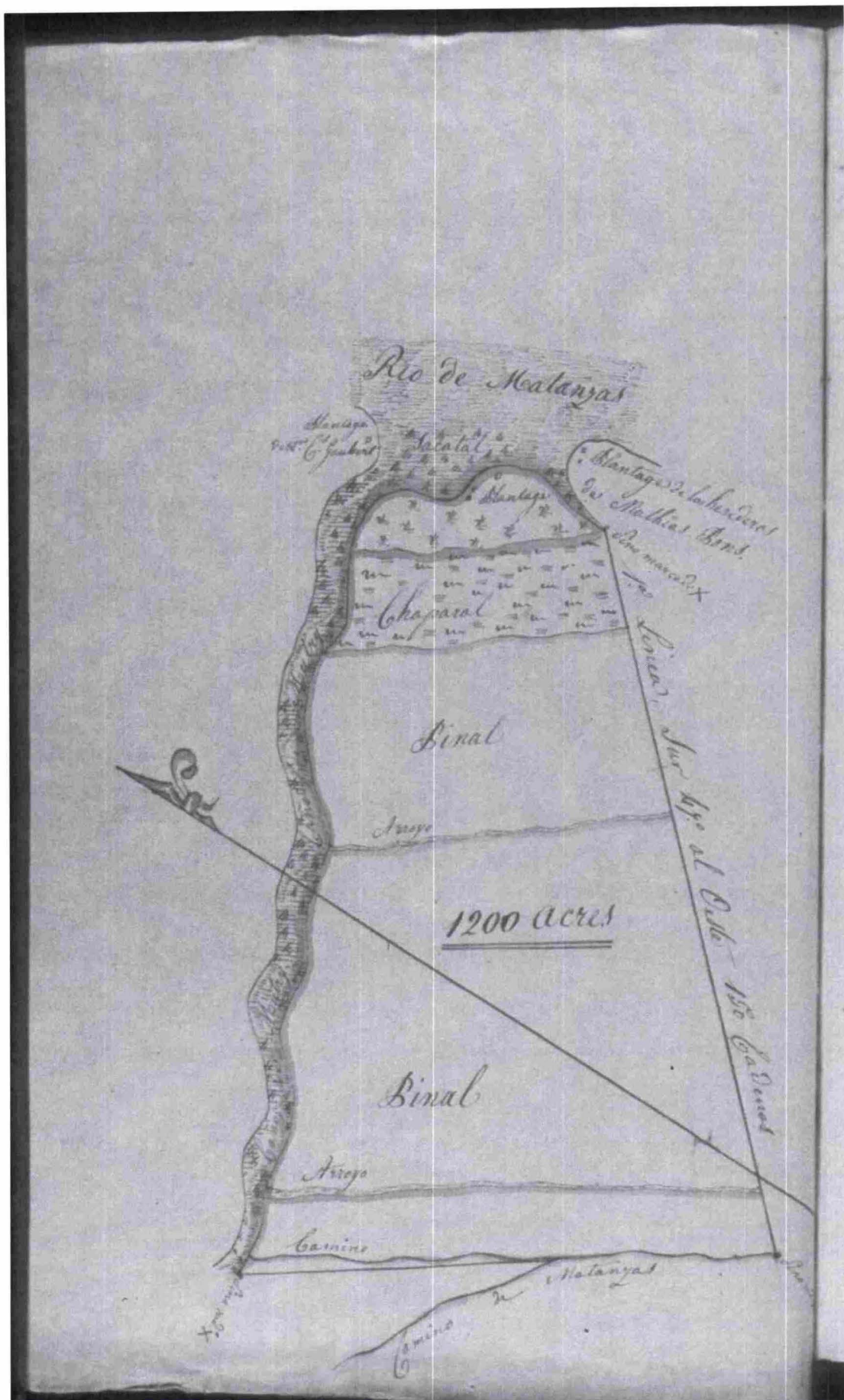
Certifico que á el Memorial presentado por
Fernando Falany, con fecha de 15 del corriente, rela-
tando á le misma la peca etera de tierra que posee
en la quebrada del paraje titulado Tupy, situado
dos Leguas al Sur de esta Villa, recayo en 20 el De-
creto que sigue: — Por presentacion con el Documento
„ á que se refiere, y con atencion á la gran falta que
„ me ocasiona, en embargo del dicho documento, y falta
„ de veridad con que ha graduado, y se promete en
„ parte, concierne la permanencia en las Tierras que
„ son citadas, las que se le midieron á su debido tiem-
„ po por el encargado de esta Comision, con mas, en
„ paraje desocupado el resto que falta al completo de
„ su familia: Todo en perjuicio de tercero. = Fue
„ dada: — Y para que cumpla, y viva al interesado,
„ doy la presente en San Agustin de la Florida el
„ dia de Diciembre de 1792.

Carlos Howard

el Reglamento que estaba en practica.



I, Don Andres Bungeiri, as Surveyor appointed by decree of this Government rendered in favor of the interested on the 18th Decem ber 1818 do certify that I have admeasured and laid out unto Don Fer nando Padron a tract of land containing twelve hundred acres situated on Moutrie's Creek Matanzas River, bounded North by Moutrie's Creek being in other particulars as represented in



(Translation)

(2)

To His Excellency the Governor

Don Fernando Gallany a resident and very old inhabitant of this Province respectfully states: That in the year 1792 he obtained from Government a concession of the land which he then possessed and cultivated at the place called Tufily about two leagues South of this City, bounded by Moultrie's Creek where he was already settled, with at the proper time the same should be measured for him by the person commissioned to survey lands, with the addition of the quantity ^{now vacant plots} he should be entitled to, according to his family, as appears by the certificate herewith respectfully presented. And whereas the family of the petitioner was composed once of his wife, five children, and thirteen slaves, for which at the rate of one hundred acres to each head of the family, and fifty to each child and slave, according to the regulation in force in the year 1803, he is entitled to Twelve Hundred acres of land, which quantity may be found in the said place, wherefore where he has constantly resided with his said family, cultivating the land, making charcoal, and cutting timber, being a laborer useful to the Province and profitable to the Royal Exchequer. Wherefore

He prays Your Excellency will be pleased to permit Don Andres Bourgein, an intelligent person - there being no Lawyer general at present - to make the survey of the said Twelve Hundred acres of land, that the petitioner may be enabled to solicit the absolute title to which he is entitled on all accounts - a favor he hopes to receive from Your Excellency's justice. S^t Augustine, Florida, 18th December 1818

As general atty in fact

(signed) Don^{te} de la Maza Arredondo jur.
S^t Augustine 18th December 1818 - At the petitioner asked, Don Andres Bourgein previously accepting and taking the usual oath before the present Notary, and giving notice to the adjoining neighbours. -

(signed) Copfinger -

(signed)

Before me

Lucas de Entralgo

Notary of Gov^t

In S^t Augustine on the same day month and year I notified the foregoing decree to Don Fernando de la Maza Arredondo, attorney of Don Fernando Gallany, latter -

(signed) Entralgo -

On the same day I notified Don Andres Bungevin of the appointment of Surveyor herein made, and being informed thereof said, that he accepts and did accept the same, promising, under the oath he made according to law to fulfil well and faithfully, to the best of his knowledge and understanding, the functions of the charge conferred on him and Signed, of which I attest

(signed) Andres Bungevin.

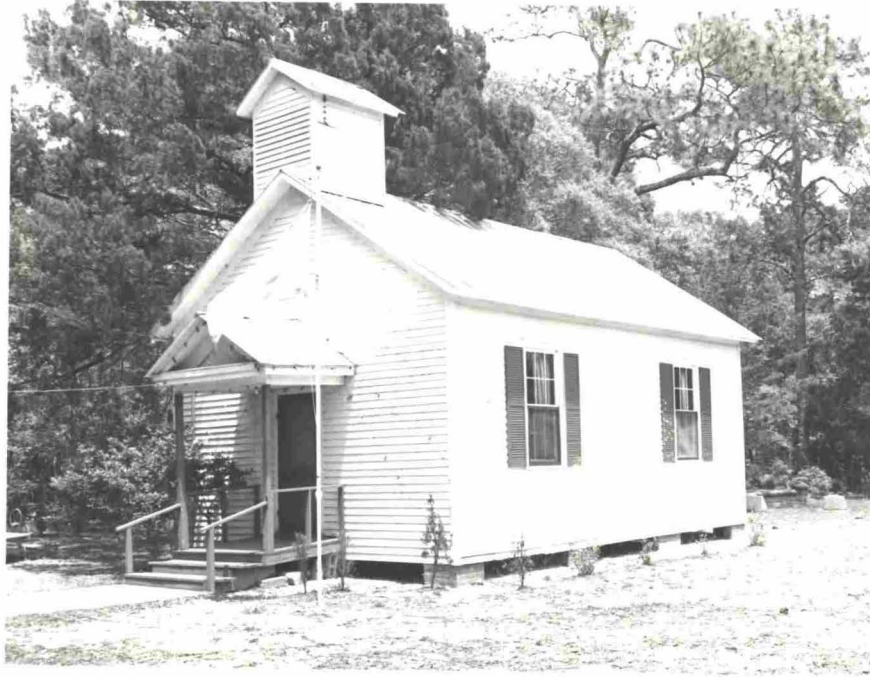
Before me
(signed) Juan de Estratgo.

Surveyor General's office, Florida
St. Augustine 16. January 1850.

I Certify the foregoing to be a true and correct translation of the original on file in this office, which original is in the Spanish language.

Antonio Alvarez
Clerk

Translation
Order for the Survey of 1200 acres
made to F. Falany
March 1850







"Church in the Wilderness"
Moultrie Church
Wildwood Cemetery
"God's Gate, 1872"









ELIZABETH BRADFISCH
1863 — 1946

B
MARIE J.
BRADFISCH
1905 — 1990

WILLIAM EDWARD
COOMBS
JANUARY 22, 1882
JULY 22, 1942

KATHERINE BRADFISCH
COOMBS
MAY 22, 1899
APR. 8, 1988

SCOTT
LONDON ELIZABETH
1889 — 1981 1895 — 1981

BARNES























4 CORP

JOSIAH ROBERTS

CO I

8 FLA INF

CSA

FEB 10 1838

DEC 1923



PVT

WILLIAM T SWINSON

CO B

3RD REGT ARTY

CSA

DEC 10 1846

JAN 30 1930





**HAGAN WILDWOOD RESTORATION ASSOCIATION, INC.
NEWS LETTER # 1**

The continuous preservation of our love one burial plots and cemetery upkeep is a hard and dedicated job as many of you may well know. Throughout the Moultrie Church and Wildwood Cemetery's history there have been many individuals who have dedicated their time and money unselfishly. For their unselfishness we all would like to thank each and everyone of them now alive and the dearly departed ones.

Father time has once again placed a heavy burden on the church and cemetery which now needs our help. I would like to share some of the Associations short and long term goals with each of you, so you can better understand what we hope to accomplish now and in the future. We are still searching the historical records in hopes of one day having the church and cemetery placed on "THE NATIONAL REGISTER of HISTORIC PLACES". The Association has submitted all historical document required and now stand two steps from reaching our goal. The last letter from Mr. Robert O. Jones a Historic Site Specialist for the Florida Department of State, Division of Historical Resources, indicated we may be able to make a case for significance for its rarity, as a historic landmark associated with the historic Moultrie community. The church and cemetery may be one of the best historic properties left. To make this case we will need a brief history of the community; what had been there from 1877-1954, and what remains, before the review board in Tallahassee, Florida can consider the church/cemetery being placed on the National Register.

The Associations short term goals include, beautification of the cemetery grounds such as lawn maintenance, fixing the well, larger water pump for irrigation, pruning, head stone cleanup, burial plot identification and documentation.

Some long term goals are restoration of the Moultrie Church, a new roof, some wood replacement, a new paint job inside and outside, fixing the wooden bell frame, a beautiful wooden sign indicating the church and cemetery name and one day a new black rod iron fence encompassing the cemetery, but our ULTIMATE GOAL is to make the Moultrie Church and Wildwood Cemetery the pride of the community.

As you can see, the only way each goal can be accomplished is with your help and donations. The HAGAN WILDWOOD RESTORATION ASSOCIATION, INC. is a non-profit corporation organized and certified under the laws of the State of Florida, filed January 7, 2002. The Association has both State and Federal tax exemption. Any donation made can be used as a charitable deduction. The Association would like to thank you and the love one of our dearly departed for all your help now and in the future. Once again we need your help and donations to make it happen !!!

Please contact Kathy or Lamar for any questions at: (904) 794-5237

ADDRESS: HAGAN WILDWOOD RESTORATION ASSOCIATION, INC.
334 Deltona Blvd., St. Augustine, Fla. 32086

CHURCH IN THE WILDWOOD "GODS" LITTLE ACRE

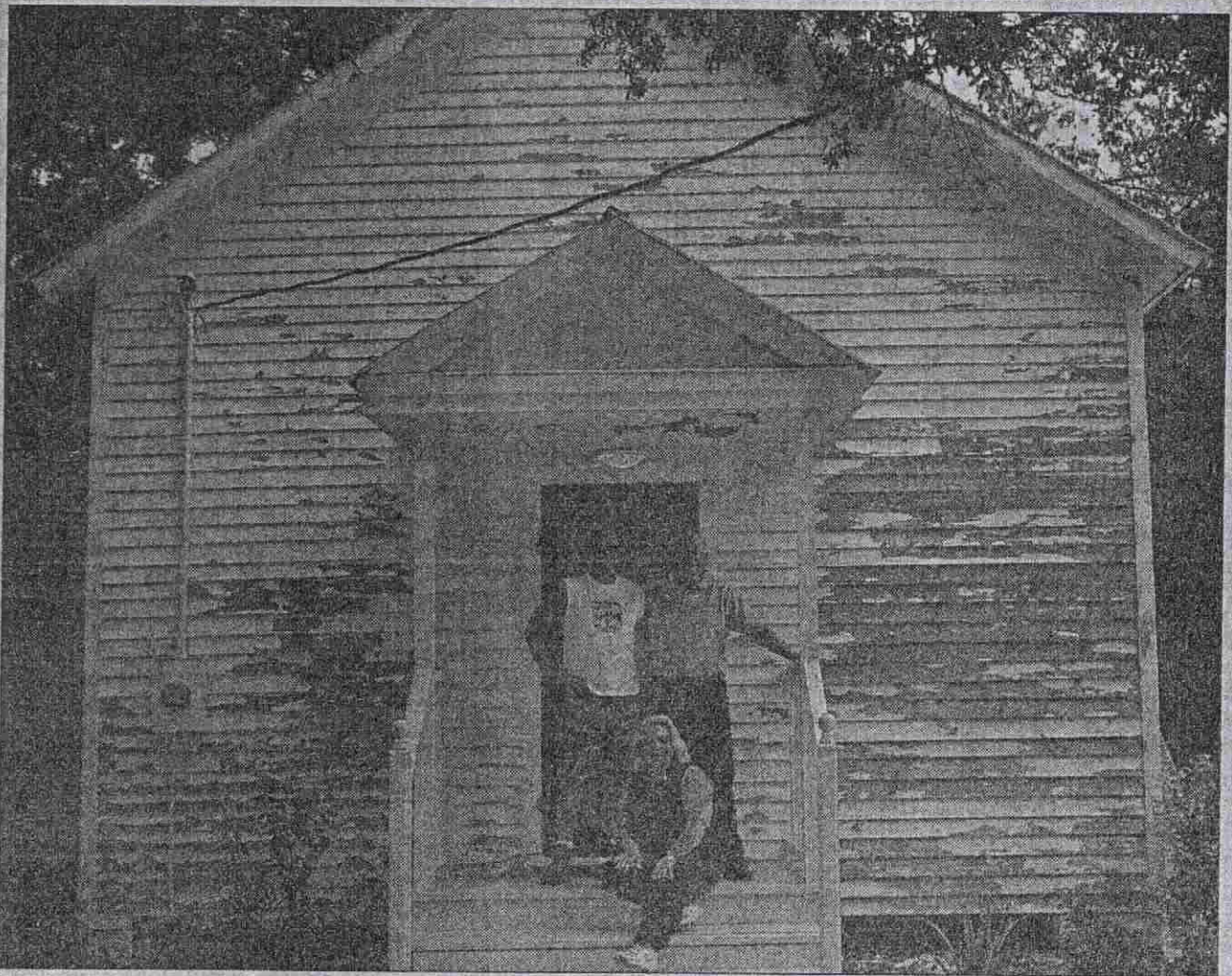
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RELIGION



FRIDAY
MAY 7, 2004

KEEPING WATCH OVER THE LITTLE WHITE CHURCH



BARRY CUBBEDGE, left, Lamar Tindell and Kathy Tindell pose outside the entrance to Moultrie Church one recent Monday, when Cubbedge took a break from painting the church's exterior. **Photos by ANNE C. HEYMEN**, anne.heyman@staugustinerecord.com

National Register of Historic Places designation is couple's goal for little Moultrie Church on Wildwood Drive

By **FRANK MATZKE**
Correspondent

Katherine and Lamar Tindell have a mission.

Their goal is to preserve the tiny wooden church on Wildwood Drive, next to Carter Road.

The Tindells, who established the Hagan Wildwood Restoration Association, have a special interest in the 127-year-old church.

Their reasons, the two say, are more than just the fact that the Tindells have family members buried in the cemetery located on the property.

Both of them just want to bring the church back to what it once was.

Having purchased the property from the First United Methodist Church of St. Augustine about two years ago, the nonprofit Hagan Wildwood Restoration Association began collecting funds to repair the church by renting the property, for a time, to Grace Bible Chapel.

It's a historic gem, worth saving, says Tindell of Moultrie Church. He has investigated the history of the church and area to show that it had an influence in Moultrie Creek's history, but some facts still elude him.

"We need to find out a reason or occasion that the church was used for other than religious reasons," he said.

The building could have been used as a voting precinct or for some type of government meetings, he said.

In that regard, says Tindell, "we need to hear from the public that it has

served for so long."

"We're trying to get it (the property) on The National Register of Historic Places."

All but two of the required documents have been filed with the Florida Department of State to have it placed on the list, says Tindell.

Robert O. Jones, historic sites specialist for the department, says that churches are normally listed on the basis of architectural significance, but since the church is a tiny wood structure it doesn't meet that standard.

As an alternative, the Tindells are trying to learn how prominent of a factor it played in Fort Moultrie and the area.

The Tindells purchased the church for a nominal fee from the First United Methodist Church, working with Paschal Carr, now deceased.

"He said that we could take it over after we formed a non-profit organization," Tindell said referring to his association with Carr.

Building improvements thus far have included renovation of the bathroom, at an expense of several thousand dollars. And other work now under way.

It's been difficult, Tindell said, because the budget is tiny.

And that's where the help of the public comes into the picture.

Donations are welcome, Tindell said, to assist with the upkeep of the church. "I don't mind if it's a dollar or even a hand to scrape flaking paint or check

PLEASE SEE **CHURCH/3C**

Services begin in June at Moultrie Church

By **ANNE C. HEYMEN**
anne.heyman@staugustinerrecord.com

Music with soul rocked the little white church on Wildwood Drive one recent Monday, as Barry Cubbedge applied a paint brush to the church's exterior.

Cubbedge is excited.

He's starting a brand new congregation in the tiny church just south of St. Augustine and west of U.S. 1. Opening services will be at 10 a.m. June 6.

He doesn't know how many will show up for the first service.



BARRY CUBBEDGE holds one of the grave markers made out of cedar. If names were listed on the markers, they are gone.

PLEASE SEE **SERVICES/3C**

ST. AUGUSTINE RECORD, FRI., MAY 7, 2004, PAGE 1c

2 OF 4 PAGES

"KEEPING WATCH OVER THE LITTLE WHITE CHURCH"

CHURCH

CONTINUED FROM PAGE 1C

the cemetery.”

Donations are tax deductible.

The Tindells' wish, they say, is to eventually add a cast iron fence surrounding the perimeter of the church and cemetery, capped with a sign indicating the church's name.

“I did much of my research through the St. Augustine Historical Society,” Tindell said. He and his wife have also investigated the names of those buried in the cemetery. Familiar names include O'Steen, Booth, Cubbedge and Hagan. These names are associated with many of the pioneers who settled St. Augustine, says Tindell.

Grooming of the cemetery and church grounds reveals more head stones daily, he said.

Tindell cites small metal plates, that at one time were used to signify many burial sites.

Other graves were marked with pieces of cedar wood which are now termite-eaten.

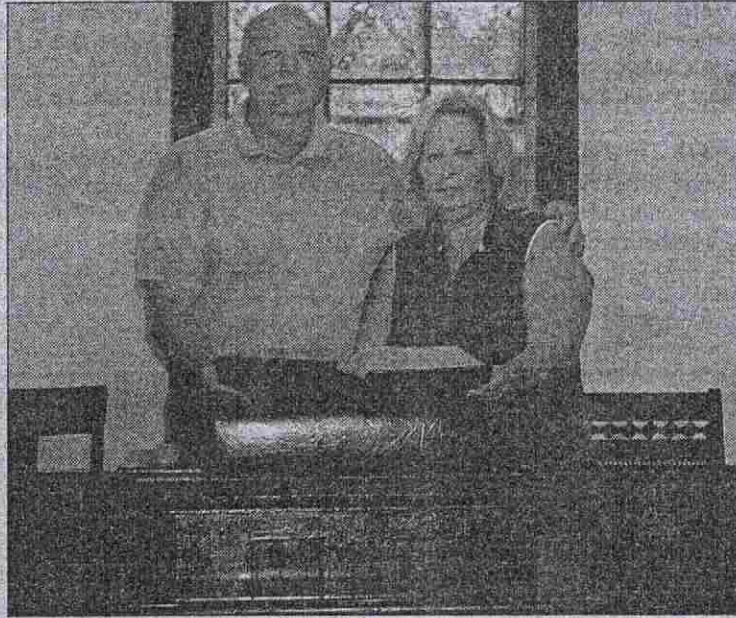
If any names were on these makeshift markers, they are long gone.

The oldest head stone the Tindells have found dates to 1877.

“We never know what we'll see on the ground, after we mow the grass,” Tindell says, flicking a patch of grass to uncover a newly discovered head marker.

“The church has a rich history,” as not only a church, he says, but as part of the development of the Moultrie area.

Articles from the historical society state many rich



LAMAR AND KATHY TINDELL stand behind the church's original pulpit. By ANNE C. HEYMEN, anne.heyman@staugustinerecord.com

Northern people who lived in Moultrie, poured money into the development of the church and area.

The Spanish controlled the area from 1559 to 1763, Tindell said. At that time, Moultrie was known as the San Nicolas region. The British took control of the area in 1763 and named it Woodcutter's.

In 1770, Gov. James Grant granted Lt. Gov. John Moultrie 500 acres. Moultrie later added another 500 to farm 170 acres of corn, peas, potatoes and rice, according to copies of National Park Service documents.

The Spanish regained control of Florida in 1783, under the Treaty of Paris. And, on July 10, 1821, U.S. soldiers assumed control of the Moultrie area.

The church was built in 1877 and Southern Methodist denomination services were held there, according to doc-

uments.

The site hasn't changed much since construction. The Middleton brothers settled a dispute about the land, and then developed the church.

The Department of Interior notes, in an official document, that, “the cemetery runs 318 feet along Wildwood Boulevard. It also extends 161 feet to north presenting significant entry room to the church and cemetery,” according to the document. A huge plot of wild oak trees to the north offers shade to the area.

An old Boston bell that still rings was used, according to old newspaper articles, to summon parishioners to service and other activities.

Anyone with information on Moultrie Church is asked to call the Tindells at 794-5237.

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“KEEPING WATCH OVER THE LITTLE WHITE CHURCH”

SERVICES

CONTINUED FROM PAGE 1C

"I don't have a congregation," he says. "God's got that. That's faith!"

A tragedy led Cubbedge to his role as a pastor. "I lost two brothers in one day," he explains. "That was my Damascus Day."

Cubbedge says he got a "burning passion to preach about three years ago." He asked God to allow him to realize his passion by age 50.

"He gave it to me 12 months earlier."

Cubbedge discovered Moultrie Church while waiting at a train crossing. He saw Katherine and Lamar Tindell, owners of the church property, at work cleaning the land.

He told the Tindells that he was looking for a church and to let him know if the property became available.

Some time later "Lamar called and said 'Barry, you've got your church,'" Cubbedge said.

Thus a partnership was formed between Cubbedge and the Tindells.

"It's not a contract," Cubbedge said, it's a "partnership."

**"I DON'T
have a congregation,
God's got that.
That's faith!"**

**— BARRY CUBBEDGE, pastor
of the new church which will
meet at Moultrie Church**

A coat of paint isn't the only thing the little church is getting. New carpet is being installed and the interior is getting further finishing touches, to complement the original pulpit which is the interior focal point.

The timber for the historic structure was brought from South Carolina, says Tindell, and the church was supposed to be constructed elsewhere on the property. A cemetery with some graves dating the late 1800s is also located there.

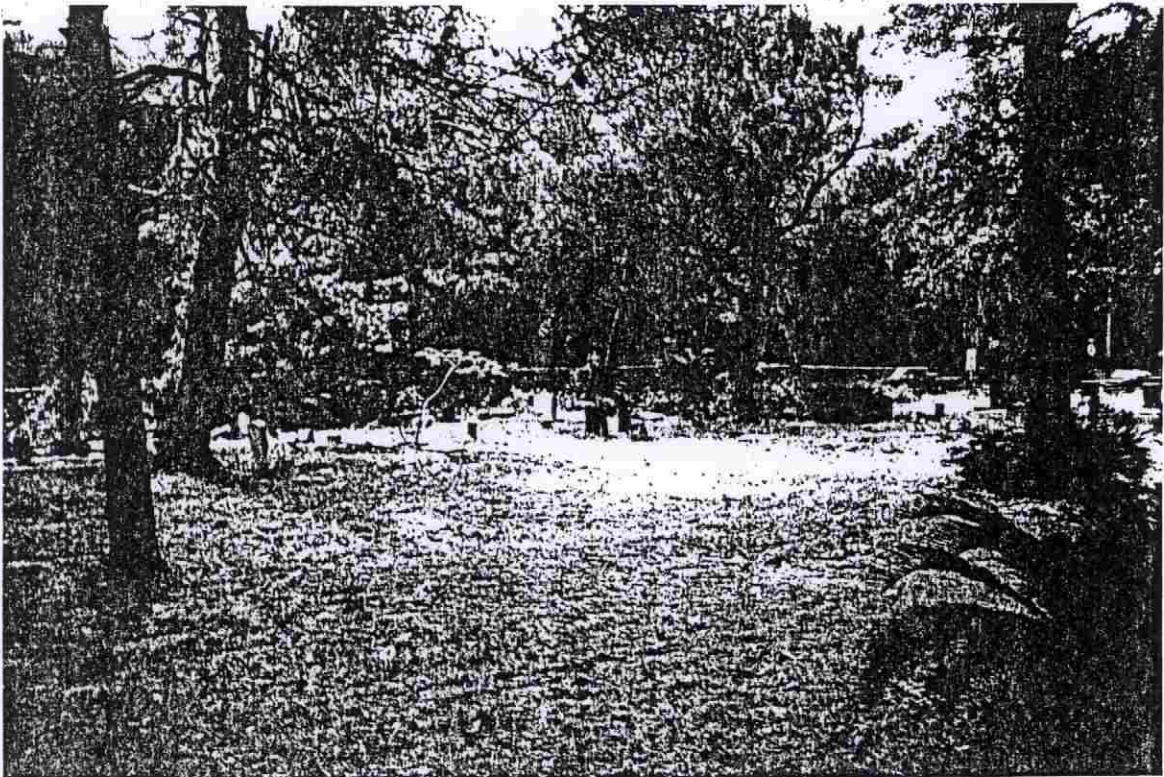
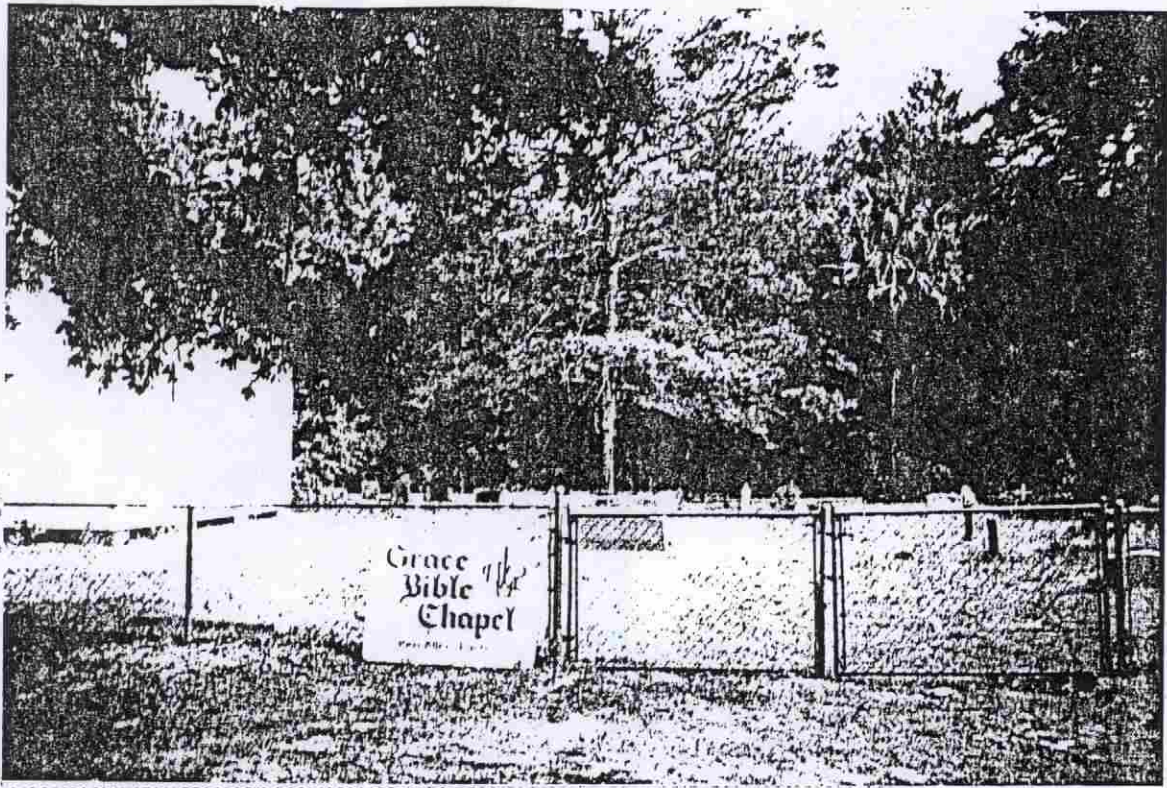
"But they dropped the lumber here," Tindell explains of the church's location, and the people who were building the church said they'd build it right on that spot.

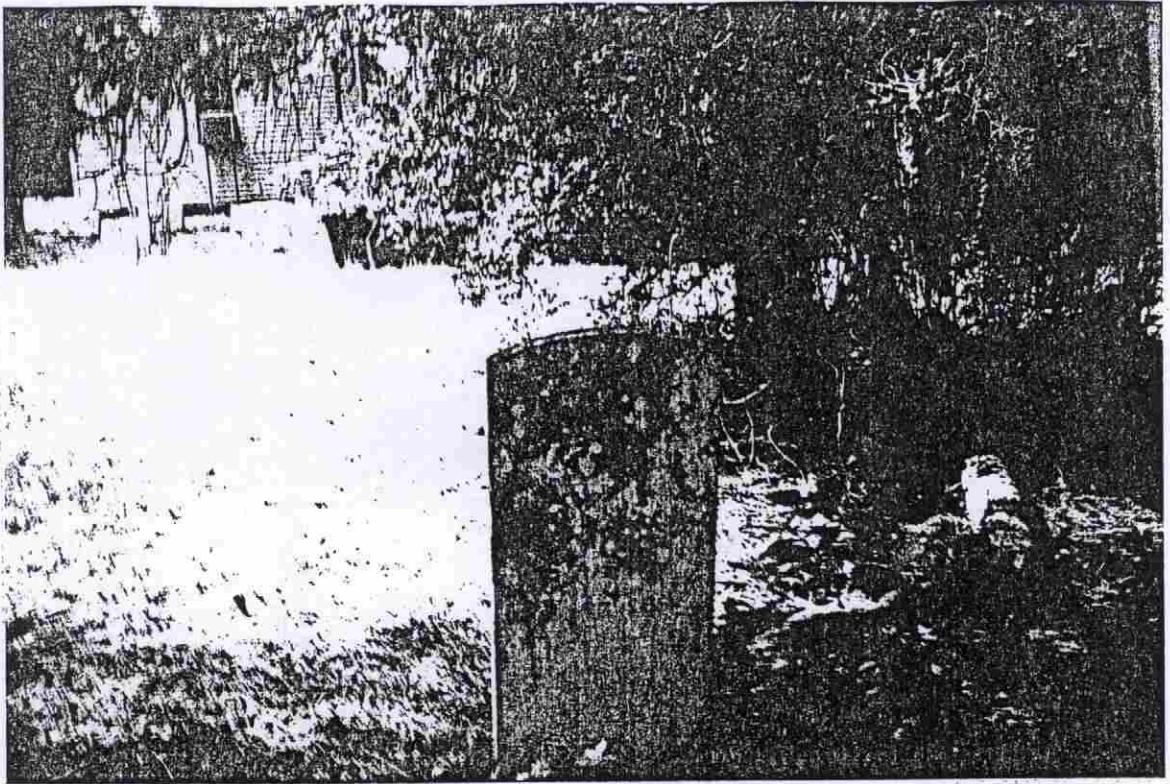
They weren't about to move all that lumber to another location.

For information about Cubbedge's church, call 794-5237.

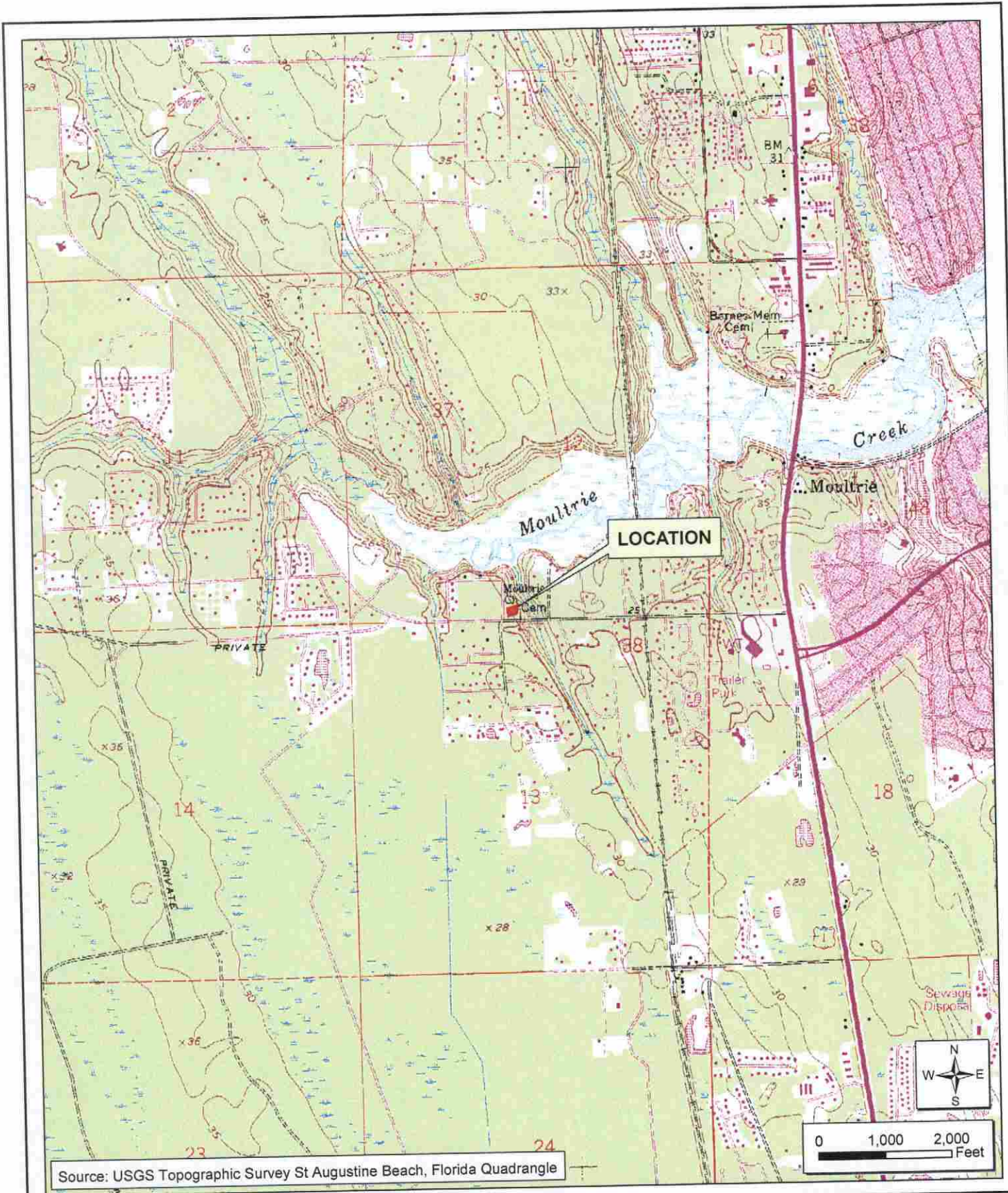
ST. AUGUSTINE RECORD, FRI., MAY 7, 2004, PAGE 3C

4 OF 4 PAGES





Grace Baptist Wildwood Church
10-15-98

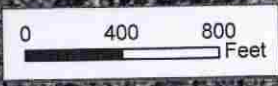


St. Johns County Cemeteries
Moultrie Methodist Church at Wildwood
 St Johns County, Florida

Project: EJ04026.00
 Date: Sept. 2004



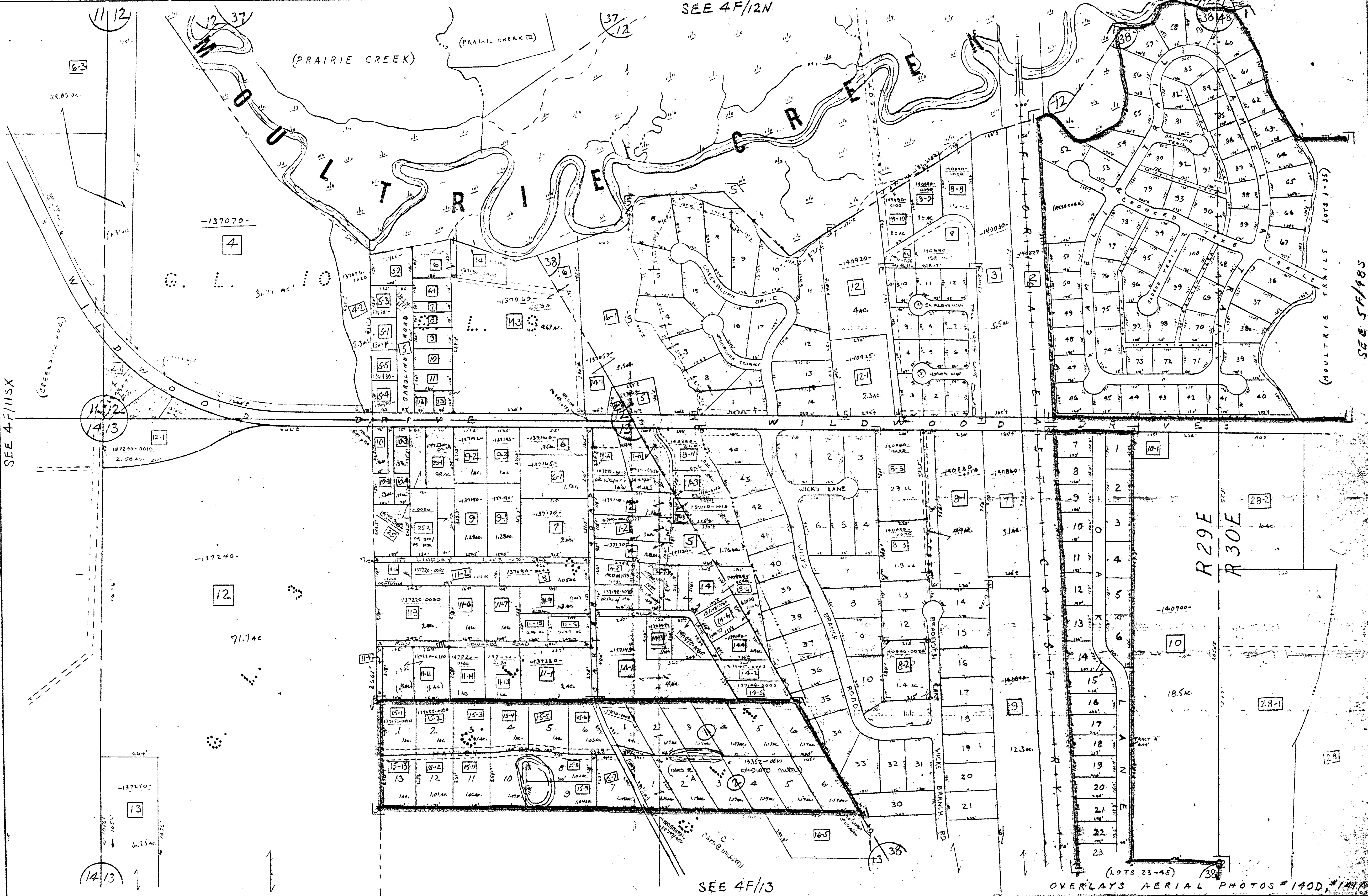
Source: Aerial Express, 2002



ENVIRONMENTAL SERVICES, INC.

St. Johns County Cemeteries
Moultrie Methodist Church at Wildwood
St Johns County, Florida

Project: EJ04026.00
Date: Sept. 2004



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| 4 | " - EAST | UNRECORDED 137160-0000 | |
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SEC. 38 F. FALANY GRANT

NOTE: THIS MAP IS FOR ASSESSMENT PURPOSES ONLY.
ST. JOHNS COUNTY PROPERTY APPRAISER DOES NOT CLAIM
OR ASSUME RESPONSIBILITY FOR "SURVEY" ACCURACY.

| ASSESSMENT MAP | SECTION | TOWNSHIP | RANGE | SHEET NUMBER |
|------------------------------|----------|-----------|-------|--------------|
| ST. JOHNS COUNTY, FLORIDA | 12.13.38 | 8S | 29E | 4F |
| OFFICE OF PROPERTY APPRAISER | SCALE | REVISIONS | | |

128X



Attachment C

Additional Sources

11701

A SURVEY OF FORTY-SIX HISTORICAL CEMETERIES IN ST. JOHNS COUNTY, FLORIDA

Environmental Services, Inc. Report of Investigations No. 572

October 2004



Evergreen Cemetery, St. Augustine, Florida

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By:
Sharyn Thompson and Marsha A. Chance
With contributions by
Arthur A. Kuhner and Howard Strickland

For:
St. Johns County Board
of Commissioners
EJ04026.00



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FINAL
SOA82

Moultrie Methodist Churchyard at Wildwood, was established in the late 1800s. Local Landmark designation should consider the cemetery together with the historic church. The churchyard contains several wood and early signed tabletstones important to the interpretation of burial practices in St. Johns County; potentially satisfies Landmark Criteria 1, 3, and 9 (Figure 7).

Moultrie African Methodist Episcopal Cemetery, is the remnant of a larger cemetery associated with an early A.M.E. Church and a nearby community of African Americans. Additional research will need to be conducted to determine if the graves are still intact (with only the markers missing), to determine the current boundaries of the burying ground, and to discover the history of the community once in the area. Important to the African American history of St. Johns County; potentially satisfies Landmark Criteria 1, 3, 8, and 9.

Sturwell Lodge #348, Masonic Cemetery, is important to the African American history of St. Johns County and is the only example of a fraternal cemetery in the county. It is likely also important to understanding the historical development of the communities of Spuds and Hastings; potentially satisfies Landmark Criteria 1, 3, and 9.



Figure 7: Conch Shells on a Grave, Moultrie Methodist Churchyard at Wildwood

CHURCH OF CHRIST
Onelda Street.
Brother Earl Edge.
Sunday services:
10 a.m. Bible study.
11 a.m.—Morning Worship.
7:30 p.m.—Evening Preaching.
1:30 p.m.—Wednesday Bible study.

**CHURCH OF JESUS CHRIST OF
LITTLE DAY SAINTS**
No. 182 Charlotte Street.
Sunday School 10 a.m. Preaching
service follows immediately.
Travelling Elders, Elder Merwin
Cannon and Elder Charles LeBaron
conduct services.

ASSEMBLY OF GOD
No. 33 Masters Drive.
Rev. C. E. Inman, pastor.
Sunday Services:
10 a.m. Sunday School.
11 a.m. Morning Worship.
7 p.m. Evening Service.
8 p.m. Wednesday Evening Ser-
vice.

FIRST BAPTIST CHURCH
ST. AUGUSTINE, FLA.
O. Baldwin, Pastor
Bible School, 9:45 a.m.
Morning Worship, 11:00 a.m.
Training Union, 6:20 p.m.
Evening Worship, 7:30 p.m.
Prayer Service, Wednesday eve-
ning, 7:30 p.m.

**ARD'S CREEK COMMUNITY
CHURCH**
One and one half miles south of
Onelda on Road No. 131.
Rev. William Lindsay, Pastor.
10 a.m.—Sunday School.
11 a.m.—Morning Worship.
7 p.m.—Sunday Evening Service.
7 p.m.—Thursday mid-week pray-
er service.

OLIVE BAPTIST CHURCH
(Near Hastings)
Rev. C. L. Carroll, Pastor.
9:00 a.m. Sunday School.
10:00 a.m. Worship Service.
7:30 p.m. Training Union.
7:30 p.m. Worship Service.
Wednesday 7:45 p.m. Prayer
service.

LM VALLEY BAPTIST CHURCH
Rev. Samuel O. Itenfroes, Minister.
Morning Worship, 11:00 a.m.
Evening Worship, 7:30 p.m.
L.A. Monday at 7 p.m.
Prayer Meeting, Wednesday at
7 p.m.

First Sunday at 10:20 a.m.
Sunday School, 10:00 a.m.

**STINGS UNITED METHODIST
CHURCH**
W. C. McGarity, Pastor
Sunday School, 10:00 a.m.
Morning Worship, 11:00 a.m.
Junior Church, 11:00 a.m.
Youth Fellowship, 4:30 p.m.
Evening Worship, 7:30 p.m.

MULTRIE COMMUNITY CHURCH
MULTRIE, FLA.
Sunday School every Sunday at
10 p.m.

PAUL'S EPISCOPAL CHURCH
Federal Point.
Rev. V. G. Lowery, minister-in-
charge.
Address, No. 187 Onelda Street,
St. Augustine.
8 a.m. Morning Prayer and Ser-
mon. First Sunday in each month,
Holy Communion.

During 1948-50, Florida Forest
service investigators made investi-
gations on 921 fires. From these,
7 arrests were made with 87 con-
ditions resulting. It is against the
law to let fire willfully and ma-
liciously to the woods.

MONTH



"OH COME TO THE
CHURCH in the Wildwood" is
the call that goes out every
Sunday at 2:30 o'clock from
the little Methodist Church at
Moultrie, which is now a mis-
sion church of Grace Methodist
Church of this city. The Rev.
O. C. Nelson, pastor of the
church, and the Rev. Wilma E.
Davis, have been alternating in
the conducting of services there
from Sunday to Sunday.

Unified services are held,
with the Sunday School period
following directly after the
preaching service. Mrs. A. L.
Green is superintendent of the
Sunday School, and Miss Doris
Green, a high school girl, has
been most faithful in helping
with the music, playing the
piano for services. The Rev.
Wilma Davis teaches the
adult class in the Sunday
School.

The quaint little white
church, which is in excellent
state of repair, is attended by
people who come at consider-
able distance. These who once
lived in the vicinity, and were
faithful attendants, have pass-
ed away, or have removed
elsewhere, so a new congrega-
tion gathers and worships
there. The average congrega-
tion is around 25.

Adjacent to the church is
the community burying ground
or cemetery. The people
throughout that area have given
tender care to the ceme-
tery, sometimes referred to

as "God's Acre." From time
to time a public call is given
through the press for people
to cooperate in "a cemetery
clean-up," and there is always
a good response.

The history of the little
church has been difficult to
trace, because it was built
some 70 to 75 years ago, and
the people who were connect-
ed with it in those days are
no longer there.

One report is that it was
started as a little church in
the Southern Methodist denom-
ination by a prominent mem-
ber of the Middleton family,
long known in this county.

Another story is that it was
started by Moses Andrews,
who had a home at Moultrie.
He was a Swedeborgian, who
secured the help of some well-
to-do northern people in Moul-
trie and in St. Augustine, also
some living at a distance. That
story emphasizes that it was
an inter-denominational church,
and later was taken over by
the Southern Methodists in an
effort to revive interest, and
to keep the church a going
concern.

Whatever the early history,
under unification, with the
Methodists, North and South,
uniting, it was decided that
the Moultrie church should be
a mission of Grace Methodist
Church, and the little church
at Cartersville should be a
mission of First Methodist
Church, formerly (Southern
Methodist) at St. Augustine.

From time to time during
the history of the little Moul-
trie church, it has been impos-
sible to keep it open, and to
have services, but always there
has been a desire on the part
of the people there to protect
the property, and to keep it
up. The hopes and aspirations,
and religious feelings of many
of an older generation were
embodied in this little house
of worship, and it is good to
know that the traditions of
love, faithfulness and devo-
tion, which brought the church
into being, are being carried
on today.

Editor's Note: Church doors
in St. Augustine and vicinity
stand open to the public. Be-
cause churches mean so much
to a community, being the out-
ward and visible signs of
spiritual life, the Record is
printing on Sundays a series
of pictures of churches in which
people worship and receive in-
spiration. Ornate or simple,
imposing or humble, these
churches are all important...
They minister to the spiritual
needs of our people.

The photographs are taken
by W. W. Wilson, business
manager of the Record, and
Mr. Wilson sends to the min-
ister of each church a pic-
ture on 8 x 10 print suitable
for framing and preservation.

**Evangelist Edge
Is Given Vote
Of Confidence**

The leadership of the Church of
Christ, which most

**"Soul And Body"
Is Subject For
Lesson-Sermon Today**

The term Soul as applied to
God as well as man's spiritual in-
dividuality will be discussed in the

Craig Fun

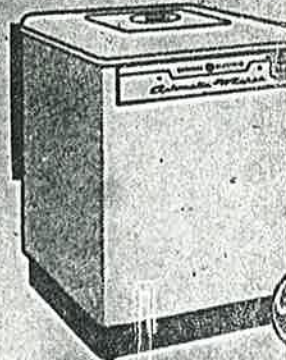
RONDAL L. BENNETT

AIR
CONDITIONED
CHAPEL

PH
73

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Where History Lives: Years of history at Moultrie Church, Wildwood Cemetery

By KIMEKO MCCOY

Posted Dec 7, 2014 at 10:44 PM

The further you travel south of town, the more likely that you'll come to find an entirely different side of St. Augustine.

Unlike the hustle and bustle of downtown, this side is a little quieter and home to a church and cemetery some call God's little acre.

That acre is the Moultrie Church and Wildwood Cemetery located right off Wildwood Drive.

Although the church doesn't hold services anymore and hasn't for a while, its history goes back to 1877.

Little Moultrie Church

The Moultrie Church was built in 1877 and still stands today at its same location.

It's a little white church surrounded by both marked and unmarked graves of fallen soldiers and some of St. Augustine's notable residents.

It's called God's little acre because of how peaceful and serene the setting is said to be.

It was originally meant to house a small congregation of the Southern Methodist denomination.

According to a National Register of Historic Places Registration Form filed with the National Park Service, the Moultrie area of St. Augustine didn't house a white Southern Methodist Church in the area from 1877 to 1911. This made the little church pretty popular.

Unfortunately, after a while more Methodist churches became more common in the area and the attendance at the church began to decline.

The registration form said the church closed and Sunday school was discontinued in 1920 only to host special occasion services specifically planned for the community.

It wasn't until 1941 that church services were resumed in the Moultrie Church and this time the services were on what the form calls a "non-denominational basis" meaning there were ministers and pastors of different faiths that utilized the church.

Again the church fell into a lull. It functioned as a church again from 1961 to 2006 and up until today services have been discontinued.

A historical cemetery

Although established alongside the church, the Wildwood cemetery that surrounds the Moultrie Church has a story of its own.

According to the document, "The church was built within the grounds of the existing cemetery to honor those who had been buried in addition to giving the community somewhere to practice their religious beliefs."

It continues and says that the cemetery has laid to rest people from all walks of life including some of Florida's first pioneers dating back to the 1800s to Civil War veterans and even people from the modern St. Augustine community.

As of recent, the cemetery is at 90 percent capacity but does allow for family members of those who are already buried there to be buried in the same area.

Property restorations

In 2004, a man and his wife started a mission to preserve the little wooden church.

Darrell Lamar Tindell and his wife Kathy have devoted a lot of time trying to keep that church preserved considering the history that is literally buried around it.

The St. Augustine natives devote so much time because Tindell says that his wife's family name is Hagan and many of her relatives are buried in that very cemetery.

Tindell said there was grass covering up some of the unmarked headstones of the fallen so he and his wife got to work cleaning it up.

“We worked on it every chance we had,” he said.

He said that just because the dead are buried doesn’t mean they don’t deserve respect and a clean burial ground.

Tindell said he spoke with the property owners, First United Methodist Church of St. Augustine, and asked for help managing the property.

They agreed and even let the Tindell’s take over the church and cemetery about two years ago.

“It came into our hands and we’d just try to keep it up,” Tindell said.

The two formed the nonprofit called the Hagan Wildwood Restoration Association in order to raise funds for the repairing of the church property.

Now in their 60s, the Tindells have passed on the responsibility to their nephew to keep up with God’s little acre.

Younger interests

Anthony Hagan is the nephew of the Tindell’s and the current president of the Hagan Wildwood Restoration Association.

Hagan is a graduate of the University of Florida and he currently works full time at the National Weather Service International Guard as well as he owns a business.

He asked his aunt and uncle about the property about four years ago. The more he learned about the property, the more interested he became.

The first thing Hagan did as president was create a Facebook page to organize a public church clean up to which about 30 to 40 people showed up.

“It was a really good community turnout,” Hagan said. There were a few companies that donated funding to the Hagan’s cause.

After the clean up, Hagan figured his next step was to try to get the property registered with the National Park Service. He hoped that the registration would lead to funding as well as preservation.

This has been a dream since 2004 when the Tindells had ownership of the property.

Hagan organized a report and submitted it to start the process of getting it registered.

The process took about two years but in September of this year Hagan finally got word that the Moultrie Church and Wildwood Cemetery had been added to the registry.

The restoration's previous president, Tindell, said he's ecstatic that Hagan was able to do it.

"He's doing a great job," Tindell said.

Raising funds for the church

Although the church now is added to the National Register of Historic Places, Hagan says it's still hard to raise funds for the property's preservation and promotion.

"We've been funding this out of our own pockets," he said.

In hopes to bring in an alternate revenue source, Hagan and his family have leased the church as a wedding venue.

Hagan said that may end up being the ultimate purpose of the church that is over 130 years old.

"We're trying to make it a venue people would be interested in getting married in," he said. If nothing else, Hagan said it's a beautiful place just to come and relax in the community.

"The intent is to let the community use it," he said. "It was built for the community."

For the Tindell's and the Hagan's, the Moultrie Church and Wildwood Cemetery is worth saving because of its history.

Hagan said that although that side of St. Augustine is in the shadow of downtown and the 450th celebration, it shouldn't be forgotten about.



The future of the historic church on Wildwood Drive is uncertain

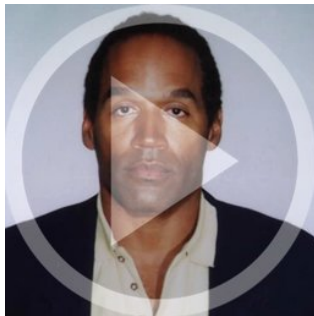
By Colleen Jones

Posted Dec 18, 2018 at 12:01 AM

Updated Dec 19, 2018 at 6:40 AM

The Rev. John Berry's path to the pulpit hasn't been a linear one.

You can still hear the folksy drawl in Berry's speech from a childhood spent in Georgia. Drawn to the ministry, he went to seminary in Wisconsin, eventually being ordained into the Episcopal Church.



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June 12th This Day in History

00:00 / 04:48



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June 12th This Day in History

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Today in history: Nicole Brown Simpson and Ron Goldman murdered. Shooting at Pulse Ni... Jun 12

The denomination still didn't feel like quite the right fit, until Berry — while holding down a secular job in the mortgage industry — was introduced through friends in the faith community to the Polish National Catholic Church. The PNCC is part of the Catholic Church but not under the authority of the Vatican.

Berry is not Polish, nor are most of the members of the parish he leads at St. Mary's by the Sea, currently housed in the historic Moultrie Church on Wildwood Drive.

The tiny white clapboard chapel dates back to 1877 and was originally founded by Southern Methodists in St. Augustine as one of the first “suburban” churches outside the city proper.

Up until four years ago, Berry was pastoring on weekends at a larger PNCC parish in Marion County’s Belleview. He moved back to the St. Augustine area which he’d fallen in love with while working in Jacksonville.

“And I was searching for a place, a community,” Berry said.

The nineteenth-century church on Wildwood had sat vacant for years. It was available for lease through the Hagan Wildwood Restoration Association, a nonprofit which serves as stewards to the surrounding cemetery where some of St. Augustine’s oldest families are buried, names like Cubbedge, Osteen, Hagan and Genung.

Once they took possession of the building, “it was in pretty bad shape,” recalled Berry. “We were starting from scratch with this building, and in slowly building this parish, too.

In 2014, St. Mary’s by the Sea held its first service, led by Berry, in the old Wildwood church on the third Sunday of Advent. Through word of mouth and curiosity, mass the next week drew a standing-room-only crowd to the 60-seat capacity sanctuary.

These days, the church’s numbers have dwindled to less than half — about 20 to 25 on any given Sunday. Wednesday masses have been cancelled, and St. Mary’s is considering its options.

One of the problems is that many regular parishioners are aging, said Connie Berry (no relation to John Berry), a committee member of the church.

“We are all a graying group,” she said.

Following pretty standard Christian traditions and doctrine, St. Mary’s had for a time attracted local residents and families looking for a more intimate, small-town church. But Berry said without children’s religious education programs, a baby crying area and other modern comforts, younger families have moved on. In other cases, snowbirds have moved away or older folks have died or gone on to assisted living facilities, Berry said.

“And we’re not really reclaiming the numbers,” he added.

The other problem is that Berry himself isn't getting any younger.

After the 68-year-old pastor broke a hip in August and was on extended leave recovering, there was no one to take his place. Deacons would sometimes step in, but it wasn't the same as a permanent church leader.

"Some of our folks — they love it here, they have formed a strong ministry with each other — but they're saying, 'Father Berry won't be here forever. Maybe it's time I found a new home,'" said Berry.

For now, the fate of the parish is on week-by-week status. There will be Christmas mass, but no Christmas Eve service as was previously offered.

Parishioners hold out hope that someone, perhaps a retired clergyman, might step in to serve as a back-up for Berry but worry that might not be possible because there is already such a shortage of priests nationwide.

"I think there is always reason for hope," Berry said. "I think that's what Christianity is."

For information about St. Mary's by the Sea, call 904-325-9802.

From the St. Augustine Genealogical Society web site

Moultrie Cemetery is located south of St. Augustine on Wildwood Drive at what was originally Moultrie Methodist Church. Today it is St. Mary's by the Sea Catholic Church. These records were compiled and organized by SAGS member C. Mack Wills and updated 18 Sep 2011.

| Last Name | First Name | Birth | Death | Notes |
|-------------|------------------------------------|-------------|-------------|--|
| ADAMS | George William Jr | 22 Nov 1925 | 7 May 1967 | |
| ADAMS | William Byron | 8 Aug 1950 | 15 Aug 1950 | Infant |
| ALLEN | Benjamin C | 28 Oct 1849 | 8 May 1884 | |
| ALLEN | Bertie | No date | 1888 | Child |
| ALLEN | Emma L | No date | 31 Jul 1883 | Aged 10 years |
| ALLEN | John A | 10 Jul 1824 | 22 Oct 1892 | |
| ARMSTRONG | Louise Lucille Cubbedge, Mrs | 1922 | 18 Nov 1967 | |
| BARNES | Fred James | 24 Mar 1905 | 6 Dec 1989 | Craig Funeral Home |
| BARNES | George A | 18 Dec 1880 | 16 Jun 1961 | |
| BARNES | Mary Joseph Sarah E. Aunt Sarah | 9 Sep 1887 | 27 May 1959 | w/o George A |
| BARNES | Mary Lee | 10 May 1910 | 17 Sep 1978 | w/o Fred James |
| BARNES | Ruby Clare, Mrs | 21 Sep 1942 | 11 Nov 1987 | |
| BARNUM | Henry O | 29 Nov 1828 | 25 Jul 1880 | |
| BASSEY | Ethel Arline (Gause), Mrs | 31 Oct 1936 | 1 May 1988 | Craig Funeral Home |
| BIELER | G M | No date | 10 May 1907 | |
| BILLINGS | Emma (Gray) | 6 Apr 1864 | 19 Mar 1951 | w/o Jason Raiford Cooper; Craig FH |
| BILLINGS | Fred | No dates | | |
| BILLINGS | Henry | No dates | | |
| BILLINGS | Jason Orison | 19 Dec 1893 | 16 Jun 1945 | |
| BILLINGS | Oscar | No dates | | |
| BILLITZ | Claude William | 14 Dec 1958 | 7 Jan 1999 | |
| BILLITZ | Kathryn J Barnes, Mrs | 28 Feb 1937 | 21 Apr 1964 | |
| BLACKWELDER | Donald G | 25 Jul 1926 | 19 Dec 1927 | Infant of Roy & Eva; Craig Funeral Home |

| | | | | |
|-------------|------------------------------|-------------|-------------|--------------------------------|
| BLACKWELDER | Eva (Simms) | 12 Jul 1903 | 7 Oct 1949 | w/o Roy Gilbert Blackwelder |
| BLACKWELDER | Roy Gilbert | 12 Jul 1903 | 19 Jun 1967 | h/o Eva (Simms) |
| BOOTH | Aileen | No dates | | Craig Funeral Home |
| BOOTH | Anna Isbell (Pride) Belle | 7 Apr 1896 | 21 Nov 1961 | w/o James William |
| BOOTH | Arthur B | 28 Apr 1892 | 30 Apr 1970 | |
| BOOTH | B | 1855 | 1903 | |
| BOOTH | Deanna Lynn | 1980 | No date | |
| BOOTH | Edward C Sr | 27 Apr 1924 | 22 Dec 1995 | Korea |
| BOOTH | Essie Lee | 7 Oct 1885 | 4 Mar 1970 | w/o Peter Robert |
| BOOTH | Francis Arthur | 26 Jul 1934 | 26 Jul 2003 | |
| BOOTH | Georgia Ann | 1965 | No date | |
| BOOTH | James F | 14 Jul 1853 | 1 Aug 1937 | |
| BOOTH | James William | 1875 | 5 Oct 1964 | |
| BOOTH | Kirby Ray | 1962 | No date | |
| BOOTH | Laura (Roberts) | 17 Nov 1860 | 28 Mar 1943 | w/o James F |
| BOOTH | Lillie Frances | 1902 | 3 May 1965 | w/o Arthur B |
| BOOTH | Linda Schmedes | 1958 | No date | w/o Richard Edwin Jr |
| BOOTH | Mary Elizabeth | 25 Jan 1928 | 17 Nov 1984 | w/o Edward C Sr |
| BOOTH | Peter Robert | 15 Aug 1889 | 6 Jan 1974 | |
| BOOTH | Richard Edwin Jr | 1977 | 13 May 1980 | |
| BOOTH | Richard Edwin Sr | 27 Aug 1959 | 13 May 1980 | |
| BOOTH | S | 1855 | 1903 | |
| BOYNT | | No date | 19 Dec 1938 | Infant son of Vernon |
| BOYNT | William A | 12 Dec 1940 | 23 Mar 1984 | |
| BRADFISCH | Christian | 1857 | 1912 | |
| BRADFISCH | Elizabeth Ullmann | 27 Apr 1863 | 29 Jun 1948 | w/o Christian |
| BRADFISCH | Marie Henrietta, Miss | 15 Mar 1905 | 11 May 1990 | |
| BRIGHAM | Michael Lee Garison | 15 May 1981 | 15 Feb 1989 | Child |
| BRITT | Anguish H, Mr | 1 Oct 1855 | 14 Jan 1936 | |
| BRITT | Ellen, Mrs | No date | 30 Dec 1923 | |
| BRITT | Georgia V | 10 Jan 1859 | 5 Aug 1948 | w/o Anguish H |
| BRITT | Hattie | 18 Jul 1886 | 2 Oct 1889 | Child |

| | | | | |
|-------------|----------------------------|-------------|-------------|---|
| BRITTINGHAM | John W | 1828 | 12 Apr 1904 | CSA; Aged 76 years |
| BROOKER | Louise | 1874 | 29 Mar 1931 | w/o Thomas |
| BROOKER | Lula | No dates | | Craig Funeral Home |
| BROOKS | Kate Gabrielle | No date | 29 Jun 1909 | w/o Phillip |
| BROOKS | Phillip | No dates | | |
| BUNTZ | Cecil R | 23 Feb 1896 | 13 Feb 1948 | |
| BUNTZ | Dora Agnes Simms | 2 Jan 1870 | 24 Mar 1943 | w/o George A |
| BUNTZ | George A | 16 Dec 1873 | 12 Sep 1919 | |
| CAMPBELL | James Tinsley | 1880 | 11 May 1964 | Craig Funeral Home |
| CARTER | George Raymond | 2 Mar 1878 | 12 Oct 1905 | |
| CARTER | Henry Edward | 12 Jul 1871 | 12 Oct 1905 | |
| CASELL | Billy N | No dates | | |
| CASELL | Jeanette | No dates | | |
| CASELL | Winifred J Booth | 5 Oct 1926 | 23 Jan 1998 | w/o Billy N.; Watts Funeral Home |
| CHESHIRE | Alice L | 1930 | 2006 | Craig Funeral Home |
| COLEMAN | Jack Perry Jr | 1932 | 13 Apr 2000 | Craig Funeral Home; Korea |
| COLEMAN | William L Pop | 1887 | 13 Oct 1969 | |
| COOMBS | Katherine (Bradfish) | 22 May 1899 | 8 Apr 1988 | w/o William R |
| COOMBS | William Edward, Dr | 22 Jan 1882 | 22 Jul 1942 | |
| COOPER | Arnold Webster | 21 Nov 1921 | 1 Jun 1979 | |
| COOPER | Charles R Sr | 6 May 1892 | 18 Feb 1960 | |
| COOPER | Henry Ward | 10 Jan 1924 | 12 Apr 1930 | Child |
| COOPER | Irene (Highsmith) | 28 Dec 1902 | 20 Dec 1974 | w/o Charles R Sr |
| COOPER | Margaret S (Booth) | 7 Dec 1850 | 30 Jun 1938 | w/o William Marcus |
| CORBETT | Brockie | 22 Nov 1897 | 2 Aug 1898 | Child of Amos and Susie |
| CORBETT | Gertie | 20 Nov 1883 | 30 Oct 1884 | Infant |
| CORBETT | Susan (Middleton) Susie | 2 Mar 1876 | 6 Jun 1968 | |
| CORDREY | Gena G | 9 Nov 1918 | 24 Sep 2002 | w/o Richard E |
| CORDREY | Richard Edwin | 15 Jun 1922 | 24 Sep 2001 | WW II |
| CORNELISON | Evelyn | 1915 | 16 Jun 1996 | w/o Joseph Spencer; Craig Funeral Home |
| CORNELISON | Joseph Spencer | 14 Sep 1911 | 12 Dec 1959 | Craig Funeral Home |

| | | | | |
|------------|------------------------------------|-------------|-------------|--|
| CRAIG | Chester Jackson, Rev | 20 Dec 1890 | 8 Feb 1962 | |
| CRAIG | Georgie Hogan | 1893 | 17 Oct 1983 | w/o Chester Jackson; Craig Funeral Home |
| CREEL | Cecil Raymond | 1920 | 5 Mar 1997 | |
| CUBBEDGE | Albert M | 17 Feb 1843 | 20 Sep 1921 | CSA stone has last name misspelled |
| CUBBEDGE | Arnold B | 19 Jun 1889 | 5 Apr 1934 | |
| CUBBEDGE | George Edward Jr | 27 Aug 1924 | 12 Jul 1935 | Child |
| CUBBEDGE | George Edward Sr Ed | 1885 | 29 May 1964 | h/o Maude P. |
| CUBBEDGE | George Henry | 24 Jul 1852 | 24 Sep 1929 | |
| CUBBEDGE | Gertrude B, Miss | 26 Dec 1899 | 21 Mar 1983 | |
| CUBBEDGE | H. U. Lloyd | 1913 | 1913 | Infant |
| CUBBEDGE | Louisa (Register) | 18 Sep 1866 | 21 Jun 1947 | w/o Albert M. |
| CUBBEDGE | Marvin Eugene Gene | 1936 | 1981 | |
| CUBBEDGE | Maude P | 16 Feb 1895 | 7 Jun 1986 | w/o George Edward Sr. |
| CUBBEDGE | Nellie | 12 Mar 1857 | 26 Aug 1943 | w/o George Henry |
| CULLAR | Elizabeth R (Bryant) | 15 Jul 1885 | 22 Oct 1943 | w/o Noah |
| CULLAR | Noah | 10 Apr 1878 | 26 Feb 1945 | h/o Elizabeth R (Bryant) |
| CUMMINGS | Ezell C | 28 Oct 1909 | 21 Feb 1975 | |
| CUMMINGS | Isabel | 20 Feb 1919 | 11 Jul 1975 | w/o Ezell C |
| DAVIDSON | James Edward | 5 Aug 1922 | 20 Apr 1983 | WW II |
| DAVIS | | No date | 21 Jul 1901 | Infant of L. O. |
| DAVIS | | No dates | | Infant of L. S. & Jessie |
| DAWERDT | Hans Alexander | 1899 | 27 Dec 1968 | Craig Funeral Home |
| DE KAY | George A. | 1887 | 1952 | |
| DECHIME | Katherine Bertha Fleming Fisher | 15 Sep 1910 | 4 Jul 1943 | w/o Sam Dominic |
| DICKERMAN | Anna G. Annie | No date | 1926 | w/o William S |
| DILLABERRY | Clara Edith (Green) | 5 Sep 1877 | 19 May 1953 | w/o O E |
| DOMINIC | Kate | No dates | | |
| DRAUGHON | David Lester | 9 Jun 1894 | 25 Nov 1971 | m. 28 Sep 1922 |
| DRAUGHON | Mae G | 5 Nov 1902 | No date | w/o David Lester |

| | | | | |
|----------|-------------------------------------|-------------|-------------|---------------------------------------|
| ELDERTON | Annie Elizabeth | 1815 | 21 Oct 1901 | w/o Thomas Charles |
| ELDERTON | Thomas Charles Uncle Tommy | 1832 | 20 Jul 1906 | h/o Annie Elizabeth |
| ELLIOTT | Colan Marshall | 5 Sep 1861 | 7 Jan 1952 | Garcia Funeral Home |
| FOSLER | Catherine Lorraine (Booth), Mrs. | 4 Dec 1922 | 21 Feb 1994 | |
| FOSLER | Charles | No dates | | |
| FOSLER | Patricia | No dates | | |
| FOX | Charlotte Bell (Johnson), Mrs. | 3 Aug 1931 | 18 Dec 2002 | w/o Ray Virgil Sr |
| FUQUAY | Lafayette L, Mr | 13 Nov 1848 | 15 Jan 1905 | |
| FUQUAY | Martha Gale | 18 Feb 1853 | 8 Dec 1919 | w/o Lafayette L. |
| GAMMON | Daisey (Sandberg) | 31 Jul 1886 | 11 Jul 1975 | w/o Charles O. |
| GARRISON | Michael Lee | 15 May 1981 | 15 Feb 1989 | Child |
| GAUSE | Junnie Lee | 22 Jan 1915 | 18 Jun 1992 | Could be HAGAN; Craig Funeral Home |
| GENUNG | Agnes (Simms) | 1898 | 1931 | w/o Harold Audubon |
| GENUNG | Candy Sue | 1963 | 1963 | Infant |
| GENUNG | Elsie V | 29 Mar 1876 | 5 Apr 1962 | w/o Frank H |
| GENUNG | Ethel A | 29 Jan 1922 | 9 Jun 1933 | Child |
| GENUNG | Frank H, Dr | 29 Nov 1869 | 7 Nov 1950 | |
| GENUNG | Harold Audubon | 31 Mar 1899 | 20 Mar 1971 | |
| GENUNG | William G | 11 Mar 1914 | 6 Apr 1982 | WW II |
| GERES | Bryon | No date | 29 Jun 1940 | |
| GERRISH | Carrie Lena (Fuquay) | 9 Dec 1873 | 3 Dec 1962 | w/o Charles W |
| GERRISH | Charles W | 8 Jan 1864 | 14 Mar 1946 | h/o Carrie L (Fuquay) |
| GIDDENS | Emma L. Johnson Stratton | 23 Nov 1883 | 2 Oct 1938 | w/o Curtis |
| GREEN | Bryan Stanley Jr | 5 Dec 1922 | 27 Dec 1995 | WW II |
| GREEN | Bryan Stanley Sr | 17 Apr 1894 | 29 Jun 1940 | |
| GREEN | Bryant | No dates | | |
| GREEN | Charles Ray | 12 Dec 1923 | 26 May 1941 | |
| GREEN | Harry C | 6 Jun 1882 | 21 Jan 1948 | |
| GREEN | Perry M, Mr | 1881 | 3 Jan 1946 | |
| GREENE | William Louis Jr | 26 Feb 1940 | 11 Nov 1988 | |

| | | | | |
|--------------|-----------------------|-------------|-------------|---|
| GRIFFIN | Dorothy Rosalie | May 1927 | 13 Sep 1927 | Infant |
| HAGAN | Alice | No dates | | |
| HAGAN | Alice T | 1927 | 13 Sep 1927 | Infant of Vinnie |
| HAGAN | Barbara Faye | 5 Jul 1945 | 8 Jul 1945 | Infant twin; McCabe Funeral Home |
| HAGAN | Barbra A | 1880 | 1949 | Craig Funeral Home |
| HAGAN | Clarence Sylvester Jr | 17 Jun 1963 | 8 Jun 1964 | Infant of Clarence & Joyce; Craig Funeral H |
| HAGAN | Clarence Sylvester Sr | 22 Jul 1935 | 25 Mar 2003 | Jones Funeral Home |
| HAGAN | Edna Caroline | 15 Oct 1905 | 22 Oct 1992 | w/o Vincent Joseph |
| HAGAN | Elmer Tony | 5 Jan 1920 | 20 Jan 1971 | WW II |
| HAGAN | Ethel May | 30 Aug 1949 | 30 Aug 1949 | Stillborn infant; Craig Funeral Home |
| HAGAN | George T | 1881 | 24 Jan 1940 | |
| HAGAN | June Lee Junnie | 1915 | 1992 | Same as GAUSE ? |
| HAGAN | Kathleen Horan | 16 Nov 1919 | 24 Sep 1998 | w/o Elmer Tony; Craig Funeral Home |
| HAGAN | Nina M. (Shamblen) | 19 Mar 1931 | 7 Jan 1998 | w/o Robert Thomas Jr |
| HAGAN | Paul Joseph | 13 Feb 1957 | 14 Feb 1957 | Infant of Joseph C |
| HAGAN | Robert Thomas Jr | 11 Jan 1938 | No date | m. 30 Nov 1957 |
| HAGAN | Roy Lee Jr | 26 Oct 1935 | 9 Nov 1997 | |
| HAGAN | Roy Lee Sr | 25 Jan 1911 | 12 Feb 1965 | |
| HAGAN | Vincent Joseph | 31 Mar 1903 | 29 Mar 1967 | m. 12 Mar 1923 |
| HAGAN | Willie | No dates | | |
| HAIRSTON | Margaret M | No date | 1953 | Garcia Funeral Home |
| HANKINS | Frank M | 6 May 1914 | 11 Feb 1970 | WW II |
| HANKINS | James Stephen | 9 Jan 1866 | 2 May 1947 | |
| HANKINS | Mary Jane (Durham) | 27 May 1872 | 2 Jul 1956 | w/o James Stephen |
| HERN | Robert | 1882 | 11 Nov 1884 | Infant |
| HIGGINBOTHAM | Horace B | 20 Jan 1895 | 6 Sep 1935 | WW I |
| HIGGINBOTHAM | James Andrew | 27 Oct 1858 | 12 Mar 1952 | h/o Rophena; Garcia Funeral Home |
| HIGGINBOTHAM | Kathy | No dates | | w/o Wade |
| HIGGINBOTHAM | Rophena | No dates | | w/o James A. |

| | | | | |
|--------------|---------------------------------|-------------|-------------|--|
| HIGGINBOTHAM | Wade | No dates | | h/o Kathy |
| HIGHLAND | Benjamin | 23 Aug 1865 | 15 May 1932 | h/o Elizabeth Jane (Hodges) |
| HIGHLAND | Elizabeth Jane Hodges | 14 Feb 1872 | 28 Jun 1932 | w/o Benjamin |
| HITCHCOCK | Cathy Louise | 1971 | 6 Apr 1971 | Infant of Frankie; Craig Funeral Home |
| HOLMES | Matilda B | 26 Nov 1813 | 22 Aug 1886 | |
| JENSEN | Chris Kare, Mr | 1877 | 12 Dec 1965 | Craig Funeral Home |
| JENSEN | Lydia Katinka Margreta | 5 Mar 1880 | 10 Feb 1975 | w/o Chris Kare |
| JOHNSON | Alice Dorothy | 1913 | 10 Oct 2002 | w/o Robert Albert |
| JOHNSON | Edna | No dates | | |
| JOHNSON | Elvina McBee | 1904 | 1973 | w/o Louis Edward Sr |
| JOHNSON | Emma, Mrs. | 23 Nov 1883 | 3 Oct 1938 | |
| JOHNSON | Louis Edward Sr | 5 Dec 1898 | 29 Oct 1948 | h/o Elvina (McBee) |
| JOHNSON | Robert Albert | 30 Aug 1905 | 27 Jul 1984 | h/o Alice Dorothy |
| JOHNSTON | Merle Kirkpatrick, Mrs | 1928 | 27 Dec 2002 | |
| JOINER | Olin P, Mr | 1923 | 9 Jan 1997 | |
| JONES | Mary La Vonne, Mrs | 7 Mar 1931 | 13 Apr 1990 | |
| KEIFFER | Clarence A | 1890 | 1893 | Child; Craig Funeral Home |
| KEIFFER | George A | 1850 | 1918 | To Evergreen Cemetery; Craig Funeral H |
| KEIFFER | Mary R | 1861 | 1952 | Craig Funeral Home |
| KEIFFER | Pearl H | 1892 | 1953 | Craig Funeral Home |
| KNOWLES | Mary Nellie O Steen Hester, Mrs | 28 Aug 1913 | 5 May 1962 | |
| KUBIN | Jerry J | 17 Sep 1920 | No date | m. 3 Oct 1969 |
| KUBIN | Pauline Pearl | 21 Oct 1920 | 9 Mar 1990 | w/o Jerry J |
| LAFOLLETTE | Christine | No dates | | |
| MacMULLEN | Anne Bradfisch | 2 Jun 1901 | 19 May 1985 | w/o Leo John |
| MacMULLEN | Ciara Jade | No date | 3 Feb 1989 | |
| MacMULLEN | Leo John | 14 Mar 1900 | 28 Nov 1965 | WW I; h/o Anne (Bradfisch) |
| MAHR | Ernest H Sr | 5 Nov 1868 | 17 Apr 1937 | |

| | | | | |
|-----------|-----------------------------------|-------------|-------------|---|
| MAHR | Henry J | 1914 | 1969 | Johnson-Davis Funeral Home |
| MASTERS | Walter A | 17 Jan 1889 | 16 Jun 1931 | |
| MAYES | Mr | No date | 12 Feb 1908 | |
| McCORMICK | Carrie Louise Roberts, Mrs | 29 Jan 1887 | 28 Dec 1974 | |
| McDONALD | Flora Walker, Mrs | No date | 24 Nov 1945 | |
| McPHEE | Edith Ellen McKinley | 7 Aug 1879 | 1 Jun 1958 | w/o John S.; Craig Funeral Home |
| McPHEE | Elmer Wyman | 29 Mar 1907 | 13 May 1957 | HomeCraig Funeral Home |
| McPHEE | Grace Matilda Cooper | 6 Jan 1907 | 24 Feb 1950 | w/o Elmer Wyman; Craig Funeral Home |
| McPHEE | John S | 6 Jul 1880 | 11 Mar 1956 | h/o Edith E. (McKinley); Craig Funeral Home |
| McQUAIG | ? | No dates | | |
| McQUAIG | Martin William | 7 Jul 1904 | 9 May 1962 | |
| McQUAIG | Mary Magdeline Strattor Maggie | 27 Dec 1879 | 30 Aug 1950 | w/o William Thomas |
| McQUAIG | Raymond David Scoots | 4 Jan 1911 | 16 Mar 1987 | WW II |
| McQUAIG | William Thomas | 3 May 1867 | 18 Dec 1948 | h/o Mary Magdeline (Strattor) Maggie |
| MILLER | Lisette Hess, Mrs Sadie | 10 Sep 1879 | 2 Apr 1960 | Craig Funeral Home |
| MILLER | Mary Elizabeth | 12 Jul 1885 | 8 Jul 1964 | w/o George; Craig Funeral Home |
| MILLER | Virginia Lucille Perkins, Mrs | 1918 | 3 Apr 1965 | Craig Funeral Home |
| MUSGRAVE | Henrietta E. Livingston | 1860 | 14 Oct 1885 | w/o Charles William; Aged25yrs 9mos13dys |
| NELSON | Ann Margaret | 4 Mar 1905 | 26 Apr 1999 | w/o Henry E. |
| NELSON | Eva Mae | 2 Oct 1933 | 20 Dec 1975 | w/o David B. Sr. |
| NEWTON | Ann Rebecca, Mrs | 29 May 1856 | 6 Jun 1938 | |
| NICAR | Anna M jones | 1846 | 20 Oct 1901 | w/o William Henry |
| NICAR | Frank H | 1871 | 1886 | Child |
| NICAR | William E | 1874 | 1895 | |
| NICAR | William Henry | 1835 | 13 Aug 1915 | CSA; h/o Anna M. |

| | | | | |
|----------|--------------------------|-------------|-------------|--|
| | | | | (Jones) |
| NICKLO | Frederick George | 16 Nov 1942 | 2 Mar 1958 | Child |
| NORTON | Henry C | 1875 | 1950 | Garcia Funeral Home |
| O NEAL | | 14 Jul 1943 | 14 Jul 1943 | Infant daughter of Spencer |
| OLIVER | Edith Walker | 9 Dec 1889 | 17 Nov 1979 | w/o Robert William |
| OLIVER | Ella | 1880 | 1960 | |
| OLIVER | Eugenia Sanberg | 1884 | 1934 | w/o Robert W. |
| OLIVER | Hattie Ella Brantley | 24 Dec 1858 | 12 Nov 1886 | w/o Robert Joseph |
| OLIVER | James Norman | 1862 | 1923 | |
| OLIVER | Jennie Colson Somberg | 2 Sep 1886 | 28 Feb 1934 | w/o Robert W. |
| OLIVER | Robert Joseph | 1857 | 30 Dec 1931 | |
| OLIVER | Robert Joseph II | 1905 | 1954 | |
| OLIVER | Robert William | 1882 | 1978 | h/o Edith (Walker) |
| ORCUTT | Laura K | No date | 19 Dec 1892 | w/o Naham; Aged 66 yrs 6 mos |
| ORCUTT | Naham, Elder | 17 Apr 1825 | 12 Feb 1897 | h/o Laura K. |
| OSGOOD | George D | No date | 19 May 1935 | |
| OSTEEN | Alcy Edward, Mr | 11 Nov 1908 | 5 Sep 1981 | Craig Funeral Home |
| OSTEEN | Cary, Mrs | 1864 | 4 Oct 1931 | |
| OSTEEN | Curtis Herman | 22 Sep 1945 | 3 Jan 1990 | VincentCraig Funeral Home |
| OSTEEN | Ethel E. Bennett | 7 Oct 1902 | 20 Mar 1983 | w/o James Vincent |
| OSTEEN | James Vincent | 27 Apr 1886 | 16 Jan 1931 | WW I ; h/o Ethel E. (Bennett) |
| OSTEEN | John Henry | 10 Feb 1914 | 27 Sep 1932 | |
| OSTEEN | Lymon | 4 Jan 1933 | 13 May 1988 | |
| OSTEEN | Mary Knowles | 1908 | 1962 | |
| OSTEEN | Pauline | No dates | | Craig Funeral Home |
| OSTEEN | Susan Barbara | 8 Apr 1950 | 8 Apr 1950 | Infant of Harold & Helen; Craig F H |
| OSTEEN | William Riley | 3 Nov 1900 | 12 Sep 1942 | |
| OUDSHOFF | Leslie Cubbedge, Mrs | 10 Dec 1911 | 7 Jan 1987 | |
| PAGE | Marie | 1957 | 1957 | Infant; Craig Funeral Home |

| | | | | |
|-----------|--------------------------------|-------------|-------------|--|
| PARSONS | Mary Simms Rofena, Mrs | 21 Jun 1948 | 2 Jan 1977 | Craig Funeral Home |
| PELLICER | Donald | Jul 1927 | 19 Dec 1927 | Infant of Roy |
| PELLICER | Peter F Jr | 21 Jan 1873 | 8 Apr 1924 | |
| PELLICER | Polly | No dates | | |
| PERKINS | Eliza Whetstone, Mrs | 6 Jul 1894 | 3 Feb 1971 | |
| PERKINS | Floyd C Sr | 1 Dec 1892 | 3 Oct 1959 | WW I |
| PERKINS | Jennie L Hester | 23 Oct 1899 | 21 Nov 1973 | w/o Floyd C Sr |
| PERKINS | William | 3 May 1859 | 17 Feb 1886 | |
| PETERSON | August | 1874 | 1960 | h/o Wilhelmina R (Moag) |
| PETERSON | Wilhelmina R Moag | 19 Sep 1876 | 23 Jun 1950 | w/o August |
| PICKERING | Evelyn Florence Curoe | 22 Jun 1895 | 2 Mar 1963 | w/o Albert; Craig Funeral Home |
| PICKERING | Robert | 1892 | 1960 | Craig Funeral Home |
| PRICE | James Robert | No date | 18 Nov 1958 | Infant of Robert J; Craig Funeral Home |
| PRIDE | Mary Alice Locke | 26 May 1873 | 14 Mar 1938 | w/o John |
| PURSLEY | | 2 Jan 1933 | 2 Jan 1933 | Stillborn son of Earl |
| REGISTER | Lisa Michele | 1978 | 1 Apr 1978 | Infant of Dutcher |
| REGISTER | Steve Preston | 16 Jun 1863 | 22 Nov 1954 | |
| ROBERTS | Cora Annie Hagan | 30 Mar 1908 | 15 Jun 1981 | w/o John Henry |
| ROBERTS | E A | 17 Apr 1869 | 16 Jun 1931 | |
| ROBERTS | John Henry | 7 Feb 1902 | 1 May 1970 | |
| ROBERTS | Joseph C | 23 Oct 1892 | 12 Dec 1934 | |
| ROBERTS | Josiah | 10 Feb 1838 | 12 Dec 1923 | h/o Mary A. (Cubbedge);CSA 4 Corp Co 1 8 Fla Inf |
| ROBERTS | Mary A Cubbage/Cubbedge | 25 Oct 1850 | 18 Mar 1926 | w/o Josiah |
| ROBERTS | W Albert | 17 Apr 1869 | 16 Jun 1931 | |
| ROLLY | George Anthony Jr | 20 May 1921 | 26 Feb 1996 | WW II |
| ROLLY | Katherine Y (Coombs) Bonnie | 6 Sep 1924 | 8 May 1991 | w/o George Anthony |
| SCHEUTZ | Louise | 4 Jun 1896 | No date | w/o Arthur E. |
| SCHUETZ | Arthur E | 16 Sep 1895 | 22 Mar 1963 | h/o Louise |
| SCOTT | Elizabeth (Bradfish) | 12 Sep 1895 | 30 Oct 1981 | w/o Landon |

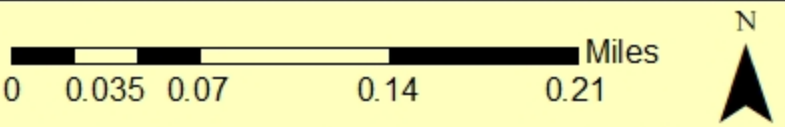
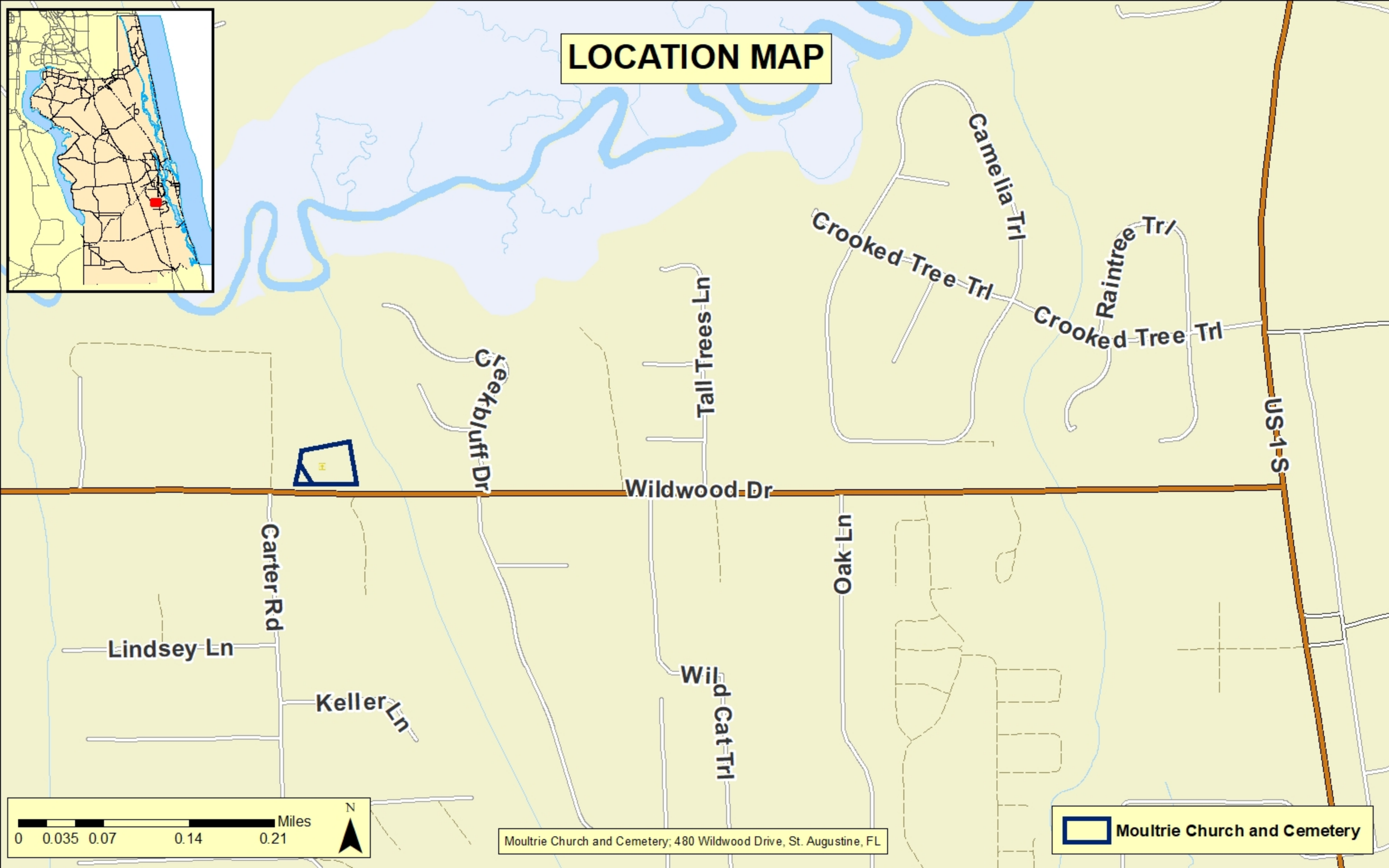
| | | | | |
|-----------|----------------------------|-------------|-------------|---|
| SCOTT | Landon | 18 Sep 1889 | 1 Jan 1981 | h/o Elizabeth (Bradfish) |
| SHAFFER | Margaret Register, Mrs | 20 Nov 1890 | 6 Apr 1971 | |
| SHIVER | Willa Lee | 10 Jul 1931 | 5 Jan 1939 | d/o William & Lena |
| SIMMS | Betty Elizabeth, Miss | 1 Sep 1905 | 19 Sep 1924 | |
| SIMMS | Betty Jane | 12 Nov 1951 | 13 Nov 1951 | Infant of Robert; Craig Funeral Home |
| SIMMS | David | 1900 | 1964 | |
| SIMMS | Henry James | 17 Sep 1865 | 27 May 1929 | h/o Rofena (Carter) |
| SIMMS | Joseph Clyde | 22 Aug 1922 | 15 Dec 1922 | Infant of Robert |
| SIMMS | Laura K (Sykes) | 29 Oct 1882 | 11 Sep 1927 | w/o Robert N |
| SIMMS | Lula | No dates | | |
| SIMMS | Robert N | 17 May 1875 | 17 Oct 1931 | h/o Laura K. (Sykes) |
| SIMMS | Rofena (Carter) | 1 Mar 1872 | 1 Jul 1942 | w/o Henry James |
| SIMMS | Shirley Jean | 12 Jan 1946 | 8 Jul 1946 | Infant of Charles Henry |
| SPECKS | Mary Jane | No dates | | |
| STEPHENS | Ernest | No date | 29 Jul 1902 | Child of G. A. |
| STOKES | Addison W | 1 Feb 1846 | 26 Jun 1895 | |
| SWINSON | William T | 10 Dec 1846 | 30 Jan 1930 | CSA |
| TOMLINSON | Gladys Ethel (Billings) | 8 Oct 1915 | 30 Aug 1977 | w/o Shirley Everette |
| TOMLINSON | Shirley Everette Jr, Mr | 17 Feb 1933 | 7 Apr 1989 | Korea |
| TOMLINSON | Shirley Everette Sr, Mr | 22 Sep 1909 | 12 Aug 1979 | |
| UMBREIT | Alta A | 1893 | 1961 | w/o Fred W |
| UMBREIT | Fred W | 1881 | 1961 | h/o Alta A. |
| UNKNOWN | | No dates | | Craig Funeral Home |
| UNKNOWN | | No dates | | Craig Funeral Home |
| UNKNOWN | Gertie | 20 Nov 1883 | 30 Oct 1884 | Infant |
| WALKER | Arthur Howard, Dr. | 16 Sep 1887 | 23 Jan 1973 | h/o Eleanor |
| WALKER | Eleanor E | 1867 | 1956 | w/o Arthur Howard |
| WALKER | Margaret Elizabeth, Mrs | 3 Jun 1856 | 17 Nov 1928 | |
| WARNOCK | Alice J | 16 Aug 1866 | 6 May 1891 | |

| | | | | |
|-------|----------------|-------------|-------------|------------|
| WEEKS | Ann Amelia | 29 Mar 1834 | 20 Aug 1892 | w/o John P |
| WELLS | A A, Mrs | 1878 | 11 Feb 1902 | |
| WHITE | Michael Dennis | 28 Apr 1961 | 29 Jul 2005 | |

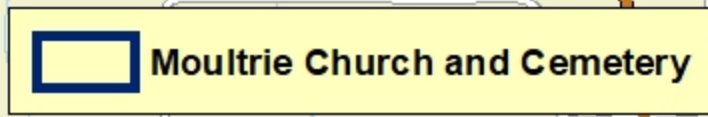
Attachment D

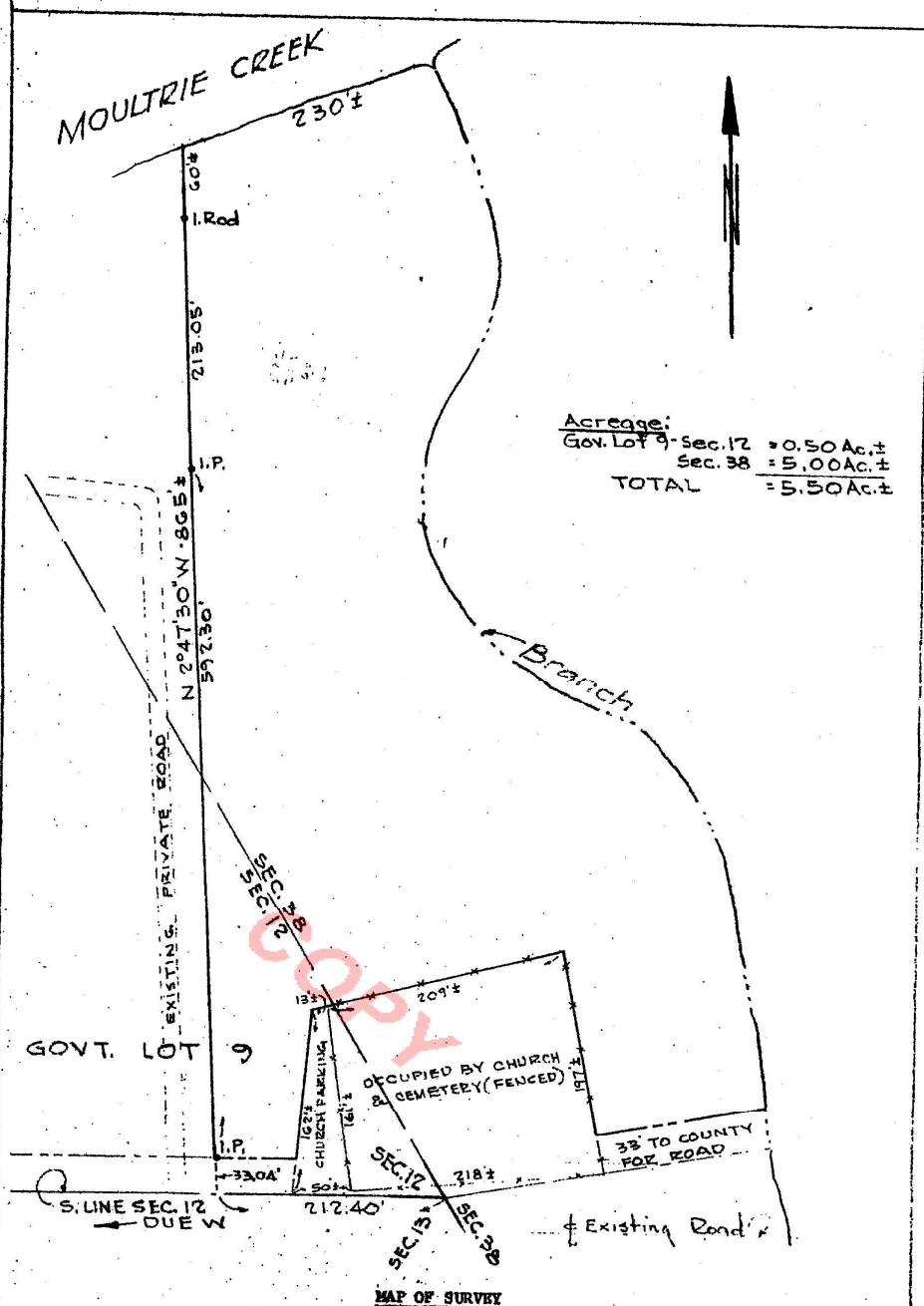
Location Information
Site Plan and Floor Plan

LOCATION MAP



Moultrie Church and Cemetery; 480 Wildwood Drive, St. Augustine, FL





Acreage:
 Gov. Lot 9 - Sec. 12 = 0.50 Ac. ±
 Sec. 38 = 5.00 Ac. ±
 TOTAL = 5.50 Ac. ±

GOV. LOT 9

MAP OF SURVEY

SCALE: 1" = 100'

MARCH, 1966

DESCRIPTION:

A PARCEL OF LAND IN GOVERNMENT LOT 9, SECTION 12, TOWNSHIP 8 SOUTH, RANGE 29 EAST AND IN SECTION 38 OF SAID TOWNSHIP AND RANGE, ST. JOHNS COUNTY, FLORIDA; SAID PARCEL OF LAND BEING MORE FULLY DESCRIBED AS FOLLOWS:
 COMMENCING AT THE INTERSECTION OF THE SOUTH LINE OF SAID SECTION 12 WITH THE WEST LINE OF SAID SECTION 38; THENCE DUE WEST, ON SAID SOUTH LINE OF SECTION 12, A DISTANCE OF 212.40 FEET; THENCE NORTH 2 DEGREES 47 MINUTES 30 SECONDS WEST 33.04 FEET TO THE POINT OF BEGINNING AT THE SOUTHWEST CORNER OF THE HEREIN DESCRIBED PARCEL OF LAND ON THE NORTH LINE OF A COUNTY ROAD RIGHT OF WAY, SAID RIGHT OF WAY LINE BEING 33 FEET NORTH OF SAID SOUTH LINE OF SECTION 12; THENCE CONTINUING NORTH 2 DEGREES 47 MINUTES 30 SECONDS WEST 865 FEET MORE OR LESS TO THE SOUTH SIDE OF MOULTRIE CREEK; THENCE EASTERLY, ON THE SOUTH SIDE OF MOULTRIE CREEK, 250 FEET MORE OR LESS TO A BRANCH; THENCE SOUTHERLY ON THE CENTER OF SAID BRANCH TO THE NORTH LINE OF SAID ROAD; THENCE WESTERLY TO THE POINT OF BEGINNING; EXCEPTING THEREFROM 1 ACRE MORE OR LESS FOR CHURCH, AND BEING THE EASTERLY PART OF THAT LAND DEEDED BY S. LAMBERT JOHNSON TO W. R. BUCHANAN AS DESCRIBED IN DEEDS RECORDED IN DEED BOOK 163 PAGE 281 AND IN DEED BOOK 201 PAGE 179; AND CONTAINING 5.50 ACRES MORE OR LESS.

I HEREBY CERTIFY: That the above MAP OF SURVEY is to the best of my knowledge a correct representation of the herein described property as recently surveyed

United States Department of the Interior
National Park Service

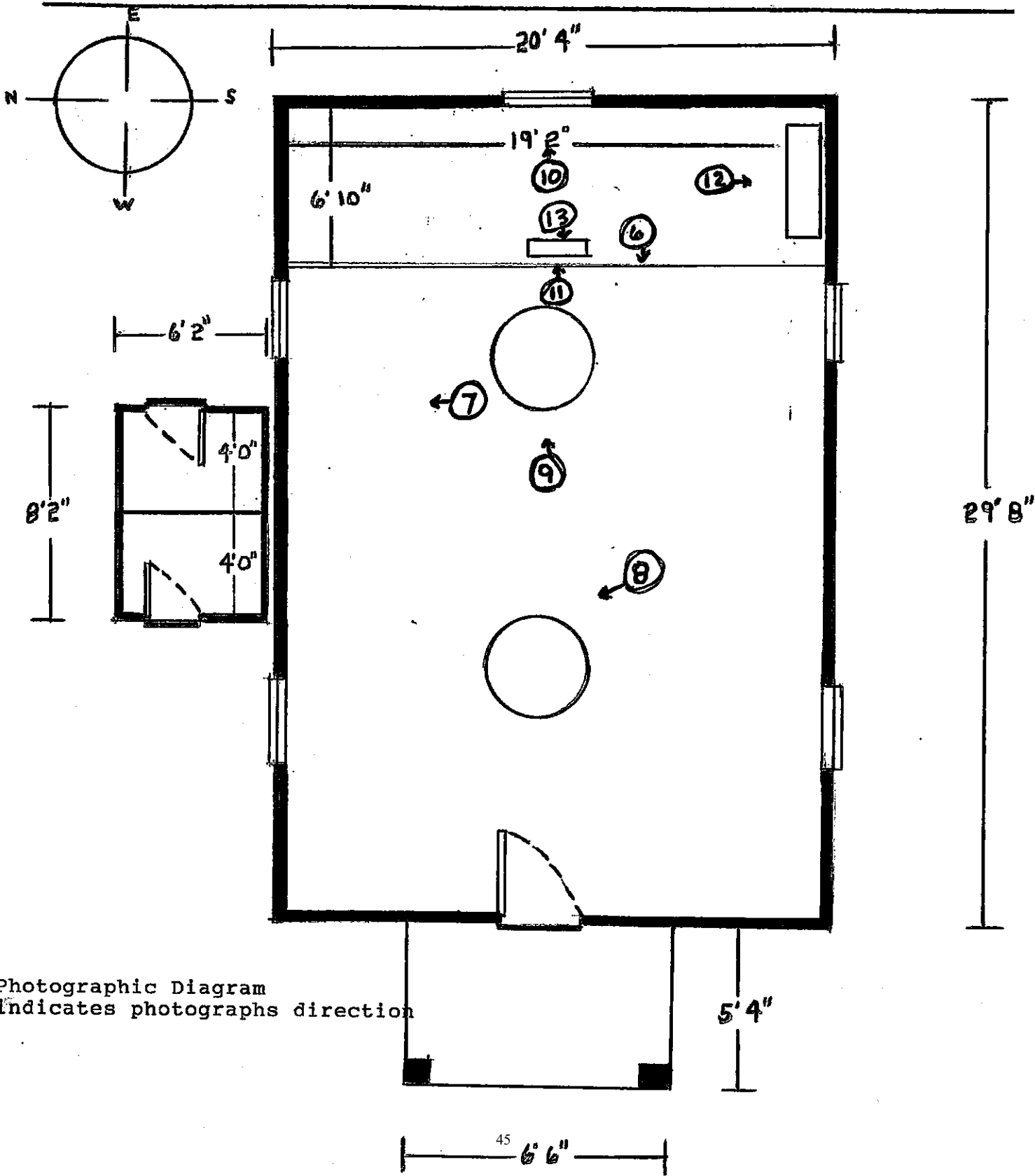
National Register of Historic Places
Continuation Sheet

Photographic

Diagram

Section number _____ Page 1

MOULTRIE CHURCH & WILDWOOD CEMETERY
ST. AUGUSTINE, ST. JOHNS, FLORIDA

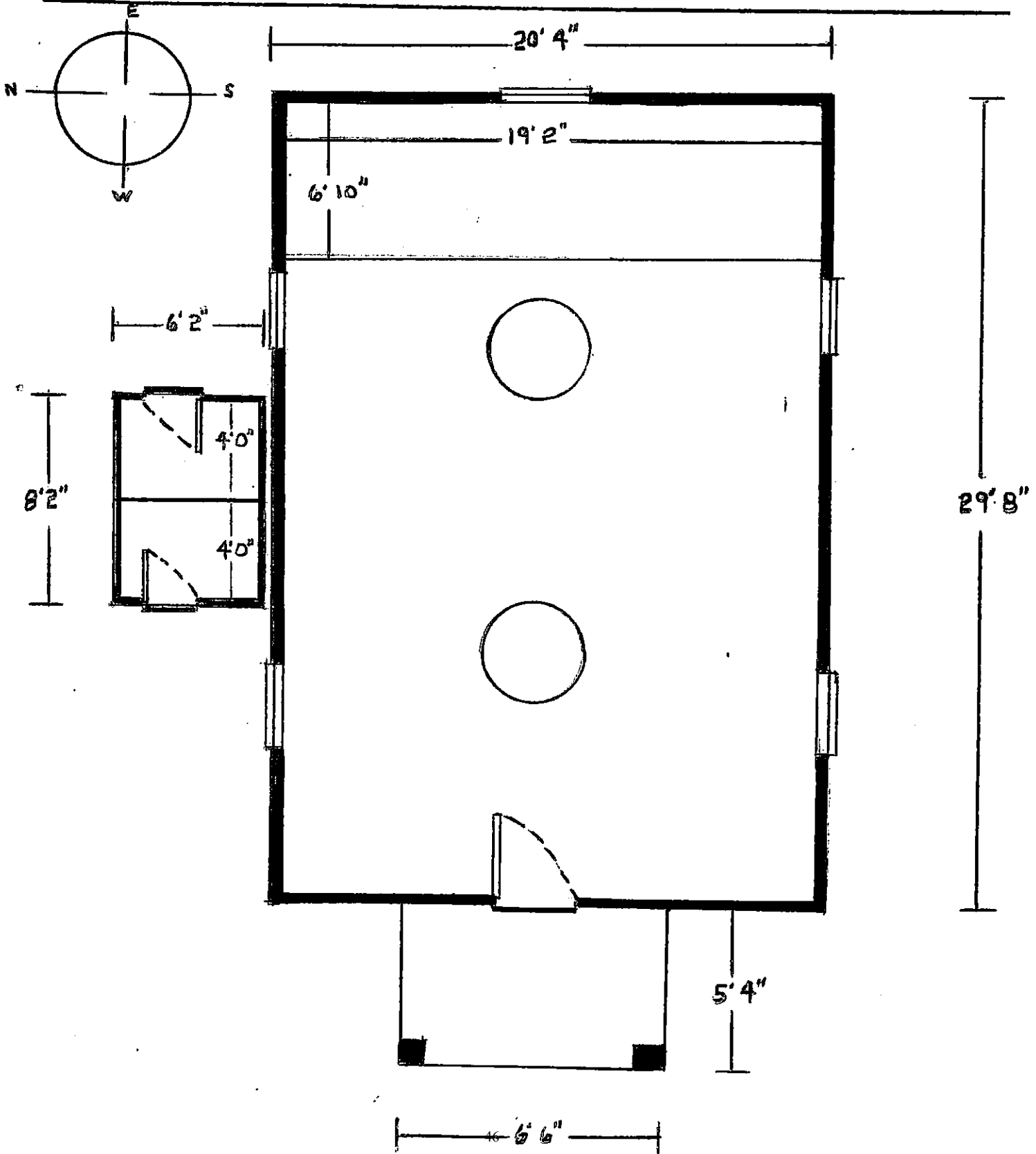


○ → Photographic Diagram
indicates photographs direction

National Register of Historic Places Continuation Sheet

CHURCH MEASUREMENTS
Section number _____ Page 1

MOULTRIE CHURCH & WILDWOOD CEMETERY
ST. AUGUSTINE, ST. JOHNS, FLORIDA



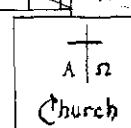
Wild Wood Churchyard

HAGAN WILDWOOD RESTORATION ASSN, INC

Approx. Grave Size: 9' x 4'
Approx. Easement: 4'

For: KATHLEEN HAGAN TINDEL
Scale: 1/8"
North →

| | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| A | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| B | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| C | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| D | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| E | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| F | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| G | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| H | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| I | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| J | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| K | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| L | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| M | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| N | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| O | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| P | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Q | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |



Attachment E

Additional Information and Photographs



Figure 1 Moultrie Church and Wildwood Cemetery (facing east)



Figure 2 Moultrie Church and Wildwood Cemetery (facing west).



Figure 3 Moultrie Church front facade. Non-historic addition is adjacent, but not attached to north side of building.



Figure 4 The current owner noted that Wilma Davis painted the window on the east side of the church. Wilma Davis was the first ordained deacon in the Florida Conference of the Methodist Episcopal Church.

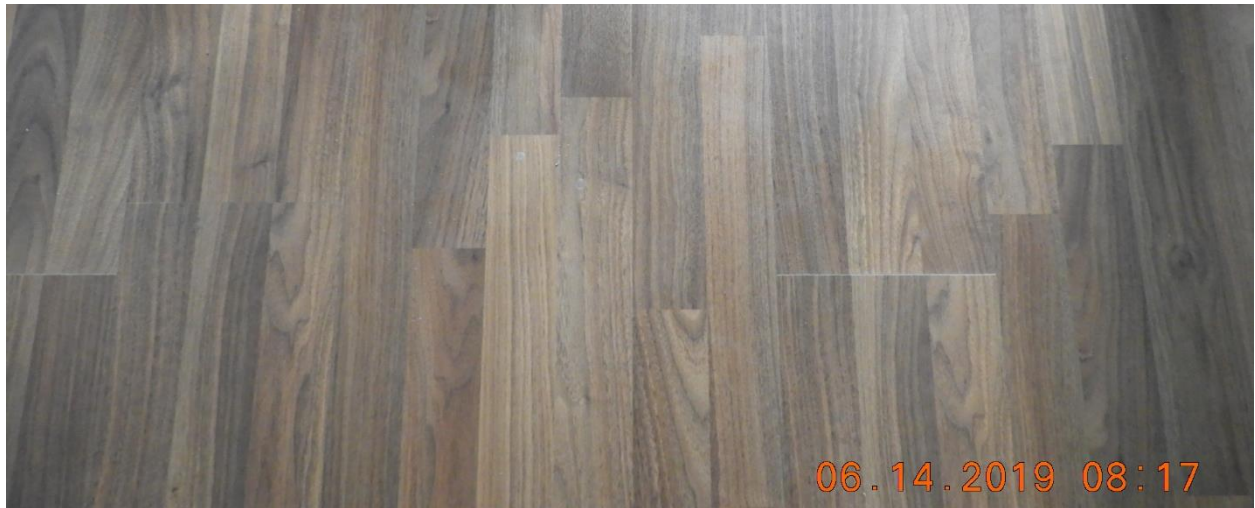


Figure 5 The current owner has covered the original floor with laminate flooring.



Figure 6 Non-historic alteration/addition with bathroom was added in 1985. The addition is somewhat inconspicuous, as it does not face the roadway.



Figure 7 Roof on addition has been replaced, roof on front entry has been painted, but the main roof has not been replaced since 1941.



Figure 8 During the June 17, 2019 site visit, Nick Jonhakis noted that the front entry porch may have been an addition to the original building. According to images in newspaper articles, the addition has been in place since at least 1951.



Figure 9 Close-up image of foundation.



Figure 10 Left – Exterior view of painted window. Right – close-up of window.



Figure 11 Rear view of Moultrie Church.



Figure 12 Cemetery, facing southeast.

Attachment F

Bibliography

Bibliography

Bureau of Land Management, General Land Office

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https://glorerecords.blm.gov/details/survey/default.aspx?dm_id=11076&sid=0bgfcvkq.l4y&surveyDetailsTabIndex=1 (Accessed 2019).

Hagan, Anthony and Robert Jones

2014 "Moultrie Church." National Register of Historic Places Inventory/Nomination Form. Division of Historical Resources, Tallahassee.

Jones, Colleen

2018 "The future of the historic church on Wildwood Drive is uncertain," *St. Augustine Record*, December 18, 2018. St. Augustine, Florida

McCoy, Kimeko

2014 "Where History Lives: Years of History at Moultrie Church, Wildwood Cemetery," *St. Augustine Record*, December 7, 2014. St. Augustine, Florida

St. Augustine Record

1951 Untitled article, *St. Augustine Record*, May 27, 1951. St. Augustine, Florida

Thompson, Sharyn and Marsha Chance

2004 *A Survey of Forty-Six Historical Cemeteries in St. Johns County, Florida*, Environmental Services Inc. Report on file with St. Johns County Historic Resource Management, St. Augustine, Florida

Will, C. Mack

2011 Moultrie Cemetery records. Records on file with the St. Augustine Genealogical Society, St. Augustine, Florida

Attachment G

Nick Jonihakis Site Visit Report

Mercedes,

It was good to see you on Friday, during our meet-up at the Moultrie Church and Wildwood Cemetery. The meet-up with the current owner, Mr. Anthony Hagan was well-planned and allowed us to see the interior of the church better, as well as get some additional information about the site and church.

In my view the condition of the interior has been kept up to the best of the owner's ability.

As we both know the interior is on no consequence to the status of a County Landmark, however the great condition it has been kept in, shows intent on the part of the ownership. Mr. Hagan and his family which have owned and 'sheep-herded' this site for many years, on what seems to be a shoe-string budget have been able to continue its operation, even when the building is not being used by a tenant.

As for the exterior, we know the church was built in 1877, after the cemetery was there. The exterior has been kept up very diligently to the true look of the original building, whenever possible. It is good to point out that Mr. Hagan has tried to bring back more of the original look of the church. The painted window behind the pulpit as it now exists was brought back from having been covered by a window AC unit sometime in the past.

Main Pulpit Window today:



Window in the near past (covered with an AC unit):



This commitment to heritage in an effort to maintain and save this church and graveyard, and their legacy is very refreshing to see today, when developers will raze down what they can in an effort to make a profit.

I am, therefore, of the strong opinion that our Board should support the nomination of this site as a County Landmark.

Nick Jonihakis/ SJC CRB Member - rev. 06/20/2019.

Attachment H

FMSF Site Forms

- Original
- Update (give site#)



HISTORICAL STRUCTURE FORM

FLORIDA MASTER SITE FILE

Version 3.0 11/96

Consult Guide to Historical Structure Forms for detailed instructions.

Site # 512940
 Recorder # _____
 Field Date 1/1
 Form Date 5/20/03

Site Name(s) (address if none) MAULTRIE CHURCH WILDWOOD COMPTON Multiple Listing (DHR only) ST 1905
 Survey # _____ Survey # _____
 National Register Category (Please check one: consult with Site File before using last four): building structure district site object

LOCATION & IDENTIFICATION

Address (Include N,S,E,W; #; St., Ave., etc.) 480 WILDWOOD DRIVE
 Cross Streets (nearest / between) _____
 City / Town (within 3 miles) ST AUGUSTINE In Current City Limits: y n unknown
 County ST JOHNS Tax Parcel #(s) _____
 Subdivision name _____ Block _____ Lot _____
 Ownership (Please check one): private-profit private-individual city county Native American
 private-nonprofit private-unspecified state federal foreign unknown
 Name of Public Tract (e.g., park) _____
 Route to (especially if no street address) _____

MAPPING

USGS 7.5' Map Name & Date St. Augustine Beach P.R. 1992
 Township 8S Range 29E Section 12 ¼ section: NW SW SE NE Irregular-name: _____
 Landgrant _____ UTM: Zone 16 17 Easting _____ 0 Northing _____ 0
 Plat or other map (map's name, location) _____

DESCRIPTION

Style* _____ Exterior Plan* _____ Number of Stories _____
 Structural System(s)* _____
 Foundation: Type(s)* _____ Material(s)* _____
 Exterior Fabric(s)* _____
 Roof: Type(s)* _____ Material(s)* _____
 Roof secondary strucs. (dormers etc.)* _____
 Chimney: No. _____ Material(s)* _____ Location(s)* _____
 Windows (types, materials, etc.)* _____
 Main Entrance (stylistic details) _____
 Porches: #open _____ #closed _____ #incised _____ Location(s) _____
 Porch roof type(s) _____
 Exterior Ornament _____
 Interior Plan* _____
 Condition (Please check one): excellent good fair deteriorated ruinous
 Surroundings (N=None, S=Some, M=Most, A=All/nearly all): _____ commercial _____ residential _____ institutional _____ undeveloped
 Ancillary Features (No., type of outbuildings; major landscape features. Use continuation sheet for descriptions of interior, landscaping, etc.) _____

Archaeological Remains _____ Check if Archaeological Form completed
 * Consult Guide to Historical Structure Forms for preferred descriptions (coded fields at the Site File).

| DHR USE ONLY | | OFFICIAL EVALUATIONS | | DHR USE ONLY | |
|--|-----------------------|--|------|--------------|-----|
| NR DATE | KEEPER-NR ELIGIBILITY | <input type="checkbox"/> yes <input type="checkbox"/> no | Date | / / | / / |
| | SHPO-NR ELIGIBILITY | <input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> potentially elig. <input type="checkbox"/> insufficient info | Date | / / | / / |
| DELIST DATE | LOCAL DESIGNATION | | Date | / / | / / |
| | Local office | | | | |
| National Register Criteria for Evaluation <input checked="" type="checkbox"/> a <input type="checkbox"/> b <input type="checkbox"/> c <input type="checkbox"/> d (See National Register Bulletin 15, p. 2) | | | | | |

staff od...

HISTORICAL STRUCTURE FORM

Consult Guide to Historical Structure Forms for detailed instructions.

HISTORY

Construction date: Exactly 1877 (year) Approximately _____ (year) Earlier than _____ (year) Later than _____ (year)

Architect (last name first): _____ Builder (last name first): UNKNOWN

Moves: yes no unknown Dates _____ Original address _____

Alterations: yes no unknown Dates _____ Nature* _____

Additions: yes no unknown Dates _____ Nature* _____

Original Use* (give date ranges) _____

Intermediate Uses* (give date ranges) _____

Present Use* (give date ranges) _____

Ownership History (especially original owner, dates, profession, etc.) _____

* Consult Guide to Historical Structure Forms for preferred descriptions (coded fields at the Site File).

RESEARCH METHODS (Check all choices that apply; if needed write others at bottom)

- | | | | |
|---|--|---|--|
| <input type="checkbox"/> formal archaeological survey | <input type="checkbox"/> past surveys search at FMSF | <input type="checkbox"/> local library research | <input type="checkbox"/> Sanborn maps |
| <input type="checkbox"/> informal archaeological inspection | <input type="checkbox"/> past sites search at FMSF | <input type="checkbox"/> non-local library research | <input type="checkbox"/> subdivision maps |
| <input type="checkbox"/> Public Lands Survey (DEP) | <input type="checkbox"/> FL Archives (Gray Building) | <input type="checkbox"/> building permits | <input type="checkbox"/> plat maps |
| <input type="checkbox"/> tax records/property deeds | <input type="checkbox"/> FL Photo Archives (Gray Building) | <input type="checkbox"/> demolition permits | <input type="checkbox"/> local newspaper files |
| <input type="checkbox"/> tax records only | <input type="checkbox"/> occupant/owner interview | <input type="checkbox"/> commercial permits | |
| <input type="checkbox"/> interior inspection | <input type="checkbox"/> neighbor interview | <input type="checkbox"/> occupation permits | |
| <input type="checkbox"/> other methods (specify) _____ | | | |

SURVEYOR'S EVALUATION OF SITE (Check one choice on each line)

Potentially eligible for local register? yes: name register at right no insufficient info Name of local register if eligible: _____

Individually eligible for National Register? yes no insufficient info _____

Potential contributor to Nat. Reg. district? yes no insufficient info _____

Area(s) of Historical Significance (See National Register Bulletin 15, p. 8 for categories: e.g. "architecture", "ethnic heritage", "community planning & development", etc.) _____

Explanation of Evaluation (required, whether positive or not; limit to three lines; attach longer statement, if needed, on separate sheet)

DOCUMENTATION (Photos, Plans, etc.)

Bibliographic References (Use Continuation Sheet, give FMSF Manuscript # if relevant) _____

Photographs (required) B&W print(s) at least 3 x 5, at least one main facade.

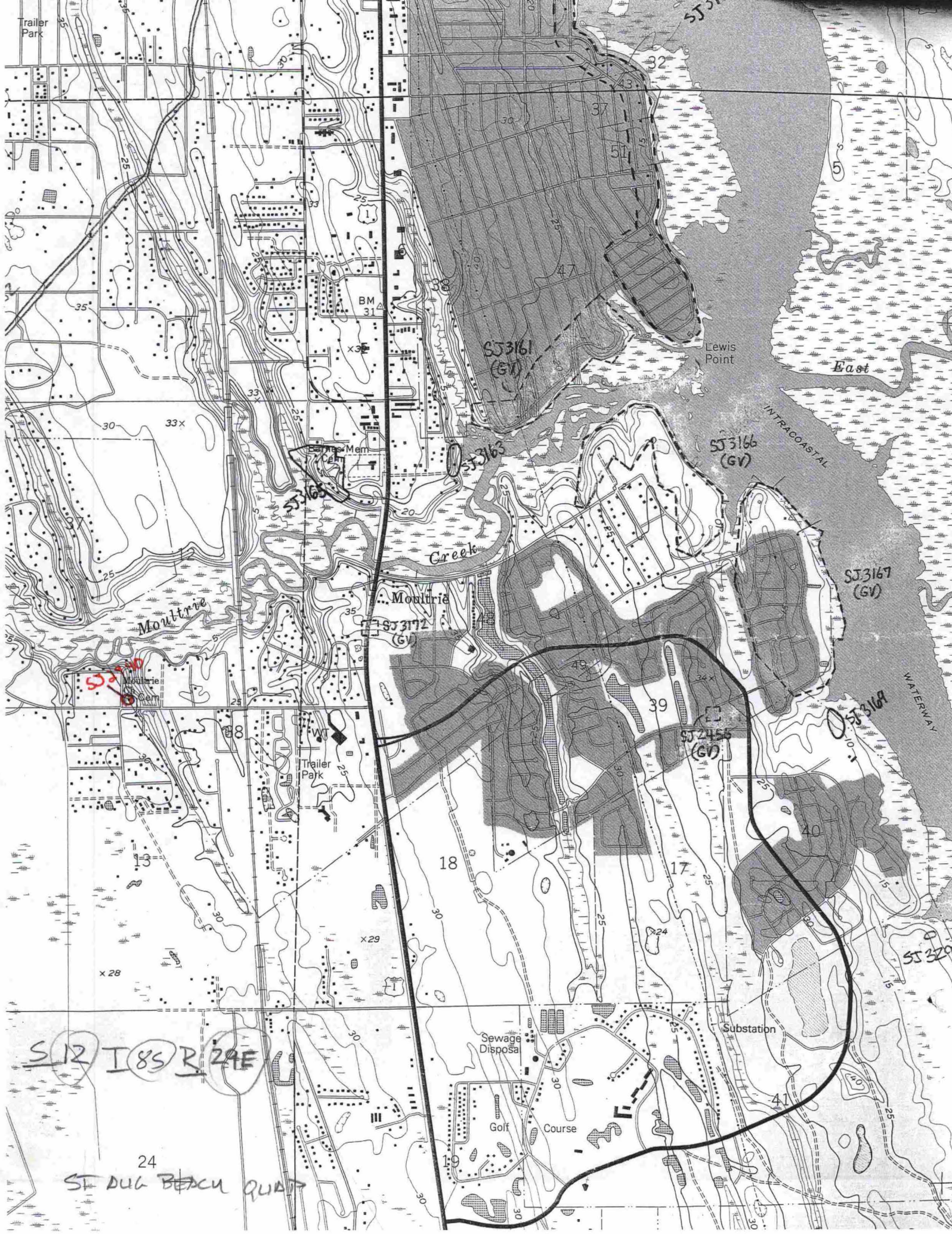
Location of negatives & negative numbers _____

RECORDER

Name (last name first) / Address / Phone / Fax / Email / Affiliation JONES, B. -BUP

Remember: Use a Supplement for Site Forms or other continuation sheet for descriptions that do not fit in the spaces above.

- | | |
|------------------|--|
| REQUIRED: | (1) USGS 7.5' MAP WITH STRUCTURE PINPOINTED IN RED |
| | (2) LARGE SCALE STREET OR PLAT MAP |
| | (3) PHOTO OF MAIN FACADE, B&W, AT LEAST 3X5 |



Trailer Park

BM 31

Bartholomew Mem. Cem.

Moultrie

Moultrie

SJ3172 (GV)

Trailer Park

Sewage Disposal

Golf Course

Substation

Lewis Point

East

INTRACOASTAL WATERWAY

SJ3161 (GV)

SJ3163 (GV)

SJ3166 (GV)

SJ3167 (GV)

SJ3169 (GV)

SJ2455 (GV)

SJ3201 (GV)

S12 I 85 R 2AE

24
ST DUG BEACH QUART



FLORIDA MASTER SITE FILE
Site inventory Form

SITE NO. SJ 2940

SITE NAME: Wildwood Baptist church
ADDRESS OF SITE: Moultrie Creek area
INSTRUCTION FOR LOCATING: 2/10 mile south of U.S. 1 Moultrie Creek
bridge, turn w. on Wildwood Dr 8/10 mile; site on north.
LOCATION: Parcel 14-1 137050

SURVEY DATE: 09/30/85

Subdivision Name Block No. Lot No.
COUNTY: St. Johns
DISTRICT NAME IF APPLICABLE:
OWNER OF SITE: NAME:
ADDRESS:
ADDRESS:

TYPE OF OWNERSHIP: RECORDING DATE: / /
RECORDER: NAME & TITLE: Historic St. Augustine Preservation Bd.
ADDRESS: P. O. Box 1987
St. Augustine, FL 32085

CONDITION OF SITE: INTEGRITY OF SITE:
Check One Check one or more
EXCELLENT X ALTERED ORIGINAL USE religious
GOOD UNALTERED PRESENT USE religious
X FAIR X ORIGINAL SITE DATES +c.1900-1920
DETERIORATED RESTORED: / / CULTURE/PHASE American
MOVED: / / PERIOD: 20th Century
NR CLASSIFICATION CATEGORY: building DATE LISTED ON NR: / /

THREATS TO SITE: Check one or more
ZONING TRANSPORTATION
DEVELOPMENT FILL
DETERIORATION DREDGE
BORROWING
OTHER (See Remarks Below)

AREAS OF SIGNIFICANCE:
SIGNIFICANCE

See Continuation Sheet

**SEE SITE FILE STAFF FOR
ORIGINAL PHOTO(S) OR MAP(S)**

RECORD NUMBER 581

ARCHITECT:

BUILDER:

STYLE AND/OR PERIOD: frame vernacular

PLAN TYPE:

EXTERIOR FABRIC(S):

STRUCTURAL SYSTEM(S):

PORCHES:

ORIENTATION:

FOUNDATION:

ROOF TYPE:

SECONDARY ROOF STRUCTURE(S):

CHIMNEY LOCATION:

WINDOW TYPE:

CHIMNEY:

ROOF SURFACING:

ORNAMENT EXTERIOR:

NO. OF CHIMNEYS

NO. OF STORIES

NO. OF DORMERS:

OUTBUILDINGS:

SURROUNDINGS: rural: undeveloped
SITE SIZE (approx. acreage)

TOWNSHIP RANGE SECTION
85 29E 12

UTM ZONE UTM EASTING UTM NORTHING
17 467500 3298155

PHOTOGRAPHIC RECORDS NUMBERS:

HISTORICAL STRUCTURE FORM

Site #8: SJ04347

First site form recorded for this site? Original documentation, site not recorded at FSF

Identifying code (field date): 200011

Cultural resource type: Historical Structure

Form type code: NORMal form (new System 3 forms)

Form status code: Active Form code

Form quality ranking: Newly scattered form of standard quality

Recorder #: 714

Field Date: 11/16/2000

Form Date: 03/01/2001

Staffer: RECORDER DID THE DATA ENTRY OF THIS SMARTFORM

Date of FMSF computer entry: 03/02/2001

Site name(s): 480 WILDWOOD DRIVE

[Other name(s)]: ** blank **

Mult. list #: ** blank **

Survey names: ST. JOHNS COUNTY ARCHITECTURAL SURVEY

Survey #: 6612

National register category: Building(s)

LOCATION & IDENTIFICATION

Street Number/Direction/Name/Type/Suffix Direction: 480/**/WILDWOOD/Drive/**

Cross streets nearest/between: ** blank **

City/town: ** blank **

In current city limits? Definitely outside city limits

County: ST JOHNS

Tax parcel #: ** blank **

Subdivision name: ** blank **

Block: ** blank **

Lot no.: ** blank **

Ownership type: Private-individual

Name of pubtract (e.g., park): ** blank **

Route to (or vicinity of): SEE ATTACHED

MAPPING

USGS map name/year of publication or revision: ST. AUGUSTINE BEACH/1956; ST. AUGUSTINE BEACH/1992

Township/Range/Section/Qtr: 8 South/29 East/38/**

Irregular section: ** blank **

Landgrant: ** blank **

UTM Zone/Easting/Northing: ** blank **

Plat or other map (map's name, location): ST.JOHNS COUNTY PROPERTY APPRAISER

DESCRIPTION

Style: Frame Vernacular: Any date

[Other style]: ** blank **

Exterior plan: Irregular

[Other exterior plan]: ** blank **

No. stories: 1

Structural system(s): Wood frame

[Other structural system(s)]: ** blank **

Foundation types: Piers

[Other foundation type]: ** blank **

Foundation materials: Brick

[Other foundation materials]: ** blank **

Exterior fabrics: Concrete

[Other exterior fabrics] ** blank **

Roof types: Gable

[Other roof types]: ** blank **

Roof materials: Sheet metal: 3V crimp

[Other roof materials]: ** blank **

Roof secondary structures (dormers etc): Gable extension; Other

[Other roof secondary structures]: ** blank **

Chimney no.: ** blank **

Chimney materials: ** blank **

[Other chimney materials]: ** blank **

Chimney locations: ** blank **

Windows (types, materials, etc.): DHS,6/6

Main entrance (stylistic details): N/A

of open porches: 1

of closed porches: ** blank **

of incised porches: ** blank **

Porch locations: ** blank **

Porch roof types: GABLE

Exterior ornament: N/A

Interior plan: Unknown Interior Plan

[Other interior plan]: ** blank **

Condition: Good

Narrative description: ** blank **

Commercial surroundings (proportion): ** blank **

Residential surroundings (proportion): ** blank **

Institutional surroundings (proportion): ** blank **

Undeveloped surroundings (proportion): Nature of quality not specified on form

Ancillary features (no., outbldings, etc.): ** blank **

Artifacts or other remains: NONE OBSERVED

FMSF Archaeological form completed? ** blank **

HISTORY

Construction year (e.g. C1933, 1936+, 1936-): C1890

Architect (last name first): UNKNOWN

Builder (last name first): UNKNOWN

Change status/year changed/date noted/nature: Unspecified by documenter/**/**/**

Original, intermediate, present uses/year started/year ended: House of worship/**/**; House of worship/**/**

[Other uses]: ** blank **

Ownership history (esp. original owners): ** blank **

RESEARCH METHODS

Research methods: Libraries searched locally-county histories, etc.; Plat or subdivision map for the property; Florida Site File for past architectural surveys

[Other research methods]: ** blank **

SURVEYOR'S EVALUATION OF SITE

Potentially elig. for local designation? Ineligible for a local register of important sites

Local register eligible for: ** blank **

Individually elig. for Nat. Register? Ineligible for NR, considered independently

Potential contributor to NR district? Ineligible as contributor to potential NR district

Area(s) of historical significance: Architecture; Community planning & development

[Other historical associations]: ** blank **

Explanation of evaluation: ** blank **

DOCUMENTATION (PHOTOS, PLANS, ARTIFACTS)

Repositories: Collection/Housed/ACC#/Describe Photographs/Negatives at repository, describe/**/ENVIRONMENTAL SERVICES, INC./**

RECORDER

Recorder name (last name first): JOHNSTON, SIDNEY

Recorder address and phone: 535 NORTH CLARA AVENUE, DELAND, FLORIDA 32720-3405

Recorder affiliation: Environmental Services, Inc., Jacksonville

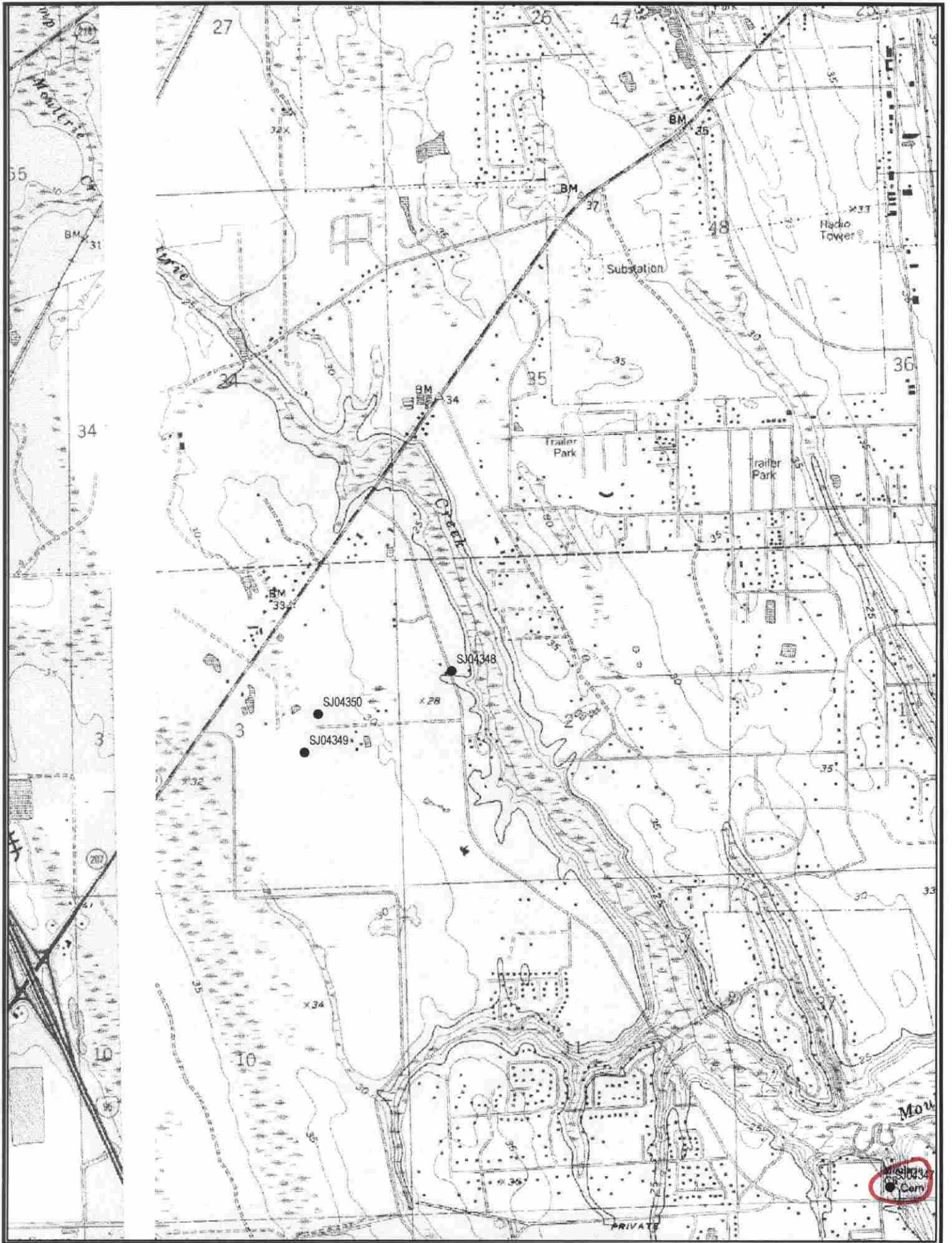
[Other affiliation]: ** blank **

Memo information status: NO supplementary INFO BY SURVEYOR for this form

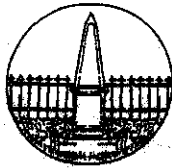
Is text-only supplement file attached? NO supplement file is needed.

Text-only supplement file status (FMSF-staff only): NO SUPPLEMENTARY INFORMATION EXISTS or is required

Form comments by FSF staff: ** blank **



Original
 Update (give site # at right)



HISTORICAL CEMETERY FORM

Florida Master Site File

Version 3.0: 8/98

*Consult Guide to the Historical Cemetery Form for detailed instructions

Site #8 SS4905

Recorder # _____

Field Date _____

Form Date 5-20-03

Cemetery Name(s) WILDWOOD CEMETERY

Project Name _____

Address/Vicinity off/Route to 480 WILDWOOD DR
ST AUGUSTINE

Nearest City/Town (within three miles) _____ In Current City Limits? yes no unknown

County ST JOHNS Tax Parcel #(s) (optional) _____

Ownership Type (check exactly one) private-profit private-nonprofit private-unspecified city county
 state federal foreign Native American unknown

Public Tract Enclosing Cem., if any (e.g. park) _____

USGS 7.5' Map Name and Date St Augustine Area PR 1992

Township 8 S Range 29 E Section 12 1/4 section NW SW SE NE Irregular sec.-name: _____

Township _____ Range _____ Section _____ 1/4 section NW SW SE NE Irregular sec.-name: _____

Landgrant: _____ Plat or Other Map _____

Year Cemetery Established: 1877 Estimated Year _____ Ownership History (especially original owners) MEMORIAL - 1877

NON-DENOMINATIONAL - 1941

Year Burials Ceased, if applicable _____ Reason(s) Burials Ceased _____

Range of Death Dates Earliest 1883 Most Recent _____ (O)bserved or (R)esearched? O

Acreage Expansions/Dates: _____

List People Important in Local, State, or National History Buried in Cemetery 1883 INSCRIPTION - EARLIER PROBABLE

Previous Attempts at Repair, Cleaning, or Restoration? _____

Type (Check all that apply) community company town epidemic family fraternal order
 memorial park military(not national) municipal national potter's field prison
 religious "Rural Movement" other (explain): _____

Ethnic Group(s) Interred (Check all that apply) White non-Hispanic Hispanic Asian Caribbean
 African American American Indian-tribe: _____ other (explain): _____

Current Status: used for burials maintained but not used abandoned Size: _____ ft X _____ ft or _____ acres

Total # Graves: _____ Does Total # include Unmarked Graves?: yes no

Evidence/# of Unmarked Graves? _____

Condition: well maintained some areas maintained, others neglected poorly maintained
 not maintained, but can identify not maintained, hard to identify not identifiable but known to exist (explain): _____

Cemetery Boundary Type: fence wall hedge other (explain): _____

Describe Cem. Boundary (e.g. "cast iron fence", stone or brick wall, etc.) _____

Historical Vegetation (trees, shrubs, flowers) _____

Grave Groupings (Check all that apply) family fraternal order military religious ethnic heritage other (explain): _____

Groupings Indicated By (Check all that apply) curbing fence hedge wall other (explain): _____

Public Access Unlimited Restricted: How? _____

Surroundings [use (N)one, (S)ome, (M)ost, (A)ll or nearly (A)ll] _____ Commercial _____ Residential _____ Institutional _____ Undeveloped

Threats (Check all that apply) abandonment agriculture desecration public development private development
 mining or timbering other (explain): _____

Associated Historical Properties/Archaeological (non-cemetery) Remains _____

Check if Historical Structure Form completed

Check if Archaeological Site Form completed



HISTORICAL CEMETERY FORM

Electronic Version 1.1.0

354905

Site # 6J02940A
Recorder Site# 21
Field Date 5/6/2004
Form Date 9/13/2004
FormNo 300372
FormNo = Field Date (YYYYMM)

Original? YES

GENERAL INFORMATION

Cemetery Name Moultrie Methodist Church and Churchyard Multiple Listing (DHR only)
Alternate Names >> Grace Baptist Wildwood Church
Project Name St. Johns Cemetery Survey FMSF Survey # 10701
County St. Johns Ownership Type Private-Corporate-Non-Profit National Register Category Site

Mapping

USGS 7.5' Map Name _____ Publication Date >> ST. AUGUSTINE; 1992
Township: _____ Range: _____ Section: _____ 1/4 section: _____ >> 8S ; 29E ; 12 ; SE
Irregular Section Name: _____

Landgrant _____ Plat or Other Map _____
City / Town (N within 3 mi.) St. Augustine In Current City Limits? _____ Tax Parcel # (s) 137060-0000
Address / Vicinity of / Route to Wildwood Drive

Name of Public Tract Enclosing Cemetery, if any (e.g., park) _____

HISTORY

Year Cemetery Established _____ Ownership History (especially original owners) Aug. 2002 First Methodist Church to Hagan Wildwood Restoration Association, Inc.

Year Burials Ceased, if applicable _____ Reason(s) Burials Ceased _____

Range of Death Dates: Earliest 1884 Most Recent _____

Acreage Expansions / Dates: _____

List People Important in Local, State, or National History Buried in Cemetery _____

Previous Attempts at Repair, Cleaning, or Restoration? _____

GENERAL DESCRIPTION

Cemetery Type >> Religious

Other (explain) _____

Ethnic Group(s) Interred >> white, non-Hispanic

Native American Tribe/Other Ethnic Groups _____

Current Status _____ Size (if length by width, specify "ft"; if acres, specify "ac") .6065 ac

Total # of Graves 216 Does Total # Include Unmarked Graves? NO

Evidence / Number of Unmarked Graves depressions

Cemetery Condition Well Maintained

If Not Identifiable, Explain _____

Cemetery Boundary Type Fence Other Boundary Type _____

Describe Cemetery Boundary (e.g., cast iron fence, stone or brick wall, etc.) chain link fence; dble gate entry; sgle gate path

Historical Vegetation (trees, shrubs, flowers) very large cedar trees; azaleas

HISTORICAL CEMETERY FORM

Site #8 SJ02940A

Grave Groupings _____ >> Family
Other Groupings _____
Groupings Indicated By _____ >> Curbing
Other Indicators plastic lattice; iron pipe
Public Access Unlimited If Access Restricted, How? _____

Cemetery Surroundings

Commercial: NONE of this category Residential: SOME of this category
Institutional: SOME of this category Undeveloped: SOME of this category

Threats _____ >> Desecration
Other Threats some items vulnerable to theft
Associated Historical Properties / Archaeological (non-cemetery) Remains Church - SJ2940

FMSF Historical Structure form or Archaeological Site form completed? Structure form done

GRAVES

Orientation

East/West All this category North/South _____ Other _____
Description of Other Orientation _____

Grave Indicators

Headstones _____ Objects or Plants _____ Mounds _____
Depressions _____ Other _____
Description of Other Grave Indicators _____

Marker Materials _____ >> Marble
Other Marker Materials coquina
Describe Grave Articles Found in Cemetery shells (conch and bi-valves)

Marker Conditions

Sunken or Tilted Some of this category Chipped, Cracked, Weathered, but Standing Some of this category
Broken or Fragments Some of this category Deliberately Vandalized None this category
Other Damage _____
Description of "Other" Notable Damage carved wood headboards

Inscriptions

Legible Mostly this category Illegible Some of this category No Inscription None this category

Distinctive Gravemarkers, Monuments, and/or Architectural Features _____

Signatures of Stone Carvers (Specify name, town if available) "St. Augustine"; "St. Augustine M of S Co"

HISTORICAL CEMETERY FORM

Site #8 SJ02940A

SURVEYOR'S EVALUATION OF SITE

Potentially Eligible for a Local Register? YES Name of Local Register if Eligible _____
Individually Eligible for National Register? INSUFF. INFO
Potential Contributor to NR District? INSUFF. INFO

Area(s) of Historical Significance _____ >> Community planning & development

Other Historical Associations _____

Explanation of Evaluation (required) This church and cemetery are important at the local level. The cemetery is not evaluated for the NR because a nomination proposal has been prepared and will be submitted to the Division of Historical Resources.

RESEARCH METHODS

Research Methods _____ >> Informal inspection

Other research methods Hagan Wildwood Restoration Assoc. Newsletter

DOCUMENTATION (Photos, Plans, etc.)

Photographic Negatives or Other Collections Not Filed with FMSF including Field Notes, Plans, other important Documents

Document type: _____ Maintaining Organization: _____

File or Accession #: _____ Descriptive Information: _____

>> _____

RECORDER INFORMATION

Local Contact: Name/Address/Phone/Administrative Office Chance, Marsha, 7220 Financial Way, Ste 100, Jacksonville, FL 32256 (904) 470-2200

Recorder Name (Last, First) Thompson, Sharyn

Recorder Address / Phone _____

Recorder Affiliation _____ Other Affiliation _____

Is a Text-Only Supplement File Attached (Surveyor Only)? _____

***** MASTER SITE FILE USE ONLY *****

Cultural Resource Type: _____

Electronic Form Used: _____

Form Type Code: _____

Form Quality Ranking: _____

Form Status Code: _____

Supplement Information Status: _____

Supplement File Status: _____

Form Comments: _____

SHPO's Evaluation of Resource

Date _____

FMSF Staffer: _____

Computer Entry Date: _____

**REQUIRED PAPER (1) USGS 7.5" MAP WITH CEMETERY LOCATION CLEARLY MARKED
ATTACHMENTS (2) PHOTOS, PREFER B&W AT LEAST 3x5**

SJ02940A-190001

Supplementary Printout

- > **Other name(s) for cemetery:**

- > **USGS map name/year of publication or revision:**
ST. AUGUSTINE;

- > **Township/Range/Section/Qtr:**
8S ;29E ;12;SE

- > **Cemetery type:**
Religious

- > **Ethnic group(s) interred:**
White, non-Hispanic

- > **Grave grouping:**
Family

- > **Groupings indicated by:**
Curbing
Wall
Other

- > **Threats:**
Desecration
Other

- > **Marker materials:**
Marble
Wood
Other

- > **Areas of Historical Significance**
Community planning & development

- > **Research methods:**
Informal inspection
Library research-local
Informant Interview
Newspaper files
FL Master Site File-Manuscripts
Other, uncoded method

- > **Repositories: Collection/Housed/Accession#/Describe**

Abandoned & Neglected Cemetery Task Force Data Sheet

Cemetery Name: GRACE BAPTIST WILDWOOD CHURCH Size: 1 County: ST. JOHNS
 Address: WILDWOOD DRIVE City: _____ [FL] Zip: _____
Classification: PRIVATE [Insert One: P rivate / Religious / Ethnic / State / County / City / Indian / unknown]
License#: _____ Photo on file: yes/no

Location - Lat/Lon: - . N / - . W 7.5" Map Quadrangle: _____
County A/C#: _____ County Parcel #: _____
Co Map Ref#: _____ State Code 7600: yes/no

Owner/Operator: _____
Contact: (last name) _____ (title/first name) _____
Address: _____ City: _____ State: _____ Zip: _____
Ph: () - FAX: () - e-mail: _____

INSPECTION -

On: 10/15/98 By: A. E. BENNETT Condition: MAINTAINED
[Insert One: Maintained / Neglected / Abandoned]
Prime Cause: _____
[Insert One: Vandalism/Storm Damage/Dilapidation/Public Health/Public Safety/Lack of Enforcement/Lack of Find Resrcs]
Other: _____
Scndry Cause: _____
[Insert One: Vandalism/Storm Damage/Dilapidation/Public Health/Public Safety/Lack of Enforcement/Lack of Find Resrcs]
Other: _____
Means of Access: FOOT [Insert One: .Paved Road / Dirt Road / Foot / Water / Other]

Complaint -

On: _____ By: _____ Condition: _____
[Insert One: Maintained / Neglected / Abandoned]

THE ST. AUGUSTINE RECORD
Affidavit of Publication

**SJC GROWTH MANAGEMENT
4040 LEWIS SPEEDWAY**

SAINT AUGUSTINE, FL 32084

ACCT: 15628
AD# 0003197040-01

PO#

PUBLISHED EVERY MORNING SUNDAY THROUGH SATURDAY
ST. AUGUSTINE AND ST. JOHNS COUNTY, FLORIDA

STATE OF FLORIDA
COUNTY OF ST. JOHNS

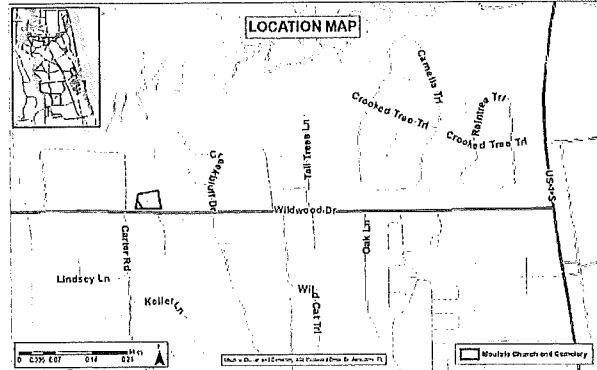
Before the undersigned authority personally appeared JULIA KERTI who on oath says he/she is an Employee of the St. Augustine Record, a daily newspaper published at St. Augustine in St. Johns County, Florida; that the attached copy of advertisement being a **NOTICE OF HEARING** in the matter of LMA 2019-01 was published in said newspaper on 07/19/2019.

Affiant further says that the St. Augustine Record is a newspaper published at St. Augustine, in St. Johns County, Florida, and that the said newspaper heretofore has been continuously published in said St. Johns County, Florida each day and has been entered as second class mail matter at the post office in the City of St. Augustine, in said St. Johns County, Florida for a period of one year preceding the first publication of the attached copy of advertisement; and affiant further says the he/she has neither paid nor promised any person, firm or corporation any discount, rebate, commission, or refund for the purpose of securing this advertisement for publication in said newspaper.

NOTICE OF A PROPOSED ST. JOHNS COUNTY LANDMARK

NOTICE IS HERBY GIVEN that a public hearing will be held on Monday, August 5, 2019, at 3:30 PM by the St. Johns County Cultural Resources Review Board in the County Administration Building, Executive Board Room, 500 San Sebastian View, St. Augustine, Florida 32084, and on Tuesday, October 15, 2019, at 9:00 AM by the St. Johns County Board of County Commissioners in the County Auditorium, 500 San Sebastian View, St. Augustine, Florida 32084, to consider a request for a proposed County Landmark designation.

The subject property is located at 480 Wildwood Drive, St. Augustine, St. Johns County, Florida (See attached map - Exhibit A). This file is maintained in the Environmental Division, Historic Resources Management Section of the Growth Management Department at the County Permit Center, 4040 Lewis Speedway, St. Augustine, Florida, and may be examined by interested parties prior to said public hearing.



Interested parties may appear at the meeting and be heard in respect to the proposed request.

NOTICE TO PERSONS NEEDING SPECIAL ACCOMMODATIONS AND TO ALL HEARING IMPAIRED PERSONS: In accordance with the Americans with Disabilities Act, persons needing special accommodations or an interpreter to participate in this proceeding should contact the County's ADA Coordinator at (904) 209-0650 or at the County Administration Building, 500 San Sebastian View, St. Augustine, Florida, 32084. For hearing impaired individuals, call Florida Relay Service at 1 800 955 8770, no later than 5 days prior to the date of this meeting.

If a person decides to appeal any decision made with respect to any matter considered at the meeting or hearing, he or she will need a record of the proceedings and for such purpose he or she may need to ensure that a verbatim record of the proceedings is made, which record includes the testimony and evidence upon which appeal is to be based.

This matter is subject to court imposed quasi-judicial rules of procedures. It is anticipated that one (1) or more County Commissioners may attend this meeting. Interested parties should limit contact with the Board of County Commissioners and the Cultural Resources Review Board members, except in compliance with Resolution 95-126, to properly noticed public hearings or to written communication care of St. Johns County Growth Management Department, 4040 Lewis Speedway, St. Augustine, Florida, 32084.

ST. JOHNS COUNTY, FLORIDA
BY: CULTURAL RESOURCES REVIEW BOARD,
EMILY JANE MURRY (CHAIR)

0003197040 July 19, 2019

Sworn to and subscribed before me this _____ day of **JUL 19 2019**

by Julia Kerti who is personally known to me
or who has produced as identification

Kimberly M Reese
(Signature of Notary Public)

