

Elizabeth van Rensburg
Chair

Breanna Pierce
Vice Chair

Megan Beville
Board Member

Patti Vogt
Board Member

Timothy Jefferson
Board Member

Christopher Hollister
Board Member

Mary Jane Rosa
Alternate

MARCIA G. CARTY, CPA, CGFO
CITY MANAGER

JANE WEST, ESQ.
CITY ATTORNEY

LORENZO AGHEMO, MRP
PLANNING DIRECTOR

KAREN HAYES, MMC
CITY CLERK



AGENDA
HISTORIC PRESERVATION BOARD MEETING
November 6, 2025 at 4:00 PM

1. CALL TO ORDER

- a. Invocation
- b. Pledge of Allegiance
- c. Roll Call
- d. Meeting Purpose Disclosure
- e. Appeal Procedures & ExParte Communication
The purpose of the Historic Preservation Board is to steward the architecture of properties in our City's historic districts by applying the guidelines of the Secretary of the Interiors Standards for Historic Preservation.

2. APPROVAL OF MINUTES

- a. October 2, 2025

3. PUBLIC COMMENTS

4. NEW BUSINESS

- a. **HPB 25-29 - Request for Historic Designation – St. Mary’s Episcopal Church (Local Historic Structure)**
- b. **Discuss Historic Preservation Color Palette's for the City of Palatka – Based on Comparable Municipal Palettes**

5. OTHER BUSINESS

6. BOARD MEMBER COMMENTS

7. STAFF COMMENTS

8. ADJOURN

Notices: Any person aggrieved by a decision of the Board may, within 15 days thereafter, apply to the City Commission for a review of the Board's decision. Such application must be filed with the City Manager in writing. Objections by property owners to National Register nomination(s) must be notarized to be included in the record. Section 54-4-74, Palatka Municipal Code.

Any person wishing to appeal any decision made by the Historic Preservation Board with respect to any matter considered at such meeting will need a record of the proceedings, and for such purpose may need to insure that a verbatim record of the proceedings is made, at the applicant's expense, which record includes the testimony and evidence upon which the appeal is to be based. FS 286.105.

Persons with disabilities requiring accommodations in order to participate in this meeting should contact the City Clerk's Office at 386-329-0100 at least 24 hours in advance to request accommodations.

ELIZABETH VAN RENSBURG CHAIR BREANNA PIERCE VICE CHAIR CHRISTOPHER HOLLISTER BOARD MEMBER PATTI VOGT BOARD MEMBER TIMOTHY JEFFERSON BOARD MEMBER MEGAN BEVILLE BOARD MEMBER MARY JANE ROSA ALTERNATE BOARD MEMBER	 CITY of Palatka FLORIDA HISTORIC PRESERVATION BOARD Regular meeting 1 st Thursday of each month at 4:00 p.m.	MARCIA CARTY CITY MANAGER JANE WEST, ESQ CITY ATTORNEY KAREN HAYES, MMC CITY CLERK LORENZO AGHEMO, ARP PLANNING DIRECTOR
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Historic Preservation Board Minutes October 2, 2025

Roll call: Chair Elizabeth van Rensburg, Christopher Hollister, Megan Beville. Breanna Pierce, Patti Vogt were present. Timothy Jefferson and Mary Jane Rosa were absent.

Staff: City Attorney Jane West, City Clerk Karen Hayes, Planning Director Lorenzo Aghemo, Planner 1 Renee Brown and Ryan Mickels Planner 1.

Invocation

The invocation was led by Pastor Mulberry

Pledge of Allegiance

The pledge of allegiance was led by Breanna Pierce.

Meeting Purpose Disclosure

The Meeting purpose disclosure was read by the chair Elizabeth van Rensburg.

Appeal and Procedures & Ex Parte Communication

Chair Elizabeth van Rensburg asked if there were any disclosures regarding appeals procedures or Ex Parte communication. No disclosures were made.

Approval of Minutes

A motion to approve the minutes of September 4, 2025, meeting was made by Breanna Pierce and seconded by Megan Beville. The motion passed unanimously.

Public Comment

The floor was opened for public comment; however, none were made.

New Business

HPB 25-25, regarding property at 501 Kirby Street. Kenneth Gonzalez, the property owner, requested an after-the-fact Certificate of Appropriateness (COA) for a wooden handicapped ramp installed at his residence. Renee Brown planner 1 reported that the ramp was built by a church while Mr. Gonzalez, a veteran, was hospitalized. The house, built between 1892-1897, is a Victorian frame vernacular residence significant at the local level as part of the historic district.

Ms. Vogt expressed concern about the structural integrity of the railings.

Vote: Ms. Vogt moved to approve the after-the-fact COA. Mr. Hollister seconded the motion, which passed unanimously.

HPB 25-27, concerning a property at 417 North Third Street. The owners, Sean and Shannon Helmer, requested a COA for various improvements to their historic home built between 1884-1886. City Planner Ryan Mickles presented the application, which included replacing windows and doors, removing an exterior staircase and storage area, demolishing a concrete structure on the property, replacing the metal roof with a darker colored one, and repainting the exterior. The Helmers explained they wanted to restore the home while making it more energy efficient, noting they had fallen in love with the historical district. Removing or replacing most existing windows on the first and second floors and Removing doors and replacing a damaged door.

Vote: Ms. Pierce moved to proceed with what was presented to remove and replace the doors and windows. Ms. Vogt seconded the motion which passed unanimously.

Removing an exterior metal staircase and storage area and removing a 774 square foot concrete structure on the property.

Vote: Ms. Pierce moved to approve the removal of the back staircase, exterior staircase, the shed and the detached structure. Ms. Vogt seconded the motion which passed unanimously.

Replacing the existing metal roof with a dark colored roof.

Vote: Ms. Vogt moved to approve the replacement of the metal roof. Ms. Beville seconded the motion which passed unanimously.

Changing the exterior paint color to either "Sea Serpent" or "Gale Forest" by Sherwin Williams.

Vote: Mr. Hollister moved to approve the color of and the painting of the house. Ms. Pierce seconded the motion which passed unanimously.

Workshop:

Following the regular meeting, the board conducted a workshop to discuss establishing a historical color palette for the historic districts. City staff had provided comprehensive information from four neighboring cities: St. Augustine, DeLand, Palm Coast, and Gainesville. Chair Elizabeth noted that St. Augustine's guidelines were comprehensive but included periods not relevant to their city, while Palm Coast was too new to be comparable. She found Gainesville's approach most impressive, with DeLand's also being noteworthy.

During the workshop, City Attorney West clarified that the board could not make decisions during a workshop but could discuss the material and request it be placed on a future agenda for action. She also addressed concerns about Senate Bill 180, which preempts local governments from adopting more restrictive land use regulations than what currently exists. The board discussed the implications for establishing color guidelines, noting that while they had historically suggested homeowners use colors from historical palettes, this practice was never codified.

Board members expressed interest in focusing on the Gainesville and St. Augustine guidelines, particularly appreciating how St. Augustine organized colors by time periods to match the era when homes were built. They decided to request that the color palette discussion be placed on the next regular meeting agenda rather than scheduling another workshop, with the goal of moving forward quickly to establish enforceable standards.

Board Member Comments:

Ms. van Rensburg mentioned that she had received paperwork from Diane Taylor regarding St. Mary's Episcopal Church on St. John's Avenue seeking historical designation, which might be addressed at the next month's agenda. Staff shared information about the Water Works facility's designation as a national historic place and encouraged board members to visit the Division of Historic Resources in Tallahassee if they become involved in similar designation processes.

The meeting was then adjourned by Ms. Pierce.

Staff Report

HPB Date: November 6, 2025



Case#: HPB 25-29

Address: 809 St. Johns Ave., Palatka, FL 32177

Parcel ID: 42-10-27-6850-0630-0040

Applicant: Rev. Jon Davis, PhD and Mrs. Dianne Taylor

A. Application Summary

I. General

Project Name: St. Mary's Episcopal Church

Request: St. Mary's Episcopal Church, a local historic structure, request support for an application to designate the church for the National Register of Historic Places.

Acres: 0.34

Location: 809 St. Johns Ave.

Project Manager: Renee' Brown

Owner: Episcopal Church in Diocese of Florida, Inc.

Agent: Mrs. Dianne C. Taylor, Ed.D

II. Background

The St. Mary's Episcopal Church is located at 809 St. Johns Ave. It was constructed in 1883-1884 for African Americans who settled and developed the post-Civil War Palatka suburb setting of Newtown, west of the original settlement.

It's an excellent, locally significant example of Carpenter Gothic Architecture in Carpenter Gothic design. It's one of Florida's oldest traditionally African American wooden churches of any denomination, the most unique because it remains in use.

More than likely it's not to have a traditional Episcopal congregation functioning on the property. St. Mark's and St. Mary's churches in Palatka have been long partnered together in local mission and ministry that will continue in the days and years ahead.

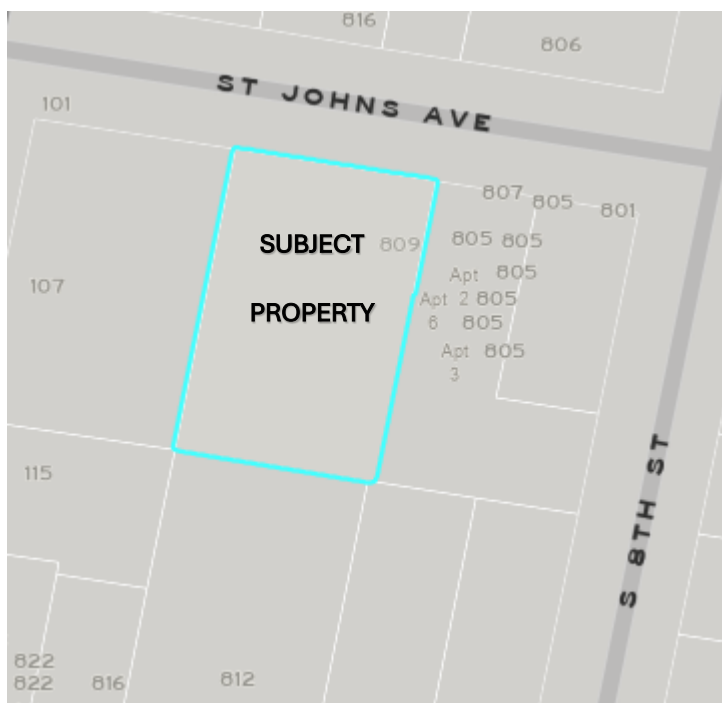


Figure 1: 809 St. Johns Ave. St. Mary's Church location map

III. Analysis

In accordance with Section 54-77 of the Palatka Code of Ordinances, the city commission shall designate by ordinance historic districts and sites. The designation shall be considered upon recommendation from the Historic Preservation Board upon petition from a property owner.

Although there is criteria to designate historic districts, the Code does not have a set criteria when reviewing an application for designating a historic site. However, the National Register of Historic Places does have criteria for their designation. Please see attachment; Criteria for Listing-Division of Historic Resources-Department of State.

IV. Proposed Findings of Fact

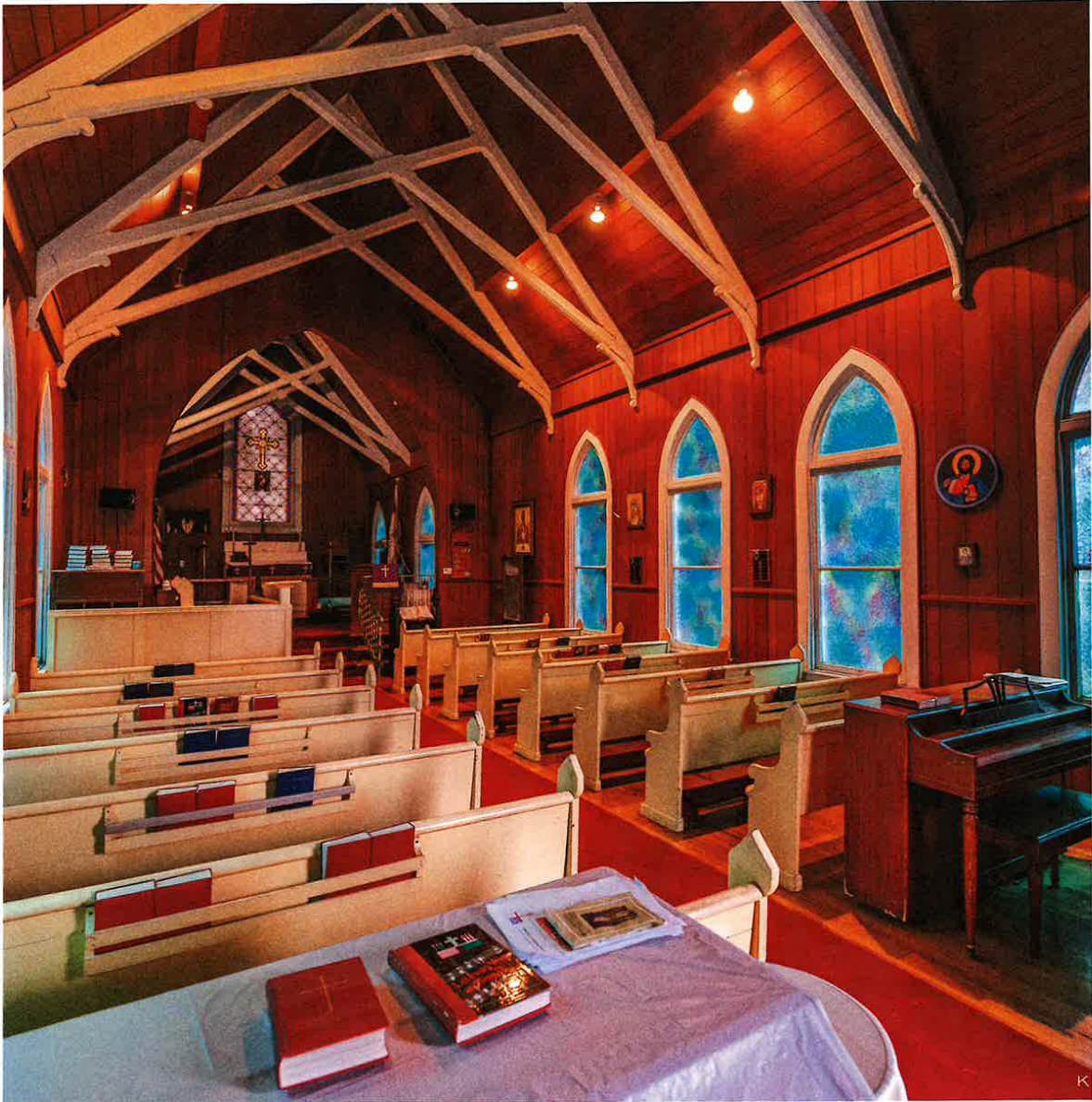
- Mrs. Dianne C. Taylor, Ed.D has submitted, on behalf of the Episcopal Church in Dioceses of Florida, Inc., a completed application to the City for designation of the St. Mary's Church in the National Register of Historic Places.
- Public notice included legal advertisement in the Palatka Daily News and notices mailed to property owners within 150 feet of the property where the church is located, per Florida Statute 166.041. Notice letter mailed to the property owner and applicant. A notice sign was placed in front of the church at 809 St. Johns Ave.



Figure 2: Notice Sign facing East.



Figure 3: Notice sign facing West.



St. Mary's Church interior.



St. Mary's Church Altar.



Figure 6: Front of St. Mary's Church.



Figure 7: Back of St. Mary's Church.



Para español, seleccione de la lista Powered by [Google Translate](#)

Department of State / Division of Historical Resources / Preservation / National Register / Criteria for Listing

Criteria for Listing

CRITERIA USED IN EVALUATING NATIONAL REGISTER ELIGIBILITY

The following criteria are used by the State Historic Preservation Officer and the Keeper of the National Register in evaluating properties for eligibility for listing in the National Register of Historic Places.

For more in-depth information, please consult [National Register Bulletin 15](#), which is available on the National Park Service National Register webpage.

Criteria for Evaluation

Districts, sites, buildings, structures, and objects may be considered to have significance in American history, architecture, archaeology, engineering, and/or culture if they possess integrity of location, design, setting, materials, workmanship, feeling, and association, and:

- A)** are associated with events that have made a significant contribution to the broad patterns of our history; and/or
- B)** are associated with the lives of persons significant in our past; and/or
- C)** embody the distinctive characteristics of type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; and/or
- D)** have yielded, or may be likely to yield, information important in prehistory or history.

Criteria Considerations

Ordinarily cemeteries, birthplaces, or graves of historical figures; properties owned by religious institutions or used for religious purposes; structures that have been moved from their original locations; reconstructed historic buildings; properties primarily commemorative in nature; and properties that have achieved significance within the past 50 years shall not be considered eligible for the National Register. However, such properties will qualify if they are integral parts of districts that do meet the criteria or if they fall within the following categories:

- A)** a religious property deriving its primary significance from architectural or artistic distinction or historical importance; or
- B)** a building or structure removed from its original location but which is significant primarily for architectural value, or which is the surviving structure most importantly associated with a historic person or event; or
- C)** a birthplace or grave of an historical figure of outstanding importance if there is no appropriate site or building directly associated with his productive life; or

- D)** a cemetery which derives its primary significance from graves of persons of transcendent importance, from age, distinctive design features, or association with historic events; or
- E)** a reconstructed building, when it is accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and no other building or structure with the same association has survived; or a property primarily commemorative in intent, if design, age, tradition, or symbolic value has invested it with its own exceptional significance; or
- F)** a property primarily commemorative in intent if design, age, tradition, or symbolic value has invested it with its own exceptional significance; or
- G)** a property achieving significance within the past 50 years, if it is of exceptional importance.
-



Ron DeSantis, Governor
Cord Byrd, Secretary of State

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Florida Department of State

Phone: 850.245.6500

R.A. Gray Building
500 South Bronough Street
Tallahassee, Florida 32399-0250

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Sec. 54-77. - Procedure for creation of districts and sites.

The city commission shall designate by ordinance historic districts and sites, utilizing the following procedure:

- (1) Such designation shall be considered upon recommendation from the historic preservation board acting upon its own discretion or upon petition from a property owners.
- (2) The recommendation of the board, in the form of a designation report, shall be based on an adequately documented comprehensive survey performed according to the general standards established by the state historic preservation office and shall adhere to the guideline criteria established for listing in the National Register of Historic Places. The historic district recommended by the board shall be one possessing particular historic, architectural or cultural significance, which:
 - a. Is associated with events that have made a significant contribution to the broad patterns of our history;
 - b. Is associated with the lives of persons significant in our past;
 - c. Embody the distinctive characteristics of a type, period or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
 - d. Have yielded, or may be likely to yield, information important in prehistory or history.
- (3) The recommendation prepared by the historic preservation board shall be preceded by a public hearing conducted by the board at which any property or agent or attorney may appear. Such public hearing shall provide for the following:
 - a. Notice of the public hearing shall be given at least 15 days in advance of the hearing date.
 - b. The owner of the property for which the historic designation is sought, or his agent or attorney designated by him in his petition, shall be notified by mail. Notice of the public hearing shall be advertised in a newspaper of general circulation in the city at least one time at least 15 days prior to the public hearing. Notice shall be given by certified mail to all owners of property within 150 feet of the boundary lines of the property for which the historic designation is requested; provided, however, that where the applicant is the owner of land not included in the applicant's application and such land that is not included in the application is a part of or adjoins the parcel for which the request is made, the 150-foot requirement shall be measured from the boundaries of the applicant's ownership, including the land not covered by the applicant's application. For

purposes of this provision, owners of adjacent or nearby properties within the distance set out shall be deemed those whose names appear on the latest available tax rolls of the city. Failure of a property owner to receive mail notice shall not invalidate the hearing or subsequent action related thereto.

- (4) The board shall submit its recommendation in the form of a designation report to the city commission within 60 days from the date of the public hearing. The recommendation shall be advisory only and shall not be binding upon the city commission.
- (5) Upon receipt of the recommendation and designation report from the board, the city commission shall hold a second public hearing with notice to be given pursuant to the provisions of general law.
- (6) The appropriate local officials, owners of record, and applicants shall be given a minimum of 30 calendar days and not more than 75 calendar days prior notice of board meetings in which to comment on or object to the listing of a property in the National Register.

(Ord. No. 12-31, § 1(Exh. 1), 7-12-2012)

A Future for St. Mary's Episcopal Church / Palatka Florida

St. Mary's Episcopal Church in Palatka Florida is a significant institution that cradles much of the History of the Black church in Florida. Many "firsts" took place there including the first ordination of a black Episcopal Priest in the state of Florida. In a time of segregation St. Mary's was established to serve the Black community of NewTown in Palatka.

In recent years St. Mary's has struggled even prior to the Covid Pandemic of 2020-2021. That event however hindered the existing small congregation and there have not been weekly services since that time. Over several meetings with John Alexander in many ways he serves as the curator of this church and property; it was determined we need to discern the future of this church, its building and assets.

There is a process involved to see it on a state historical listing. Additionally, to see St. Mary's with a unique and vibrant ministry presence in the community, the diocese and beyond. In conversations with Mr. Alexander it is possible that two aspects of this future for St. Mary's evolved.

1. In partnership with St. Mark's Episcopal Church (approximately five city blocks away) that the church building and sanctuary could be used for regular services surrounding calendar moments:
 - a. The Martin Luther King Holiday – third weekend in January
 - b. Absalom Jones Feast Day February 13th
 - c. Juneteenth Holiday (June 19th)
 - d. Kwansaa Service late December
 - e. Community Gatherings – Hymn sings / Concerts / etc.
 - f. Community Dinners
 - g. Other ???
2. Could the building be dedicated to serve as a Center for Racial Reconciliation and Black History? Similar to the Absalom Jones Center for Racial Healing located in Atlanta – possible partnering with them as a satellite or modeling a ministry after their good work

<https://www.centerforracialhealing.org/>
 - a. St. Mary's could serve as a center for anti-racism training for the diocese
 - b. A place for seminars and training on black history specifically around the church and its mission.
 - c. Through education, conversations and more St. Mary's could anchor this work bringing about a place for harmony and unity within the church and the broader community.

In these preliminary discussions we became convinced that St. Mary's has a future. More than likely it is not to have a traditional Episcopal congregation functioning on the property. With

church decline and financial challenges it does not seem plausible to plant and foster another congregation so close in proximity to St. Mark's. St. Mark's and St. Mary's in Palatka have long partnered together in local mission and ministry and we that continuing in the days and years ahead.

This is a beginning of a larger conversation with the River Region of the Diocese of Florida and the Diocesan office and leadership in Jacksonville. There are immediate needs to address in terms of the status of the building and assets. There is much deferred maintenance and there will be costs involved in repairs and establishing the operation at St. Mary's. St. Mark's is not in a position to fund these items but will offer some leadership and coordination to these efforts.

We will look to set a meeting by the end of August 2024 to discuss the current situation and future of St. Mary's Palatka. Invitees to include:

- The Rev. Canon Bob Goolsby, Canon for the River Region of the Diocese of Florida fatherbob@stechurch.org
- Rhonda Drackett-Williams, Diocesan Council member – River Region justrhonda521@gmail.com
- Mr. Keith Daw, Diocese of Florida Chief Operating Officer - kdaw@diocesefl.org
- St. Mark's Vestry members
- The Rev. Matt Marino, Rector Trinity Episcopal Church St. Augustine, FL frmatt@trinitysta.org
- Mr. John Curington, Businessman and former Sr. Warden of St. Mark's Palatka. Jcurington1@gmail.com
- Members of the Standing Committee of the Diocese of Florida
- Jonathan Rich, author, *Spires in the Sun* (2023) jonathan.d.rich@gmail.com
- Others???

Re: St. Mary's Episcopal Registry

1 message

John Alexander <jfrank224488@gmail.com>
To: Dianne Taylor <ddawood07@gmail.com>

Tue, Sep 30, 2025 at 6:36 PM

Good afternoon,
This is good news thanks a lot.
-John

On Tue, Sep 30, 2025, 4:55 PM Dianne Taylor <ddawood07@gmail.com> wrote:
Happy Tuesday, John.

I hope this note finds you well and that your back-to-school schedule has been enjoyable.

Please save the date for Thursday November 6 at 4:00pm at City Hall to present with me the request for approval from the City Historic Preservation Board of our nomination of St. Mary's Church to the National Register of Historic Places. I do not know yet what we will be required for us to say or do but I have furnished Renee Brown, the City Planner, and Elizabeth Van Rensburg, the president of the Historic Preservation Board, copies of our application documents and my draft of the history of St. Mary's Church. I will keep you advised.

{{Hugs}}
Dianne

----- Forwarded message -----

From: **Renee' Brown** <mrbrown@palatka-fl.gov>
Date: Tue, Sep 30, 2025 at 8:52 AM
Subject: St. Mary's Episcopal Registry
To: d.taylor32177@gmail.com <d.taylor32177@gmail.com>

Good Morning,

Along with the letter of authorization I'd love to get any historical information on the church. I was unable to retrieve a Florida Master Site File on the property. If you have any information or direction in finding information I might be able to use in the report, please send it my way.

We're going to take it to the Historic Preservation Board on November 6th, 2025, if you'll be available that afternoon to attend. Also, I wanted to mention Ms. van Rensburg had brought your email by last week, following through with the request.

Respectfully,

M. Renee' Brown

Planner 1

City of Palatka

386-329-0100 ext. 2083

mrbrown@palatka-fl.gov

<https://palatka-fl.gov/>

City of Palatka Annex

205 N. 2nd Street, Palatka, FL 32177



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--
Dianne C. Taylor, Ed.D.
261 West River Road
Palatka FL 32177

NATIONAL REGISTER OF HISTORIC PLACES PRELIMINARY SITE INFORMATION QUESTIONNAIRE

FLORIDA DEPARTMENT OF STATE - CORD BYRD - SECRETARY OF STATE

This questionnaire is intended only to provide preliminary information about the property to the Bureau of Historic Preservation.

Name and Location of Property

Name: St. Mary's Episcopal Church

Address: 809 St. Johns Avenue

City: Palatka

Zip Code: 32177 County: Putnam

Name and Address of Owner

Name: Episcopal Church in the Diocese of Florida, Inc.

Address: 325 North Market Street

City: Jacksonville

State: FL Zip Code: 32202

I support this effort to list or seek a determination of eligibility for listing my property on the National Register of Historic Places:

☒ Yes ☐ No Owner Signature and Date: Sarah Minton

Digitally signed by Sarah Minton
Date: 2025.05.16 10:00:51 -04'00'

Phone: (904) 284-5434

Property Information

Significant Dates (construction, events, etc.):

1883 Has it been moved? ☐ Yes ☒ No Year moved: _____

Property Type

☒ Archeological or Historic Site ☐ Residential Building ☐ Commercial Building ☐ Industrial Building ☐ Public Building ☐ Other (describe)

Original use: Episcopal church

Current use: Episcopal church

Property Description:

Describe the design, construction, and general condition of the building. Indicate any architecturally significant features, unique materials, and alterations to the building. (If space below is insufficient, attach additional sheets of paper)

Carpenter Gothic design. Today in poor condition with no alterations to the building. Rare silvered-lead window. In 1882 this mission church ministry was founded by John W. Purcell, a fifty-year-old African American who had moved to Palatka from Winnsboro, South Carolina. He was a well-educated master carpenter and a licensed Episcopal lay reader. Purcell held Episcopal worship services in his residence in "Newtown" at 616 Lemon Street, and within two years his congregation outgrew his home. In 1883, with financial support from the congregation at St. Mark's Episcopal Church Palatka, land was donated at 809 Lemon Street from real estate developer and St. Marks parishioner George Burt (Lot 4, Block 63, Book T, p520, Putnam County Public Records). Purcell and his sons constructed the present St. Mary's Church, a smaller version of St. Mark's Church, the only Florida Carpenter Gothic church designed by architect Richard Upjohn and the only church in Florida for which Upjohn personally drew plans.

Why is the property significant?

Provide a basic history of the property. Indicate significant events, people, or architectural styles associated with the property.

(If space below is insufficient, attach additional sheets of paper)

Developed from 1886 to 1884 following the Civil War when newly emancipated Blacks purchased land in Newtown which became the neighborhood of the majority of Palatka's Black population, approximately half of the city's population in 1870. The thriving Newtown suburb, a nine-block area bounded by today's streets of Oak, Eighth, Eleventh and Lemon Street (today St. Johns Avenue) included new houses, retail businesses, schools, social clubs, and churches. James Burt and John Purcell forged an interracial alliance in constructing their respective hand-built Upjohn Carpenter Gothic churches, St. Mark's and St. Mary's. In 1883, the Episcopal Diocese of Florida invited Purcell to be a delegate to its 1883 convention making him the first Black representative to attend the annual gathering. On April 13, 1889, in a service at St. Mary's, Bishop Weed ordained their seminarian Edward H. Butler, successor to John Purcell, to the priesthood making him the first black priest, Episcopal or Catholic, to be ordained in Florida.

Required Enclosures:

- ☒ Current photos (exterior and interior)
- ☐ Historic photos (if available, photocopies acceptable)
- ☒ Location map (and site plan for large properties)
- ☒ Sketch floor plan
- ☒ Proof of ownership (property appraiser record or notarized letter)

D: 18 May 2025

Submitter's Name and Address

Name: The Rev. Jon Davis, PhD

Address: P.O. Box 370

City: Palatka

State: FL Zip Code: 32178

Email: office@stmarkspalatka.org

Phone: (386) 328-1474

Signature: The Rev. Jon Davis

Bureau of Historic Preservation | R.A. Gray Building | 500 Bronough Street | Tallahassee, FL 32399-0250

Tel: (850) 245-6333 or 1-800-847-7278 | Fax: (850) 245-6437

Fwd: PSIQ Response for St. Marys Episcopal Church, Palatka, FL

2 messages

Jeanette Barber <office@stmarkspalatka.org>
To: Dianne Taylor <ddawood07@gmail.com>

Sat, May 24, 2025 at 8:35 AM

I think this is what you were looking for.

Jeanette

----- Forwarded message -----

From: **Waber, Andrew J.** <Andrew.Waber@dos.fl.gov>
Date: Wed, May 21, 2025 at 4:29 PM
Subject: PSIQ Response for St. Marys Episcopal Church, Palatka, FL
To: office@stmarkspalatka.org <office@stmarkspalatka.org>
Cc: Lucas, Kyra <Kyra.Lucas@dos.fl.gov>

Dear Rev. Davis

Thank you for reaching out to us regarding National Register of Historic Places (NR) listing for the St. Mary's Episcopal Church. Please see attached formal response letter, which has been mailed to you. After reviewing the submitted materials, our office has determined that the property is potentially eligible for listing in the NR under Criterion A for Ethnic Heritage: Black and Social History; Criterion B for Ethnic Heritage: Black for the building's association with John Purcell, and Criterion C for Architecture. The building is an excellent, locally significant example of Carpenter Gothic Architecture.

In order to tell a fuller story to reinforce both the historical importance of the congregation and the significance of Mr. Purcell, we will need additional historical context. We would like to see a fuller historical writeup of the congregation's history, particularly focusing on the role the congregation played within the history of Newtown itself. There is a mentioning of an interracial alliance. What was the importance of that? Did the congregation participate in community outreach and support activities? Were they involved in community activism, particularly with civil rights? Within the larger sphere of religion in Newtown, where did the congregation fit within the bigger picture? A fuller biography of Purcell and possibly Rev. Butler would also help. Were these men acknowledged leaders within the community? Were they part of any interdenominational leadership group within the community? Did they take the lead in any of the larger community activism going on in Palatka/Newtown at the time?

Not all of these questions need to be answered but these are just some suggestions to help inform you as to what sort of information about the history of the church and the biographical significance of Purcell and Butler we would want to look for.

Also please see attached continuation sheets and cover form, which we use to write out the NR nominations. Please let me know if you have any further questions.

Sincerely,

Andrew Waber



--
Jeanette Barber, Parish Secretary/Treasurer
St. Mark's Episcopal Church
200 Main Street
Mail-P.O. Box 370
Palatka, Florida 32178
office@stmarkspalatka.org
386-328-1474

3 attachments

-  **PSIQ response.pdf**
55K
-  **NPS NR Form 10-900_FL Continuation Sheets 4-19-2023.docx**
35K
-  **NPS NR Form 10-900_FL mod 4-19-2023.docx**
45K

Dianne Taylor <ddawood07@gmail.com>
Draft To: RobertETaylorAIA <rtaylor@ret-tbd.com>

Mon, Oct 13, 2025 at 9:19 AM

[Quoted text hidden]

--
Dianne C. Taylor, Ed.D.
261 West River Road
Palatka FL 32177

3 attachments

-  **PSIQ response.pdf**
55K
-  **NPS NR Form 10-900_FL Continuation Sheets 4-19-2023.docx**
35K
-  **NPS NR Form 10-900_FL mod 4-19-2023.docx**
45K

**United States Department of the Interior
National Park Service**Name of Property: St. Mary's Episcopal
Church**National Register of Historic Places
Continuation Sheet**

County and State: Putnam Florida

Section number 7 Page 1

Name of multiple listing (if applicable)

DESCRIPTION: Criterion C for Architecture.

SUMMARY: The St. Mary's Episcopal Church Palatka is an excellent, locally significant example of Carpenter Gothic Architecture in Carpenter Gothic design. It is one of Florida's oldest traditionally African American wooden churches of any denomination, the most unique because it remains in use.

In 1882 this mission church ministry was founded by John W. Purcell, a seventy-year-old African American who had moved to Palatka from Winnsboro, South Carolina. He was a well-educated master carpenter and a licensed Episcopal Lay Reader. Purcell held Episcopal worship services in his residence in "Newtown" at 616 Lemon Street, and within two years his congregation outgrew his home. In 1883, Purcell and his sons began construction of the present St. Mary's Church, a smaller version of St. Mark's Church, the only Florida Carpenter Gothic church designed by architect Richard Upjohn¹ and the only church in Florida for which Upjohn personally drew plans² (Figure 1). Purcell and his sons completed the chapel by August of that year.³

Location St. Mary's Episcopal Church is a small one-story type frame building, 30ft wide x 56ft long with a recessed and elevated chancel, located on its original site near the intersection of two main thoroughfares in Palatka: Crill Avenue (U.S. Highway 100) and St. Johns Avenue (formerly Lemon Street). The church is an important local landmark, having been constructed in 1883-1884 for Blacks who settled and developed the post-Civil War Palatka suburb setting of Newtown, west of the original settlement.

Style: Its style is Gothic Revival, board-and-batten siding laid vertically with triangular battens, the chapel interior is a vaulted ceiling with scissor trusses and hand-crafted wood beams, balloon framed walls pierced with eight lancet windows, four on each side are glazed with contemporary panes of bluish-green glass. The curvilinear trim at the gable ends all reflect a smaller version of the older St. Mark's Episcopal Church of Palatka (c. 1853),⁴ (Figure 2) a Carpenter Gothic church, founded in part by Florida's first elected governor, William Dunn Moseley, and his daughter, Elizabeth Moseley Haughton.

NARRATIVE DESCRIPTION:

There is no bell tower but a hooded entry cover sheltering the congregation at the open porch at the front doors is embellished with hand crafted wood stanchions on either side of the canopy which is decorated with Victorian elements. The upper level of this façade utilizes wood shake shingles with bottom edges clipped at a 45-degree angle, champhered wood rake beams and a decorative arch add a distinctive character to the main façade. There is no rose window, but a late 1990s leaded glass piece inserted at the southeast corner of the front entrance. The window frames are topped by curved Gothic arches instead of triangular tops found at many of the Florida churches.

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In the chancel, the altar is placed against the south wall beneath the window. The original altar window remains (having been temporarily removed to be restored in 2025 by Conrad Pickell Studios, Hollywood, FL); it is a large, pointed window that depicts a gold cross on a background of fleur-de-lis grisaille with the entirety framed by a border of red rectangles and blue squares. Chancel walls are pierced with four lancet windows, two on each side, glazed with contemporary panes of bluish-green glass. The pulpit is a handsome wood structure with bold but carefully articulated wood trim at its top, finished with a dark colored stain.

On the interior of the church, there are eight hand-built pews on the west side of the nave and six on the east side. The scissor trusses, pews, and choir stalls which were stained originally have all been painted over in a creamy white. According to the longstanding Senior Warden of the Parish, John Alexander, the wood paneling was installed over insides of exterior walls to conceal the wood lath and gypsum plaster walls which were deteriorating perhaps in sequence with other work done in the late 1990's. There is an impressive wood lectern on the Sanctuary floor in front of the chancel with carved wood embellishments at the tops of wood supports at each side. The lectern is finished with a dark colored stain.

Method of construction: the interior and exterior workmanship is hand-built by St. Mary's African American founder and senior warden, John W. Purcell and his sons. The brick piers that support the church are original and for the most part the bricks and mortar are in good condition. The bases of the piers are stepped out to enhance bearing. The interior flooring is local pine without subflooring structure. The floors appear to be original pine floors well maintained with a clear finish. The brick chimney mounted at the "south" wall is original. A poured concrete stairs leads to the front doors.

Setting: St. Mary's Episcopal Church is located at 809 St. Johns Avenue (formerly Lemon Street) in the "hub" of the nine city block historic African American neighborhood of Newtown Palatka (Figure 3).

Size: 1,160 sq ft

Significant features: Carpenter Gothic

ALTERATIONS: Most buildings in Palatka were electrified by the 1940s. In the mid-1970s, Reverend Fred Yerkes was instrumental in securing funds to refurbish St. Mary's. At that time, it was revised, paneled, and painted. The late Reverend Leslie J. Batchelder, who resided in Keystone Heights, was the minister in charge. He visited each member every Wednesday until his retirement when he was well into his 80s. The Reverend Batchelder covered the windows with contact paper, installed the altar rails and gave each of the attending children 25 cents at the end of each service. In 1976, when the work was completed, an appreciation program was held to honor the Episcopal Women of St. Mary's and St. Mark's churches for their help in raising funds to refurbish the church.⁵

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The Americans with Disabilities Act (ADA) was signed into law on July 26, 1990, and it is estimated that the handicapped-accessible wooden ramp was added to the St. Mary's front door entrance in a timely manner. At approximately the same time, central heat and air was installed in the sanctuary.

INTEGRITY location, design, setting,

Materials, workmanship, feeling and association

The setting of the St. Mary's Episcopal chapel interior is reverent and timeless in character: Hand-hewn beams and pews and church furniture are grounded on pine flooring. Prismatic colors shine through the lancet windows lining the east and west walls of the chapel; the focal point is the vintage altar window highlighting the ancient live oak branches revealed through the clear glass.

The building's entrance welcomes visitors from the gate on a chain link fence at 809 St. Johns Avenue. There is a large, open grassy lot to the north shaded with centuries-old live oak trees.

Confirmed in the 1897 Sanborn map, a rectory was located at the north side of the sanctuary; by the 1980s, the old rectory was dilapidated and torn down (Figure 4). The 1909 Sanborn map indicates a wooden schoolhouse was attached to the southwest corner of the sanctuary but by the time the 1915 Sanborn map was published the structure was renamed "Sunday School;" the building was removed at an unknown date (Figure 5).

The surrounding Newtown neighborhood continues to bustle with current generations of Newtown family-owned shops, businesses, Bethel AME Church and offices in the area. Across the street from St. Mary's is an historic Dairy Queen (c.1952),⁶ and at the four corners of the nearby intersection is a kiosk⁷ celebrating the Lawson Sanatorium (c.1918), an early health care facility treating blacks and whites and offering obstetrics,⁸ the Lawson Funeral Home (c.1930), a shop selling live fresh crabs, offices for professional services, a beauty salon, bookstore, and a bicycle shop.

St. Mary's is one of the state's oldest Episcopal churches historically used by African Americans.

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CRITERION A: Ethnic Heritage: Black and Social History

SUMMARY. The history of St. Mary's Episcopal Church and the leadership of members of its congregation is a story of the decades of the church's stewardship, outreach, and support for the surrounding community of Newtown Palatka. St. Mary's Church is the oldest Episcopal church historically used by African-Americans in the state of Florida,⁹ and the structure is still in use today as a center of community gatherings to celebrate the historic legacy of the African American community.

THE HISTORY OF THE CONGREGATION OF ST. MARY'S AND THEIR ROLE IN THE HISTORY OF NEWTOWN. "Newtown Palatka" developed from 1866 to 1884 following the Civil War when newly emancipated Black people purchased land from local developer James Burt who platted the area;¹⁰ the community became the neighborhood of the majority of Palatka's Black population which was approximately half of the city of Palatka's population in 1870.¹¹

The Black community of Newtown was a "society within a society" of the greater Palatka population. During the years of Jim Crow, the conclusion of Reconstruction in 1877 to the 1950s at the beginning of the civil rights movement of the 1950s, the Black community of Newtown Palatka became self-sustaining. In the era of segregation and the exclusion of African Americans from mainstream businesses, Newtown Blacks had their own commerce center separate but equivalent to the businesses of the White community: a fine Parker Hotel at 822 Lemon Street,¹² parochial schools and a few public schools, a hospital, funeral home and cemetery,¹³ and young people left home to attend Black colleges and universities. Professional services for Black citizens and families were provided by Newtown doctors, ministers, educators, and attorneys from well-to-do families and their descendants in elevated positions (John Alexander, interview by the author, December 30, 2023; June 24, 2024; August 1, 2025).

Nine blocks of Newtown Palatka

The thriving Newtown urban area, a nine-block area bounded by today's streets of Oak, Eighth, Eleventh and Lemon Street (today St. Johns Avenue) included new houses, retail businesses, schools, social clubs, and churches.¹⁴ Within the nine-block community were rows of stately homes belonging to prosperous Black residents, Dr. Napoleon Ben Hester, a well-known dentist and treasurer at St. Mary's for 27 years, with his office at 725 Lemon Street and mansion for he and his wife Bessie at 625 Reid Street; Albert Browning, St. Mary's vestryman and barber at his popular Hotel Barber Shop, 124 Lemon Street, and lived with his wife Eva at 110 N. eighth Street; undertaker Edward William Lawson's funeral home at¹⁵ 823 Lemon Street, across the street from St. Mary's Church where he and his wife Mary attended. In 1922, when the hospital for Whites closed in 1908, Mary Lawson would open a small, formal hospital near the funeral home.¹⁶ The Lawson's great granddaughter, Mary Lawson Brown, and her family continue as members of St. Mary's Church and continue the E.W. Lawson Funeral Home, the oldest family-owned business in Palatka.

There is a pride of place that continues over the years in Mary Lawson Brown's description and personal remembrance of Newtown. Palatka legacy leader, Mary Lawson Brown, granddaughter of E. W. and Mary Jane Lawson recalled that in her youth Newtown was thriving with shops and retail services marketing to Blacks in the community because they could not transact business in the White business district.¹⁷

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Beginning along the main thoroughfare Lemon Street (now St. Johns Avenue), Brown recalled Grainger Restaurant, Ugly's Chicken Shack, and Belton Grocery¹⁸ (Belton played in the Cotton Club in New York City) and an ice cream parlor. For entertainment in the Black community, the Lincoln Theatre at Eleventh Street between Main and Madison seated an audience of 500 and premiered the silent film *The Sporting Life* in 1925;¹⁹ there was a miniature golf course at Washington Street; pool rooms at The Midway and John Bryant's.²⁰ "The Barn" for dances, several "juke joints" which were after-hours clubs, and the city jail was next to the Lawson funeral home. Brown recalled Grimsley's and Higginbotham's Grocery Stores, Susie Durham's Dress Shop at 409 Lemon²¹ and "Eddie Hill and Mr. Howard also sold clothes out of the back of their cars;" Charles Hall's Dry Cleaners was on West Oak and there was Lacey Barber Shop and Peacock's with three chairs, "but women usually had their hair styled in private homes." Mr. A. L. Lewis owned the Afro American Life Insurance Company. The White owner of Goodwin Furniture gave credit to all customers for purchases. Both D. F. Brown and Mr. Wilson offered taxi services. Medical care came from dentists, Dr. C.C. Long, and Dr. Napoleon B. Hester, who opened his practice at 725 Lemon Street (sharing office space with Dr. W.T. White) and advertised as a "painless dentist"²²; and the office and home of physician and surgeon Hayden G. Floyd, M.D. was located at 812 Lemon.²³ Family medicine services were available from Dr. W.T. White at 723-5 Lemon²⁴ and Dr. James A. Long whose practice opened in 1928 for 44 years and served all races.²⁵ Central Pharmacy at 719 Lemon was a registered druggist in Newtown whose proprietor was W. T. White, M.D.,²⁶ and *The Gem City Bulletin*, "a paper edited and published by colored people, for colored people," was located at the corner of 801 Lemon and Eighth.²⁷

Faith-based Foundations

By the mid-1910s, Newtown's three key congregations stood within one block of each other: Mt. Tabor Baptist Church (demolished in 2025), Bethel African Methodist Episcopal Church and St. Mary's Episcopal Church (formerly St. Philip's Episcopal Church) and Newtown had several close-knit Black congregations in Calvary Baptist Church (1888) at corner of Madison and Tenth Streets, Emmanuel M. E. Church (1912) at the corner of Main and North Seventh, and New Bethel A.M.E. Church.²⁸

The early settlers of the Newtown neighborhood relied on their firm faith for the foundation of their community. Mt. Tabor Baptist Church on Reid Street was originally founded by The Rev. William Bell in 1865.²⁹ In 1912, the church facility was rebuilt, and Frederick Wells became pastor of the church. James Lesesne Wells received his start as an artist at the age of nine when he assisted his father, Pastor Wells, with stencil designs on the walls of the church above the baptismal pool.³⁰ From the age of 10 when his father died, Wells supported his family with odd jobs and as a teenager won prizes at the Florida State Fair for his art. In 1919 he went to New York City to begin a career in visual arts and attend Columbia University. Wells became part of the Harlem Renaissance as a leading graphic artist and in 1929 joined the faculty at Howard University in Washington, D.C. His works which focused on themes of religion, mythology, nature and street life, have been exhibited at museums around the world including the Corcoran, Brooklyn Museum, the Philadelphia Museum of Art, and the Smith-Mason Gallery.³¹

Over a period of approximately four years, 1905 through 1908, Bethel AME Church was built through the labor of members of the congregation and their ministers, J. S. Braswell and E. F. Williams. Williams was

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referred to as an architect and builder. The church is an excellent example of the Romanesque Revival designed applied to a church and is the only Romanesque Revival building in Palatka. The congregation was formed in 1867. The church is significant for containing figural stained-glass windows created in a rare and antiquated technique known as enamel painting. The painting was on clear glass the way oil painters would paint on canvas.³²

The St. Mary's Palatka ministry was founded by John W. Purcell, a seventy-year-old African American who had moved to Palatka from Winnsboro, South Carolina. He was a well-educated master carpenter and a licensed Episcopal lay reader. Purcell held Episcopal worship services in his residence in "Newtown" at 616 Lemon Street,³³ and within two years his congregation outgrew his home. In the Black community of Newtown Palatka among a neighborhood of worshippers inclined toward the Baptist and Methodist traditions, Purcell's fledgling Episcopal church expanded to ten families.³⁴ The ranks of the Black Episcopalians included a disproportionately large number of the most respected "old families," professional people, and others whose education and affluence often set them apart from other Black people. The small number of Black Episcopalians (amounting to only 15,000 nationwide in 1903) also contributed to an image of exclusiveness...³⁵ In 1883, Purcell and his sons broke ground in Newtown at 809 Lemon Street to build a tiny Carpenter Gothic Episcopal Church for his congregation; his new church, initially named St. Philip's Episcopal Church from the New Testament story of the conversion of the traveler from Gaza (Acts 8:26-39)³⁶ was sponsored and paid for by the congregation members at St. Mark's Episcopal, Palatka located seven blocks away.³⁷

The Episcopal Diocese did not permit women to be delegates to the annual convention but Black men could qualify as delegates. The first Black delegate to be seated in one of the conventions was a layman in 1886, John W. Percell [Purcell] of St. Mary's Palatka. Heralded at the time of the 1888 Episcopal Diocesan Convention was the presence of two Black delegates, William M. Artrell of St. Philip's Jacksonville and T. L. McCoy of St. Mary's Palatka.³⁸

For a decade or two following the Civil War, Episcopal Church diocesan leaders had not meant to have separate churches for Black people. They had hoped that Black Episcopalians would worship together with Whites, much as they had before the war. The Episcopal church was pre-slavery and its practices, that is, a church for all people, that were in place before racial inequality.³⁹ However, for the Episcopal Church, coming together in the name of worship was defeated by the need for freedom and dignity which was compromised by the policies of Reconstruction, therefore, separate parishes were formed.⁴⁰

In 1867, second bishop of the Diocese of Florida, The Rev. John Freeman Young, envisioned a network of Negro schools in his new diocese under the direction of the church. One of his strongest supporters was author Harriet Beecher Stowe, a new Anglican convert, and a winter resident at her home near Jacksonville.⁴¹ By 1892 the bishop's administrator of work for African Americans, Brooke G. White, reported to the annual Episcopal Diocesan Convention of Florida, there were eight missions, five Black lay readers, and two or three biracial teams in churches constructing seven church buildings and one rectory.⁴²

Perhaps the most important appointment by the bishop was on May 22, 1889 for the ordination as priest of the Reverend Edward H. Butler at St. Mary's Palatka who was the first Black ordained as a priest in Florida.⁴³

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Sometime after 1890, Butler and the St. Mary's membership of ten families erected a wooden schoolhouse behind the church and founded a parochial school named St. Mary's Day School, "For years Negro children attend school at St. Mary's taught by the priest, his wife and another teacher." By 1909, the school had 27 students.⁴⁴

In 1882, St. Mark's Palatka parochial school was organized as St. Mark's Academy. In 1869 when the legislature introduced the free public education act introduced in the state and by the turn of the century the attendance at parochial schools waned: The St. Mary's Day School apparently closed by 1915 as reflected in the Sanborn map where now the building is labeled "Sunday School."⁴⁵ Most of the parochial schools as Black missions operated for a period of ten or more years and by 1916 there were only five Episcopal schools in the diocese for Black children.⁴⁶ St. Mark's Academy closed in 1903⁴⁷ and Mary McLeod Bethune who opened her Palatka Presbyterian Mission School in 1899 left for Daytona in 1904.⁴⁸ In 1912, the North Florida Diocese reported that there was only one Episcopal church school for girls and five schools for colored children in the Diocese.⁴⁹

At the turn of the 20th century, St. Mary's Church reached out to the community with sponsored after school opportunities for girls and boys. In March 1910 St. Mary's vestryman, Albert Browning, organized a Boys' Club among the Black children and served as its president; 24 boys were at the first meeting held at St. Mary's Church.⁵⁰ On August 9, 1912, St. Mary's posted an announcement of a Juvenile Gala Evening at the Howell Theatre on August 15. The play "Queen Summer and her Retinue at the Pole" included a grand concert given by local young people for the benefit of the church. General admission was 25 cents, 15 cents for children, with "reserved seats for White people, 35 cents." "White people can obtain seats at Ackerman-Stewarts (Drug Store) and colored people at the Central Pharmacy."⁵¹

The first Negro standard high school, Central Academy, was located at the corner of Reid and Eighth Streets. When it burned in 1936, with the aid of WPA funds the school was rebuilt.⁵² Renown national architect, Roy A. Benjamin, AIA, was the architect for the rebuilt Central Academy. Benjamin's career skyrocketed as a prolific designer of elaborate movie houses of the 1920s. His work included Jacksonville's Imperial Theatre, Riverside Theatre, San Marco Theatre, Arcade Theater and Sarasota Opera House. He assisted on the Florida Theatre (with R.E. Hall), and Lake Worth Theater now the Palm Beach Cultural Center, and Memorial Park (Jacksonville) with the Olmsted Brothers, the Elks Building, Otis Elevator Building, Maxwell House Coffee building, the Elephant House at the Jacksonville Zoo as well as numerous mansions.⁵³ In 1924-25 the school administration sought and received accreditation for the school year which allowed Central Academy to declare that it met the same academic standards as White schools.⁵⁴

Years of the Great Depression

During the economic hardship and dreariness of the Great Depression, innovative entertainment in the form of local black jazz bands thrived during the Jazz Age. Historian Ennis Davis credits the accumulated history of those bands in Florida to Zora Neale Hurston, Harlem Renaissance celebrity, as she traveled to Polk County, Florida in 1928 to collect African American folklore in rural turpentine camps and juke joints. Said to originate on plantations as rooms for socialization, "juke" joints may represent the first "private spaces" in the country for African Americans. The "juke" joints derived from the Gullah Geechee word "joog," they sprouted up across the south following Emancipation as a final gathering spot for those who wanted to get away from Jim Crow and the pressures of the era. Typically found on the outskirts of towns, in houses or assumed abandoned buildings, jukes

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were known for their soul food, barbeque, fish fries, gambling, drinks, sexual liaisons, dancing, and live music. According to Hurston, the juke was the most important place in America for its contributions to the birth of blues and jazz.⁵⁵

Courtland Belton and his band helped bring celebrities like Duke Ellington, Louis Armstrong, and Ella Fitzgerald to Palatka clubs and Black-owned theaters on what was called the Chitlin' Circuit.⁵⁶ Newtown Palatka was a stop on that circuit. The Belton Society Syncopators, founded in the late 1910s by Palatka natives Cortlandt Sevelle Belton and his brother Wilbert Belton, started out with a 4-piece combo that eventually expanded to a large band that was rated as one of the top ten dance bands in the country. With leader Belton styling himself the 'Duke Ellington of the South' the successful band expanded over the years, eventually becoming a 14-piece ensemble, and touring until the mid-1930s.⁵⁷ The Syncopators often returned to Palatka on tour, bringing famous musicians of the era and performing at the community center of what was formerly Booker Park in Palatka. The touring artists would enjoy overnight accommodations at the Beltons' home adjacent to the train station in Palatka.⁵⁸

St. Mary's and Newtown in the Twenty-First Century

In 1966, John Alexander, the Senior Warden at St. Mary's, came to Palatka as a teacher during the initial years of integration of schools in the Putnam County School District and to St. Mary's Church to become its organist where Wilbur Belton⁵⁹ had been the church organist playing on its "quite challenging and vigorous" pump organ. Alexander has served St. Mary's as senior warden since 1966.

For decades, the congregations of St. Mark's and St. Mary's have met for collaborations of work on the church grounds, repairs to the vintage structure, Christmas carol sing-alongs, Kwanzaa celebrations and community dinners. The St. Mary's congregation, assisted by the women of St. Mark's Palatka held fund-raisers and potluck dinners.⁶⁰ Today St. Mary's and St. Mark's are "yoked" in joint stewardship of their ministries and mission.. nonprofit has been organized, Friends of Newtown, and a St. Mary's/St. Mark's partnership to restore and repurpose the St. Mary's building to service and outreach.

St. Mary's is one of Florida's oldest wooden churches traditionally used by African-Americans. In the April 2023 *Historic Resources Survey* prepared for the City of Palatka by Terracon com, proposes the recommendation that St. Mary's Episcopal Church appears to be eligible for recognition and designation "to trigger some sort of action by federal undertakings (Figure 6)."⁶¹

ACTIVISM; St. Mary's congregation and other churches in community outreach and support particularly with Civil Rights. Today the multi-racial, multi-faith Newtown Palatka emerged from an extraordinarily violent period between 1915 and 1930 in Palatka. The Florida Ku Klux Klan reached the peak of its power in Putnam County in 1926 and by 1926 Florida's economic boom had ended. In fact, that year two banks failed in Palatka.⁶²

The early written history of St. Mary's Church and narrative of its mission and outreach during the era of segregation and racism is lost to us⁶³ but there is a narrative of legacy leaders that stepped forward to assume the responsibilities of leading in the Newtown community and make a difference despite the obstacles they encountered.

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From 1866 to 1884 as freedmen purchased the newly-platted real estate lots of Newtown Palatka, the community became the neighborhood of Palatka's Black population. When John W. Purcell came to Palatka and opened his home for Episcopal worship services and constructed St. Mary's Church, the mission and ministry of his church became a mainstay and perhaps participant from the time of Reconstruction in 1877 until the 1950s at the beginning of the Civil Rights movement and the evolution of equal opportunity, justice and representation for the Black community. By the turn of the past century, available archives show 26 African Americans holding municipal offices in the city and county government.⁶⁴

The St. Mary's story during between that period of 1915 to 1930 in Palatka can be centered on the experience of elected Palatka city councilman Albert Browning is emblematic of a Black leader in Jim Crow times. Palatka, as one of Florida's larger cities, utilized a ward system that permitted one or two Blacks to a council. The population of the Sixth Ward whose boundaries quite match today's predominantly Black Palatka neighborhoods virtually guaranteed the election of a Black alderman.⁶⁵

Vestryman Albert Browning represented the 24th precinct, one of the handful of precincts making up the Sixth Ward in Palatka bounded by Main, Oak, Eighth and Eleventh Streets – Newtown. Browning was elected as City Councilman for three terms: 1903-1909, 1912-1914 and 1920-1924.⁶⁶

Albert Browning sat on the Palatka City Council as late as 1924. By the 1920s the legal and extralegal manipulations of voter registration lists for Blacks by White city officials unbalanced the system. When an all-White city commission assumed office in Palatka in 1924,⁶⁷ and changed from a council, a 57-year era of Black office-holding ended.⁶⁸ It wasn't until 1983 that Mary Lawson Brown, great-granddaughter of E. W. Lawson and Mary Lawson, became the first Black person elected to the Palatka City Commission since Albert Browning.⁶⁹

For twenty-seven years, Albert and his brother Arthur Browning were mainstays at their popular Hotel Barber Shop at 124 Lemon Street, next door to the Putnam National Bank and a few hundred feet from the Putnam County courthouse. The barbershop became an acknowledged meeting place of Palatka's most influential men, judges and lawyers from the courthouse, bankers and high-level businessmen like J. V. Wilson, president of Wilson Cypress in Palatka, the second largest cypress mill in the world.⁷⁰

Beginning in 1919, a rash of violent mob activity marked the last quarter of 1919 and continued its terror through the 1920s, until finally quashed by Governor Martin in 1926.⁷¹ In this time of terror by vigilante mobs, the safe haven concept and close community of Newtown for its African American residents became self-sustaining.⁷² "No Klansmen or vigilante of Putnam County or North Florida was ever punished for any act of violence in the 1920s." Resilience, faith and community solidarity were the core of Newtown's spirit and pride of place.

Segregation and racism posed a threat to education in the Newtown community and to the continuance of crucial social services; the neighborhood of Newtown built their own insular community of entrepreneurs creating a business district, together with schools and churches. Public schools offered two "colored schools" for Newtown: one at 518 Blake and Orange Streets,⁷³ and one at 935 Peck (later 7th Street) and Main. The Newtown churches, St. Mary's Episcopal, Bethel African American Episcopal, and Palatka Presbyterian, offered parochial schools

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for Newtown children.⁷⁴ Merchants opened retail shops, grocery stores, professional services and their offices, and health care facilities.⁷⁵

The National Church and the Episcopal Diocese of North Florida to which St. Mary's belonged took the national lead in faith-based support of community activism for Civil Rights. Every national convention of the church since 1943 had discussed civil rights for Black Americans. In April 1956 in the midst of the Civil Rights crisis in the United States, the church's national council published a statement telling Episcopalians that "the Constitution and Canons of the ...Church and those of all dioceses...exclude no one and make no distinctions on the basis of race or nationality."⁷⁶

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CRITERION B. ST. MARY'S EPISCOPAL CHURCH PALATKA: PURCELL AND BUTLER

John W. Purcell (1811-1890) was an influential figure in the African American community of Newtown Palatka. He founded the congregation of St. Mary's Episcopal Church in the Newtown neighborhood of Palatka, and hand-built with his sons the Carpenter Gothic after-Upjohn-style chapel. Purcell was invited by the Episcopal Diocese of Florida to be a delegate to its 1883 convention making him the first Black representative to attend the annual gathering.⁷⁷

The ranks of Purcell's fledgling congregation of Black Episcopalians in Newtown included a disproportionately large number of the most respected "old families," professional people, and others whose education and affluence often set them apart from other Blacks and a moreover a more exclusive group." In his 1996 study, *Yet a Steady Beat*, Lewis recognized that at the turn of the century, the majority of Black people cared little for the Episcopal Church and by 1903, nationwide there were only 15,000 Black Episcopalians in the United States.⁷⁸ However, under Purcell's charismatic leadership of his congregation, he grew his church family of affluent community members who were devoted in service to his church and proved to be legacy leaders in Newtown and the city of Palatka.

By trade, Purcell and his sons, all accomplished carpenters, and were influential figures in local government service. Isaac L. Purcell was admitted to the Florida Bar in 1882 and 1891, respectively, and practiced in Palatka and Jacksonville where he is best known for successfully enjoining the Duval County sheriff from excluding African Americans from serving on juries.⁷⁹ Mr. Purcell often represented clients in connection with civil rights matters.⁸⁰

In the city of Palatka, Issac Purcell was a City Councilman, 1885-1887, 1891-1893 and was a Republican delegate at the 1896 Republican National Convention held in St. Louis.⁸¹ In 1901, he was admitted to the Supreme Court of the United States of America.⁸² A note in the February 1891 edition of the *Gainesville Sentinel (colored)*...had the following item from Tallahassee correspondence, 'Our ambitious young men, and our hopeful old men, were cheered by the appearance of I.L. Purcell, Esq., in the supreme court this week. Palatka is justly proud of this rising attorney and the entire state can unite in the boast.'⁸³ The 1936 WPA Report of Palatka cited Isaac Purcell, "a Negro lawyer, had an extensive practice. He was a 'general advocate' at the bar and 'fixed up' many a case for clients of both races."⁸⁴

Purcell's youngest son Joseph W. Purcell was Palatka Clerk 1888-1890.⁸⁵

The senior Purcell, as a widower in his seventies, moved to Palatka from Winnsboro, South Carolina. He was a well-educated master carpenter and a licensed Episcopal lay reader.

Thanks to the research conducted by Purcell's great-great-great granddaughter, Carol Milton, we know that Purcell was born in 1811 in Charleston, South Carolina, son of one of the old free families. For fifty years he was a prosperous farmer, landholder and carpenter in Winnsboro and was one of the first settlers in the community. Purcell sold bushels of corn and crops to the Confederate Army during the Civil War, acted as executor in local probate sheriff's sales, and in 1869 repaired the chimney at the new school in Winnsboro.⁸⁶

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Purcell sent his eldest son Isaac to the local Mt. Zion Society Episcopal preparatory school, the Brainerd Institute in Chester S.C., Biddle University in Charlotte, N.C., and South Carolina State in Orangeburg, S.C. where he was the only African American applicant. In the Spring of 1877, when the act of the state legislature drew the color line, all Black students had to leave. When Purcell's 40-year-old wife Jannie died in 1870,⁸⁷ the elder Purcell, moved his family of four sons, Benjamin, John Henry, Isaac, and Joseph W., to Palatka for Isaac to attend law school.⁸⁸ Purcell's young daughter, Sarah, was sent to live with John's brother. As reflected in the *1886 Palatka Directory*, the Purcell family was listed: John William, carpenter; Isaac L., grocer and real estate dealer; and Joseph W., carpenter, at 818 Lemon and Jones Streets.⁸⁹ An advertisement in the *1915 Palatka Directory* reflects that Isaac was a real estate broker and grocer with his business located at Lemon and Third Streets.⁹⁰

In 1882, the rector at St. Mark's Church Palatka, The Rev. C.S. Williams, organized a parochial school, St. Mark's Academy, with one teacher and 24 students.⁹¹ In May 1884, John Purcell and his sons were employed to construct the Academy building at 312 N. Second Street on the St. Mark's campus, Palatka, which they completed by September of that year.⁹²

In 1883, with financial support from St. Mark's Episcopal Palatka, a building lot was donated at 809 Lemon Street from real estate developer George Burt (Figures 7a-c). In May 1886, Purcell and his sons began construction for his congregation of the Carpenter Gothic style church, a "small scale model of St. Mark's Palatka," completing the chapel by August of that year.⁹³ For several decades following the Civil War, Episcopal Church diocesan leaders had not meant to separate churches for Blacks. The hope was that Black Episcopalians would continue to worship with whites, as they had before the war. However, "coming together in the name of worship was defeated by the need for freedom and dignity which was compromised by the policies of Reconstruction...as a result, separate parishes were formed."⁹⁴

Upon Purcell's death at the age of 79, his son Isaac wrote for his obituary, "He was well known in Winnsboro and commanded the respect of all the whites. He was a remarkably good carpenter, and his honest, industrious life made him a good citizen, and by his energy and thrift he made enough to live very well and to give his children an education." Purcell died in 1890 in Palatka Florida and is interred at West View Cemetery, Palatka.⁹⁵

Edward Hezekiah Butler (1843-1931). In 1886, The Mr. Butler accepted a position in Palatka, Florida, to assume responsibility for a Black congregation that had recently been established, St. Philip's Episcopal Church (in 1901 renamed St. Mary's Episcopal). Butler shepherded the Palatka church from 1887-1891.⁹⁶ Probably the most important appointment made by Bishop Edwin G. Weed at that time was the 1889 ordination of The Rev. Edward H. Butler at St. Philip's Palatka as the first Black ordained as a priest in Florida.⁹⁷

The Rev. Butler and the ten St. Mary's families erected a wood schoolhouse behind the church and founded a parochial school, St. Mary's Day School, with an enrollment of 27 students. Newtown children were instructed in the school by Butler, his wife and a third teacher.⁹⁸ The St. Mary's Day School apparently closed by 1909 as reflected in the Sanborn map which at that time labeled the former school building as "Sunday School."⁹⁹

As a young man, Edward H. Butler came from Pennsylvania to attend St. Augustine's School in Raleigh, North Carolina, where he studied to be a teacher and prepare for the ministry.¹⁰⁰ In response to the state's enacted Jim

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Crow legislation, in 1879 St. James Episcopal mission was established for the colored people in Pittsboro, N.C. under the supervision of the rector of St. Bartholomew's Church, a biracial congregation in Pittsboro. In 1882 the Black mission of St. James Church was put under the care of the newly ordained deacon, the Rev. Edward Hezekiah Butler.¹⁰¹ In Pittsboro, Butler was responsible for a congregation at St. James that numbered twenty families, 130 members, and 34 communicants. In his first year, he held over 200 services, oversaw a Sunday School of five teachers and fifty scholars, and taught thirty children daily in a parochial school."¹⁰²

The formation of Black mission schools and congregations in North Carolina during the early years of Reconstruction was under the auspices of the national church's Freedman's Commission. But once the Freedman's Commission stopped establishing new missions, the predominantly White congregations of the diocese were slow to take up the work. By 1883, St. James' at Pittsboro, NC was one of only three new Black congregations within the bounds of the diocese. Notably, all three were being served by Black clergy trained at St. Augustine's including the Rev. E. H. Butler in Pittsboro.

For his 1885 parochial report, Butler submitted numbers comparable to the year before. But in March 1886, a fire destroyed the building used as the chapel, the schoolroom, and Butler's living quarters. Nevertheless, Butler was able to continue his work. The day school was moved to the residence of St. Bartholomew's Pittsboro, and Rev. Butler had charge of St. James' and its parochial school from 1883 to 1886.

Charities like the Episcopal Church and Freedman's Bureau had established schools for African Americans (between 1863 to 1868), and few schools were built for White children. Of the 7,500 negro students accounted for in 1870, there was an average of three negro children or more for every White child in school throughout the state.¹⁰³

When Rev. Butler left Palatka for a position in Jacksonville in 1900, The Rev. D.D. Moore became rector at the church now called St. Mary the Virgin from 1905 to 1910.¹⁰⁴ In 1914 the Rev. William Wyllie, originally from Glasgow Scotland, resigned as rector of St. Mark's to become rector at St. Mary's. Rev. Wylie and Vestryman Albert Browning, a businessman and resident of Newtown, attended the 72nd annual Diocesan council at Trinity Church St. Augustine.¹⁰⁵ In 1921 William T. Wood celebrated his tenth anniversary at St. Mary's.¹⁰⁶

The Rev. Edward Hezekiah Butler, returned to live in Pittsboro after his retirement from active ministry in 1899. Butler is not mentioned in any of the parochial reports filed for St. James' between 1900 and 1930, so one must assume he did not undertake any pastoral duties while he lived there. Paralyzed in March 1930, he died in 1931 with no heirs and only claims against his estate by two Black caregivers in his final years.¹⁰⁷ Butler did leave his Pittsboro property to the diocese for the benefit of St. James'.¹⁰⁸

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VERBAL BOUNDARY DESCRIPTION

DICK'S MAP OF PALATKA MB2 BLK63 LOT 4

BOUNDARY JUSTIFICATION

29°38'50.51"N 81°38'14.135"W

MAPS:

Map Figure 7. USGS Map Palatka Quadrant

Map Figure 8. Sketch Plan, *St. Mary's Episcopal Church*, Property Appraiser, Putnam County, FLMap Figure 9. Aerial View, *St. Mary's Episcopal Church Palatka*, with address and coordinates.

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ADDITIONAL DOCUMENTATION (FIGURES, PLANS, HISTORIC PHOTOS)

Figures:

- Figure 1. Richard Upjohn, *Architectural Drawing St. Mark's Palatka Florida*. Pen and ink . (1852). Florida State University, George Fairbanks Collection.
- Figure 3. Campbell, *Bird's Eye View of Palatka*. "St. Mary's Episcopal Church and Newtown." Drawing (1884). Putnam County Historical Society.
- Figure 5. Sanborn Maps, *Excerpt City of Palatka, St. Mary's Church. 1887, 1909, 1915*.
- Figure 6. Master Site File FDAHRM, *St. Mary's Episcopal Church*.
- Figure 7. *Warranty Deed: George Burt to Diocese of Florida, Lot 4 Palatka*. 1883.

Historic Photos:

- Figure 2. Mathew Brady, *St. Mark's Episcopal Church Palatka*, photograph (c. 1864-70).
Figure 4. *Rectory for St. Mary's Episcopal Church*. Photograph. n.d. (demolished c. 1990). Putnam County Historic Society.

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¹ Gordon, Elsbeth, *Heart and Soul of Florida: Sacred Sites And Historic Architecture*, Gainesville: University Press of Florida, 2013, 164-165; As a point of discussion, Upjohn's great-grandson compiled a history of Richard Upjohn's work and, for Carpenter Gothic architectural work in Florida, either as a typographical error or other mistake attributed the drawings for St. Mary's Episcopal Church Palatka to the senior Upjohn. "Appendix: Class B. Palatka, FLA. *St. Mary's Church. 1854-55. Letters May 25, 1854-March 14, 1848.*" Everard Upjohn, *Richard Upjohn, Architect and Churchman*, (Columbia University, NY, 1939), 214.

² It is appropriate to recognize that Upjohn's Carpenter Gothic churches were also introduced to Florida through the architect's friendship with The Rev. John Freeman Young. When Bishop John Freeman Young (1821-1892) assumed jurisdiction of Florida in 1867, his appreciation and love of Gothic architecture marked the beginning of a long career of church building with Richard Upjohn who shared his passion for Gothic design.² Upjohn's contribution to rural church architecture and the spread of the Gothic style were the two novel ideas of using wood (which was plentiful and inexpensive in rural settings) instead of stone which was practically unavailable to small villages, and construction using his architectural plans that could be done by local carpenters. Upjohn received so many requests from congregations in rural villages for church plans that he published a pattern book *Upjohn's Rural Architecture Designs. Working Drawings and Specifications for a Wooden Church and Other Rural Structures* in 1852 that included 22 plate and specification details for four inexpensive Carpenter Gothic buildings. Lane, Jack C. (2012). Florida's Carpenter Gothic Churches: Artistic Gems From A Victorian Past. *The Florida Historical Quarterly*, 91(2), 248-270. Retrieved February 7, 2021, from <http://www.jstor.org/stable/43487497>; Smith, Ryan. "Carpenter Gothic: The Voices of Episcopal Churches on the St. Johns River." *El Escribano*, Vol 32, 65-90. *St. Augustine Journal of History*. St. Augustine, FL: St. Augustine Historical Society. 1995).

³ St. Mark's Parish Directory 1853-1896, 95,97. St. Mark's Parish, Palatka, FL.

⁴ Florida Master Site File No. PU00466

⁵ History of St. Mary's Episcopal Church, a one-page typewritten history of St. Mary's Episcopal Church, prepared for the church (hereinafter, "History of St. Mary's.")

⁶ Master Site File No. PU01953

⁷ Cavacini, Sara. (June 26, 2024), "Community Recognizes Family's Service to Palatka." *Palatka Daily News*.

⁸ Master Site File PU00464

⁹ Rich, Jonathan & Phil Eschbach, *Spires in the Sun: The Carpenter Gothic Episcopal Churches of Florida*. (Savannah: Frederic C. Beil, 2023), 191.

¹⁰ Alvers, Nancy C. & Janice S. Mahaffey, *Our Place in Time: A Chronology*. (Palatka, FL: Palatka Printing Company, 1995),

¹¹ Alvers & Mahaffey, *Our Place in Time: A Chronology*, 51

¹² deNazarie and Wells, *City of Palatka Directory 1915*, 182.

¹³ Murphy-Hoffman, Mary E. [Putnam County Florida Cemetery Project \(putnam-fl-cemeteries.org\)](http://putnam-fl-cemeteries.org). 2006.

¹⁴ <https://www.terracon.com/HistoricResourcesSurveyReport>, City of Palatka, 2023. Report No. EQ227482, 21.

¹⁵ Swanson, Allan A. *Pilo-taikita: A History of Palatka, Florida*. (Unpublished manuscript, May 1967), 342.

¹⁶ deNazarie and Wells, *City of Palatka Directory 1915*.

¹⁷ Interview of Mary Lawson Brown with the author on December 30, 2023.

¹⁸ deNazarie and Wells, *City of Palatka Directory 1915*, 64.

¹⁹ Swanson, *Pilo-taikita: A History of Palatka, Florida*. 502.

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²⁰ The Midway Pool Room was owned by J. Saucer and located at 626 Lemon Street and John Bryant's Pool Room was at 900 Lemon, deNazarie and Wells, *City of Palatka Directory 1915*, 175.

²¹ deNazarie and Wells, *City of Palatka Directory 1915*, 12.

²² deNazarie and Wells, *City of Palatka Directory 1915*, 118, 121

²³ deNazarie and Wells, *City of Palatka Directory 1915*, 102, 121.

²⁴ D.A. and Minerva Belton owned the Belton Grocery and Confectionary at 300 Eleventh, deNazarie and Wells, *Palatka City Directory 1915*, 118, 148.

²⁵ Michaels, Brian. *The River Flows North: A History of Putnam County*. (Palatka, FL: Putnam County Archives Commission, 1986). 391-392.

²⁶ deNazarie and Wells 1915, 110, 179.

²⁷ deNazarie and Wells 1915, 111.

²⁸ Mt. Tabor Baptist at Reid Street, Holy Sanctified at Bronson and North Seventh; Allen Chapel AME. Church at North 16th, Primitive Baptist Church corner of Bronson and Fifteenth Street, and Mt. Vernon Presbyterian at the corner of Eighth and Lemon are now demolished. Alvers & Mahaffey, 48, 68; deNazarie and Wells *Palatka Directory 1915*, 23.

²⁹ Alvers & Mahaffey, *Our Place in Time: A Chronology*, 46

³⁰ Oral history interview with James Lesesne Wells, 1989 November 16. Archives of American Art, Smithsonian Institution.

³¹ Trescott, Jacqueline. "James Wells: Artist, Innovator, Teacher." *The Washington Post*. Accessed August 28, 2025 from <https://www.washingtonpost.com/archive/lifestyle/1977/02/07/james-wells-artist-innovator-teacher/1b232a7d-20ba-4340-8d0d-60c94c40d5fc/>

³² *National Register of Historic Places*, U.S. Department of the Interior National Park Service. Accessed August 19, 2025 from <https://npgallery.nps.gov/AssetDetail/NRIS/16000270>

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³⁴ Alvers, Nancy C., *In Remembrance of Me: St. Mark's Episcopal: 1853-2003*. (DeLeon Springs, FL: E. O. Painter Printing Company, Inc., 2003), 33-43.

³⁵ Lewis, Harold T., *Yet With A Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. (Valley Forge, PA: The Trinity Press International, 1996), 4.

³⁶ In 1882 the parishioners of St. Mark's Episcopal Church in Palatka established a mission church in the Newtown neighborhood, St. Philip's Church, named for the Apostle Philip, and the name changed to St. Mary's Church in 1901. In the New Testament at Acts 8:226-39, Philip while traveling to Gaza met an Ethiopian court official who questioned the meaning of a passage in the book of Isaiah. Their encounter was the opportunity for Philip to preach and the official to be baptized. Tradition is that their mutual experience resulted in the formation of the international African-Christian church. Standing Conference of the Oriental Orthodox Churches, "The Ethiopian Church." Accessed December 20, 2023, from <http://www.scooch.org/>

³⁷ Alvers, Nancy C., *In Remembrance of Me*, 27.

³⁸ Bentley, *The Episcopal Diocese of Florida: 1892-1975*, 61.

³⁹ Lewis, Harold T., *Yet With A Steady Beat*, 4.

⁴⁰ Bentley, *The Episcopal Diocese of Florida: 1892-1975*, 42.

⁴¹ Cushman, Joseph D., Jr., *A Goodly Heritage: The Episcopal Church in Florida 1821-1892*. (Gainesville, FL: The University of Florida Press, 1965), 83-84.

⁴² Bentley, *The Episcopal Diocese of Florida: 1892-1975*, 43

⁴³ Bentley, *The Episcopal Diocese of Florida: 1892-1975*, 62.

⁴⁴ "History of St. Mary's Episcopal Church" A one-page typed history located in St. Mary's Palatka files. Date unknown "Father Kenneth Martin - Priest."

⁴⁵ *Sanborn Fire Insurance Map from Palatka, Putnam County, Florida*. Sanborn Map Company, Apr, 1909. Map. Accessed August 11, 2025 from https://www.loc.gov/item/sanborn01326_006/.

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Sanborn Fire Insurance Map from Palatka, Putnam County, Florida. Sanborn Map Company, Aug, 1915. Map. Accessed August 11, 2025 from https://www.loc.gov/item/sanborn01326_006/.

<https://ufdc.ufl.edu/UF00074212/00007/zoom/0>

⁴⁶ Bentley, , *The Episcopal Diocese of Florida: 1892-1975*, 45.

⁴⁷ Alvers, *In Remembrance of Me*, 26.

⁴⁸ Townsend, Billy. *The Age of Barbarity: The Forgotten Fight for the Soul of Florida.* (Charleston, SC: createspace.com, 2012) 10; Florida Historical Society. "Mary McLeod Bethune." *The Florida Historical Society Online*: n/d.

<https://myfloridahistory.org/date-in-history/july-10-1875/mary-mcleod-bethune> accessed 12 July 2024

⁴⁹ Bentley, *The Episcopal Diocese of Florida: 1892-1975*, 45.

⁵⁰ *The Palatka News and Advertiser* (Palatka, Florida), Friday, Mar 11, 1910. Downloaded July 24, 2025.

⁵¹ *Palatka News and Advertiser* (Palatka, Florida), Friday, August 9, 1912. Downloaded July 24, 2025.

⁵² Dowda, Robert Black, *A History of Palatka and Putnam County.* (Palatka, FL: The Putnam County Archives and History Commission, 1939), 174.

⁵³ Wood, Wayne W. "Roy Benjamin: Master of Style," *Arbus Magazine*, May 3, 2024., 66-73; [National Park Service online. "Central Academy.](#) Accessed July 9, 2025 from

"National Register Information System – Central Academy (#98001348)". [National Register of Historic Places. National Park Service.](#)

⁵⁴ Townsend, Billy. *The Age of Barbarity*. 301.

⁵⁵ Davis, Ennis. *Keeping the Memory of the Chitlin Circuit Alive.* 2020. Accessed <https://www.thejaxsonmag.com/article/keeping-the-memory-of-the-chitlin-circuit-alive/>

⁵⁶ Wirtz, Billy C. "Traveling down the Chitlin' Circuit," *Forum Magazine*, 44(2). Summer 2020.

Accessed August 27, 2025, from <https://floridahumanities.online/forum-archives/traveling-down-the-chitlin-circuit/>;

Hennessey, *From Jazz to Swing: African-Americans and Their Music, 1890–1935.* 1996. 109, 132. Accessed August 25, 2025, from https://www.google.com/books/edition/From_Jazz_to_Swing/T5ZqkgzSFRMC?hl=en&gbpv=1&bsq=palatka

⁵⁸ Letter to the Editor *Palatka Daily News.* April 27, 2024; Townsend, *The Age of Barbarity*, 319.

⁵⁹ deNazarie and Wells, *City of Palatka Directory 1915*, 64.

⁶⁰ Rich, Jonathan and Phil Eschbach, *Spires in the Sun*, 188.

⁶¹ <https://www.terracon.com/HistoricResourcesSurveyReport,CityofPalatka,2023.ReportNo.EQ227482,74>

⁶² Bentley, George R., *The Episcopal Diocese of Florida 1892-1975*, (Gainesville: University of Florida Press, 1989), 107.

⁶³ The original St. Mary's Register list of members is not available, having last been seen sometime between 2002 and 2013 (July 14, 2025 email from The Rev. Robert Marsh, former rector at St. Mark's Episcopal).

⁶⁴ Brown, Cantor,, Jr., *Florida Black Public Officials 1867-1924.* (Tuscaloosa: University of Alabama Press. 1998), 48-49.

⁶⁵ Townsend, Billy. *The Age of Barbarity: The forgotten fight for the soul of Florida.* (Charleston, S.C.: CreateSpace Independent Publishing Platform, 2012), 13 .

⁶⁶ Brown, Cantor,, Jr., *Florida Black Public Officials 1867-1924*, 48-49, 68-69.

⁶⁷ Swanson, Allan A. *Pilo-Taikita: A history of Palatka, Florida.* (Palatka: Putnam County Historical Society, 1967). 448, 472.

⁶⁸ Swanson, Allan A., *Pilo-Taikita: A history of Palatka, Florida*, 448 from "Palatka "City Council Minutes, 1922-1926," 28.

⁶⁹ Townsend, Billy. *The Age of Barbarity*, 316. Edward William Lawson, "arguably the most successful Palatka Black businessman of his generation," came to Palatka to found E.W. Lawson's Funeral Home and burial insurance business.⁶⁹ His wife Mary Jane Lawson had been nursing Black patients in a sanatorium attached to her husband's mortuary, E. W. Lawson Funeral Home and burial. When the White owners of the old Palatka hospital at Emmett and Kirkland Streets converted the facility into an apartment building, Mary Jane Lawson saw an opportunity to call for the community to raise money for a hospital. In August 1920 Palatka's Black community held a "Dollar Day" to raise money for the hospital. The contributions

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of work and money from Black Palatka culminated in the only real hospital to serve Putnam County for several years – never turning away a patient, Black or White.

Mary McLeod Bethune and Mary Lawson were close friends in the 1920s when Bethune held fundraisers to launch her Bethune Cookman University. The friends served together on the Florida Federation of Colored Women's Clubs of which Bethune was president. In 1925, Mary Jane started the Council for the Advancement of Negro Women, an organization which continues nationwide today. The two friends traveled to Washington, DC for lunch with Eleanor Roosevelt in the early 1920s. Great-granddaughter Mary Lawson Brown and her extended family remain communicants of St. Mary's Church.⁶⁹

⁷⁰ Townsend, Billy. *The Age of Barbarity*, 2

⁷¹ Swanson, Pilo-Taikita: *A history of Palatka, Florida*, 407-408, 432.

⁷² The charter of the Putnam County chapter of the Ku Klux Klan was established on November 30, 1867. Brian E. Michaels. *The River Flows North: A History of Putnam County, Florida*. (Palatka: The Putnam County Archives and History Commission, 1976), 373;

⁷³ Sanborn Map Company. Sanborn Fire Insurance Maps: Palatka Florida 1897. [Map]. Accessed July 13, 2025 from <https://ufdc.ufl.edu/sanborn>

⁷⁴ Sanborn Map Company. Sanborn Fire Insurance Maps: Palatka Florida 1909. [Map]. Accessed July 13, 2025 from <https://ufdc.ufl.edu/sanborn>

⁷⁵ Mary Lawson Brown interview with the author December 30, 2023.

⁷⁶ Bentley, George R., *The Episcopal Diocese of Florida 1892-1975*, 203.

⁷⁷ Bentley, George R., *The Episcopal Diocese of Florida 1892-1975*, (Gainesville: University of Florida Press, 1989), 61.

⁷⁸ Lewis, Harold T., *Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. (Valley Forge, PA: Trinity Press International, 1996), 3,4.

⁷⁹ D. W. Perkins Bar Association. "African-American Lawyers in Jacksonville Before the Colored Lawyers Association." Accessed August 17, 2025, from <https://dwperkinsbar.org/page-977930>

⁸⁰ Culp, Daniel W., *Twentieth Century Negro Literature; or, a Cyclopedia of Thought on the Vital Topics Relating to the American Negro*. (Toronto: J. L. Nichols & Co., 1902), 104. Accessed June 2, 2025, from <https://masonlibraries.gmu.edu/dscff/s/aaaw/item/481#?xywh=-383%2C-43%2C1334%2C844>

⁸¹ Brown, Cantor, Jr., 1998. *Florida Black Public Officials 1867-1924*. Tuscaloosa: University of Alabama Press.), 118.

⁸² Culp, *Twentieth Century Negro Literature*, 104.

⁸³ Brown, *Florida Black Public Officials 1867-1924*, ., 178-179. Accessed August 2, 2025 from <https://archive.org/details/floridasBlackpub0000brow/page/178/mode/2up?q=%22Thomas+Harrod%22>

⁸⁴ WPA Form, *History of Putnam County 1936-1939*. Accessed August 3, 2025 from

⁸⁵ Brown, *Florida Black Public Officials*, 118; Note: Joseph Purcell, 815 Lemon Street, died on June 11, 1915 at age from a fractured skull. His wife Druscilla resided at the Parker Hotel in Newtown at the time of the death certificate. Accessed August 17, 2025, from https://www.findagrave.com/memorial/109793897/joseph_w-purcell#view-photo=244413669

⁸⁶ Carol Purcell Milton interview with the author July 20, 2025. Invoices Confederate States of America, No. 12, "bushels of "corn" and "fodder," respectively \$354, \$213.

⁸⁷ U.S. Census Office. *Communications Relative to the Eighth Census of the United States*.

Washington, DC: U.S. Census Office. June 1860. 18. Retrieved from

<https://www.census.gov/library/publications/1869/dec/communications.html> 22 July 2025.

⁸⁸ U.S. Ninth Census February 1970; Culp, *Twentieth Century Negro Literature*, 104.

⁸⁹ Webb's 1886, *Palatka Directory*, (Jacksonville, FL: Wanton Webb Publishing 1886), 362. Accessed July 28, 2025 from <https://putnam-fl-historical-society.org/wp-content/uploads/2020/10/1886-Palatka-Directory.pdf>

⁹⁰ deNazarie & Wells, *1915 Palatka Directory*, (Jacksonville: deNazarie & Wells) 366. Accessed July 28, 2025, from <https://putnam-fl-historical-society.org/wp-content/uploads/2020/10/1915-Palatka-Directory.pdf>

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⁹¹ Alvers, Nancy C., *In Remembrance of Me: St. Mark's Episcopal 1853-2003*, (DeLeon Springs, FL: E. O. Painter Printing Company, Inc.), 26.

⁹² Eight checks to John H. Purcell were entered at the "St. Mark's Academy" account page between May 17, 1884 and September 26, 1884. *St. Mark's Episcopal Church Parish Directory 1856-1896*, (St. Mark's Parish, Palatka, FL), 235.

⁹³ Six checks to John H. Purcell and one to Isaac W. Purcell were entered at the "St. Mark's Parish" account pages between May 22, 1886 and August 24, 1886. *St. Mark's Episcopal Church Parish Directory 1856-1896*. (St. Mark's Parish, Palatka, FL), 95-97. "...small scale model of St. Mark's Palatka," which was hand drawn by architect Richard Upjohn as noted in Rich, Jonathan & Phil Eschbach, *Spires in the Sun: Carpenter Gothic Episcopal Churches of Florida*. Savannah: Frederic C. Beil, 2023, 190.

In a topic for further discussion: James Burt, the general contractor for St. Mark's Church built in 1854 may have had the original Upjohn plans in the church's construction in 1854 from George Rainsford Fairbanks (1820-1906). A lifelong Episcopalian, George Fairbanks was an ardent member of the Episcopal Church to include attendance at St. Mark's Palatka. He was continuously a delegate from the Diocese of Florida to the General Convention of the Church from 1853 until 1904. The original Upjohn plans of St. Mark's were a part of his estate in 1906 and were gifted in 1966 to Florida State University by Mrs. Rainsford Glass Dudney, granddaughter of Maj. George Rainsford Fairbanks). Hull notes that "Upjohn was always adamant that drawings be returned, but his clients were frequently careless about doing so." When John W. Purcell (1811-1890) as general contractor, and his sons began construction of St. Mary's in 1883-84, James Burt (1825-1907), as a contemporary, may have collaborated in an interracial alliance with Purcell with construction skills and St. Mark's Church original architectural plans by Upjohn.

⁹⁴ Bentley, *The Episcopal Diocese of Florida*, 42.; Hull, Judith S. "The 'School of Upjohn: Richard Upjohn's Office.'" *Journal of the Society of Architectural Historians*, September 1993, 293. (University of California Press on behalf of the Society of Architectural Historians). Accessed on July 21, 2021 from <https://www.jstor.org/stable/990836>

⁹⁵ Find a Grave. John W. Purcell. Accessed August 15, 2025 from https://www.findagrave.com/memorial/109793871/john_w-purcell

⁹⁶ Stowe, A.D., *Stowe's Clerical Directory of the American Church 1917-1935*. Accessed August 11, 2025 from the Digital Public Library of America, <http://catalog.hathitrust.org/Record/005559427>. 52-53.

Spirit of Missions, Episcopal Church. Domestic and Foreign Missionary Society.. Episcopal Church. Board of Missions. (1836-1939). *The Spirit of Missions*. Burlington, N.J.: J. L.

Powell. #553/15. Retrieved July 24, 2024 from - [The Spirit of missions. 1890. - Full View | HathiTrust Digital Library | HathiTrust Digital Library](#)

⁹⁷ "The Bishop's Address" Appendix A, P.13) Episcopal Church. Diocese of Florida. Convention., Episcopal Church. Diocese of Florida. Council. (1889). *Journal of the 46th annual convention, Diocese of Florida*. [Florida: The Diocese]. <https://ufdc.ufl.edu/UF00074212/00007/citation>. Hereafter referred to as Diocesan Journal.

⁹⁸ Alvers, Nancy C. *In Remembrance of Me: St. Mark's Episcopal Church, 1853-2003*. (DeLeon Springs, FL: E.O. Painter Printing Company, 2003), 33

⁹⁹ *Sanborn Fire Insurance Map from Palatka, Putnam County, Florida*. Sanborn Map Company, Apr, 1909. Map. https://www.loc.gov/item/sanborn01326_006/. Accessed 11 August 2025

Sanborn Fire Insurance Map from Palatka, Putnam County, Florida. Sanborn Map Company, Aug, 1915. Map. https://www.loc.gov/item/sanborn01326_006/. Accessed 11 August 2025 from <https://ufdc.ufl.edu/UF00074212/00007/zoom/0>

¹⁰⁰ Graebner, N.B. *The Episcopal Church's Mission among African Americans in Pittsboro, North Carolina: St. Bartholomew's and St. James: 1865-1967*. (Episcopal Diocese of North Carolina, November 30, 2023), 12.

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¹⁰¹ Smith, Martha H., *History of St. Bartholomew's Parish, Pittsboro, North Carolina, 1833-1983*, (Pittsboro, 1983), 28.¹⁰² Smith, *History of St. Bartholomew's Parish*, 75,76.¹⁰³ Foster, John T. & Dorothy H. Williams, "From Creating School Policy to Writing About Spiritualism: Charles Beecher's Life in Wakulla County, 1869-1886," *Florida Historical Quarterly*, Vol. 102, No. 3, Winter 2024), 468. Note: In 1850, Florida was the least populated, poorest southern state and had a high rate of illiteracy. However, by 1900 Florida was still the least populated, poorest southern state but Florida's illiteracy rate at that time was 23.4% - the highest literacy rate of the states in the Old Confederacy. The dramatic increase in literacy in Florida was due to the Public School Education Act approved by the new legislature in January of 1869 and to an outstanding Florida state school superintendent, Charles Beecher, the brother of author Harriett Beecher Stowe. As superintendent, Charles Stowe listened not to the state superintendent who had formerly appointed all county superintendents but to local recommendations and appointed competent people interested in education regardless of their political affiliation. Beecher staffed each county with talented and respected leadership, thereby removing schools from the political conflict between Republicans and Democrats. 467,468.¹⁰⁴ *Diocesan Journal*, 1900, 8.¹⁰⁵ *Diocesan Journal*, 1915,49-50.¹⁰⁶ *Diocesan Journal*, 1921, 34-37.¹⁰⁷ North Carolina Estate Files. *Edward Hezekiah Butler (1843-1931)*. Accessed 10 August 2025 from <https://www.ncgenealogy.org/north-carolina-estate-files-chatham-county-index/>¹⁰⁸ Smith, *History of St. Bartholomew's Parish*, 28.

United States Department of the Interior

NPS Form 10900-a

St. Mary's Episcopal Church Palatka

Putnam FL

National Register of Historic Places

Continuation Sheet

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Property

Name: St. Mary's Episcopal Church

State

City or Vicinity: PalatkaCounty: Putnam: FL

Date

Photographer: Mark KrancerPhotographed: 2019Tel: 904.624.2848 |

Franklin: 828.333.7822

Email: kramkranphoto@gmail.com

Verification that photos over a year old are a true representation of the existing building or district

Description of photograph(s) and number, including description of view indicating direction of camera:

St. Mary's Episcopal Church Palatka by Mark Krancer, Photographer (c. 2019)

1. Exterior. E. Front entrance view.
2. Exterior. NE. Front and side
3. Exterior. NW. Rear and side
4. Exterior. E. St. Mary's sign. Front view.
5. Exterior. S. Side.
6. Interior. SW toward altar. South windows.
7. Interior. W from entrance toward altar. North and south windows
8. Interior. W from entrance toward altar. North and south windows
9. Interior. W at altar and steps with handrail.
10. Interior. W at altar and reader's lectern
11. Interior. SW at altar at pulpit
12. Interior. SW at altar.
13. Interior. W. at pulpit
14. Interior. W altar vintage leaded window
15. Interior. W altar cross
16. Interior. SW from entrance. South windows.
17. Interior. S windows and pews.
18. Interior. E small leaded glass window (c. 1999)

Figure 7. Scale quadrangle for Palatka FL 1968

USGS Map 1:24000 s

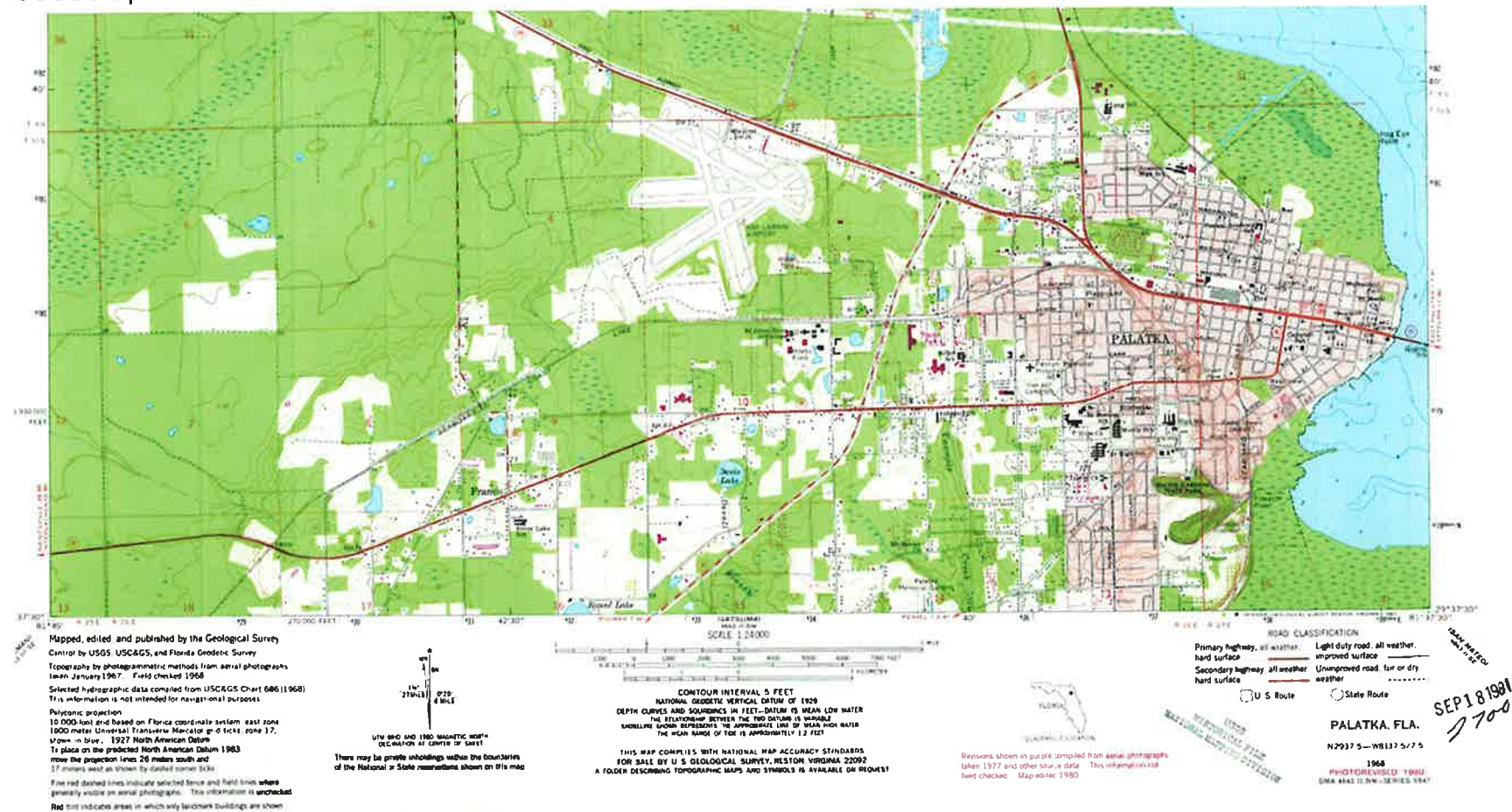


Figure Map 8. Sketch Floor Plan*

St. Mary's Episcopal Church Palatka Florida

Interim Parcel Details | 42-10-27-6850-0630-0040 | 42986 [Help](#)

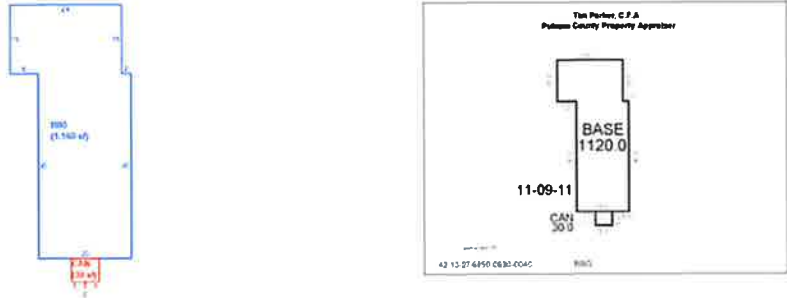
Parcel:	42-10-27-6850-0630-0040	911 Address:	809 ST JOHNS AV
Owner:	EPISCOPAL CHURCH IN DIOCESE OF FL		PALATKA 32177
VID:	42986	Mailing Address:	325 N MARKET ST
Staff Area:	C		JACKSONVILLE FL 32202
		Subdivision:	PALATKA BLKS
		Owner Id / Parcels:	29466 / 3

Description: DICKS MAP OF PALATKA MB2 P46, BLK 63 LOT 4

Tax Roll Year 2025 [TRIM](#) [Tax Bill](#) [GIS](#) [Map](#) [Email](#) [PRC](#)

[Main](#) [Value](#) [Land](#) [Sales](#) [Improvements](#) [Features](#) [Tax Cap](#) [Images](#)

Images



*Putnam County Property Appraiser

<https://apps.putnam-fl.com/pa/property/> (Retrieved 12 May 2025).

Map Figure 9. Aerial view of St. Mary's Church Palatka



Figure 1 . Original architectural drawing: St. Mark's Episcopal Church Palatka

Upjohn, Richard (1854). Architectural drawing of St. Mark's Episcopal Church Palatka. *Four elevations, plan and two sections. Ink and wash, 20³/₄ x 20" (52.7 x 50.8 cm). George Fairbanks Collection.¹ Special Collections and Archives, Florida State University Libraries, Tallahassee, FL*

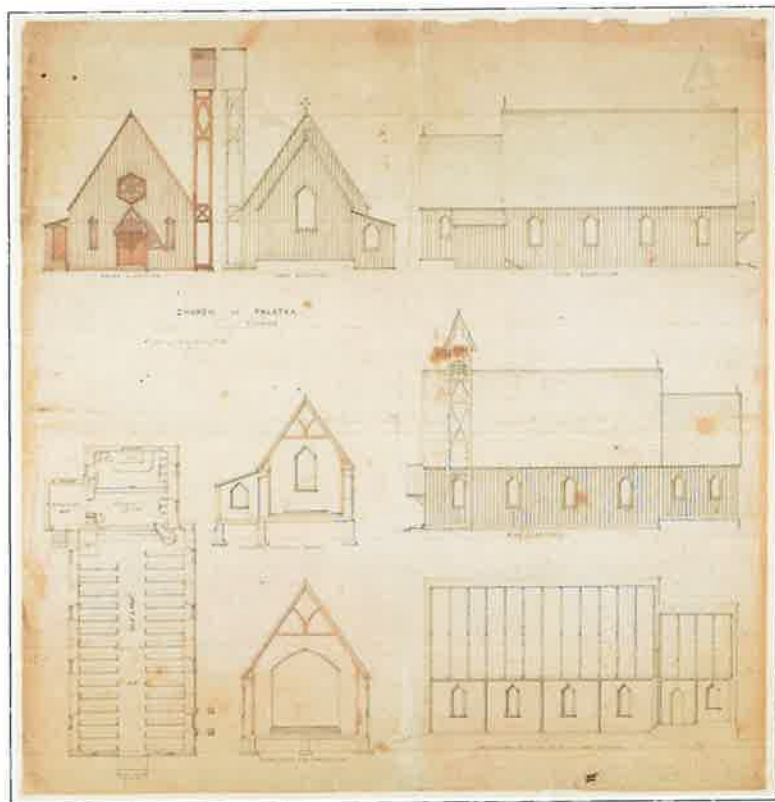




Figure 2. St. Mark's Church Palatka. Photo by Mathew Benjamin Brady, c.1870. Photo courtesy Canadian Centre for Architecture, Montreal, Quebec.

Figure 3. Campbell (1884) *Bird's Eye View of Palatka* –
excerpt St. Mary's Church (blue circle)





Figure 4. Former Rectory, St. Mary's Episcopal Church, Palatka. n.d. photograph. Demolished c. 1990.

Figure 5. Comparison Map. St. Mary's Episcopal Church Palatka FL
1909 Sanborn map/1915 Sanborn map:



Figure 1 1915 St. Mary's Episcopal "Sunday School" building, church and rectory

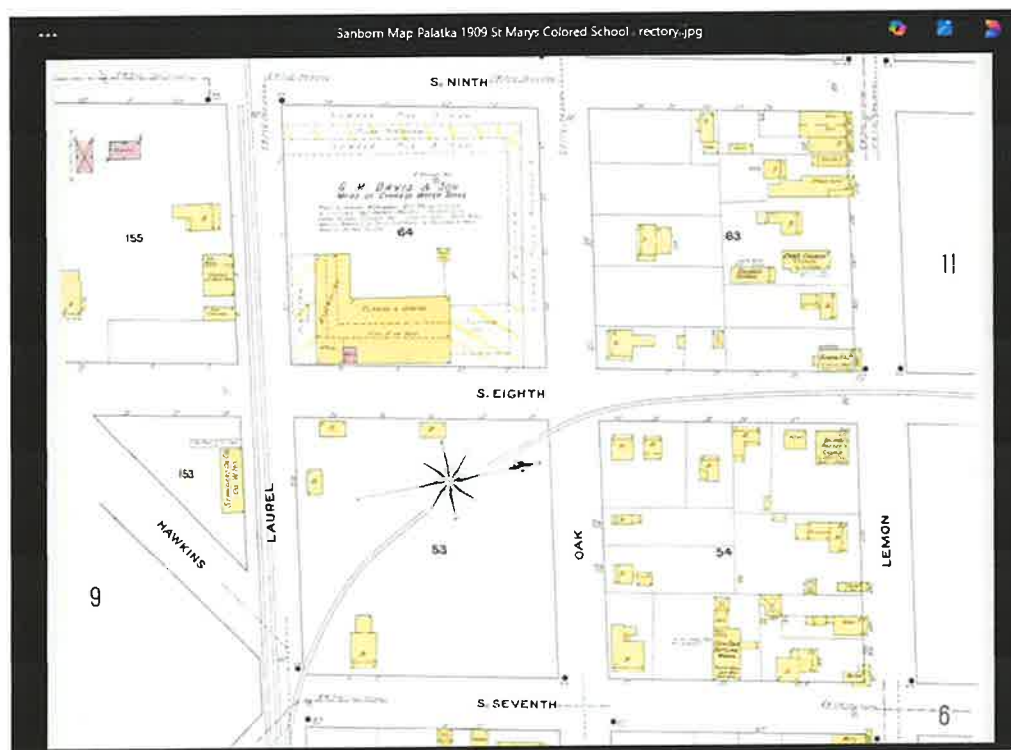


Figure 2 1909 St. Mary's Episcopal "Colored School" building, church and rectory.

FLORIDA MASTER SITE FILE
Site Inventory Form

FDAHRM 802 = =
1009 = =

Site Name St. Mary's Episcopal Church 830 = = Site No. 8011 820 = =
Address of Site: 807 St. Johns Ave., Palatka, FL 32077 905 = =
Instruction for locating _____ 813 = =

Location: Palatka 63 4 868 = =
subdivision name block no. lot no.

County: Putnam 808 = =

Owner of Site: Name: Episcopal Church in Diocese of Florida ;
Address: 325 Market St., Jacksonville, FL 32202 902 = =

Type of Ownership institutional 848 = = Recording Date _____ 832 = =

Recorder:

Name & Title: Historic Property Associates ;

Address: 120 Lobelia Rd., St. Augustine, FL 32084 818 = =

Condition of Site: Integrity of Site: Original Use religious 838 = =

Check One		Check One or More		Present Use <u>religious</u>	850 = =
☐ Excellent	863 = =	☐ Altered	858 = =	Dates: Beginning <u>+1884</u>	844 = =
☐ Good	863 = =	☒ Unaltered	858 = =	Culture/Phase <u>American</u>	840 = =
☒ Fair	863 = =	☒ Original Site	858 = =	Period <u>19th Century</u>	845 = =
☐ Deteriorated	863 = =	☐ Restored () (Date:) ()	858 = =		
		☐ Moved () (Date:) ()	858 = =		

NR Classification Category: Building 916 = =

Threats to Site:

Check One or More

☐ Zoning () ()	878 = =	☐ Transportation () ()	878 = =
☐ Development () ()	878 = =	☐ Fill () ()	878 = =
☐ Deterioration () ()	878 = =	☐ Dredge () ()	878 = =
☐ Borrowing () ()	878 = =		
☐ Other (See Remarks Below):	878 = =		

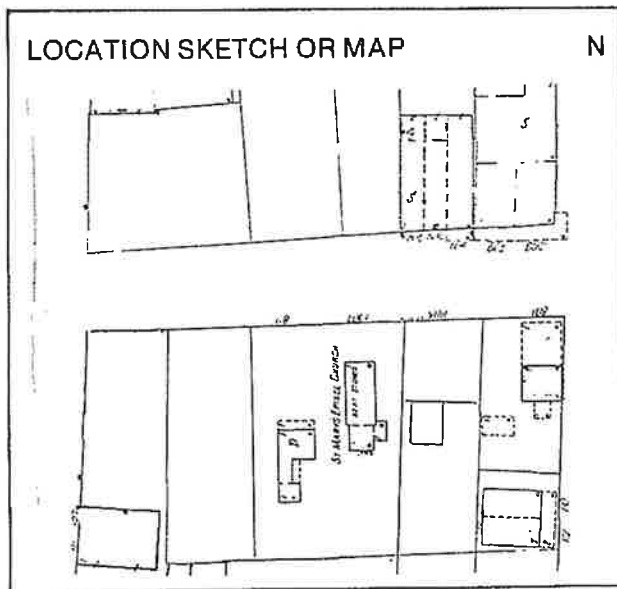
Areas of Significance: Architecture, Religion, Other: Minorities 910 = =

Significance: St. Mary's Episcopal Church, an important local landmark, was built between 1883 and 1884 for Blacks who settled and developed the post-Civil War Palatka suburb of Newtown, then located west of the original settlement. Its Gothic Revival style, board and batten siding, lancet windows, and curvilinear trim at the gable ends all reflect the older St. Mark's Episcopal Church, a pre-Civil War church built for the white community. The building is in original condition and, because of its historical and architectural significance, is worthy of preservation.

Sources: Deed Book T, p. 520; Birds-eye view; Sanborns; City Directories

911 = =

ARCHITECT _____ 872 = =
 BUILDER _____ 874 = =
 STYLE AND/OR PERIOD Gothic Revival 964 = =
 PLAN TYPE rectangular 966 = =
 EXTERIOR FABRIC(S) wood: board and batten 854 = =
 STRUCTURAL SYSTEM(S) wood frame: balloon 856 = =
 PORCHES N/1-story portico
 _____ 942 = =
 FOUNDATION: piers: brick, wood lattice 942 = =
 ROOF TYPE: gable 942 = =
 SECONDARY ROOF STRUCTURE(S): hip over door 942 = =
 CHIMNEY LOCATION: S: end, exterior 942 = =
 WINDOW TYPE: DHS, 1/1, wood (lancet) 942 = =
 CHIMNEY: brick 882 = =
 ROOF SURFACING: metal, sheet: 5-V crimp 882 = =
 ORNAMENT EXTERIOR: wood 882 = =
 NO. OF CHIMNEYS 1 952 = = NO. OF STORIES 1½ 950 = =
 NO. OF DORMERS _____ 954 = =
 Map Reference (incl. scale & date) USGS Palatka 7.5MIN 1968
 _____ 809 = =
 Latitude and Longitude: _____ 800 = =
 Site Size (Approx. Acreage of Property): _____ 833 = =



Township	Range	Section	
T10S	R27E	42	812 = =

UTM Coordinates:

17	438320	3279750	890 = =
Zone	Easting	Northing	

Photographic Records Numbers _____ 860 = =

Contact Print

520

granting and conveying all her separate estate and title also her right of dower and homestead in and to the lands in said conveyance mentioned and granted and that she executed the same freely and voluntarily and without any constraint apprehensions fear or compulsion of or from her said husband

Witness my hand and seal at Jacksonville this 3^d day of March one thousand eight hundred and eighty three

John Allen (seal)
Judge of the Peace

State of Florida }
County of Putnam }

On this day personally appeared before me Thomas H. Hall to me well known as the person described in and who executed the foregoing Deed of Conveyance and acknowledged that he executed the same for the purposes therein expressed

I do witness whereof I have herewith affixed my hand and official seal this 3^d day of March one thousand eight hundred and eighty three

John Allen (seal)
Judge of the Peace

I certify that the foregoing Deed was filed for record on the 22^d day of June and duly recorded this 7th day of July 1883

This Indenture made the 22^d day of June in the year of our Lord one thousand eight hundred and eighty three between William George Burt of St. Augustine of the County of St. Johns and State of Florida of the first part and the Protestant Episcopal Church of the Diocese of Florida in trust for St. Philip's Mission at Palatka of the second part Witnesses That the said party of the first part for and in consideration of the sum of

One hundred and twenty five Dollars lawful
 money of the United States of America to have
 in hand paid by the said party of the second
 part at or before the making and delivery of
 these presents the receipt whereof is hereby acknowl-
 edged has passed bargain and sold deemed re-
 ceived released, conveyed and confirmed and
 by these presents does said bargain sell above
 named release convey and confirm unto the
 party of the second part and their assigns
 forever all that lot or parcel of land lying and
 being on the town of Calatha situated on the
 Mayor plot of said Town on the East half
 of Lot Number four (4) in Block Number
 fifty three (53) Bounded West by the South
 line of Common Street and fifty (50) feet thence
 East by lot No four (5) South by lot No Three
 (3) conveyed to Conning West by the East line
 of the West half of said lot No four (4) said
 East half of lot Number four (4) being 50 feet
 front on Common Street and one hundred and
 fifty (150) feet deep
 Together with all and singular the tenements
 buildings and appurtenances thereto belonging
 or in anywise appertaining and the revenues
 and profits, rents and profits thereof
 and also all the whole title interest premises
 claims and demands whatsoever as well as have
 as in equity of the said party of the first part
 do have and to have the same granted and
 devised premises with the appurtenances unto
 the said party of the second part their assigns
 to their own proper use forever
 And the said party of the first part for her
 heirs executors and administrators does warrant
 to and with the said party of the second part
 their assigns that the said party of the first part
 at the time of the making and delivery of these
 presents is lawfully seized in fee simple of and
 in all and singular the above bargained and
 devised premises with the appurtenances
 and has good right and lawful authority
 to sell and convey the same And that

522

the said part of the second part; ^{there} acceptor shall
 judicially possess the above granted premises and
 the appurtenances without molestation or distur-
 bance of the said party of the first part his heirs
 or assigns or of any other person or persons lawfully
 claiming or to claim the same
 And the said party of the first part for himself
 and his heirs the above described and hereby
 granted and released premises and every part
 and parcel thereof will the appurtenances except
 the said party of the second part their assigns
 against the said party of the first part and his
 heirs and against all and every person or persons
 whomsoever lawfully claiming or to claim the same
 shall and will warrant and by their personal
 power defend.

In witness whereof the said party of the first part
 has hereunto set his hand and seal this day and
 year first above written

Signed sealed and

Geo Burt. 

delivered in presence of

W. W. Duntson

Geo. L. Lopez }

State of Florida }

County of St Johns }

On this day personally appeared George Burt to
 me not known as the person described in and
 who executed the foregoing deed of conveyance and
 acknowledged that he executed the same for the purposes
 therein expressed.

As witness whereof I have hereunto affixed my
 hand and official seal this twenty third day of June
 one thousand eight hundred and eighty three

W. W. Duntson

Notary Public for the
 State of Florida at large



I certify that the foregoing Deed was filed for
 record on the 29th day of June and duly recorded
 this 7th day of July A.D. 1883









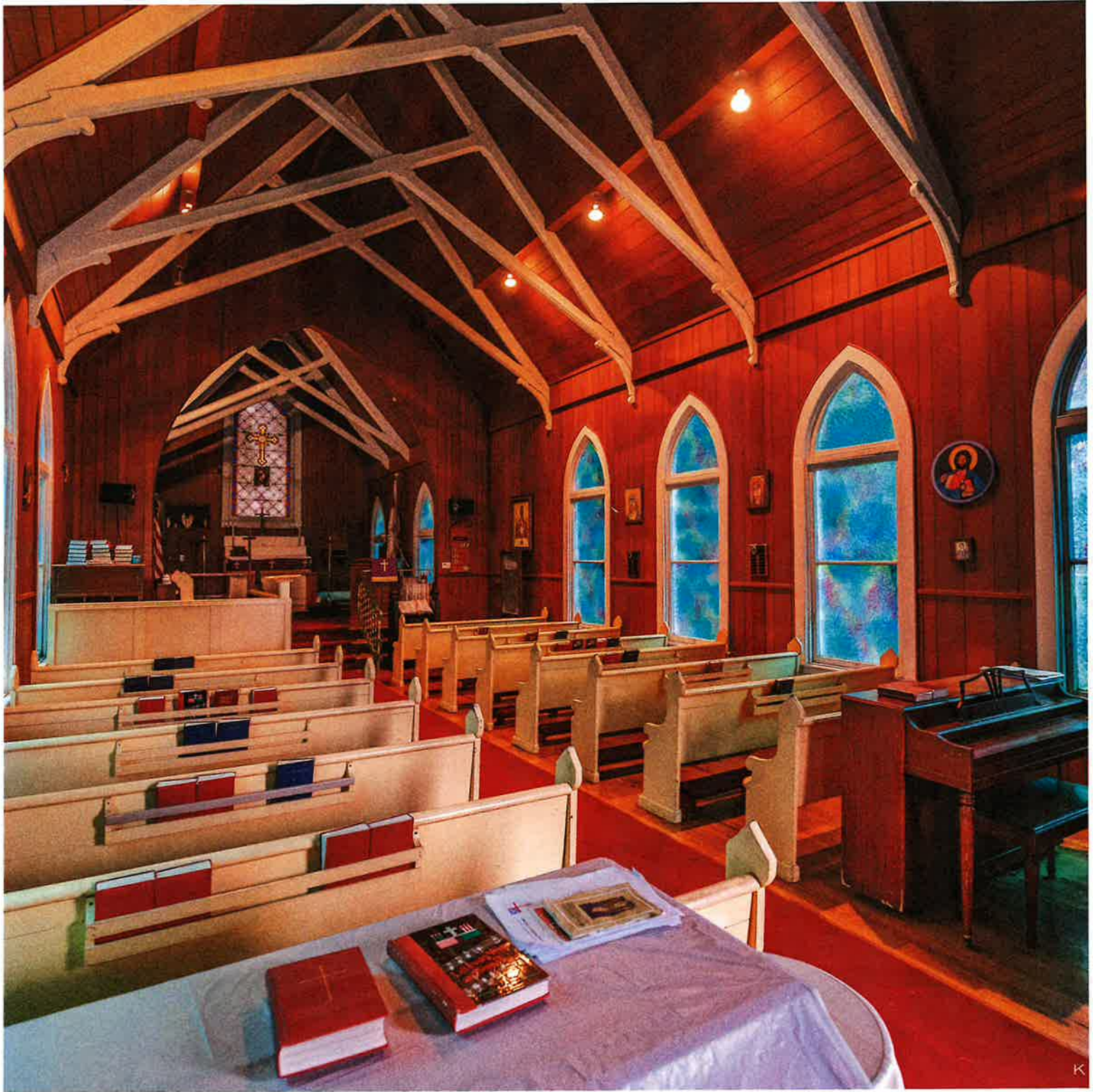
ST. MARY'S

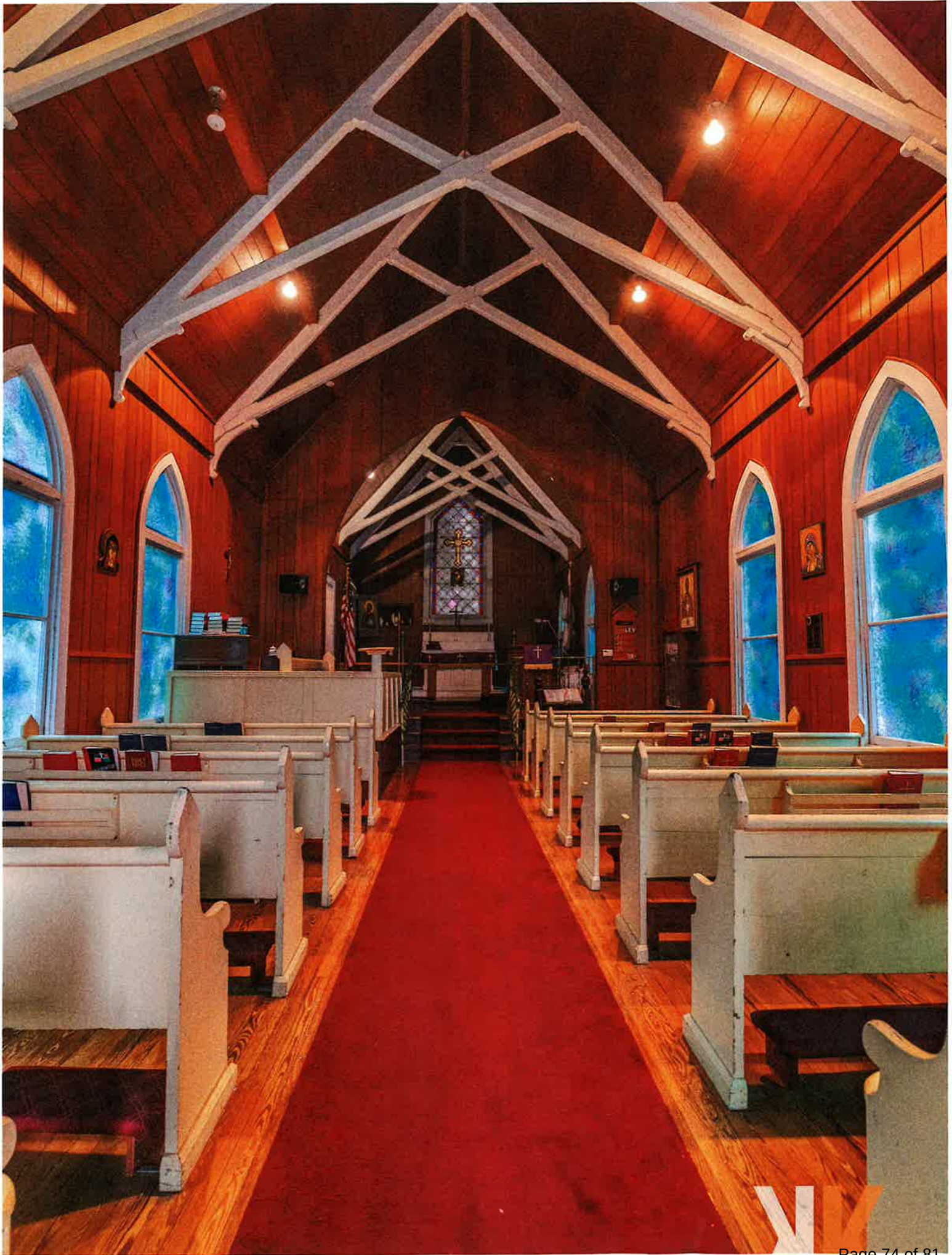
EPISCOPAL
CHURCH

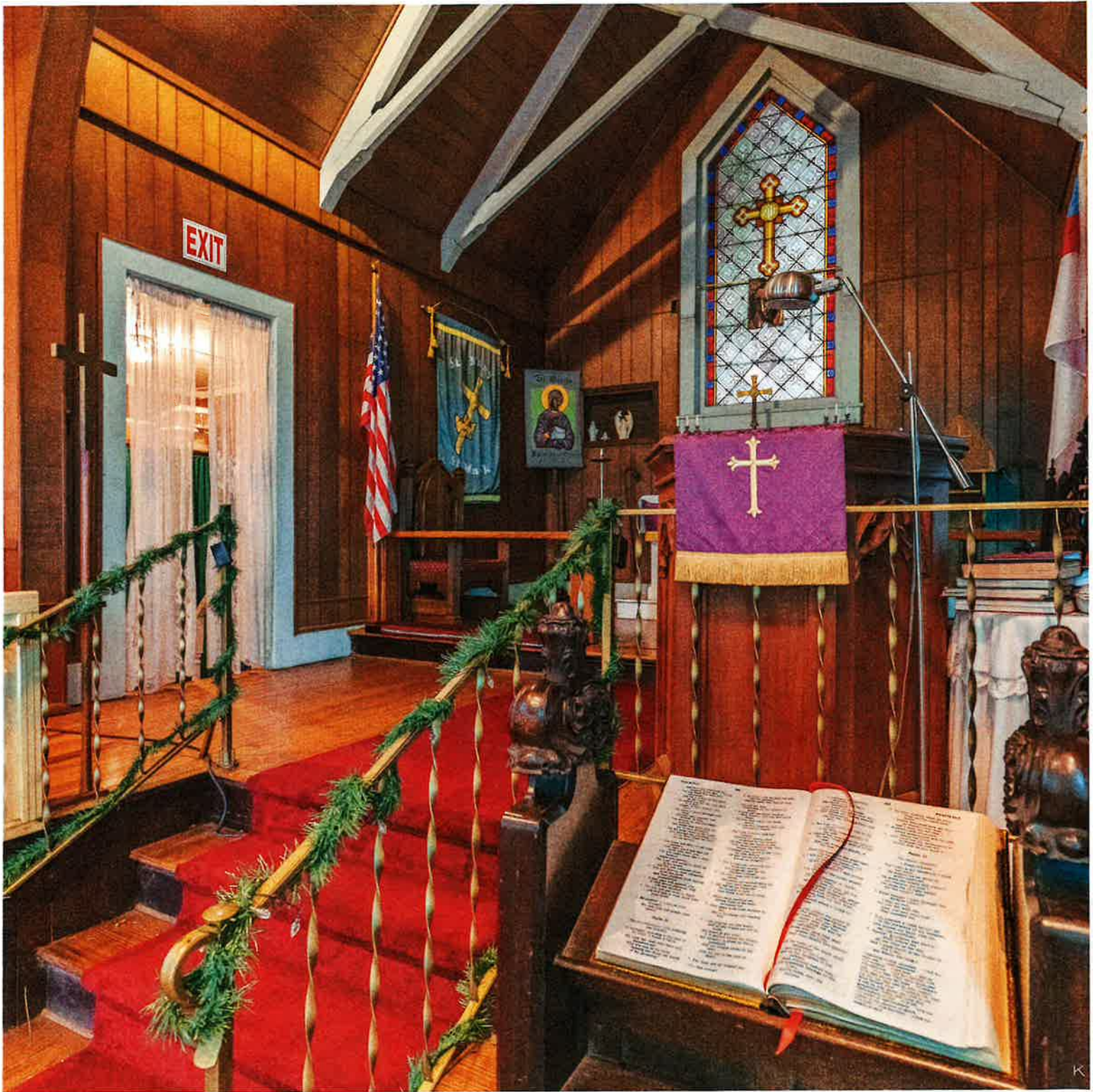
FOUNDED 1883

MORNING PRAYER
SUNDAY 10:00 AM

Everyone is Welcome















LETTER OF AUTHORIZATION

I The Rev. Jon Davis, Rector (Owner's Name) do hereby give permission to John Alexander in order to act on my behalf as my agent in all aspects to obtain the application and documents required for the property located at:
Property Address: St. Mary's Church, 809 St. Johns Ave, Palatka

This will allow my agent to answer all questions on my behalf and to sign all documents for me; however, I accept full responsibility to ensure that my project meets all zoning and building code compliance.

Owner's Name (Print Name): The Rev. Jon Davis PhD

Signature: The Rev. Jon Davis PhD Date: 10/12/2025

STATE OF FLORIDA

COUNTY OF Putnam

The foregoing instrument was acknowledged before me this 12 day of October, 2025, by personally known (Jeanette Barber)



Jeanette Barber
Signature of Notary Public-State of Florida

Personally Known ☒ OR Produced Identification ☐
Type of Identification Produced _____

LETTER OF AUTHORIZATION

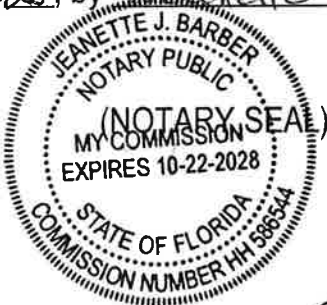
I The Rev. Jon Davis, Rector (Owner's Name) do hereby give permission to Dianne Taylor, Vestry in order to act on my behalf as my agent in all aspects to obtain the application and documents required for the property located at:
Property Address: St. Mary's Church, 809 St. Johns Ave, Palatka

This will allow my agent to answer all questions on my behalf and to sign all documents for me; however, I accept full responsibility to ensure that my project meets all zoning and building code compliance.

Owner's Name (Print Name): Dianne Taylor
Signature: Dianne C. Taylor Date: 10/12/2025

STATE OF FLORIDA
COUNTY OF Putnam

The foregoing instrument was acknowledged before me this 12 day of October, 2025, by Jeanette Barber.



Jeanette Barber
Signature of Notary Public-State of Florida

Personally Known ☒ OR Produced Identification _____
Type of Identification Produced _____