

United States Department of the Interior
National Park Service

VLR 6/19/0
NRHP 9/9/0

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name St. John's Episcopal Church
other names/site number VDHR ID 139-0008

2. Location

street & number 275 East Main Street not for publication n/a
city or town Wytheville vicinity n/a
state Virginia code VA county Wythe code 197 zip code 24382

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide x locally. (See continuation sheet for additional comments.)

[Signature] 9/25/05
Signature of certifying official Date
Virginia Department of Historic Resources
State or Federal Agency or Tribal government

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

Signature of commenting official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

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

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

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

Category of Property (Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

Contributing	Noncontributing	
<u>0</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>1</u>	structures
<u>0</u>	<u>0</u>	objects
<u>0</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register 1 (contributing within the Wytheville Historic District)

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: Religion Sub: Religious facility

Current Functions (Enter categories from instructions)

Cat: Religion Sub: Religious facility

7. Description

Architectural Classification (Enter categories from instructions)

Greek and Roman Revivals

Materials (Enter categories from instructions)

foundation limestone

roof slate

walls brick

other stucco, wood

=====
8. Statement of Significance
=====

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
___ B Property is associated with the lives of persons significant in our past.
___ C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
___ D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- A owned by a religious institution or used for religious purposes.
___ B removed from its original location.
___ C a birthplace or a grave.
___ D a cemetery.
___ E a reconstructed building, object, or structure.
___ F a commemorative property.
___ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

Religion, Education
Ethnic History: African American

Period of Significance 1857-1881

Significant Dates 1854-1857, 1881

Significant Person (Complete if Criterion B is marked above) n/a

Cultural Affiliation n/a

Architect/Builder Lynch, M. (1854 design); Pepper, J.E. and J.G. (1854 construction); Ellwood, A.H. (1907 design); Grigg, Milton (1954 design)

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

=====
9. Major Bibliographical References
=====

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

Previous documentation on file (NPS)

- ___ preliminary determination of individual listing (36 CFR 67) has been requested.
___ previously listed in the National Register
___ previously determined eligible by the National Register
___ designated a National Historic Landmark
___ recorded by Historic American Buildings Survey # _____

___ recorded by Historic American Engineering Record # _____

St. John's Episcopal Church

Wythe County, Virginia

Primary Location of Additional Data

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

Name of repository: Virginia Department of Historic Resources

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10. Geographical Data
=====

Acreage of Property 1.1 acres

UTM References (Place additional UTM references on a continuation sheet)

Zone Easting Northing	Zone Easting Northing	Zone Easting Northing	Zone Easting Northing
<u>17 492726 4089418</u>	2 <u> </u> <u> </u> <u> </u>	3 <u> </u> <u> </u> <u> </u>	4 <u> </u> <u> </u> <u> </u>

___ See continuation sheet.

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

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

=====
11. Form Prepared By
=====

name/title John R. Kern, historian and Michael J. Pulice, architectural historian
organization Virginia Department of Historic Resources date April 2008
street & number 1030 Penmar Ave. SE telephone 540-857-7585
city or town Roanoke state VA zip code 24013

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Additional Documentation
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Submit the following items with the completed form:

Continuation Sheets

Maps A USGS map (7.5 or 15 minute series) indicating the property's location.
A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

=====
Property Owner
=====

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

name St. John's Episcopal Church
street & number 275 E. Main St. telephone 276-228-2482
city or town Wytheville state VA zip code 24382

=====
Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.). A federal agency may not conduct or sponsor, and a person is not required to respond to a collection of information unless it displays a valid OMB control number.

Estimated Burden Statement: Public reporting burden for this form is estimated to average 36 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the

**United States Department of the Interior
National Park Service****NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET****St. John's Episcopal Church
Wytheville, Virginia**Section 7 Page 1 **7. Summary Description**

Located at 275 East Main Street at the heart of Wytheville, St. John's Episcopal Church was constructed between 1854 and 1857 by contractors J.E. and J.G. Pepper and remains among the town's most prominent architectural landmarks. The design of the church, by architect M. Lynch, deftly combines Greek and Roman classical, rather than the more typical Gothic architectural elements, and mostly local materials. The front elevation of the nave-form edifice is characterized by a pedimented portico with a Palladian louvered vent in the tympanum, integral with the main roof, and full entablature supported by four monumental Doric columns of parged brick. Surmounting the slate-shingled roof is an octagonal cupola with arcaded belfry on a square base with two large, recessed panels per side. The round arches are in-filled with dark-colored, louvered vents. The nave's side elevations feature tall, round-arched, fixed stained-glass windows with wood frames, and round-arched Romanesque traceries dividing the panes of glass. Similar windows also appear on a rear addition. On the rear elevation is a polygonal apse with arched windows. From the north (side) elevation extends a two-story, brick parish hall constructed in 1907. It was later augmented by a large, two-story office wing that parallels the nave, constructed in 1954. The parish hall, designed by architect A.H. Ellwood, has a flat roof and elaborate classical window treatments.¹ Ellwood was also responsible for a few changes to the church's outward appearance, such as reconstruction of the belfry dome.² The office wing, designed by architect Milton Grigg, has a front gable, slate-shingle covered roof, brick pilasters and molded cornice, and recessed panels in the bays between pilasters. The three wings enclose a landscaped courtyard screened from Main Street by a colonnade of square, wood columns.

Detailed Description

The church is built into a bank on the south side of Main Street, so that the rear elevation begins well below Main Street level, and is a story taller than the front elevation. The impressive foundation of the original church building is constructed of cut light-gray limestone blocks of varying dimensions, but laid in distinct courses. Cutting and laying the stones in such a manner was a laborious task, done for purely aesthetic purposes. The foundation is tall enough to incorporate a full basement. The brick upper walls were laid up in American bond – one header course alternating with 5 stretcher courses. Occasional stretchers, used as make-up bricks, are seen within the header courses. The brick wall of the principal elevation is parged with a lime and sand mixture and scored to simulate large, finely-cut blocks of stone. The exterior brick walls of the side elevations are covered with many layers of paint, the outermost layer being bright white. Its foundation uses common locally-quarried limestone, and the bricks are hand-made. The existence of a nearby commercial brickyard in 1855 was documented in an illustration by traveling artist Edward Beyer. The vast quantities of sand and lime for the mortar and scored parging on the façade were easily obtained nearby as well. The slate shingles covering the main roof, however, surely came from afar, but are probably not original to the building. It is vaguely possible they were shipped via the Virginia and Tennessee Railroad that reached Wytheville a year or two before the church was completed. The 1954 wing has similar slate shingles.

The nave front entry is through a double-leaf folding door, made of wood, with eight panels per leaf. The doors are painted a very dark brown color, but each panel is highlighted by a light-colored relief border. The door has a molded wooden surround and projecting cornice above. The threshold beneath the door is a solid block of limestone, over six

feet in length. The floor under the portico and steps leading to it are also formed of massive limestone slabs. From the

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 7 Page 2

ceiling of the portico hangs an antique metal chandelier. The exterior side elevations of the nave have molded, wooden cornices with hidden gutters that no longer function. New, exterior aluminum gutters have been installed. The medium-pitch, front gable, slate-covered roof is accentuated by a dome-roofed belfry. Within the belfry is a bell that was purchased in 1860 or 1861 and remains in regular use. It is rung by means of a rope pull that hangs from the belfry into the balcony beneath. Although the building is the oldest church building in Wytheville, it has been well maintained through the years. No major changes have been made to the original church structure. It was constructed on a lot 50 feet x 133 1/3 feet purchased by church trustees in 1849 for \$500. The size of the church property has been increased over the years by purchase, and by gift, until in now includes just over one acre. It appears to have taken several years for the necessary funding to be made available for erection of the church, for it was not until 1854 that a building committee was appointed to receive proposals. Late that year, trustee Ephraim McGavock reported to the vestry that the basement had been constructed. At a following meeting, the vestry accepted a bid by J.E. and J.G. Pepper to complete the work. The amount due would be \$1,750 and the work would be complete sometime in 1857.

The interior of the main church building contains a narthex at the front of the church, through which the nave is entered, or stairs may be taken up to the loft, where there are additional pews. The nave was remodeled in 1927, and now features wall-mounted wooden brackets supporting a partially vaulted wood ceiling, and fluted Ionic columns supporting the vaulted sanctuary and apse. The ceiling is treated with thin wood slats, stained a dark brown, and has small, round, recessed lights. Over the sanctuary portion of the room is a plaster ceiling. Two rows of pews face the sanctuary, with an aisle in the middle and one on each side. Between the pews and the chancel is a paneled wood, shoulder-height wall. The pulpit/lectern is built into this wall, to the congregation's left side. Delineating the chancel from the apse and altar is a balustrade with heavy rail and turned balusters. Along the wall behind the altar is a crafted wood piece accented with gables supported by slender Ionic colonettes and recessed round-arches in the paneled backing. The stained glass windows along each wall and on the back wall of the apse disperse multi-colored rays of light on the interior space. The stained glass throughout the church is of exceptional quality, conveying lessons from the Bible. Some were made by the famous Louis Comfort Tiffany company. Between the window bays are fluted Ionic pilasters. One window was donated in 1960 by church member former first lady Edith Bolling Wilson, wife of President Woodrow Wilson, in memory of her parents.

The non-contributing structure on the property is a modern gazebo in the yard south of the church. Behind the office wing is a fenced-in playground.

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 8 Page 3

8. Statement of Significance Summary

Though originally listed as a contributing resource within the Wytheville Historic District (1994), St. John's Episcopal Church is eligible for individual historic designation under Criterion A for its association with the Virginia Episcopal Church mission to provide educational and spiritual instruction to black communicants after the Civil War. The associated Areas of Significance pertaining to St. John's Sunday School and Bible School instruction for blacks from the mid-1870s to the early 1880s, are Religion, Education, and Black Ethnic History. St. John's missionary calling for outreach to blacks culminated in August 1881 when black Episcopal minister J. H. M. Pollard preached to St. John's white congregation, a sermon then noted as the first time in Virginia that a black clergyman preached to a white Episcopal congregation. The period of significance for Criterion A is from 1857 when St. John's was completed to 1881 when Pollard preached his historic sermon. Criteria Consideration A, for religious properties, also applies because the church derives its primary significance from both its historical importance.

Acknowledgments

Many people have assisted in the preparation of this nomination. Carter W. Beamer, Trustee of St. John's Episcopal Church, Wytheville, Virginia initiated the request for individual designation. Barbara Umberger of the Wythe County Historical Society assembled numerous documentary sources and obtained primary documents from the Archives of the Episcopal Church in Austin, Texas, and from the Archives of the Virginia Theological Seminary in Alexandria, Virginia. Julia E. Randle, Archivist of the Virginia Theological Seminary Library in Alexandria, Virginia, provided copies of primary source documents. John M. Johnson provided a transcript of the Franklin Street Methodist Episcopal Church, Wytheville, Virginia minutes typed by Mary Kegley. Mary B. Kegley authored the narratives and presented the documentation for St. John's Episcopal Church and for Wytheville Training School.

Historical Background

St. John's Episcopal Church in Wytheville, Virginia is individually eligible for historic designation because of its association with the mission of the Virginia Episcopal Church to serve black communicants following the Civil War. This missionary movement in Wytheville began with Sunday School instruction for blacks in the 1870s and culminated in late August 1881 when Pastor James R. Winchester invited black Episcopal minister J. H. M. Pollard to preach a Sunday sermon to the white congregation of St. John's. Rev. Giles B. Cooke, a white pastor who led black Episcopal mission work in Virginia, noted that Pollard's sermon at St. John's marked "the first time in the history of Virginia that a colored clergyman has preached to a white congregation in an Episcopal church."²

Church historians conclude that the Civil War was less disruptive for southern Episcopalians than for Baptists, Methodists, and Presbyterians. In keeping with this generalization, St. John's Episcopal Church in Wytheville provided a relatively stable ministry to its white communicants and a small number of their slaves before and during the Civil War. At the time of consecration of St. John's in the spring of 1858, Rev. Frederick Deane Goodwin baptized a black infant sponsored by Minerva A. Boyd on the same day that he baptized Minerva's daughter Lizzie Bright Boyd. In 1860 Rev. Goodwin baptized an infant slave owned by Wytheville attorney William Terry. He

baptized three or four black infants in 1864, and three more in 1865.³

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 8 Page 4

In 1874 a significant change in St. John's ministry to blacks occurred when the church began to offer segregated Sunday School classes for black students as well as for whites. From 1865 to 1873 St. John's offered Sunday School classes to an annual average of 65 white attendees. Then in 1874, St. John's held Sunday School classes for 67 whites and for 134 blacks. This segregated Sunday School ministry continued through 1885 with blacks in attendance outnumbering whites from 1880 to 1882, the years Rev. James R. Winchester's ministry at St. John's. During the years when Rev. Winchester served St. John's, black Sunday School attendance averaged 70 students and white attendance averaged 47 students.⁴

Scholars of the Episcopal Church in Virginia point out that Episcopal Sunday Schools taught literacy as well as religious instruction, and that not all who attended were members of the church. Certainly Wytheville in 1880, with a population of about 1,900 including 800 blacks who represented 37 percent of the town's inhabitants, contained a large potential audience for the black Sunday School classes at St. John's.⁵

Years after his ministry ended at St. John's, Rev. James Winchester wrote that a former slave, Leonard Harris, served as sexton at St. John's and helped him gather a Sunday School of black children who received instruction from young black men and women of the community. Rev. Winchester's white Sunday School met in the mornings in the basement of the church, and his black Sunday School met in the same room in the afternoons. In 1880 Rev. Winchester, a young 28-year-old minister born in Maryland, boarded on Main Street with his 22-year-old wife Eliza in the home of Wytheville druggist Clay Noel; Noel's household numbered 14, including several family members and two domestic servants, one of them black.⁶ Rev. Winchester reported that he conferred with his St. John's wardens, vestry, and Sunday School teachers, who agreed that a special mission for Wytheville blacks would do much good. Accordingly, he invited "Rev. J. H. [M.] Pollard, a young colored clergyman of great promise, an archdeacon later in North Carolina, to hold such a mission. He opened his work with a special sermon from my pulpit to my white congregation at the Sunday morning service."⁷

The 1880 census lists J. H. M. Pollard as a 22-year-old mulatto Minister of Gospel who lived in the 6th Ward of Petersburg, Virginia, with his 22-year-old mulatto wife Julia and three children, 3 year old son Theodore, and 1-year-old twins Rosalie and George. Rev. Winchester chose J. H. M. Pollard for his mission to St. John's because of a recommendation received from Rev. Giles B. Cooke, who opened the St. Stephen's Normal and Theological School in Petersburg in 1878 as an Episcopal Divinity School to train black ministers. Pollard completed a normal school education in Petersburg in 1874, was "privately trained for the ministry," lived for a time in Alexandria, and then returned to Petersburg in 1880 to assist Rev. Cooke at St. Stephen's.⁸

Immediately after Pollard's historic mission sermon at St. John's on Sunday morning August 21, 1881, both Pollard and Rev. Winchester reported back to Cooke to record the significance of the event. The September 1881 issue of *Our Diocesan Work*, the newsletter of the Diocesan Missionary Society of the Diocese of Virginia, published both accounts of the historic sermon. Winchester's letter appears in its entirety in its transcription by Rev. Cooke:

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 8 Page 5

Rev. J. H. [M.] Pollard's visit will be followed by good results, I am sure. He stirred up more interest in the colored work than a dozen sermons from myself, or from any other white man. My congregation seemed delighted with his discourse to them. He is a living witness of the fact that the Church is the place for the colored people. I wish he could go over the Diocese making just such a statement of his views on the colored work as he made here.⁹

The same issue of *Our Diocesan Work* also published J. H. M. Pollard's letter recounting his historic mission sermon. Pollard wrote:

On Sunday at 11 A.M., I entered the chancel with good brother Winchester, and assisted him in the service. Then ... I made my statement of the colored work in Virginia. In the afternoon I addressed the colored Sunday School, and preached Monday, Tuesday, and Wednesday nights to small but attentive congregations. A day school ought to be established in this place, so that the Church could bring her influence to bear directly on the colored people, for they are more willing to hear than we are able to carry the gospel at this time. They must hear the living truth as taught by the Church from colored men. Brethren, we need a colored ministry--- a full quota of pious and godly men--- well grounded in in Church principles. The Church cannot afford to wait for a learned colored ministry---but must seek pious and godly men---give them a practical knowledge of the Bible and Prayer-Book, and send them forth to hold the congregation intact wherever they are already established, and in the meantime must secure the most promising young men and give them a full collegiate and theological training, and by so doing the colored people will find their proper place for religious training, which is in the bosom of the Church.¹⁰

Though both Winchester and Pollard praised the mission work championed by Pollard's sermon at St. John's Episcopal Church, neither man remained in southwest Virginia to sustain this work of ministry to both blacks and whites. Rev. Winchester left Wytheville in mid-1882 to preach in Alabama and Tennessee before becoming the Episcopal bishop of Arkansas. J. H. M. Pollard secured sufficient theological training to become an ordained priest in the Protestant Episcopal Church in Norfolk in December 1886. The next year Rev. Pollard moved to the Episcopal Diocese of South Carolina, where he served as rector of the black St. Mark's Episcopal Church in Charleston, and where white laity blocked his acceptance into the Episcopal Diocesan Convention of South Carolina. Pollard subsequently became an archdeacon of the Protestant Episcopal Church in North Carolina.¹¹

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 8 Page 6

St. John's Episcopal Church in Wytheville had only one black communicant, Leonard Harris, following Rev. Winchester's departure from that congregation by June of 1882. By the early 1890s Rev. Winchester's successor, Rev. Mercer P. Logan, no longer presided over black Sunday School classes at St. John's, and St. John's never established the black day school recommended by Rev. Pollard.¹²

Perhaps one reason black Sunday School participation declined at St. John's after 1882 is that at least one black church in Wytheville offered Sunday School classes to their congregation and began to sponsor day school, as well as Bible School, instruction. In the 1870s trustees of the black Franklin Street Methodist Episcopal Church paid \$116.50 for a school house. The Franklin Street A. M. E. Church reported that school attendance averaged about 70 students for the second half of the 1870s, while Bible School averaged about 20 students. In 1884 trustees of the Franklin Street

Church purchased a school house on Franklin Street from the Evansham [later Wytheville] School District. The deed of sale distinguished between day school and religious instruction by specifying that the Franklin Street Church could use the school house for religious services, provided that church services did not "interfere with the Public school to be taught there." Later in the 1880s a well designed four-room school house replaced the original school and became known as the Wytheville Colored Normal School. Thus, Wytheville gained a black day school as called for by J.H.M. Pollard, but the school owed its origin to the sponsorship of black Methodists, not white Episcopalians.¹³

Writing almost fifty years later, Rev. Winchester remembered that former Tidewater slave Leonard Harris converted to the Episcopal faith during the month of Pollard's missionary sermon at St. John's. Winchester fondly recalled Harris's participation in a confirmation class that included Edith Bolling, Judge William H. Bolling's daughter, who eventually became the second wife of President Woodrow Wilson. Writing in 1930, Rev. Winchester also stated that Rev. D. K. Clarke, a prominent black Episcopal clergyman in St. Louis, told him that his mother was a maid in Judge Bolling's house when Winchester served as rector at Wytheville, information that made Winchester wonder "whether the mission of the Rev. J. H. Pollard . . . had been instrumental in bringing [Clarke's] mother to the Church, and through her, the son into the ministry."¹⁴

Though Rev. Winchester and Rev. Pollard never met again after the historic black missionary sermon sponsored by Winchester and preached by Pollard, both godly men continued their lives in the Episcopal priesthood, and both men attested to the spirit of black Episcopal ministry that Rev. J. H. M. Pollard's historic sermon championed in the singular moment of its delivery to the white congregation at St. John's Episcopal Church in Wytheville on August 21, 1881. Long after Pollard's sermon at St. John's, Rev. Winchester remembered its living witness to an affirmation of the place of blacks in the Episcopal Church. After his sermon at St. John's, Rev. Pollard secured ordination and continued his ministry in the bosom of the Episcopal Church, a ministry that he performed for black Episcopalians in segregated congregations.

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 8 Page 7

Endnotes

1. Wells and Dalton, *The Virginia Architects*, 132.
2. A copy of a pre-1907 photograph of the church is found in DHR files.
3. The Virginia Board of Historic Resources on Dec. 5, 2007 determined that St John's Episcopal Church in Wytheville would be eligible for individual historic designation if documentation verified the significance of the sermon delivered by Rev. Pollard to St. John's white congregation. Rev. James R. Winchester, "A Black Skin and a White Soul," *The Living Church*, June 28, 1930. An article located in the Archives of the Episcopal Church, Austin, Texas. Copy obtained for the F. B. Kegley Library at Wytheville Community College by Barbara Umberger of the Wythe County Historical Society.
4. Edwin S. Gaustad and Philip Barlow, *New Historical Atlas of Religion in America*, Oxford, 2001, 99-106. Edward L. Bond and Joan Gundersen, "The Episcopal Church in Virginia, 1607-2007," *Virginia Magazine of History and Biography*, Vol. 115, No. 2, Chapter 4, 277-327. Proceedings, St. John's Episcopal Church, Wytheville, Virginia, Books I and II.
5. *Journal of the Protestant Episcopal Church in Virginia*, Richmond, 1866-1869, 1871-1875, 1877-1885. Photocopies provided by Julia E. Randle, Virginia Theological Seminary archivist, Alexandria, Virginia.
6. Bond and Gundersen, "Episcopal Church in Virginia," 283-286. 1880 U. S. Manuscript Census, Population, Virginia, Wythe County, Virginia, Evansham District. Microfilm. In 1880 black inhabitants constituted 20% of the population of Wythe County.
7. Winchester, "Black Skin, White Soul." 1880 U.S. Manuscript Census, Wythe County, Virginia, Evansham District.
8. Winchester, "Black Skin, White Soul."
9. U.S. Manuscript Census, Petersburg, Virginia, 6th Ward. Bond and Gunderson, "Episcopal Church in Virginia," 286, 298. Odell G. Harris, "Bishop Payne Divinity School, Petersburg, Virginia, 1878-1949," Protestant Episcopal Theological Seminary, Alexandria, Virginia, 1980. Bishop's Report, The Episcopal Church Diocese of Virginia, 1880, 37.
10. Diocesan Missionary Society, *Our Diocesan Work*, Vol. 1, No. 9, September 1881, 3-4. Protestant Episcopal Church of Virginia. Transcription provided by Julia R. Randle, Archivist, Virginia Theological Seminary, Alexandria, Virginia.
11. Diocesan Missionary Society, *Our Diocesan Work*, Vol. 1, No. 9, September 1881, 3-4.
12. Winchester, "Black Skin, White Soul." *New York Times*, December 15, 1886; May 14, 1887. Both *New York Times* articles obtained by Google of Rev. J. H. M. Pollard, February 2008.
11. *Journal of the Protestant Episcopal Church in Virginia*, 1882-1885, 1891.
12. Franklin Street Methodist Episcopal Church, Wytheville, Virginia minutes, 1866-1879; transcribed by Mary Kegley; transmitted to author by John Johnson. Wytheville Training School, Preliminary Information Form, 135-25; authored by Mary Kegley, 1989. The Wytheville Colored Normal School became a regional center for black instruction, and was certified as the Wytheville Training School in 1929. The Wytheville Training School still stands as a contributing building in the Wytheville Historic District, and now serves as a cultural center.
13. Winchester, "Black Skin, White Soul."
14. Ibid.

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 9 Page 8

9. Bibliographical References

Bishop's Report. The Episcopal Church Diocese of Virginia. 1880.

Bond, Edward L., and Joan R. Gundersen. "The Episcopal Church in Virginia, 1607-2007." *Virginia Magazine of History and Biography*, Vol. 115, No. 2, 2007.

Gaustad, Edwin S., and Philip Barlow. *New Historical Atlas of Religion in America*. Oxford University Press, 2001.

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Harris, Odell G. "The Bishop Payne Divinity School, Petersburg, Va. 1878-1949: History of the Seminary to Prepare Black Men for Ministry of the Protestant Episcopal Church." P.E. Theological Seminary, Alexandria, Va. 1980.

J. Daniel Pezzoni, "Wytheville Historic District" National Register of Historic Places nomination, 1994.

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**St. John's Episcopal Church
Wytheville, Virginia**

Section 10, Photographic Data Page 9

10. Geographical Data

Verbal Boundary Description

The nominated parcel encompasses St. John's Episcopal Church and the playground/recreational space around it, and the parking lot at the north end of the property. The parcel is hemmed by South 3rd Street on the north side, Main Street along its western boundary, and East Spring Street on the east side. There are adjacent buildings along its southern boundary. The 1.1 acre boundary is a known as tax parcels #41A-1-65-2, 41A-1-65-3, and 41A-1-65-4 as obtained from the Wytheville Town web site.

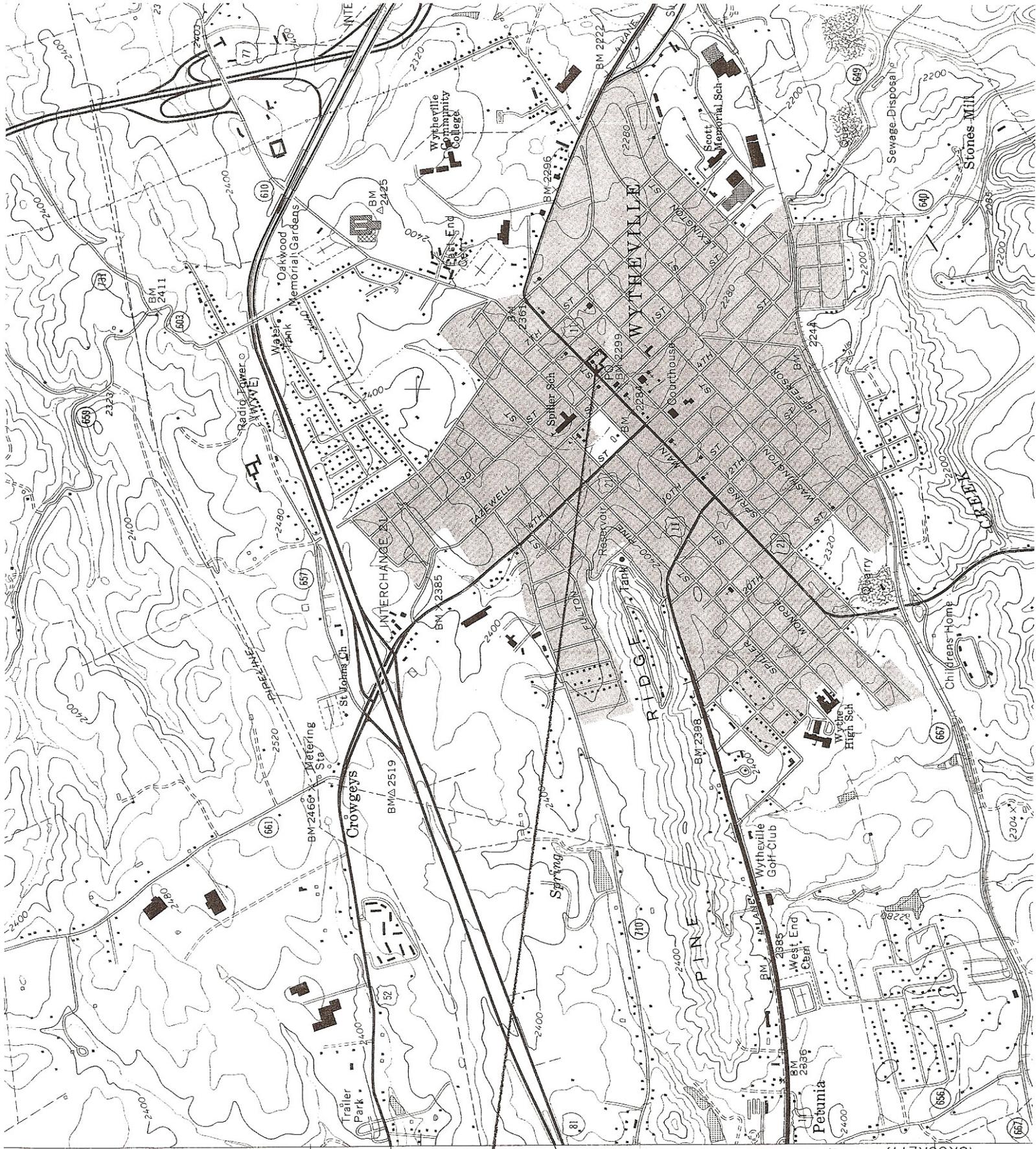
Boundary Justification

The NRHP boundary of the nominated property, shown on accompanying USGS quad map and GIS-produced aerial image, outlines the historic St. John's Episcopal Church land parcel, dating to 1849.

Photographs

All Photographs taken February, 2008.
Michael J. Pulice – photographer.
Digital images stored at VDHR, Richmond.

1. Church exterior, facing east
2. Church exterior, facing northeast
3. Church exterior, facing south
4. Church exterior and yard, facing northwest
5. Church exterior, courtyard, facing southeast
6. Church exterior, principal entrance, facing southeast
7. Church interior, sanctuary at back of church, facing southeast
8. Church interior, loft at front of church, facing northwest
9. Church interior, stained-glass window, close-up



4092
 4091
 BLUEFIELD 46 MI.
 FAYONIA 32 MI.
 57°30"
 4090
 MARION 23 MI.
 9 MI. TO INTERCHANGE 19
 488
 4757 I NW
 (CROCKETT)

ST. JOHN'S
 EPISCOPAL CH
 UTMS:
 17/492726/408418