



CITY OF ST. PETERSBURG, FLORIDA
PLANNING AND DEVELOPMENT SERVICES DEPARTMENT
URBAN PLANNING AND HISTORIC PRESERVATION DIVISION

STAFF REPORT

Community Planning and Preservation Commission Rescind Local Landmark Designation (De-Designate)

Report to the Community Planning and Preservation Commission from the Urban Planning and Historic Preservation Division, Planning and Development Services Department, for Public Hearing and Executive Action scheduled for **Tuesday, June 8, 2021, beginning at 2:00 p.m.**, in Council Chambers of City Hall, 175 Fifth St. N., St. Petersburg, Florida. Everyone is encouraged to view the meetings on TV or online at www.stpete.org/meetings.

According to Planning and Development Services Department records, Commissioners Lisa Wannemacher and C. Copley Gerdes have a place of business within 2,000 feet of the subject property. All other possible conflicts should be declared upon the announcement of the item.

Case No.:	21-90300003
Request:	Owner-initiated request to remove the Tenth Street Church of God (HPC 00-01) from listing (de-designate) in the St. Petersburg Register of Historic Places.
Legal Description:	HARVEY'S MASCOTTE LOTS 4, 5 & 6
Parcel ID No.:	24-31-16-37584-000-0040
Address:	207 10 th Street North
Date of Construction:	Relocated to subject property in 1912
Local Landmark:	Tenth Street Church of God (HPC 00-01)
Owners:	Tenth Street Church of God
Applicant:	Pastor Carl A. Mobley Dr., Senior Pastor

Pursuant to City Code 16.30.070.2.5.J, "The designation of any local landmark may be amended or rescinded through the *same procedure* utilized for the original designation."

The request to rescind or "de-designate" this local landmark requires the applicant to follow the same procedure for listing in the St. Petersburg Register of Historic Places, which includes providing an explanation for *how the local landmark has lost its historic integrity in the context of the designation criteria and factors of integrity*.

Pursuant to City Code 16.30.070.2.5.D, "The City of St. Petersburg uses locally adopted criteria modeled after recognized national historic standards for determining the significance of historic properties. At least one or more criteria each, under a two-part test for designation as a local landmark must be met, as evaluated herein. As part of the first test for local landmark designation, a property proposed for designation must meet the general 50 years of age requirement. Also under the first test, at least one or more of nine criteria must be met. The second test involves the property's integrity, of which at least one or more of seven factors of integrity (i.e., location, design, setting, materials, workmanship, feeling, and

association) must be met; however, feeling and association, without meeting at least one other factor, are insufficient to support designation.”

The applicant has provided no explanation or report demonstrating the loss of historic integrity in the context of the designation criteria and factors of integrity; however, the applicant has provided information relating to a recent request from their insurance company and one estimate for related building repairs. *See Attachment A*. The merits of the original local landmark designation remain, which is evaluated separately from building maintenance and repair. The local landmark should continue to be protected for the reasons identified in the building’s original designation report. *See Attachment B*.

In their letter, the applicant cites interest from, “...investors and entrepreneurs who can develop and convert it [the subject property] to a highly valued taxable property...” Redevelopment pressure within the downtown center is acknowledged, but it is not justification for rescinding the local landmark designation and more importantly, it does not meet City Code requirements for evaluating the designation criteria and factors of integrity. Future redevelopment of local landmark properties is traditionally considered through the *Certificate of Appropriateness* (“COA”) process and specifically, City Code 16.30.070.2.6 relating to approval of changes to local landmarks via a COA for modification or demolition.

Staff Recommendation

In accordance with the requirements of Chapter 16, City Code of Ordinances, and the lack of information documenting any loss of historic integrity, historic preservation staff recommends the Community Planning and Preservation Commission vote to recommend **DENIAL*** of this owner-initiated request to remove (rescind or de-designate) the Tenth Street Church of God (HPC 00-01) from listing in the St. Petersburg Register of Historic Places. City Council is required to vote on the final determination.

* A vote to **DENY** this request will recommend keeping the existing, local landmark designation in place and the subject property will continue to be listed in the St. Petersburg Register of Historic Places.

Appendix A:

Application No. 21-90300003



Local Landmark Designation Application

Type of property nominated (for staff use only)

- building structure site object
 historic district multiple resource

1. NAME AND LOCATION OF PROPERTY

historic name 10th Church of God
 other names/site number _____
 address 207 10th Street, NO
 historic address 207 10th Street, NO

2. PROPERTY OWNER(S) NAME AND ADDRESS

name Pastor Carl Mobley Sr
 street and number 4137 Alberca Way, So
 city or town St. Petersburg state FL zip code 33705
 phone number (h) 727-282-2474 (w) 727-235-0369 e-mail cmobley1219@gmail.com

3. NOMINATION PREPARED BY

name/title Pastor Carl Mobley Sr
 organization 10th Street Church of God
 street and number 207 10th Street
 city or town St. Pete state FL zip code 33705
 phone number (h) 727-282-2474 (w) 727-235-0369 e-mail cmobley1219@gmail.com
 date prepared 3-15-21 signature Carl Mobley

4. BOUNDARY DESCRIPTION AND JUSTIFICATION

Describe boundary line encompassing all man-made and natural resources to be included in designation (general legal description or survey). Attach map delimiting proposed boundary. (Use continuation sheet if necessary)

Request to remove be re-move from
Historical list

5. GEOGRAPHIC DATA

acreage of property _____
 property identification number _____

Name of Property

9. STATEMENT OF SIGNIFICANCE

Criteria for Significance

(mark one or more boxes for the appropriate criteria)

- Its value is a significant reminder of the cultural or archaeological heritage of the City, state, or nation.
- Its location is the site of a significant local, state, or national event.
- It is identified with a person or persons who significantly contributed to the development of the City, state, or nation.
- It is identified as the work of a master builder, designer, or architect whose work has influenced the development of the City, state, or nation.
- Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance.
- It has distinguishing characteristics of an architectural style valuable for the study of a period, method of construction, or use of indigenous materials.
- Its character is a geographically definable area possessing a significant concentration, or continuity or sites, buildings, objects or structures united in past events or aesthetically by plan or physical development.
- Its character is an established and geographically definable neighborhood, united in culture, architectural style or physical plan and development.
- It has contributed, or is likely to contribute, information important to the prehistory or history of the City, state, or nation.

Areas of Significance

(see Attachment B for detailed list of categories)

Period of Significance

Significant Dates (date constructed & altered)

Significant Person(s)

Cultural Affiliation/Historic Period

Builder

Architect

Narrative Statement of Significance

(Explain the significance of the property as it relates to the above criterial and information on one or more continuation sheets. Include biographical data on significant person(s), builder and architect, if known.)

10. MAJOR BIBLIOGRAPHICAL REFERENCES

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

Appendix A

Categories for Architectural Classification

Category	Subcategory	Other Stylistic Terminology
Late Victorian		Victorian or High Victorian Eclectic
	Gothic	High Victorian Gothic; Second Gothic Revival
	Italianate	Victorian or High Victorian Italianate
	Second Empire	Mansard
	Queen Anne	Queen Anne Revival; Queen Anne-Eastlake
	Stick/Eastlake	Eastern Stick; High Victorian Eastlake
	Shingle Style	
	Romanesque	Romanesque Revival; Richardsonian Romanesque
	Renaissance	Renaissance Revival; Romano-Tuscan Mode; North Italian or Italian Renaissance; French Renaissance; Second Renaissance Revival
	Late 19 th and 20 th Century Revivals	Beaux Arts
Colonial Revival		Georgian Revival
Classical Revival		Neo-Classical Revival
Tudor Revival		Jacobean or Jacobethan Revival; Elizabethan Revival
Late Gothic Revival		Collegiate Gothic
Mission/Spanish Colonial Revival		Spanish Revival; Mediterranean Revival
Italian Renaissance		
French Renaissance		
Pueblo		
Late 19 th and Early 20 th Century American Movements		Sullivanesque
	Prairie School	
	Commercial Style	
	Chicago	
	Skyscraper	
	Bungalow/Craftsman	Western Stick; Bungaloid
Modern Movement		New Formalism; Neo-Expressionism; Brutalism; California Style or Ranch Style; Post-Modern; Wrightian
	Moderne	Modernistic; Streamlined Moderne; Art Moderne
	International Style	Miesian
	Art Deco	
Mixed		More than three styles from different periods

Appendix B

Categories for Areas of Significance

Category	Definition
AGRICULTURE	The process and technology of cultivating soil, producing crops, and raising livestock and plants.
ARCHITECTURE	The practical art of designing and constructing buildings and structures to serve human needs.
ARCHAEOLOGY	
<i>Prehistoric</i>	Archaeological study of aboriginal cultures before the advent of written records.
<i>Historic-Aboriginal</i>	Archaeological study of aboriginal cultures after the advent of written records.
<i>Historic-Nonaboriginal</i>	Archaeological study of non-aboriginal cultures after the advent of written records.
ART	The creation of painting, printmaking, photography, sculpture and decorative arts.
COMMERCE	The business of trading goods, services, and commodities.
COMMUNICATIONS	The technology and process of transmitting information.
COMMUNITY PLANNING & DEVELOPMENT	The design or development of the physical structure of communities.
CONSERVATION	The preservation, maintenance, and management of natural or manmade resources.
ECONOMICS	The study of the production, distribution, and consumption of wealth; the management of monetary and other assets.
EDUCATION	The process of conveying or acquiring knowledge or skills through systematic instruction, training or study.
ENGINEERING	The practical application of scientific principles to design, construct and operate machinery, and structures to serve human needs.
ENTERTAINMENT/ RECREATION	The development and practice of leisure activities for refreshment, diversion, amusement, or sport.
ETHNIC HERITAGE	The history of persons having a common ethnic or racial identity. May include histories of Asians, African-American, European, Hispanic, Native American, Pacific Islander or other groups such as those hailing from the Middle East or North Africa.
EXPLORATION/ SETTLEMENT	The investigation of unknown or little-known regions; the establishment and earliest development of new settlements or communities.
HEALTH/MEDICINE	The care of the sick, disabled, and handicapped; the promotion of health and hygiene.
INDUSTRY	The technology and process of managing materials, labor, and equipment to produce goods and services.
INVENTION	The art of originating by experiment or ingenuity an object, system, or concept of practical value.
LANDSCAPE ARCHITECTURE	The practical art of designating or arranging the land for human use and enjoyment.
LAW	The interpretation and enforcement of society's legal code.
LITERATURE	The creation of prose and poetry.
MARITIME HISTORY	The history of the exploration, fishing, navigation, and use of coastal and deep sea waters.
MILITARY	The system of defending the territory and sovereignty of a people.
PERFORMING ARTS	The creation of drama, dance, and music.
PHILOSOPHY	The theoretical study of thought, knowledge, and the nature of the universe.
POLITICS/ GOVERNMENT	The enactment and administration of laws by which a nation, State, or other political jurisdiction is governed; activities related to political process.
RELIGION	The organized system of beliefs, practices, and traditions regarding mankind's relationship to perceived natural forces.
SCIENCE	The systematic study of natural law and phenomena.
SOCIAL HISTORY	The history of efforts to promote the welfare of society; the history of society and the lifeways of its social groups.
TRANSPORTATION	The process and technology of conveying passengers and materials.
OTHER	Any area not covered by the above categories.



Rev. Carl A. Mobley, Sr.
Senior Pastor

Ulysses F. Connelly
Elder of Administration

10th Street Church of God
207 10th Street North
St. Petersburg, Florida 33705

Office: (727) 898-9407

FAX: (727) 823-8357

E-mail: tenthstreetchog@gmail.com

March 14, 2021

To: Whom It May Concern:

Re: 10th Street Church of God
207 10th Street North
St. Petersburg, Florida 33705

The 10th Street Church of God sanctuary building has been designated as a historical building by the City of St Petersburg. Its age and Gothic styled architecture are the prominent features that qualified it for such designation.

This building was moved to its present location circa 1912 and has always been used as a church. The congregation over the years has ranged from 20 to 150 active members. Consequently, the financial health of the church has fluctuated depending upon the size of the congregation. Our major source of income is tithes and offerings. We thrive financially when the membership is high and we struggle when the membership is low.

Due to the Covid-19 pandemic, our church has lost nearly 50% of its income. Our membership has dwindled to about 15 active members and we are not receiving the funds it takes to maintain the building. Our insurance company has cited us for overdue maintenance repairs such as a roof replacement, recommended update of the fire suppression system, and broken sections of sidewalk that may cause trips and falls. Furthermore, we have the added burden of having to replace an air conditioning unit and having the building treated for termites. We do not have reserve funds, endowments or any other financial source we can draw from to correct these problems. Furthermore, it would be unwise to try and borrow money with a small and unstable congregation.

We were presented with the opportunity to sell the property, which would be an excellent opportunity for us to start anew. We could have a new sanctuary and adequate classroom facilities to revive our ministries, re-build our congregation and remain steadfast in fulfilling the Great Commission that Christ has given the church.



CHURCH OF GOD

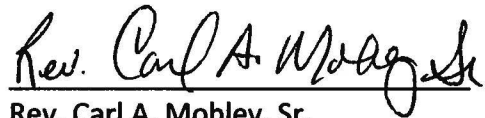
Mission Statement: To Love God and To Love People

The obstacle to achieving the sale of the church and accomplishing the aforementioned goals is that the church has been saddled with a historical designation. We are asking that this designation be removed so that we may continue with the sale. Neither the City of St. Petersburg nor any other governmental entity has ever provided funds for property upkeep and maintenance. It is our position that the city should not be an impediment to the sale our property.

We cannot maintain the building and it has lost its usefulness to us. It is an insurmountable problem for us; a hardship we cannot overcome.

The current site of the church is attractive to investors and entrepreneurs who can develop and convert it to a highly valued taxable property, from which the City of St. Petersburg would greatly benefit.

Thank you for your consideration in this matter and we pray that you would release us from the onus that this historical designation binds us.



Rev. Carl A. Mobley, Sr.
Senior Pastor



11/05/2020

Tenth Street Church Of God
207 10th St N
St Petersburg, FL 33705

Subject: Policy Number(s): CID 01156818, CPP 01272623, BAP , WC

Dear Tenth Street Church Of God:

Recently a loss control consultant representing GuideOne Insurance visited your organization. The purpose of the visit was to assess your insurance risk and to identify any risk improvement opportunities. Thank you for your time and cooperation during this visit.

Based on this visit the attached recommendations are being submitted for your corrective action. These recommendations are intended to assist you in addressing conditions and/or practices which could result in incidents or loss.

Please return the enclosed copy of the recommendations within 45 days indicating the actions you have taken or plan to take. You can e-mail your response to losscontrolsurvey@guideone.com or mail your response to the GuideOne Commercial Department at the above address. Please copy the subject line of this letter onto any correspondence you send us.

For further information on the recommendations addressed in this letter or to access more-in-depth information on church safety, including; online newsletters, safety assessments, training courses and various safety related resources, visit www.SafeChurch.com. As a GuideOne customer, you receive free access to the SafeChurch.com web site. To register to the site, you will need your policy number, **01272623**, policy type, **Commercial Package** and agent number, **9189**.

Thank you for your prompt attention to these concerns.

Sincerely,

GuideOne Commercial Department
1-877-448-4331 ext. 5626

Enclosure

CC: 9189,

Note: GuideOne Insurance Loss Control services are for insurance purposes only to assist its staff in the underwriting process. GuideOne Insurance does not warrant or represent that its Loss Control services detect all hazards or potentially harmful conditions, and any remedial or corrective recommendations are not intended as a warranty of compliance with any laws, regulations or standards.

Subject: Policy Number(s): CID 01156818, CPP 01272623, BAP , WC
GuideOne Mutual Insurance Company - GuideOne Specialty Mutual Insurance Company
GuideOne Elite Insurance Company - GuideOne America Insurance Company - GuideOne National Insurance Company

11/05/2020

Tenth Street Church Of God
 207 10th St N
 St Petersburg, FL 33705

Subject: Policy Number(s): CID 01156818, CPP 01272623, BAP , WC

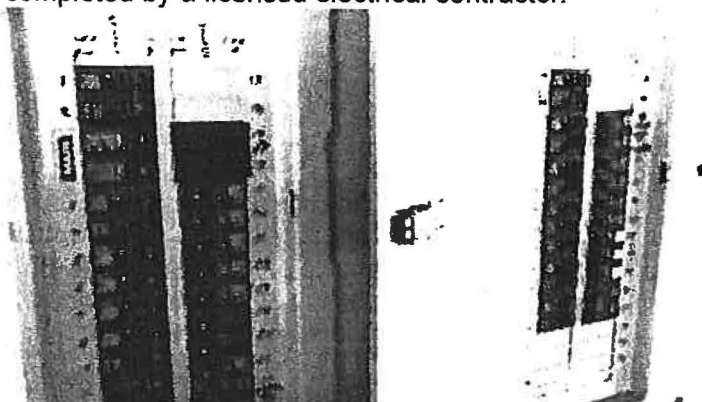
Criteria used to categorize recommendation(s) listed are based upon the following definitions:

MANDATORY – Failure to correct or implement the recommendations could increase your exposure to imminent or serious loss. Non-compliance could jeopardize your insurability.

ALERT – Failure to correct or implement the recommendation could increase your exposure to loss and may have an impact on coverage and/or pricing.

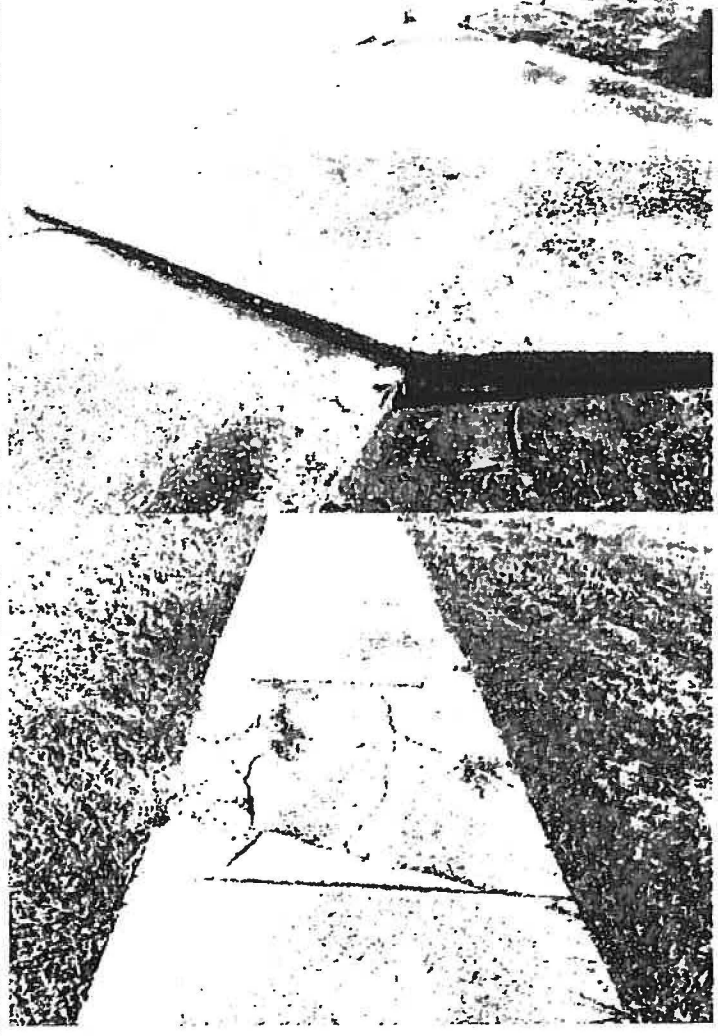
ADVISORY – This is helpful information to enhance your loss control and risk management efforts. Response is not required.

The recent Loss Control survey indicated the following items need attention:

ITEM #:	Recommendation:	Action Taken:
10-20-01 Alert	<p>The electrical system for your church is not on a scheduled preventive maintenance program. As electrical equipment ages, an increase in failures occur. More than two-thirds of electrical system failures can be prevented by a routine preventive maintenance program. Studies show that the failure rate of electrical equipment is three times higher for components that are not part of a scheduled preventive maintenance program as compared with those that are. Consideration should be given to implementing a preventive maintenance program on the electrical system once every three years. This should be completed by a licensed electrical contractor.</p> 	

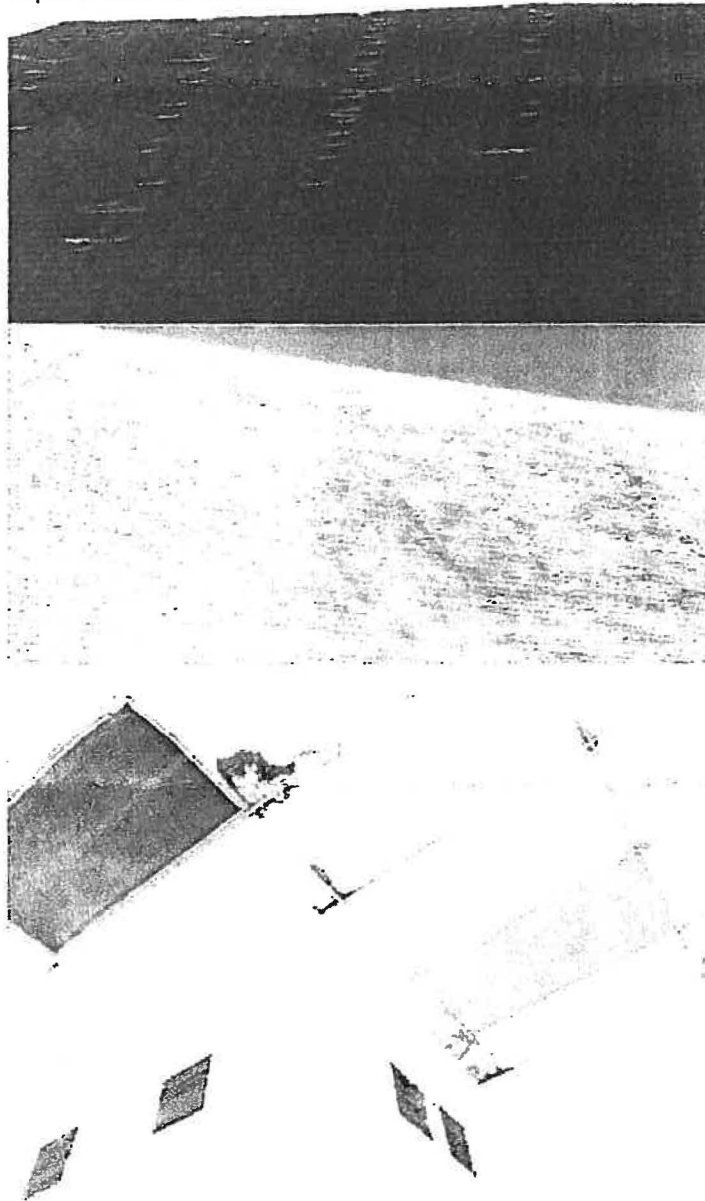
10-20-02
Alert

Churches are at high risk because of the large volume of people who frequent the church on a daily basis. With this large volume of traffic, properly maintaining the church's sidewalks is crucial in preventing slip and fall injuries. Raised edges, broken slabs and rough and uneven sidewalks present serious potential for trips and falls. Sections of the sidewalk on the south side of the building are uneven posing a potential trip and fall hazard. These sections of sidewalk should be replaced to return the sidewalk back to a smooth even walking surface.



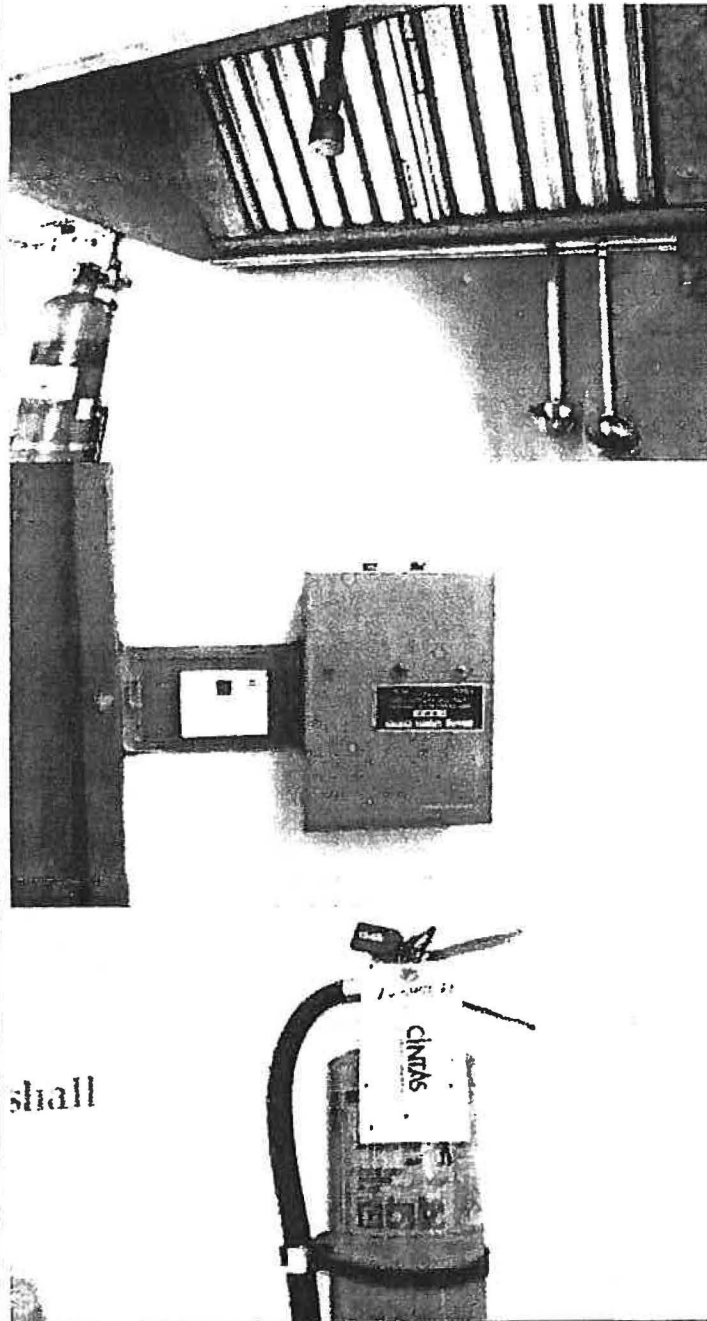
10-20-03
Alert

Multiple shingles are missing from the roof over the sanctuary. Missing shingles can pose a significant problem, as it can result in increased maintenance costs, structural damage to the building, a decline in indoor air quality, and adversely affect the overall aesthetics of the church. Due to the age of the roof, a qualified, licensed roofing contractor should be hired to inspect the roof and determine if any necessary roof repairs should be made.

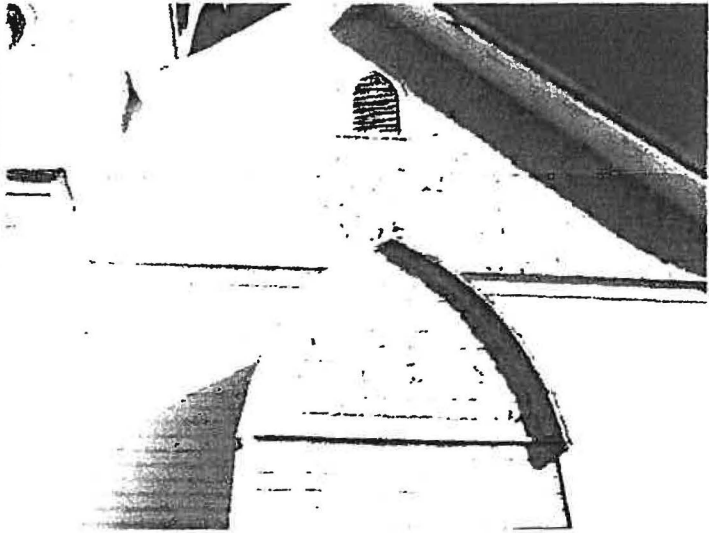


10-20-04
Alert

Fire alarms, extinguishers and suppression systems should be tested, serviced and maintained annual to assure fire protection. These items should be inspected and serviced as required by a qualified professional service company.



All Florida
Equipment
3200 Grand Ave No
722 - 525-5950

<p>10-20-05 Alert</p>	<p>Peeling paint was noted on the sanctuary. Repainting of the exterior of the building is recommended to maintain the integrity of the underlying exterior finish and prevent water intrusion. Overall exterior maintenance and painting is recommended.</p>	
		

NOTE: GuideOne Insurance and its affiliates disclaim, to the fullest extent of the law, any warranty of any kind, whether express or implied. GuideOne does not warrant that following these recommendations will (i) ensure the safety of the user's person, property or premises or the person, property or premises of others, (ii) ensure that Client is in compliance with federal, state, and local laws, statutes, ordinances, recommendations, regulations, consensus codes, or other standards or (iii) eliminate or reduce any or all hazards or risks.

For all recommendations noted as **MANDATORY**, please provide proof of completion by submitting photos and/or copy of repair receipts, if applicable.

Please check one of the following:

- The recommended actions have been completed as outlined above in the "Action Taken" section, or
- The recommended actions will be scheduled for correction. Please outline the plan of correction and the anticipated completion date in the "Action Taken" section.

Signature

Date

All Trades Historical Restoration, LLC

252 3rd Street North
St. Petersburg, FL 33701

Phone # 813.760.5036 cassie@alltradeshr.com
Fax # 727.914.8197

Date	Estimate #
1/13/2021	1282

Name / Address
10th Street Church of God Pastor Mobley

Description	Total
<p>All Trades Historical Restoration proposes to do the following:</p> <p>SAFETY, MOBILIZATION, PERMITTING, AND EQUIPMENT RENTALS</p> <ol style="list-style-type: none"> All Trades employees will have proper OSHA safety training including but not limited to fall protection, personal protective equipment, new Silica laws and emergency preparedness. The use of Florida and OSHA approved ladders, aerial boom, and scissor lifts with working platforms will be used as needed. The use of cloth paint tarps to be used in all areas of restoration repairs and coatings. Protection of sidewalks, entrances and any designated working area with barricades and caution tape. Proper notification will be given in advance regarding the need to close an entrance. During demolition and entire project, the contractor shall protect the building and contents from dust and falling debris, this includes either the use of water or HEPA vacuums or both. No debris shall be allowed to accumulate on or around jobsite and all tools and materials will be properly stored in job site trailers. Contractor responsible for safe removal of all debris and when applicable will be double bagged and disposed of in limited quantities. Contractor will be responsible for pulling all necessary permits, barricades, and signage. 	2,950.00
CONTRACTOR'S SIGNATURE:	Total
OWNER'S SIGNATURE:	

All Trades Historical Restoration, LLC

252 3rd Street North
St. Petersburg, FL 33701

Phone # 813.760.5036 cassie@alltradeshr.com
Fax # 727.914.8197

Date	Estimate #
1/13/2021	1282

Name / Address
10th Street Church of God Pastor Mobley

Description	Total
<p>TEAR OFF AND REROOF FOR THE SANCTUARY BUILDING</p> <ol style="list-style-type: none"> 1. Remove existing roofing system down to original substrate. 2. If additional roofing layers are present, each additional layer will cost \$.50 s/f to remove. 3. Inspect the roof deck and repair damaged or rotted decking for the cost of \$70.00 per sheet of plywood and \$4.00 per linear foot for deck or fascia board. 4. Re-nail entire deck with 2 3/8" 8d ring shank nails to meet or exceed Florida building code. 5. Install Rhino G non-permeable, self-adhered, secondary water barrier over entire roof deck. 6. Install a galvanized 6" eave drip nailed to meet or exceed Florida Building Code. 7. Install 26—gauge valley metal in any and all valleys, nailed to meet or exceed Florida Building Code.. 8. Apply roofing cement over all laps and penetrations to prevent leaks. 9. Install Owens Corning Peel and Stick starter roll on all eaves to seal and prevent leaks. 10. Install an Owens Corning low—profile polymer ridge vent to insure proper ventilation to meet or exceed Florida Building Code. 12. Clean and haul away all work debris upon completion. Including sweeping and blowing the perimeter as well as running a bar magnet to pick up and loose nails or metal debris. 11. Work carries a 5-year labor warranty against faulty workmanship 	37,640.00
CONTRACTOR'S SIGNATURE:	Total
OWNER'S SIGNATURE:	

All Trades Historical Restoration, LLC

252 3rd Street North
St. Petersburg, FL 33701

Phone # 813.760.5036 cassie@alltradeshr.com
Fax # 727.914.8197

Date	Estimate #
1/13/2021	1282

Name / Address
10th Street Church of God Pastor Mobley

Description	Total
DEMOBILIZE 1. Clean all work areas on a daily basis not allowing debris to accumulate. 2. Final inspection will be completed with the Owner at the completion of the project. 3. All materials, equipment, aerial lift and job site trailers will be removed from job site after final inspection.	1,000.00
NOTES: NOTE 1: In the event that one of the parties breaches the contract and Litigation arises, the prevailing party shall be entitled to Attorney's fees and costs. NOTE 2: IF NOT SPECIFIED IN WRITING, IT IS NOT INCLUDED IN THE CONTRACT PRICE. Any changes pertaining to any drawings, specifications and or contract, will result in a written change order. NOTE 3: Any materials provided by the Owner(s) will be the sole responsibility of the Owner(s). All Trades Historical Restoration will not warranty any of these items including material and labor. If delays occur due to these items Owner(s) agrees to pay any costs associated with such delay, and understand they may be charged a daily fee of \$75.00 for these delays. NOTE 4: Any labor provided by any other contractor at the request of the Owner(s) will not be the responsibility of All Trades Historical Restoration, and All Trades Historical Restoration will not be liable to repair or replace faulty workmanship. NOTE 5: At the close of the project, All Trades Historical Restoration will provide labor and material warranty. NOTE 6: Unless otherwise specified, each scope will carry a one (1) year labor warranty. NOTE 7: Any in the field findings will be photo documented and brought to the attention of the Owner(s). A cost to repair can be provided at their request.	0.00
CONTRACTOR'S SIGNATURE:	Total
OWNER'S SIGNATURE:	

All Trades Historical Restoration, LLC

252 3rd Street North
St. Petersburg, FL 33701

Phone # 813.760.5036 cassie@alltradeshr.com
Fax # 727.914.8197

Estimate

Date	Estimate #
1/13/2021	1282

Name / Address
10th Street Church of God Pastor Mobley

Description	Total
<p>TERMS & CONDITIONS:</p> <ul style="list-style-type: none"> - All Trades will not be held responsible or liable for any existing damages/conditions on building. - Pricing stated above is based on one mobilization, any additional mobilization nullifies price. - Pricing stated above are only valid for the quantities listed. - The above services are for services performed during normal business hours unless otherwise stated. - Occasionally an unforeseen condition arises which requires additional labor and/or material. All Trades will notify the project manager immediately and negotiate for a change order. - Retainage for this project is to be paid within 30 days upon acknowledgement from the owner that all punchlist items have been addressed and may not be extended for any other scope and/or change order unless specified in the change order. Pursuant to Florida §255.077. - All Trades shall not be liable for any delay due to circumstances beyond its control, including casualty, weather or general unavailability of materials. - This proposal is subject to acceptance within 30 days and is void thereafter. <p>~~~~~ CHANGE ORDER ~~~~~ January, 20, 2021 > Added price of low slope education building. The scope outlined in the Tear off and Reroof above line item for \$12,254.40. (+\$12,254.40) Total change to estimate +\$12,254.40 ~~~~~</p>	0.00
<p>CONTRACTOR'S SIGNATURE:</p>	Total \$41,590.00
<p>OWNER'S SIGNATURE:</p>	

Estimate For Your Annual Fire Extinguisher Service

All Florida Fire Equipment
 3200 62nd Ave N
 St. Petersburg, FL 33702



Estimate

01202021

Address for Service

10th Street Church of God
 207 10th street N
 St. Petersburg, FL 33705

				Representative	Date	
				CL	1/20/2021	
Description of Service				Quantity	Rate	Total
New 1.6 Gallon Pyro Chem System & Install Does not include permits				1	2,500.00	2,500.00T
This is an estimate. The quantities of the different services will vary. We will beat any written offer submitted to you within the last 60 days.				Sales Tax	\$0.00	
Phone #	Fax #	E-mail	Web Site	Sub Total	\$2,500.00	
727-525-5950	727-527-1197	Kathy@allfloridafire.com	https://allfloridafire.com	Total	\$2,500.00	
All Florida Fire Equipment currently services thousands of apartment complexes and restuarants as well as the school districts of Manatee, Pinellas, Hillsborough, Port Charlotte and Desoto counties.				Compliance Depot Approved Vendor		

Flash Electric LLC

ER-0000934, ACCLB C-388
1249 Tyrone Blvd North
St. Petersburg, FL 33710

December 21, 2020

To whom it may concern:

After servicing the building at 207 10th Street North, St. Petersburg, FL, it has been determined that the service equipment is adequate for the building. The building is equipped with a 300 AMP single phase meter, with a 125 AMP main panel and a 100 AMP main panel. All are in good working condition.

The building is up to the requirements of city of St. Petersburg and National Electrical code requirements.

Regards,

Wayne L. Hilliard
Wayne L. Hilliard, Sr. - Manager
727-692-9158

Appendix B:

Original Designation Report

ST. PETERSBURG CITY COUNCIL
Meeting of July 19, 2001

TO The Honorable Rene Flowers, Chair and Members of City Council

SUBJECT Historic Landmark Designation of the Tenth Street Church of God, 207 10th Street North (HPC Case No. 00-01)

RECOMMENDATION Administration recommends APPROVAL of the attached Ordinance on second reading.

BACKGROUND

On June 5, 2001, the Historic Preservation Commission (HPC) conducted a public hearing on HPC Case No. 00-01, a staff-initiated and owner-supported request to designate the Tenth Street Church of God, located at 207 10th Street North, a local historic landmark and landmark site. The HPC voted unanimously, 6-0, to recommend approval of the application and specify the landmark site.

On July 5, 2001, the St. Petersburg City Council held first reading and set the second reading and public hearing for July 19, 2001.

DISCUSSION

In order to consider a property eligible for listing on the local register it must meet a minimum of one of the nine criteria specified in Section 16-525(d) of the City of St. Petersburg Code of Ordinances. The Tenth Street Church of God meets two of the nine criteria. These applicable criteria are:

- (5) *Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance; and*
- (6) *It has distinguishing characteristics of an architectural style valuable for the study of a period, method of construction, or use of indigenous materials.*

SUMMARY OF HISTORICAL SIGNIFICANCE (See Photos in Nomination Report)

The Tenth Street Church of God is eligible for listing as a historic landmark under two of the nine criteria listed in Section 15-525 of the City Code of Ordinances. The Church's eligibility will be evaluated below relative to each of the applicable criteria. For more detailed information on the hotel please refer to the attached designation report.

The Church of God has long been considered one of St. Petersburg's architecturally significant buildings. As part of the 1985 *Historic Resources Management Plan*, the Church of God was identified as one of twenty-eight properties within the City of St. Petersburg eligible for listing on the National Register of Historic Places. Of these twenty-eight, eighteen have been listed on either the National Register, Local Register or both.

(5). Quality of Architecture and Retention of Elements

Criterion 5 requires a historic building be “recognized for the quality of its architecture” but also that it “retains sufficient elements showing its architectural significance” or possess integrity. Integrity is the ability of a property to convey its significance by retaining those features and elements which define its historic character. Essential features on the Tenth Street Church of God that must retain their integrity include location and setting, design materials, and workmanship.

The Tenth Street Church of God has undergone several alterations. In 1913, it was relocated to its present site from the southwest corner of 3rd Street and 4th Avenue North where it served as the first building for the First Presbyterian Church. The Presbyterians donated the wood frame structure to make room for a brick Neoclassical Revival structure which would survive at the 3rd Street North site until the mid 1960s. Wooden front and rear porch floors were replaced with concrete in 1959 (#48635A-F) and a 1000 sq.ft. (mol) one-story masonry addition was constructed in 1969 on the northeast corner of the building. In addition, in the 1980s the Church replaced a metal standing seam roof with asphalt shingles. It is likely the metal roof itself replaced wooden shingles many years ago. During the same time period the congregation remodeled the interior and installed acoustical tile ceilings.

None of the alterations affect the historic character of the building. Its relocation in 1913 occurred prior to it achieving historic significance as the Tenth Street Church of God. The one-story addition is located on the east elevation, which is of secondary importance in defining the character of the building. Finally, the interior alterations do not affect the integrity of those aspects of the Carpenter Gothic building which give it character, namely the bell tower, lancet windows with tracery, lancet-shaped shingles, and wood frame construction.

Location and Setting. The Tenth Street Church of God was moved to its present location from the corner of 3rd Street and 4th Avenue North in 1913 prior to it achieving its historic significance, yet retains most of its original Carpenter Gothic details. Regarding the integrity of setting, the neighborhood has undergone substantial change since 1913, when residences would grow rapidly in the neighborhood with little commercial development. This would remain the case until the 1920s when an increase in stores not only along Ninth Street but also within the neighborhood began.

Since 1968 the neighborhood west of the Church has undergone dramatic alteration to its original character. In 1968 several blocks of single family residential housing immediately southwest of the Church were demolished to consolidate land for the development of the John Knox Apartments. In addition, dozens of single family houses in the area bordered by Burlington and Fourth Avenues North and Tenth and Twelfth Streets North were removed in the 1970s as part of the Jamestown Redevelopment Plan to provide land for a multi-phased housing project. The Ninth Street corridor near the Church remains commercial in character.

Design, Materials, and Workmanship. The essential ingredients of the Carpenter Gothic style still remain on the Tenth Street Church of God. These include the belltower and bell cote, decorative wooden siding, and lancet arched windows with tracery. Located on the southwest corner of the Church, the belltower is its most prominent and architecturally distinctive feature. The three-story tower is rectangular in shape with each story characterized by different finishing details. The first story is clad with novelty siding and is distinguished by a lancet shaped entry to the baptistry with a transom on the west elevation and a small chancel projecting

off the south elevation. The second story of the bell tower is clad on all sides with lancet-shaped shingles, a theme echoing the fenestration pattern throughout the church found also on the gabled ends of the two transepts. In addition, the south and west elevations have two oculus windows. The tower is surmounted by a belfry framed with two pointed arches on each side. Ornamental woodwork in a quarter-moon and two-star motif decorate the spandrels between the arches. Capping the belfry is the bell cote.

The west elevation is the most significant on the Church. With three asymmetrical bays it serves as the main facade and provides ingress and egress to the building through two separate openings on the southern and northern bays. A narrow stained-glass lancet window is located in each of the two hyphens between the bays and illuminates the nave.

(6). Distinguishing Characteristics of an Important Architectural Style

The Tenth Street Church of God reflects the development of "Carpenter Gothic," a peculiarly American variant of the style promoted by Andrew Jackson Downing and Alexander Davis which derives its name from the emphasis on wood construction and the use of the jigsaw to execute intricate wooden details. Frame churches predominated in St. Petersburg during its early years between 1890 and 1913 and the city had a number of wooden Gothic Revival churches including the original First Baptist Church on Fourth Street North, the Congregational Church (on the site presently occupied by the Open Air Post Office), and St. Bartholomew Episcopal Church. However, as the twentieth century progressed many congregations replaced their simpler frame structures with masonry buildings of higher style architecture, leaving only a small number of turn-of-the-century frame buildings. Of these structures, the Church of God stands as the most architecturally significant, surpassing even St. Bartholomew's which is the oldest church in St. Petersburg, but has been substantially altered and was moved from its original location in the 1970s.

Gothic Revival is well represented on the inventory of National Register properties in the state of Florida, primarily on buildings used for religious or institutional purposes. While the state does not inventory its National Register properties by architectural style, a cursory review of photographs published in *Florida's History through its Places* depicts at least eight buildings (mostly Episcopal churches) individually listed on the National Register. Of these eight, at least half are Carpenter Gothic, including Old St. Lukes Episcopal Church (Brevard County), St. Margaret's Episcopal Church (Clay County), and St. Mark's Episcopal Church (Haines City and Palatka).¹ The state also has prepared a Multiple Property Thematic Nomination in 1997 entitled "Florida's Carpenter Gothic Episcopal Churches" which identifies forty-nine other Carpenter Gothic churches in the state. The University of Florida Campus (NR 1990) is a noteworthy example of Gothic Revival applied to an institutional use.

St. Petersburg also has fine examples of Gothic Revival. Based on current inventory information approximately ten buildings -- less than one-fifth of one percent of all surveyed historic buildings in St. Petersburg -- were designed in the Gothic Revival style. However, all but two of these buildings are constructed with masonry materials. The Tenth Street Church of God and St. Bartholomew's Episcopal Church are the exceptions and

¹ The remaining examples include the Church of the Immaculate Conception in Duval, the Episcopal House of Prayer in Tampa, St. John's Episcopal Church in Tallahassee and the Old Holy Redeemer Catholic Church in Kissimmee.

represent St. Petersburg's only remnant Carpenter Gothic buildings which also once included the first sanctuaries of the First Baptist Church and First Congregational Church. Noteworthy examples of Gothic Revival churches in downtown St. Petersburg include the Cathedral of St. Peters located at 140 Fourth Street North and Trinity Lutheran at 401 Fifth Street North, in addition to several which are designated historic landmarks. These include the First United Methodist Church (HPC #93-03) located at 212 Third Street North, perhaps St. Petersburg's finest example of English-inspired High Gothic architecture, the Bethel African Methodist Episcopal Church (HPC #88-01) at 912 3rd Avenue North which is the first and oldest continuing predominantly black church and denomination in the city, and the First Congregational Church (HPC #92-02) located at 240 Fourth Street North.

These examples help to illustrate the importance of Gothic Revival in the architectural development of St. Petersburg, particularly its civic and public buildings. The Church of God is perhaps even more significant than these later examples because it represents the oldest documented example of Carpenter Gothic in St. Petersburg that has not been substantially altered and provides the city with a historical connection to a past once replete with frame churches.

Attachments: Staff Designation Report (including map, aerial, photographs, and exhibits) and Ordinance

ORDINANCE NO. _____

AN ORDINANCE OF THE CITY OF ST. PETERSBURG, FLORIDA, DESIGNATING THE TENTH STREET CHURCH OF GOD (LOCATED AT 207 10TH STREET NORTH) AS A LOCAL LANDMARK AND AS A LANDMARK SITE, AND ADDING THE PROPERTY TO THE LOCAL REGISTER PURSUANT TO ARTICLE VIII OF CHAPTER 16, CITY CODE; AND PROVIDING AN EFFECTIVE DATE.

THE CITY OF ST. PETERSBURG DOES ORDAIN:

SECTION 1. The City Council finds that the Tenth Street Church of God, which was constructed circa 1898 and relocated in 1913 to the property described in Section 2 below, meets two of the nine criteria listed in Section 16-525(d), City Code, for designating historic properties. More specifically, the property meets the following criteria:

- (5) Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance; and
- (6) It has distinguishing characteristics of an architectural style valuable for the study of a period, method of construction, or use of indigenous materials.

SECTION 2. The Tenth Street Church of God, located upon the following described property, is hereby designated as a local landmark and as a landmark site, and shall be added to the local register listing of designated landmarks, landmark sites, and historic and thematic districts which is maintained in the office of the City Clerk:

Lots 4, 5 and 6 of Harvey's Mascotte Subdivision

SECTION 3. This Ordinance shall become effective immediately upon its adoption.

Approved as to Form
and Substance:



City Attorney (or Designee)



Development Services Department

Date: 6-18-01

Date: 6/18/01



Inter-Office Memorandum

TO Members of the Historic Preservation Commission

FROM Bob Jeffrey, Manager
Urban Design and Historic Preservation Division

DATE May 29, 2001

RE Landmark Designation Report for the Tenth Street Church of God (207 10th Street North)

RECOMMENDATION

Staff recommends approval of the Tenth Street Church of God, located at 207 10th Street North for listing as a local historic landmark. The hotel meets two of the nine criteria for designating historic properties listed in Section 16-525(d) of the City of St. Petersburg Code of Ordinances. These criteria are:

- (5) *Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance; and*
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PROPERTY OWNER CONSENT AND IMPACT OF DESIGNATION

Staff has been in contact with the Tenth Street Church of God which is in favor of the designation. In addition, the *Community Redevelopment Plan: Jamestown Project Area* (August 1974) considered the Church as the only “historic or architecturally significant site or structure in the redevelopment area” (49).¹

SUMMARY OF HISTORICAL SIGNIFICANCE (see Photos in Nomination Report)

The Tenth Street Church of God is eligible for listing as a historic landmark under two of the nine criteria listed in Section 15-525 of the City Code of Ordinances. The Church’s eligibility will be

¹ The Bethel African Methodist Episcopal Church (HPC #88-01) at 912 3rd Avenue North was not located within the Jamestown Redevelopment Area.

evaluated below relative to each of the applicable criteria. For more detailed information on the hotel please refer to the attached designation report.

The Church of God has long been considered one of St. Petersburg's architecturally significant buildings. As part of the 1985 *Historic Resources Management Plan*, the Church of God was identified as one of twenty-eight properties within the City of St. Petersburg eligible for listing on the National Register of Historic Places. Of these twenty-eight, eighteen have been listed on either the National Register, Local Register or both.

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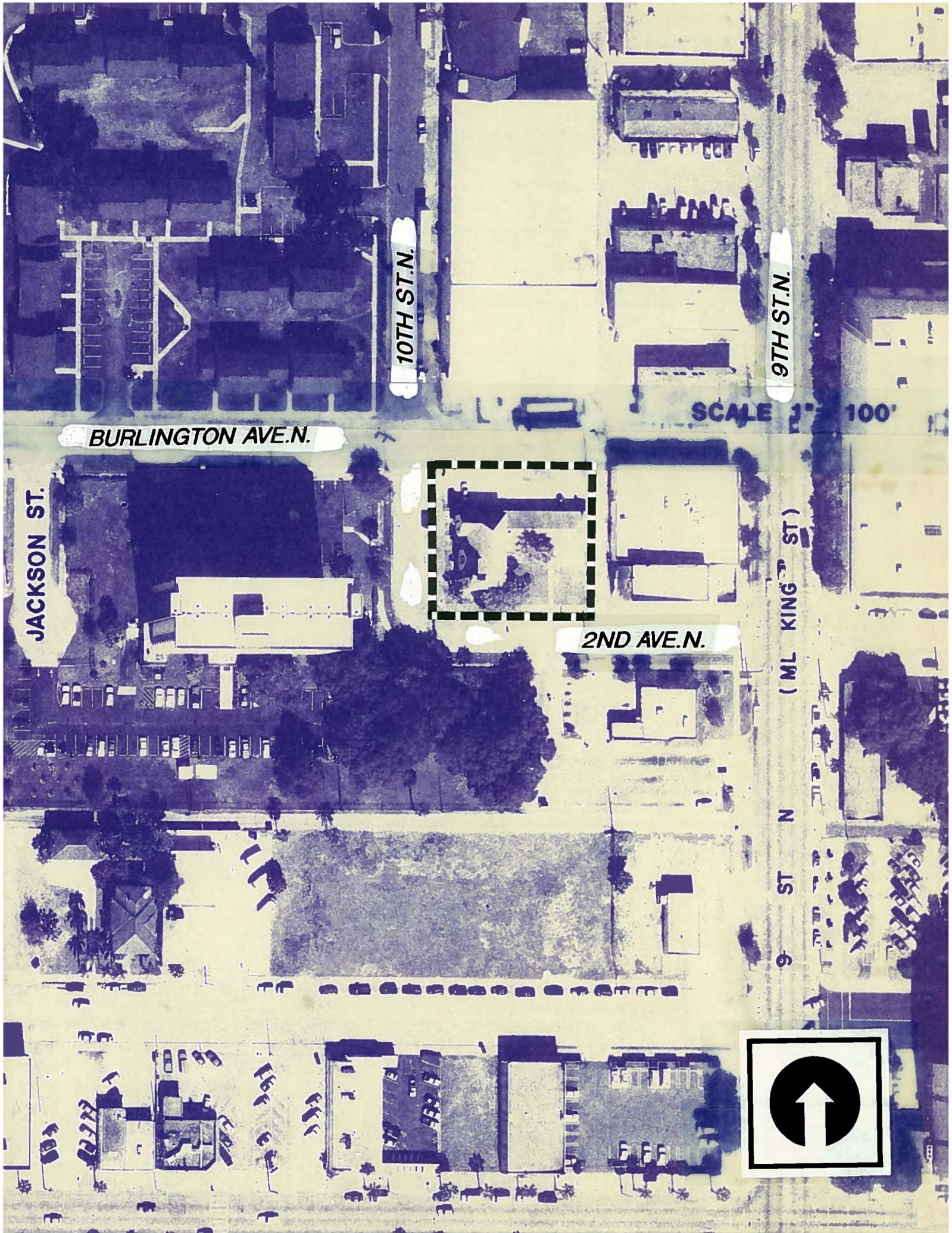
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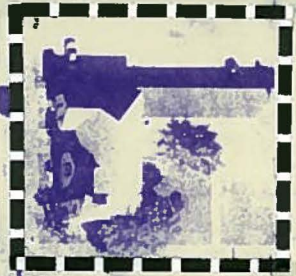
JACKSON ST.

BURLINGTON AVE. N.

10TH ST. N.

9TH ST. N.

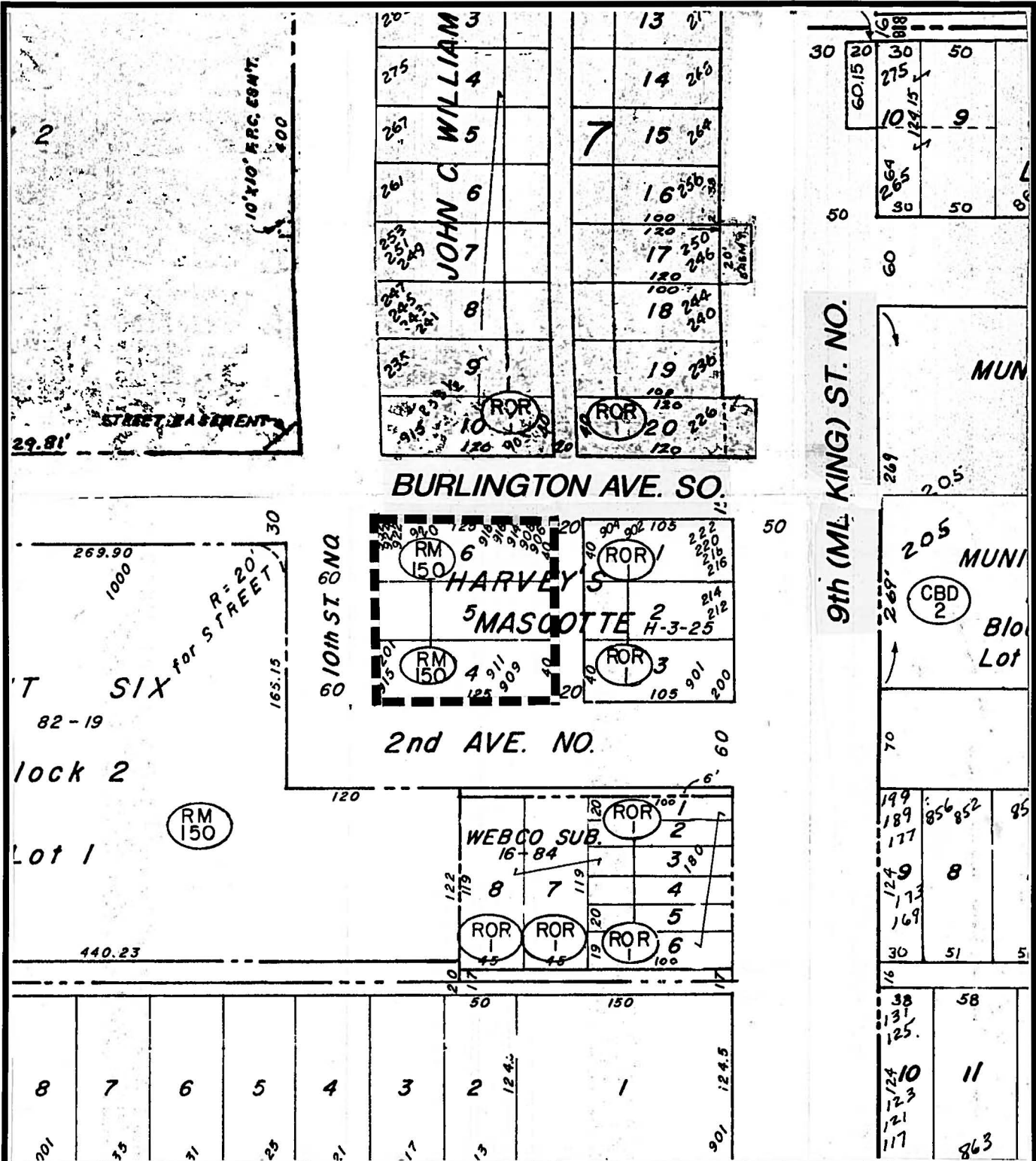
SCALE 1" = 100'



2ND AVE. N.

9 ST N (ML KING ST)





HISTORIC PRESERVATION COMMISSION

CASE NUMBER:

HPC-00-01

AREA TO BE APPROVED
SHOWN IN

SCALE: 1" = 100'

LANDMARK DESIGNATION:
10th Street Church of God, 207 10th Street N.



Agenda Item #1 **HPC 00-01** **10th Street Church of God**
207 10th Street North

Applicant: City of St. Petersburg
P.O. Box 2842
St. Petersburg, FL 33731

Representative: Rick Smith

Request: Designation as a local historic landmark

Staff Presentation

Rick Smith made a presentation based on the staff report, highlights are as follows:

The hotel meets two of the nine criteria for designating historic properties listed in Section 16-525(d) of the City of St. Petersburg Code of Ordinances.

Criterion 5: Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance;

Criterion 6: It has distinguishing characteristics of an architectural style valuable for the study of a period, method of construction, or use of indigenous materials.

The structure was built for \$3000 in circa 1898 as the first home of the First Presbyterian Church and is the second-oldest wood frame church in St. Petersburg. The Church was moved to its present location from the southwest corner of 4th Avenue and 3rd Street North some time between September and December 1913 when the new presbyterian church was formally opened.

Alterations - None of the alterations affect the historic character of the building.

- In 1913, it was relocated to its present site from the southwest corner of 3rd Street and 4th Avenue North where it served as the first building for the First Presbyterian Church.
- Wooden front and rear porch floors were replaced with concrete in 1959 and a 1000 sq.ft. (mol) one-story masonry addition was constructed in 1969 on the northeast corner of the building.
- In addition, in the 1980s the Church replaced a metal standing seam roof with asphalt shingles. It is likely the metal roof itself replaced a wooden shingled roof many years ago.

City staff met with the pastor late last year and received his and the congregation's consent to proceed with the nomination.

Staff recommends APPROVAL of the Tenth Street Church of God, located at 207 10th Street North for listing as a local historic landmark. Staff also recommends defining the landmark site as the property boundaries.

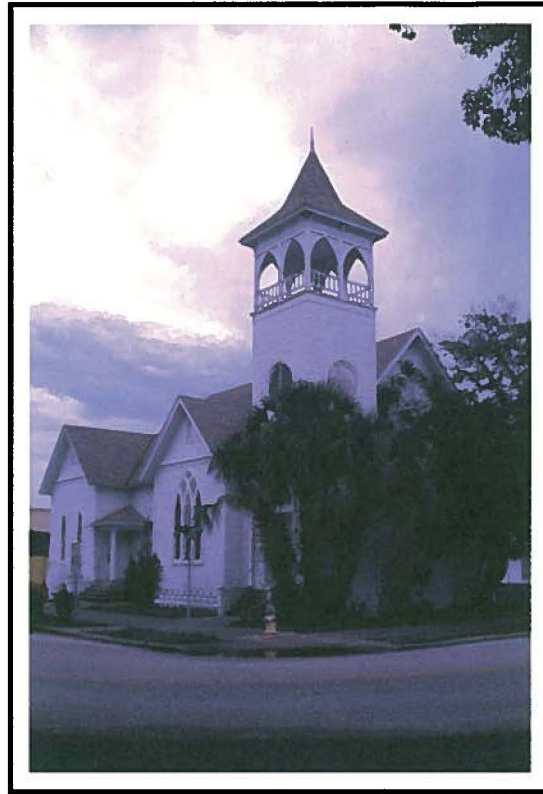
Executive Session

MOTION: ***Commissioner Nurse moved and Commissioner Roman seconded a motion to approve the designation of the 10th Street Church of God located at 207 10th Street North as a local historic landmark in accordance with staff recommendations.***

VOTE: ***YES - Avis, Kubicki, Nurse, Roman, Wiseman, Danner***
 NO - None

Motion approved by unanimous vote of the Commission.

TENTH STREET CHURCH OF GOD 207 10TH STREET NORTH



DESIGNATION REPORT

St. Petersburg Historic Preservation Commission



Local Landmark Designation Application

Type of property nominated (for staff use only)

- building
 structure
 site
 object
 historic district
 multiple resource

1. NAME AND LOCATION OF PROPERTY

historic name The Tenth Street Church of God

other names/site number _____

address 207 10th Street North

historic address _____

2. PROPERTY OWNER(S) NAME AND ADDRESS

name The Tenth Street Church of God, Inc.

street and number 207 10th Street North

city or town St. Petersburg

state Florida

zip code 33701

phone number (h) _____

(w) _____

e-mail _____

3. NOMINATION PREPARED BY

name/title Rick D. Smith / Historic Preservation Planner

organization City of St. Petersburg - Development Services Department

street and number One Fourth Street North

city or town St. Petersburg

state Fl

zip code 33731

phone number (h) _____

(w) 727.892.5292

e-mail rdsmith@stpete.org

date prepared April 2001

signature

4. BOUNDARY DESCRIPTION AND JUSTIFICATION

Describe boundary line encompassing all man-made and natural resources to be included in designation (general legal description or survey). Attach map delimiting proposed boundary. (Use continuation sheet if necessary)

Lots 4, 5 and 6 of Harvey's Mascotte Subdivision

5. GEOGRAPHIC DATA

acreage of property .23 acres

property identification number 24/31/16/37584/000/0040

The Tenth Street Church of God

Name of Property

6. FUNCTION OR USE

Historic Functions

Church

Current Functions

Church

7. DESCRIPTION

Architectural Classification

(See Appendix A for list)

Carpenter Gothic/ Gothic Revival

Materials

Siding: Wood/CMU

Foundation: Rusticated Block

Roof: Asphalt Shingles

Narrative Description

On one or more continuation sheets describe the historic and existing condition of the property use conveying the following information: original location and setting; natural features; pre-historic man-made features; subdivision design; description of surrounding buildings; major alterations and present appearance; interior appearance;

8. NUMBER OF RESOURCES WITHIN PROPERTY

<u>Contributing</u>	<u>Noncontributing</u>	<u>Resource Type</u>	Contributing resources previously listed on the National Register or Local Register
1		Buildings	None
		Sites	
		Structures	
		Objects	Number of multiple property listings
1		Total	None

The Tenth Street Church of God

Name of Property

9. STATEMENT OF SIGNIFICANCE

Criteria for Significance

(mark one or more boxes for the appropriate criteria)

- Its value is a significant reminder of the cultural or archaeological heritage of the City, state, or nation.
- Its location is the site of a significant local, state, or national event.
- It is identified with a person or persons who significantly contributed to the development of the City, state, or nation.
- It is identified as the work of a master builder, designer, or architect whose work has influenced the development of the City, state, or nation.
- Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance.
- It has distinguishing characteristics of an architectural style valuable for the study of a period, method of construction, or use of indigenous materials.
- Its character is a geographically definable area possessing a significant concentration, or continuity or sites, buildings, objects or structures united in past events or aesthetically by plan or physical development.
- Its character is an established and geographically definable neighborhood, united in culture, architectural style or physical plan and development.
- It has contributed, or is likely to contribute, information important to the prehistory or history of the City, state, or nation.

Areas of Significance

(see Attachment B for detailed list of categories)

Architecture

Period of Significance

1913 to 1951

Significant Dates (date constructed & altered)

circa 1898, 1913 (relocated to present site)

Significant Person(s)

Cultural Affiliation/Historic Period

Builder

Architect

Narrative Statement of Significance

(Explain the significance of the property as it relates to the above criterial and information on one or more continuation sheets. Include biographical data on significant person(s), builder and architect, if known.)

10. MAJOR BIBLIOGRAPHICAL REFERENCES

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

St. Petersburg Landmark Designation Application

Name of property The Tenth Street Church of God

Summary of Physical Description and Historic Significance

Page 1

SUMMARY OF PROPERTY

The Tenth Street Church of God, located at 207 10th Street North, meets two of the nine criteria for designating historic properties listed in Section 16-525(d) of the City of St. Petersburg Code of Ordinances (see Attachment 1 for photographs of the property). These criteria are:

- (5) *Its value as a building is recognized for the quality of its architecture, and it retains sufficient elements showing its architectural significance; and*
- (6) *It has distinguishing characteristics of an architectural style valuable for the study of a period, method of construction, or use of indigenous materials.*

Under each criteria, the Tenth Street Church of God is a significant example of the Gothic Revival style, particularly the Carpenter Gothic variety promoted by Andrew Jackson Downing and Alexander Jackson Davis. The Gothic Revival style achieved popularity in the United States between 1840 and 1870 and remained a favored style for residential, religious and educational buildings well into the third decade of the twentieth century. Built for \$3,000 in circa 1898 as the first home of the First Presbyterian Church, the Church of God is the second-oldest wood frame church in St. Petersburg. The Church was moved to its present location from the southwest corner of 4th Avenue and 3rd Street North some time between September and December 1913 when the new presbyterian church was formally opened.¹

Frame churches predominated in St. Petersburg during its early years and the city had a number of wooden Gothic Revival churches including the original First Baptist Church on Fourth Street North, the Congregational Church (on the site presently occupied by the Open Air Post Office) and St. Bartholomew Episcopal Church. However, as the twentieth century progressed many congregations replaced their simpler frame structures with masonry buildings of higher style architecture, leaving only a small number of turn-of-the-century frame buildings. Of these structures, the Church of God stands as the most architecturally significant, surpassing even St. Bartholomew's, which is the oldest church in St. Petersburg but has been substantially altered and was moved from its original location in the 1970s.

The Church of God has long been considered one of St. Petersburg's architecturally significant buildings. As part of the 1985 *Historic Resources Management Plan*, the Church of God was identified as one of twenty-eight properties within the City of St. Petersburg eligible for listing on the National Register of Historic Places. Of these twenty-eight, eighteen have been listed on either the National Register, Local Register or both. In addition, the *Community Redevelopment Plan: Jamestown Project Area* (August 1974)

¹ The Sanborn Maps for September 1913 show the Church of God lying in what appears to be right-of-way on 4th Avenue North adjacent to the new First Presbyterian Church.

St. Petersburg Landmark Designation Application

Name of property The Tenth Street Church of God

Summary of Physical Description and Historic Significance

Page 2

considered the Church as the only “historic or architecturally significant site or structure in the redevelopment area” (49).²

PHYSICAL DESCRIPTION

Setting

The Tenth Street Church of God is located in the area formerly known as “Methodist Town,” a predominantly African-American neighborhood now called Jamestown. According to the 1898 and 1904 Sanborn Insurance Maps, the neighborhood was typified by wood frame single-family residences, with little commercial development along Ninth Street North which would later become the main north-south corridor through the area. Residences would grow rapidly in the neighborhood with little commercial development during the 1910s. This would remain the case until the 1920s when the 1923 Sanborn Maps show an increase in stores not only along Ninth Street but also within the neighborhood. In fact, seven stores were built on the same block as the Church along Burlington Avenue. By the 1940s the neighborhood fabric was nearly complete as commercial development predominated on Ninth Street North while residences extended many blocks to the west of the Church. Commercial development was interspersed with residential along Burlington Avenue west of Ninth Street. This development pattern remained intact for nearly twenty years.

Since 1968 the neighborhood west of the Church has undergone dramatic alterations to its original character. In 1968 several blocks of single family residential housing immediately southwest of the Church were demolished to consolidate land for the development of the John Knox Apartments. In addition, dozens of single family houses in the area bordered by Burlington and Fourth Avenues North and Tenth and Twelfth Streets North were removed in the 1970s as part of the Jamestown Redevelopment Plan to provide land for a multi-phased housing project. The Ninth Street corridor near the Church remains commercial in character.

Building

The Church of God is a rectangular structure with asymmetrical massing created by two intersecting gable projections which imply transepts characteristic of Gothic Revival buildings.³ A historic bell tower on the southwest corner completes the Gothic Revival imagery. A rectangular nonhistoric addition continues the theme of asymmetrical massing.

² The Bethel African Methodist Episcopal Church (HPC #88-01) at 912 3rd Avenue North was not located within the Jamestown Redevelopment Area.

³Transepts, perpendicular extensions off the nave, were used to create a crucifix form to the church plan.

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A rusticated block stem wall forms the foundation system for the historic portion of the church while the nonhistoric addition rests on a poured-in-place slab. The stemwall supports a balloon frame structure clad with wood siding of two varieties, including novelty siding and lancet-shaped wood shingles on the gable ends and the four midsections of the bell tower. The intersecting gable and hipped roofing system is covered by asphalt shingles.

Located on the southwest corner of the Church, the belltower is its most prominent and architecturally distinctive feature and can be seen in its entirety from the south, east and west elevations. The three-story tower is rectangular in shape with each story characterized by different finishing details. The first story is clad with novelty siding and is distinguished by a lancet shaped entry to the baptistry with a transom on the west elevation and a small chancel projecting off the south elevation (Attachment 1, Photos 2, 5, and 9). A smaller, less ornate entry to the baptistry is also located on the east elevation and serves the pastor and choir.

The second story of the bell tower is clad on all sides with lancet-shaped shingles, a theme echoing the fenestration pattern throughout the church found also on the gabled ends of the two transepts. In addition the south and west elevations have two oculus windows. The tower is surmounted by a belfry framed with two pointed arches on each side. Ornamental woodwork in a quarter-moon and two-star motif decorate the spandrels between the arches. Capping the belfry is the bell cote⁴ (Attachment 1, Photos 5 - 7).

The west elevation is the most significant on the Church. With three asymmetrical bays it serves as the main facade and provides ingress and egress to the building through two separate openings on the southern and northern bays (Attachment 1, Photos 1, 2, and 5). A narrow stained-glass lancet window is located in each of the two hyphens between the bays and illuminates the nave (Attachment 1, Photo 14).

The southern bay serves as the bell tower and probably in the past provided the choir and pastor separate entrances to the pulpit (Attachment 1, Photographs 5). In the middle bay, which implies a transept used on purer forms of Gothic Revival, lies a simple yet elegant stained-glass lancet window with wooden tracery (Attachment 1, Photos 8 and 13). A pointed arched gable vent provides air circulation to the attic while the gable ends are clad with decorative pointed shingles. The northern bay (also an implied transept) has the same decorative features in the gable end but only two simple lancet windows of the same dimensions as those in the hyphens (as well as on other parts of the building). The congregation enters through a side entry on this bay which is covered by a flat roof supported by a simple Ionic column (Attachment 1, Photos 2 and 10).

The north elevation is simple in form and continues the use of the lancet windows found on the northern bay of the west elevation. Three simple 1/1 wooden rectangular windows extending down from the eave

⁴A small belfry astride the ridge of a church roof, often crowned with a small spire.

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are equally interspersed between the four windows below (Attachment 1, Photos 3 and 12). A nonhistoric masonry addition is attached to the northeast corner of the building.

The east is the simplest of the elevations with only two narrow lancet windows like those found on the west and north elevations. A simple entryway with a nonhistoric accessibility ramp are the only other features found on the historic eastern portion of the Church. This elevation is dominated by a nonhistoric addition (Attachment 1, Photo 4).

Alterations

The Tenth Street Church of God has undergone several alterations. In 1913, it was relocated to its present site from the southwest corner of 3rd Street and 4th Avenue North where it served as the first building for the First Presbyterian Church. The Presbyterians donated the wood frame structure to make room for a brick Neoclassical Revival structure which would survive at the 3rd Street North site until the mid 1960s. Wooden front and rear porch floors were replaced with concrete in 1959 (#48635A-F) and a 1000 sq.ft. (mol) one-story masonry addition was constructed in 1969 on the northeast corner of the building. In addition, in the 1980s the Church replaced a metal standing seam roof with asphalt shingles. It is likely the metal roof itself replaced a wooden shingled roof many years ago. During the same time period the congregation remodeled the interior and installed acoustical tile ceilings (Attachment 1, Photos 11-12). None of the alterations affect the historic character of the building. Its relocation in 1913 occurred prior to it achieving historic significance as the Tenth Street Church of God. The one-story addition is located on the east elevation which is of secondary importance in defining the character of the building. Finally, the interior alterations do not affect the integrity of those aspects of the Carpenter Gothic building which give it character, namely the bell tower, lancet windows with tracery, lancet-shaped shingles, and wood frame construction.

HISTORY OF ST. PETERSBURG'S AFRICAN-AMERICAN COMMUNITY⁵

In the late nineteenth and early twentieth centuries African Americans formed communities in three major areas in St. Petersburg, their locations first established by informal methods of segregation which later hardened into the proscriptions of Jim Crow law. "Pepper Town," located along what is now 2nd Avenue South between 7th and 9th Streets, was formed first in 1889 by hundreds of African-American laborers working on the final stages of the Orange Belt line in St. Petersburg. In the 1890s as more African Americans immigrated to the city seeking employment as laborers, artisans and fisherman the area was expanded to include a cluster of shacks located on 9th Street just south of the railroad tracks, known as Cooper's Quarters after owner Leon Cooper, a local white merchant.

⁵ This overview of the African-American community in St. Petersburg provides a broad context for understanding the history of the Church of God, which has not yet been compiled by the congregation.

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By 1910 African-Americans comprised twenty-six percent of the city's population of 4,127. After 1910, there were two large influxes of African-Americans into St. Petersburg -- one between 1912 and 1914 and the other between 1921 and 1926, the latter period corresponding with St. Petersburg's "boom era." Practically all African-Americans coming to St. Petersburg during this time settled in either Methodist Town (located between 9th and 12th Streets North from 2nd to 5th Avenue North) or the 22nd Street South neighborhood. Methodist Town (now known as Jamestown) received its moniker from the landmark Bethel African Methodist Episcopal Church (HPC #88-01) first built in 1894 which remains the city's first and oldest continuing African-American church and has served a key social, civic and religious role in the life of that community.

These neighborhoods would remain the heart of the African-American community in St. Petersburg until well into the 1960s; they would also delimit the community's extent as segregation became fastened into place by law and charter, making St. Petersburg "one of the most segregated cities in the country in terms of residential separation" (Arsenault, 205). Ironically, population growth which enlivened the African-American community during the 1920s also triggered a hardening of Jim Crow laws by whites, perhaps threatened by the burgeoning minority population (Arsenault, 207). This hardening is made apparent by the adoption of a new City Charter in 1931 which prohibited

any white person from taking up or establishing a place of residence or business within the territorial limits of said city so set apart and established for the residence of negroes, and to prohibit any negro from taking up or establishing a place of residence or business within the territorial limits of said city so set apart and established for the residence of white persons (Arsenault, 265).

Whites not only restricted where African Americans could live but also devised a comprehensive set of Jim Crow laws which admitted blacks to the white world "at prescribed times for prescribed reasons (Arsenault, 265 *et seq*). These laws affected not only where African Americans could live but also what buses and wherein they could ride, recreational facilities they could use, restaurants at which they could eat, in effect a whole series of social proscriptions that affected interaction between the races in St. Petersburg to the considerable detriment of African-Americans.

Although hampered by Jim Crow, the African-American community in St. Petersburg managed to thrive developing institutions which sustained them. The African-American church has played an important social and political role in the black community for centuries and would fulfill that role in St. Petersburg as well. By 1920 local blacks supported seven large congregations and numerous storefront facilities. The churches were comprehensive institutions which provided not only spiritual inspiration and comfort but also social support, cultural enrichment and entertainment. As the one African-American institution allowed some freedom to develop independent of the dominant white culture, churches served not only as beacons of hope in a system of oppression, but also provided a forum for African-American political dissent and training. Although excluded from the public political process, "black people voted and chose their leaders in their churches, selecting pastors, bishops, trustees" and thus the church was the one area of social life where leadership skills and talents could be honed and tested (Lincoln and Mamiya, 205). As

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a rule, African-American preachers would become the community's most powerful leaders, often serving as both internal power brokers and external liaisons with the white community (Arsenault, 127; Davis, 56).

Another foundation of the community was the school system, albeit a segregated one. The educational needs of African-American children, long ignored by city leaders, were first met by the Davis Academy (later known as Davis Elementary School) which opened in 1920. Located on 16th Street South, near 5th Avenue the school was used until 1967 (Arsenault, 123). Another educational pillar of the community was the Jordan School, which served elementary aged students and opened in 1925 to double sessions for 1,100 students and twelve teachers in twelve classrooms (*St. Petersburg Times*, 12/12/55, p.27). Gibbs High School, originally built as 34th Street Colored Elementary School, began as an eight classroom unit in 1927.

Aside from educational, religious and civic institutions the African-American community also had a vibrant commercial and social life during Jim Crow. These businesses formed the backbone of a small middle class in the African-American community (approximately seven percent of the population) that may have been wealthier than the remainder of the community but chose to live in similar material fashion (Arsenault, 125). In Methodist Town alone from the 1920s to 1960s sixty-eight businesses were in existence, while many other businesses operated in the Gas Plant and Jordan Park neighborhoods; these included hotels, dry cleaning plants, shoe repair shops, tailoring shops, an auto repair shop, a publishing company, ice cream parlors, restaurants, lawyers, dentists and other services reducing the need for African Americans to go downtown (Phillips, 116).

STATEMENT OF SIGNIFICANCE⁶

The Church of God meets Criteria 5 and 6 of the City of St. Petersburg Code of Ordinances for evaluating the significance of historic properties. In meeting both criteria, the Church of God is significant for its association with Gothic Revival architecture, which achieved popularity in the United States between 1840 and 1870. Identifying features of the Gothic Revival style include steeply pitched gable roofs, often with one or more intersecting cross gables; decorative vergeboard work in the gables; open eaves, wood siding, often board and batten; corner towers; and varied window treatments including lancet, oriels, and double hung sash windows, often with diamond pane glazing.

⁶ In meeting Criteria 5 and 6, a property must clearly illustrate through "distinctive characteristics the pattern of features common to a particular class of resources, the individuality or variation of features that occur within the class; the evolution of that class; or the transition between classes of resources." (National Register Bulletin No. 15, How to Apply the National Register Criteria for Evaluation.)

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Criterion 5 requires a historic building be “recognized for the quality of its architecture” but also that it “retains sufficient elements showing its architectural significance” or possess integrity.⁷ Essential features on the Church of God that must retain their integrity include location and setting, design materials, and workmanship.

Location and Setting. The Church of God was moved to its present location from the corner of 3rd Street and 4th Avenue North in 1913, prior to it achieving its historic significance for the congregation, yet it retains most of its original Carpenter Gothic details. Regarding the integrity of setting, the neighborhood has undergone substantial change since 1913, when residences would grow rapidly in the neighborhood with little commercial development. This would remain the case until the 1920s when an increase in stores not only along Ninth Street but also within the neighborhood began.

Since 1968 the neighborhood west of the Church has undergone dramatic alteration to its original character. In 1968 several blocks of single family residential housing immediately southwest of the Church were demolished to consolidate land for the development of the John Knox Apartments. In addition, dozens of single family houses in the area bordered by Burlington and Fourth Avenues North and Tenth and Twelfth Streets North were removed in the 1970s as part of the Jamestown Redevelopment Plan to provide land for a multi-phased housing project. The Ninth Street corridor near the Church remains commercial in character.

Design, Materials, and Workmanship. The essential ingredients of the Carpenter Gothic style still remain on the Church of God. These include the belltower and bell cote, decorative wooden siding, and lancet arched windows with tracery. Located on the southwest corner of the Church, the belltower is its most prominent and architecturally distinctive feature. The three-story tower is rectangular in shape with each story characterized by different finishing details. The first story is clad with novelty siding and is distinguished by a lancet shaped entry to the baptistry with a transom on the west elevation and a small chancel projecting off the south elevation. The second story of the bell tower is clad on all sides with lancet-shaped shingles, a theme echoing the fenestration pattern throughout the church found also on the gabled ends of the two transepts. In addition, the south and west elevations have two oculus windows. The tower is surmounted by a belfry framed with two pointed arches on each side. Ornamental woodwork in a quarter-moon and two-star motif decorates the spandrels between the arches. Capping the belfry is the bell cote.

The west elevation is the most significant on the Church. With three asymmetrical bays it serves as the main facade and provides ingress and egress to the building through two separate openings on the southern and northern bays. A narrow stained-glass lancet window is located in each of the two hyphens between the bays and illuminates the nave.

⁷ The following section draws on pages 44-47 of the National Register Bulletin No. 15.

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In meeting Criterion 6, the Church of God reflects the development of “Carpenter Gothic” a peculiarly American variant of the style promoted by Andrew Jackson Downing and Alexander Davis which derives its name from the emphasis on wood construction and the use of the jigsaw to execute intricate wooden details. Gothic Revival remained a favored style for religious and educational buildings well into the twentieth century and is especially associated with the work of Ralph Cram and to some degree his early partner Bertram Goodhue.

Through its use of free plans, asymmetrical massing, and the exploitation of color and texture, Gothic Revival made an important contribution to the history of American architecture by weakening the Neoclassical school predominant in the late eighteenth century and early nineteenth century. In essence, Gothic Revival paved the way for eclectic architecture such as Queen Anne, Romanesque Revival, Mission Revival and other styles that would be manifest in the late nineteenth and early twentieth century.

Medieval Antecedents of Gothic Revival

The Gothic Revival style drew inspiration from the Gothic architecture of medieval Europe and the two styles display interesting parallels, allowing their emergence as important architectural styles during their respective eras. These include the use of the Gothic to symbolize a nationalist architecture, the employment of the style for ecclesiastical purposes, and the innovative use of materials and technologies which superseded prior building traditions.

From roughly 1100 to 1500 AD Gothic was the preeminent form of architectural expression throughout European Christendom. Originating in northern France in the twelfth century, it spread rapidly across England and the Continent. By 1400 Gothic had become the universal style of building in the Western world, and it included many types of structures such as town halls, royal palaces, courthouses and hospitals. But it would be in the service of the Roman Catholic Church that the Gothic style would attain its most meaningful expression.

Gothic architecture began as a rebellion in France against the Romanesque designs of monasteries which had emerged in the two hundred years preceding the twelfth century. This rebellion was made possible due to technological advances in construction methods, such as the shift from solid wall to skeletal frame construction. Romanesque, as the name suggests, was inspired by classical Roman antiquity and was noteworthy for symmetrical facades, a preference for the broad proportions of the classical bay and the habit of using stone columns in conjunction with lintels or semicircular arches (Kostoff, 318). Intermixed with the Gothic rebellion against classicism during the period 1200 to 1500 was the growth of the nation state. In many respects, the use of the Gothic represented the emergence of distinct national societies and a rebellion of sorts against the universalism of Roman Catholicism and its embodiment in Romanesque architecture (Kostoff, 329).

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Gothic was quite unlike the heavy monumental Romanesque; it was extremely light and open in structure, made use of fine materials akin to antique marble (Attachments 3 and 4 present a visual comparison of the two styles). Instead of being structural masonry walls provided a frame for the windows. The essential features of the Gothic style are the pointed arch, the flying buttress and the ribbed vault. Unlike the round arch of the Romanesque period, the pointed arch enabled the designer to get nearer the desired verticality than the semicircular or round arch. Because of its geometry the pointed arch could be supported by more vaults of lighter dimension than the heavier Romanesque circular arch. Furthermore, the oblong gothic vault was constructed with ribs, a structurally advantageous solution which reduced the amount of timber necessary to support the overlaying masonry material. The ribbed vault also had the aesthetic advantage of articulating the groin space of the vault giving it a light appearance (Pevsner, 91).

With flying buttresses (open wall buttressing) the walls began to lose much of their structural significance in contrast to the Romanesque tradition of heavy walls. The growing skill of artisans with stained glass also characterizes the Gothic period as the sophisticated use of armatures (iron frameworks) to hold the glass evolved. As the desire grew to use stained glass to fill the entire bay between the vaults, artisans developed tracery which would allow the large openings, but with smaller armatures within to provide better structural support for the glass (Hamlin, 276).

The European Origins of Gothic Revival

After the Middle Ages, the Gothic style was in eclipse, superceded by three centuries of classically inspired architecture from the Renaissance to the Enlightenment. But in the early 1800s, Gothic Revival emerged amid an intellectual and cultural ferment which in many ways paralleled the growth of the Gothic some four hundred years before. First was the backlash against Neoclassicism. During the early nineteenth century, Romanticism emerged as an aesthetic and intellectual rebellion against the universal ideals of symmetry, reason, and rationalism promoted by Neoclassicism that flourished in the centuries before. Accompanying the rise of Romanticism was the growth in nationalism on the Continent and in England, spawned by years of warfare against Revolutionary France and its Napoleonic aftermath on France; a historical parallel with the growth of the nation-state during the Middle Ages. That both the Revolutionary and subsequent Napoleonic regimes chose Greek and Roman symbols to embody their rule added a political reason to reject the neoclassical aesthetic.

Similar to the medieval reaction against the universalism and classicism of Romanesque architecture, the roots of Gothic Revival architecture lie in a revulsion against Greek Revival at the beginning of the nineteenth century. "Gothic Revival, a fervent and archaeologically rigid movement that stirred public opinion in the 1830s and 1840s, was rationalized as a national and Christian style" (Kostoff, 572). Gothic Revival was the preferred style of the Romantic reaction against Neoclassicism and its scripture of balance, harmony and serenity, seeking instead an emotionally expressive architecture displaying, gaiety, grandeur, intimacy and sadness (Hamlin, 581).

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A related development was the rejection of Neoclassicism as a pagan religion by theologians and the resulting employment of Gothic Revival in church architecture. The critics of Greek Revivalism, including one of its staunchest opponents, Augustus Welby Pugin (1812-1852) argued its forms spoke of a pagan civilization incompatible with a modern Christian nation, whose true architecture should be Gothic. Pugin asserted that Gothic buildings would influence people in Christian ways and beliefs.

The Gothic reaction to the so-called paganism of Neoclassicism was also paralleled by a critique of the emerging secularism in the churches and their liturgical practices. By 1800 most churches in England had eliminated the altar, observances of the Eucharist, singing and most music, as well as the use of robes, candles and all manner of artistry and symbolism (Jones, 4). The focus of the Christian worship service was the sermon delivered by the priest, as the pulpit not the altar became the focus of worship.

By the 1820s, Gothic Revival in English art and architecture had aligned itself with the Oxford Movement, a movement of religious reform that began as a reaction to these rationalist and secularizing trends within the Anglican Church. The religious element was even more important as “the most important ecclesiastical thinkers were reacting against the routine secularism of the 18th century church, demanding not only greater seriousness and a more intense devotion to Christian ideals, but also expressing their conviction that the medieval church had been a vital force and medieval devotion a vivid experience that had been subsequently lost... therefore the easiest way to reform was by a return to medievalism.” (Jones)

Gothic Revival in the United States

Gothic Revival made its first appearance in the United States on Sedgeley, a mansion designed by British-born architect Benjamin Latrobe outside Philadelphia in 1798. Latrobe repeated the style on an unbuilt project for a Baltimore cathedral (1805) as well as the Bank of Philadelphia (1807-08), Christ Church in Washington, D.C. (1808), and St. Paul's in Alexandria, Virginia. (1817).⁸ The Gothic Revival style, however, would not achieve prominence or complete acceptance until the 1830s, mainly through the efforts of Alexander Jackson Davis, Andrew Jackson Downing and Richard Upjohn. Although Gothic Revival would be the style of choice for many wealthy Americans as was the case in Europe, with the availability of vast forest resources and cheaper construction technology a distinctly American variant of the style would be grafted onto simpler frame buildings to assume the moniker “Carpenter Gothic” (Kostoff, 631). Carpenter Gothic would become the signature of Downing, who promoted the style through his *Cottage Residences* and *Architecture of Country Houses*. His work provided an inherently American variant on the “stick style,” with its use of board-and-batten finish to imitate half-timbering, that was soon diffused widely as the bracketed cottage style.

⁸Latrobe also submitted to President Thomas Jefferson a Gothic Revival design for the south wing of the Capitol in addition to the Neoclassical one that was built.

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Another lasting impact of America's contribution to Gothic Revival, at least in its early years on this side of the Atlantic, would be its use in rural and newly suburbanizing areas of the country where previously only vernacular or Greek Revival architecture flourished (Kostoff, 583). To some observers the real impact of Davis and Downing was the introduction of picturesque landscaping as part and parcel of this romantic naturalism (Kostoff, 631). This association was not accidental as both collaborated professionally, were deeply influenced by the English picturesque movement, and in Downing's case, trained in botany and horticulture. Davis collaborated with Downing, first by illustrating his books *Cottage Residences* (1842) and *The Architecture of Country Houses* (1850) and then by designing homes for Downing's planned garden suburb, Llewellyn Park (West Orange, N.J., 1852-69). Downing's major work, *A Treatise on the Theory and Practice of Landscape Gardening Adapted to North America* (1841), established him as a national authority on the subject. In *Cottage Residences* (1842) he applied the principles of landscape and architectural design to the needs of more modest homeowners. Downing's *The Fruits and Fruit Trees of America* (1845) was the most complete treatise of its kind yet written and led to assuming the editorship of a new periodical, *The Horticulturist*, a post that he retained until his death. While traveling in Europe in 1850, Downing entered into a partnership with the English architect Calvert Vaux, one of the designers of Central Park, and upon their return to the United States the two men designed a number of estates, both houses and grounds, in New York's Hudson River valley and Long Island. By now recognized as the foremost American landscape designer of his day, Downing was commissioned in 1851 to lay out the grounds for the Capitol, the White House, and the Smithsonian Institution in Washington, D.C. Downing's plans for this project had to be carried out by his successors, however, because he drowned in a steamboat accident in the vicinity of New York Harbour.

As designers of the built environment both men hold equal distinction in their contributions to Gothic Revival. Davis in his early years designed in the Greek Revival style and has to his credit many public buildings including the Indiana State Capitol (1831-35) in Indianapolis, the North Carolina State Capitol (1833-40) in Raleigh, and the West Presbyterian Church (1831-32) and the Custom House (1833-42) in New York City. Later, Davis became a leader of the Gothic Revival style and one of the most popular architects of picturesque country houses; more than one hundred of his designs for villas, mansions, and cottages are known to have been executed. In 1845 Davis designed the first plantation mansion in the Gothic style (Belmead, Powhatan County, Va.) and, more significantly, Ericstan (1855), the John J. Herrick house in Tarrytown, N.Y., which introduced castellated Gothic into the Hudson River Valley, and Gothic cottage designs like the home of William H. Drake at Hartford, Conn.

Another Gothic Revival architect was British-born Richard Upjohn (1802-1878) who was the most active exponent in his time of the Gothic Revival style in ecclesiastical architecture. Upjohn moved to the United States in 1829 becoming an architect and working from 1834 to 1839 in Boston. His first Gothic church, St. John's, was built in Bangor, Maine (1837). In 1839 he moved to New York City, where he began to design in his mature style. His first example is Trinity Church in New York City (1839-46), a building that became renowned for the beauty and purity of its perpendicular Gothic lines.

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Upjohn's success with Trinity Church led to many other church commissions, as well as houses (Edward King residence, Newport, R.I., 1845) and offices (Trinity Building, New York City, 1852), both in Italian Renaissance style. The Gothic style soon became inseparable from his religious and moral convictions. Although most of his churches were Episcopalian, he accepted commissions for other denominations (Madison Square Presbyterian Church). But so strong was his belief that Gothic was the expression of Christian architecture that he refused to design a church for Unitarians, a sect he considered anti-Christian. He usually contributed designs for at least one mission church a year. For poor parishes he published in *Upjohn's Rural Architecture (1852; reprinted 1975)* an unpretentious design in wood, remarkable for its structural honesty and its liturgical character.

Technological Influences on the Style

In the United States, Gothic Revival was influenced not only by social and aesthetic factors but also by changes in construction technology and technique. The free plan and picturesque ornamentation was made possible by technological advancements that reduced the cost of construction and enabled more asymmetrical building plans. First and foremost of these advancements was the development of balloon frame construction which eliminated the post-and-beam construction technique that had predominated since the Middle Ages. In its place, builders now had lightweight, standardized members that could be manufactured at a mill and assembled easily on site (Wiseman, 30). The rise of balloon framing could not have taken place without the development of machine cut nails, in the absence of which builders were reduced to using traditional mortise and tenon joinery techniques. After about 1790, nails could be cut rapidly and mechanically from sheets of iron. Forty years later the invention of a machine to form heads on cut nails gave nailing the edge over joinery in speed and labor costs. The invention of fast steam-powered circular saws augmented balloon framing's advantages after 1840 (Upton, 153).

Another technological innovation, the jigsaw, also contributed to the popularity of the Gothic, making it relatively easy to manufacture the sort of ornament that had previously required skilled carving. Such innovations enabled builders to indulge their tastes and imaginations in ways unimaginable in the days of masonry or medieval timber construction (Wiseman, 30).

One of the ironies of the Gothic Revival style in America is while its philosophical and architectural roots were steeped in medievalism in reaction to the perceived excesses of the Industrial Revolution, the style could not have been built so extensively without the aid of the technological advancements of the Industrial Revolution. The advent of the railroad locomotives cheapened the cost of wood by availing to the market millions of acres of forest land – the picturesque lands of Downing and Davis' imagination. Relatedly, the cheap cost of wood spurred the use of the balloon frame building, which converted building in wood from a complicated craft practiced by skilled labor into an industry. By the 1830s building construction had developed from a craft dominated by artisans capable of building an entire structure to one of almost

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assembly line specialization. "Just as the trades of the watchmaker, the butcher, the baker, the tailor were transformed into industries, so too the balloon frame led to the replacement of the skilled carpenter by the unskilled laborer" (Gideon, 347).

Gothic Revival and American Churches

From 1840 through the 1860s, Gothic Revival was the most popular church style in America among all denominations. It is estimated half the churches built during the nineteenth century were designed in the Gothic Revival style (Robert Jones, 2). In the early years of the style's advent, Gothic Revival churches were closely associated denominations such as Catholics, Episcopalians, and Anglicans with strong liturgical practices. But soon denominational differences could not be distinguished amongst architecture that was overwhelmingly Gothic (Burchard, 122).

Pure forms of Gothic Revival churches had distinctive physical characteristics. For instance, orientation of the church to the points of the compass was a Gothic tradition. The altar was located on the east end of the church in accordance with medieval belief systems in which the east-- the direction of the rising sun--represented Jesus Christ, deliverer of new light to believers. Other important features include the altar and the chancel which sheltered it. The altar was the focus of the worshipers' attention, and indicated a sacred presence. This was in contrast to the pulpit orientation of the non-liturgical churches, where spoken ideas of the minister were the focus of the worshiper's attention. The nave, the main body of the church which sheltered worshipers, contained a central aisle allowing a procession of clergy and choir to begin the worship by moving through the worshipers to the chancel (Jones, 4).

In addition to the nave and the chancel, the most distinguishing structure was a tower, usually attached laterally toward the end of the altar. A tower was an expensive feature, but a very functional one that could serve as the main structure containing a vestibule and also serve as a belfry. The bell cote, or small external bell housing mounted on a roof peak over the main entrance was a recommended feature. Other features that were added to the Gothic styling of the churches were pointed windows, either lancet type or triangular pointed tops, small buttresses and board and batten wall construction that reinforced the vertical emphasis of the Gothic design.

While Upjohn was known for his efforts promoting Gothic Revival on ecclesiastical buildings in the mid-nineteenth century, Ralph Adams Cram (1863-1942) was the architect most closely associated with its spread at the beginning of the twentieth century. Inspired by the influential English critic John Ruskin, Cram became an ardent advocate of and authority on English and French Gothic styles. In 1888 he opened an architectural firm in Boston with Bertram Goodhue.⁹ Together they designed St. Thomas' Church

⁹ Goodhue's career evinced many stylistic influences such as the Mission inspired California Pavillion at San Diego's Pan-American Exposition in 1915, the Modernist Nebraska State Capitol building, and various designs executed for private clients bearing a medieval or vernacular imprint.

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Summary of Physical Description and Historic Significance

Page 14

(New York City), Euclid Avenue Presbyterian Church (Cleveland), the First Baptist Church (Pittsburgh), as well as many other major churches and the buildings of the United States Military Academy at West Point, N.Y.

Cram attempted to create buildings that would convey spiritual values to correct technological civilization (5-219). He insisted educational buildings be Gothic and so designed the graduate college (1913) and chapel (1929) at Princeton University, which at time was a Presbyterian college. At Princeton "Cram wanted an architecture consistent with that sense of historic and cultural continuity that I am persuaded is fundamental in all educational and ecclesiastical work." (Burchard, 227) His work accorded with the desires of the Princeton president who drew as an inspiration for that school's campus the exquisite collegiate Gothic of Oxford and Cambridge. His influence helped establish Gothic as the standard style for the American college and university buildings of the period. He also designed buildings in other styles, including Classical, Byzantine, and American Colonial. Cram was professor of architecture at Massachusetts Institute of Technology from 1914 to 1921.

State and Local Examples of Gothic Revival

Gothic Revival is well represented on the inventory of National Register properties in the state of Florida, primarily on buildings used for religious or institutional purposes. While the state does not inventory its National Register properties by architectural style, a cursory review of photographs published in *Florida's History through its Places* (Winsberg, 1995) depicts at least eight buildings (mostly Episcopal churches) individually listed on the National Register. Of these eight, at least half are Carpenter Gothic, including Old St. Lukes Episcopal Church (Brevard County), St. Margaret's Episcopal Church (Clay County), and St. Mark's Episcopal Church (Haines City and Palatka).¹⁰ The state also has prepared a Multiple Property Thematic Nomination in 1997 entitled "Florida's Carpenter Gothic Episcopal Churches" which identifies forty-nine other Carpenter Gothic churches in the state. The University of Florida Campus (NR 1990) is a noteworthy example of Gothic Revival applied to an institutional use.

St. Petersburg also has fine examples of Gothic Revival. Based on current inventory information approximately ten buildings -- less than one-fifth of one percent of all surveyed historic buildings in St. Petersburg -- were designed in the Gothic Revival style.¹¹ However, all but two of these buildings are

¹⁰ The remaining examples include the Church of the Immaculate Conception in Duval, the Episcopal House of Prayer in Tampa, St. John's Episcopal Church in Tallahassee and the Old Holy Redeemer Catholic Church in Kissimmee.

¹¹This information is drawn from the City's Florida Site File inventory as well as known examples of Gothic Revival architecture not previously recorded. According to neighborhood surveys, approximately twenty-eight historic churches and synagogues exist in St. Petersburg; another three previously surveyed buildings either have been demolished or relocated to an unknown location. Predominant styles among these religious institutions are Gothic Revival or inspired by (10), Romanesque Revival (5), Mediterranean Revival (4), and Mission (5).

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Summary of Physical Description and Historic Significance

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constructed with masonry materials. The Tenth Street Church of God and St. Bartholomew's Episcopal Church are the exceptions and represent St. Petersburg's only remaining Carpenter Gothic buildings which also once included the first sanctuaries of the First Baptist Church and First Congregational Church (Attachment 2, Photos 1 and 2). Noteworthy examples of Gothic Revival churches in downtown St. Petersburg include the Cathedral of St. Peters located at 140 Fourth Street North and Trinity Lutheran at 401 Fifth Street North, in addition to several which are designated historic landmarks.

The First United Methodist Church (HPC #93-03) located at 212 Third Street North is perhaps St. Petersburg's finest example of English-inspired High Gothic architecture. The building is actually the fourth sanctuary to house the congregation and the third one to be erected on the site. (Attachment 2, Photos 3 and 4 depict the second and third sanctuaries, both also Gothic Revival buildings.) Built in circa 1925 and listed on the National Register of Historic Places, the main facade of the Church faces south onto Williams Park and consists of three bays; the easternmost bay with its 144-ft. tall bell tower dominates the facade. An arch surmounts a reproduction of Leonardo da Vinci's "The Last Supper" while the remaining windows in the sanctuary are leaded stained glass in the Tiffany style made in 1926. The ten windows of the east and west walls of the sanctuary on the lower level depict major events in the life and passion of Christ. (Attachment 2, Photo 5 depicts the second Christ United Methodist sanctuary in the 400 block of 1st Avenue North which was a fine example of the eclectic use of Gothic Revival with Mission-style influences).

The Bethel African Methodist Episcopal Church (HPC #88-01) at 912 3rd Avenue North is a Gothic Revival church located in the Jamestown neighborhood northwest of St. Petersburg's downtown core. It is the first and oldest continuing predominantly black church and denomination in the city and has served a key social, civic and religious role in the life of that community. The church building is also a good example of Gothic Revival architecture, featuring a rectangular-shaped floor plan, a parapeted roof in the English Gothic style, two towers topped with battlements, and numerous pointed arched windows with traceries containing stained glass.

The United Church of Christ, more commonly known as the First Congregational Church (HPC #92-02) is located at 240 Fourth Street North. Constructed in 1912, during St. Petersburg's first land boom; the Gothic Revival style structure was designed by Edgar Ferdon who is responsible for building several commercial buildings, most notably the First National Bank Building previously located at Fifth Street and Central Avenue.

These examples help to illustrate the importance of Gothic Revival in the architectural development of St. Petersburg, particularly its civic and public buildings. The Church of God is perhaps even more significant than the above citations since it represents the oldest documented example of Carpenter Gothic in St. Petersburg that has not been substantially altered and provides the city with a historical connection to a past once replete with frame churches.

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Attachment 1
Photographs of Tenth Street Church of God

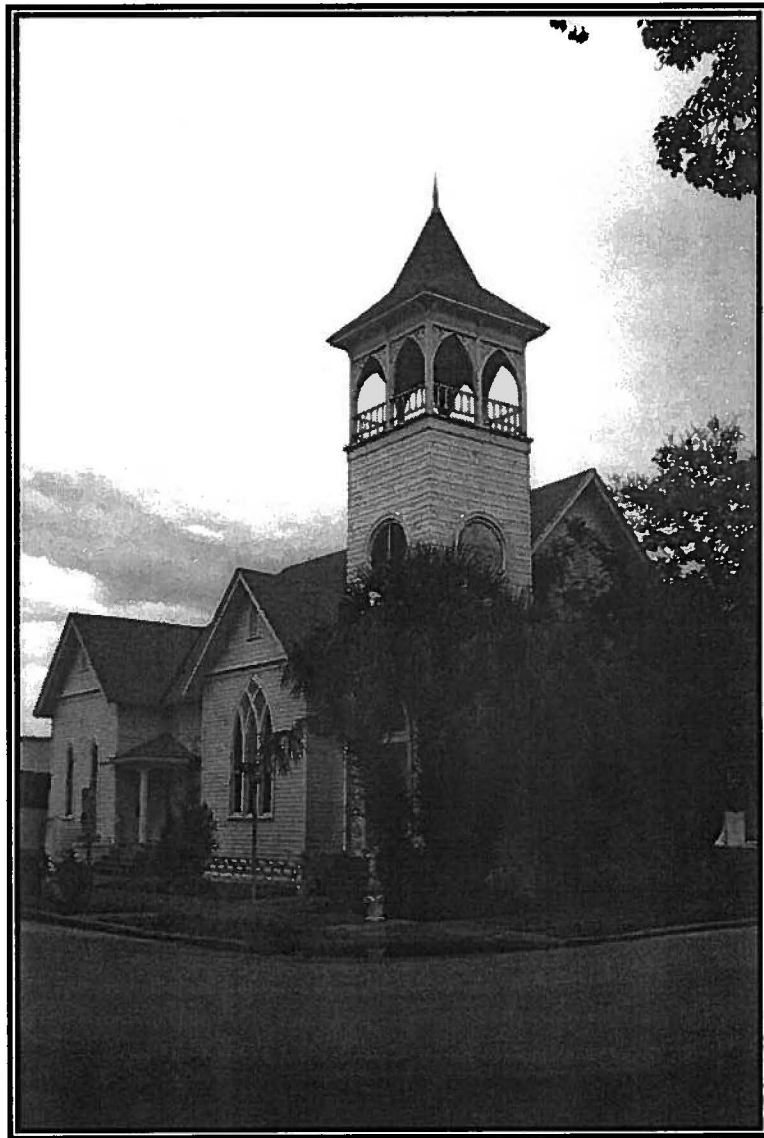


Photo 1 Church of God (south elevation)

Attachment 1
Photographs of Tenth Street Church of God



Photo 2 View from Northwest

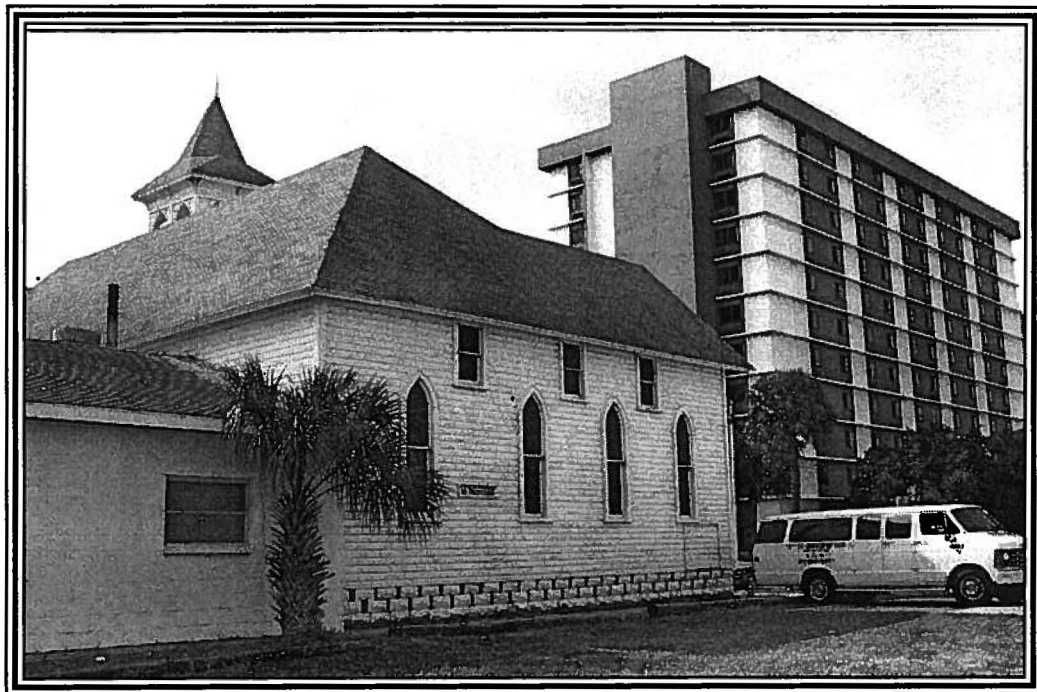


Photo 3 Rear Elevation

Attachment 1
Photographs of Tenth Street Church of God

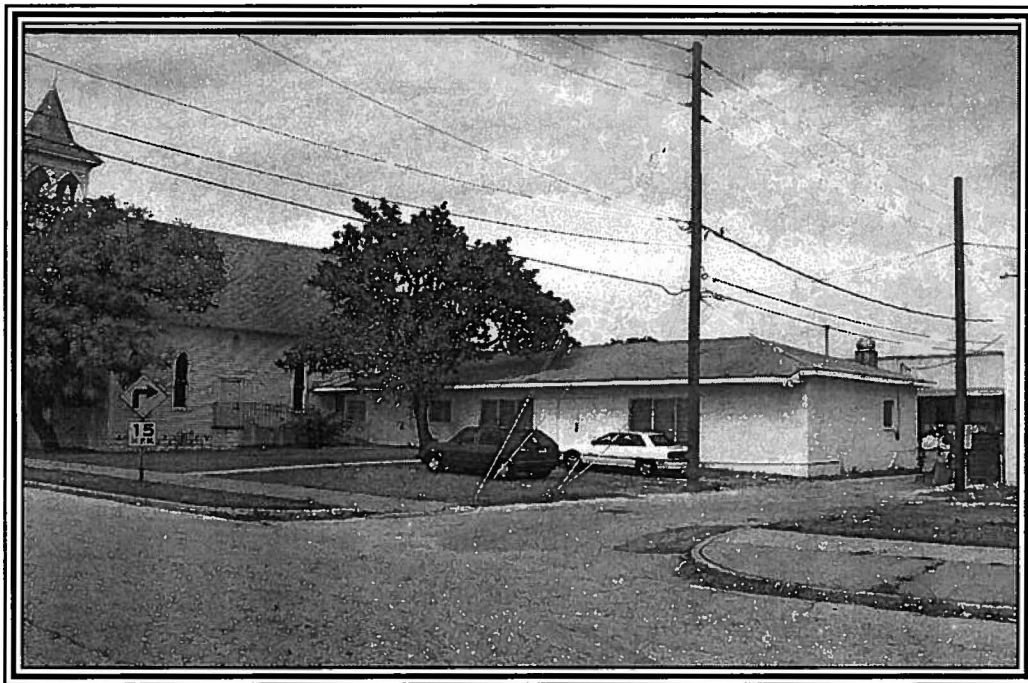


Photo 4 View from Southeast (Nonhistoric Addition)

Attachment 1
Photographs of Tenth Street Church of God

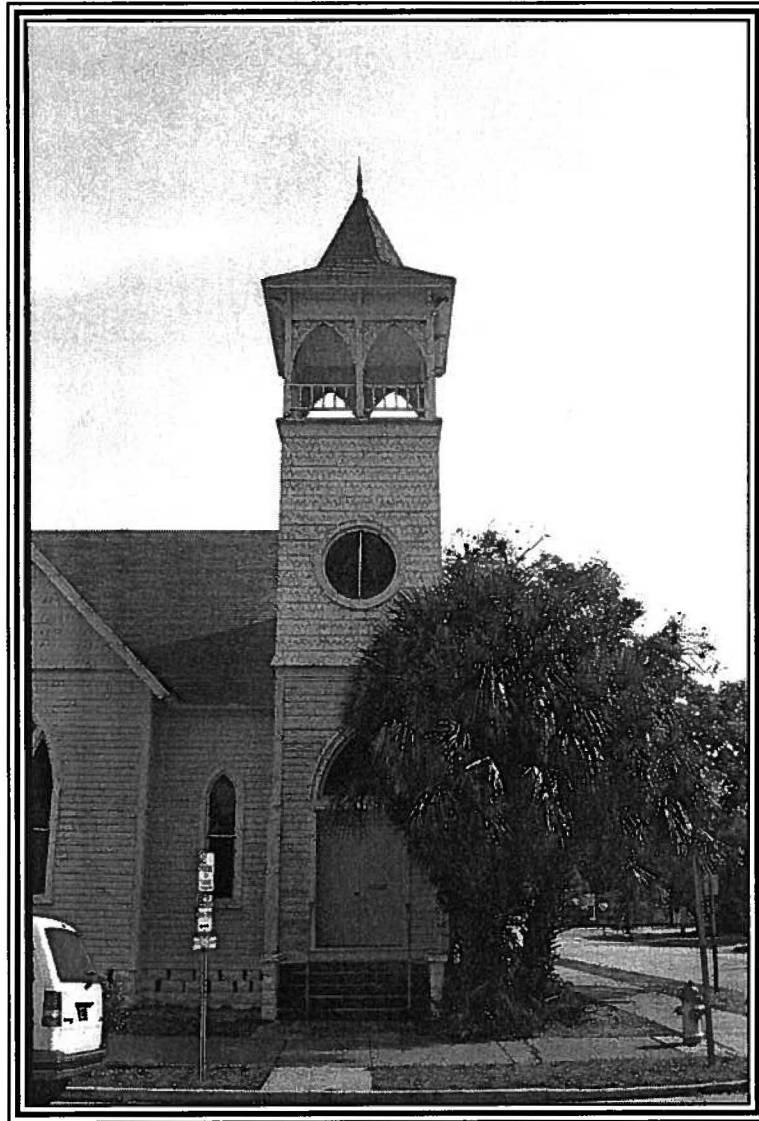


Photo 5 Bell Tower and Oculus

Attachment 1
Photographs of Tenth Street Church of God

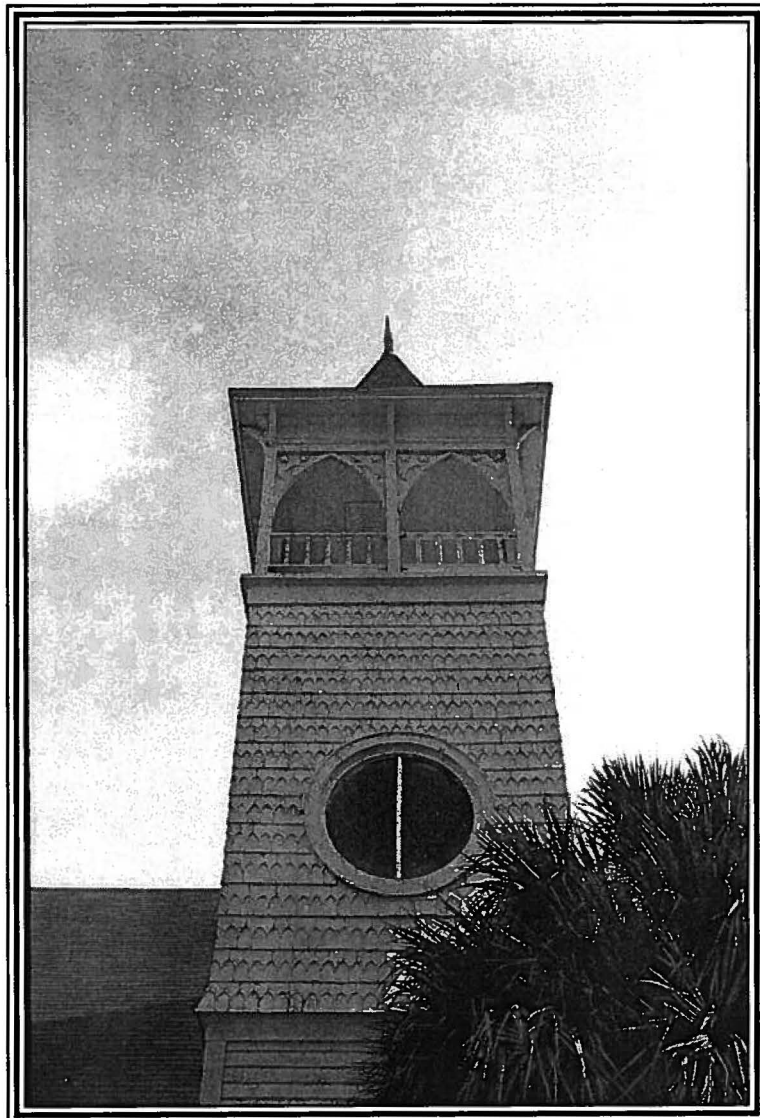


Photo 6 Belltower with Lancet-shaped Shingles

Attachment 1
Photographs of Tenth Street Church of God

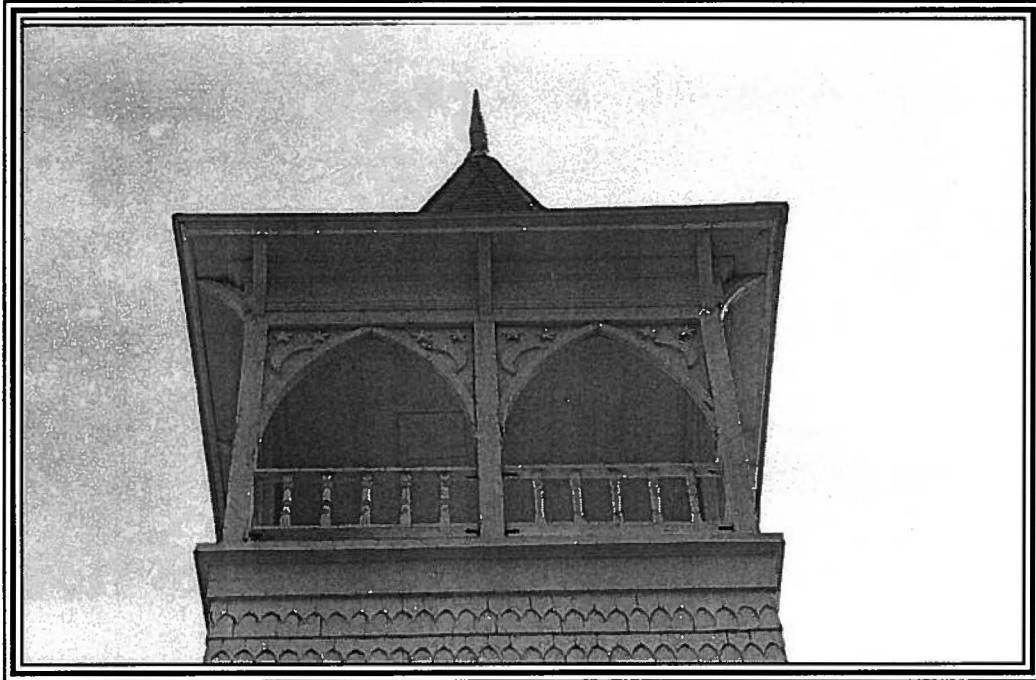


Photo 7 Belltower Details

Attachment 1
Photographs of Tenth Street Church of God

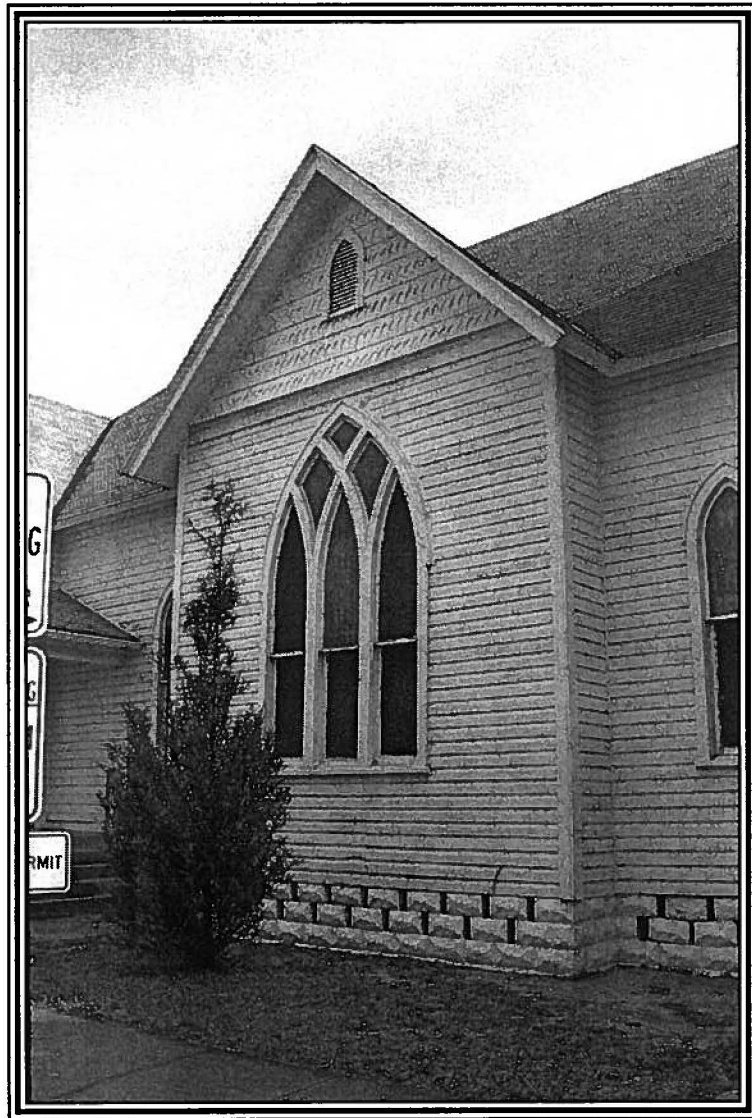


Photo 8 Lancet Window and Trancept

Attachment 1
Photographs of Tenth Street Church of God

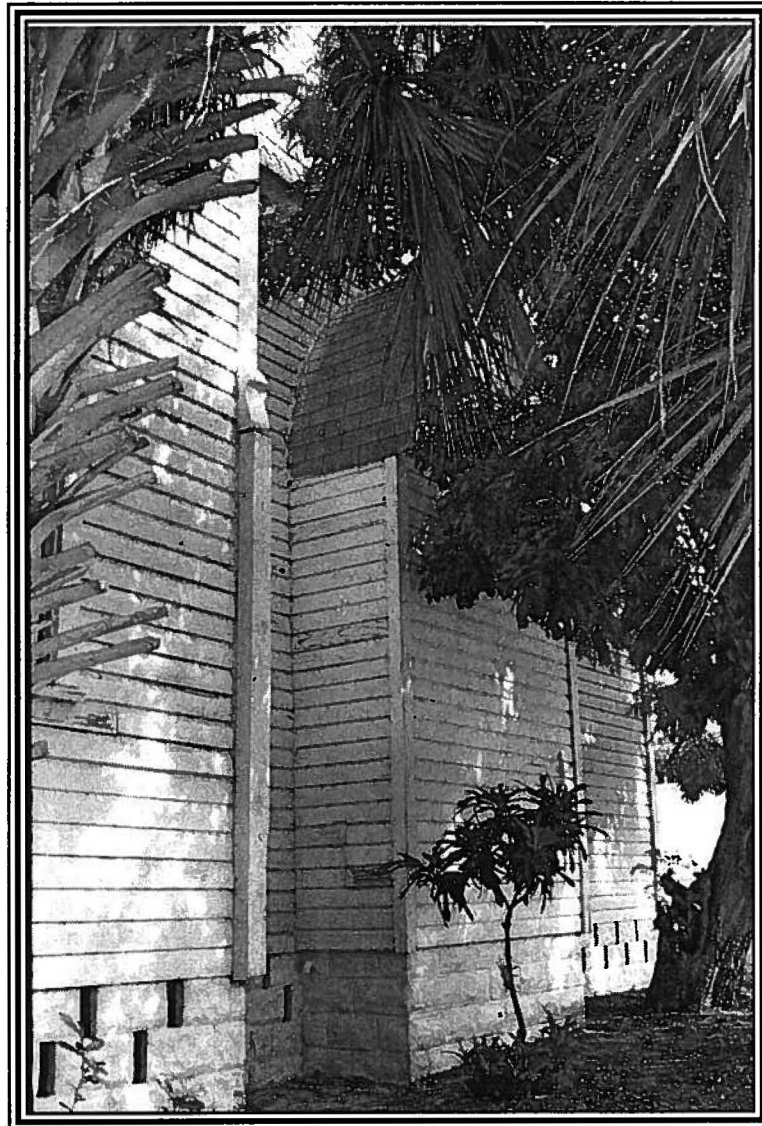


Photo 9 Chancel (south elevation)

Attachment 1
Photographs of Tenth Street Church of God

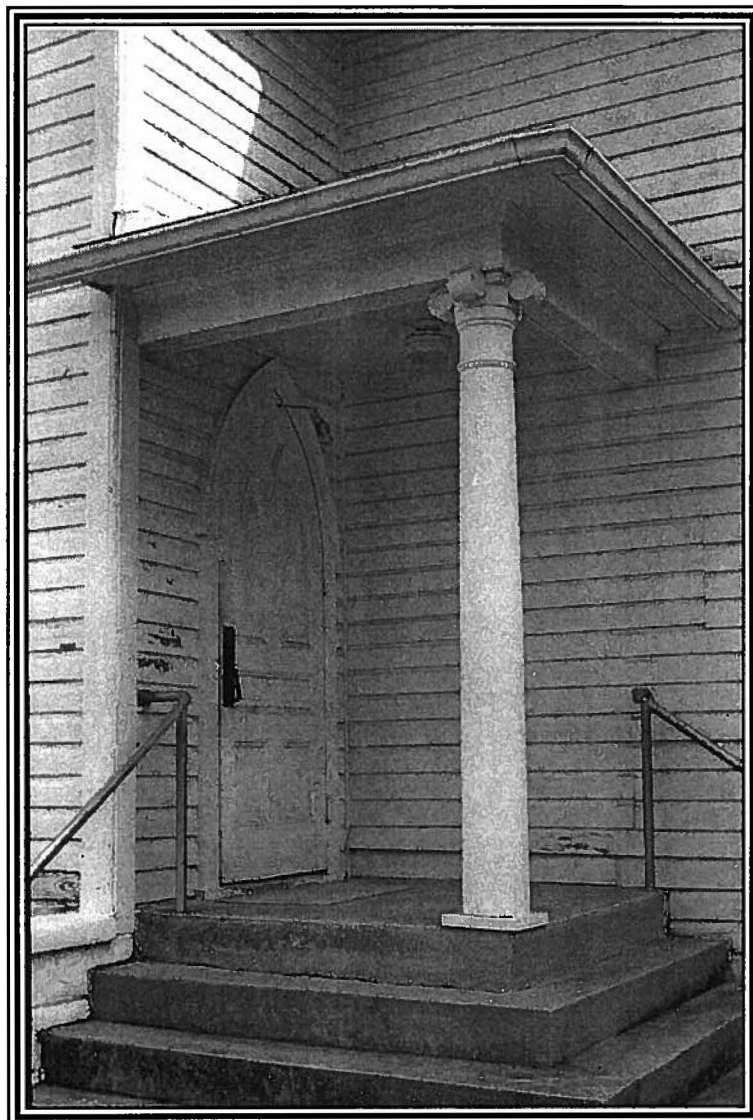


Photo 10 Entry with Column (west elevation)

Attachment 1
Photographs of Tenth Street Church of God

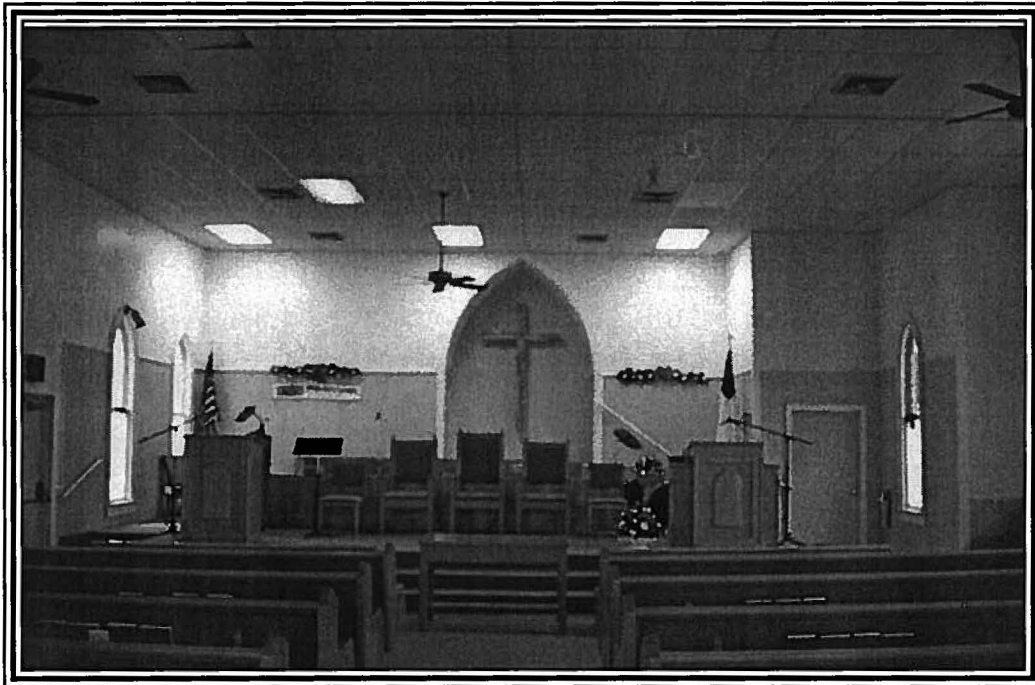


Photo 11 Pulpit

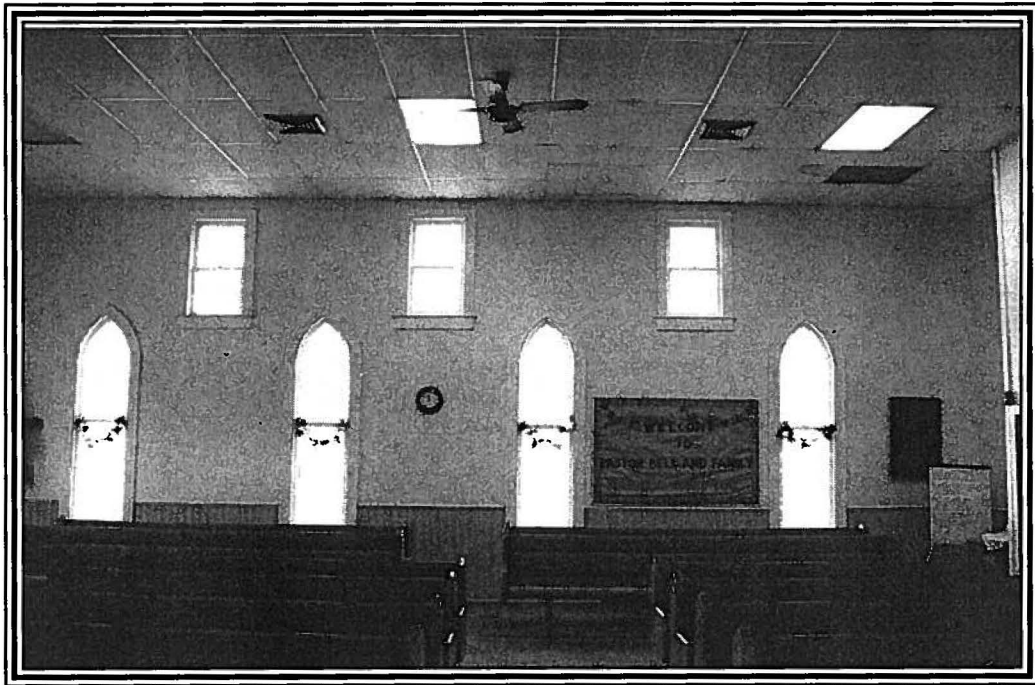


Photo 12 Rear of Nave

Attachment 1
Photographs of Tenth Street Church of God

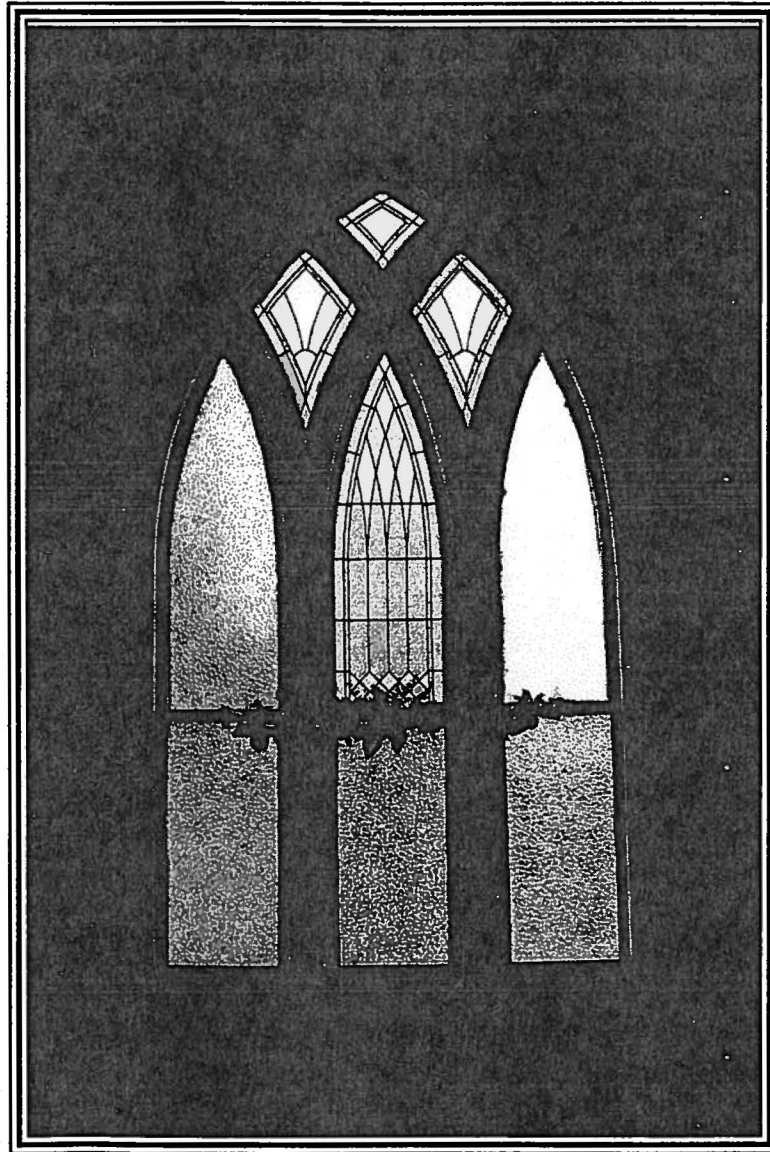


Photo 13 Tracery on Stained Glass

Attachment 1
Photographs of Tenth Street Church of God

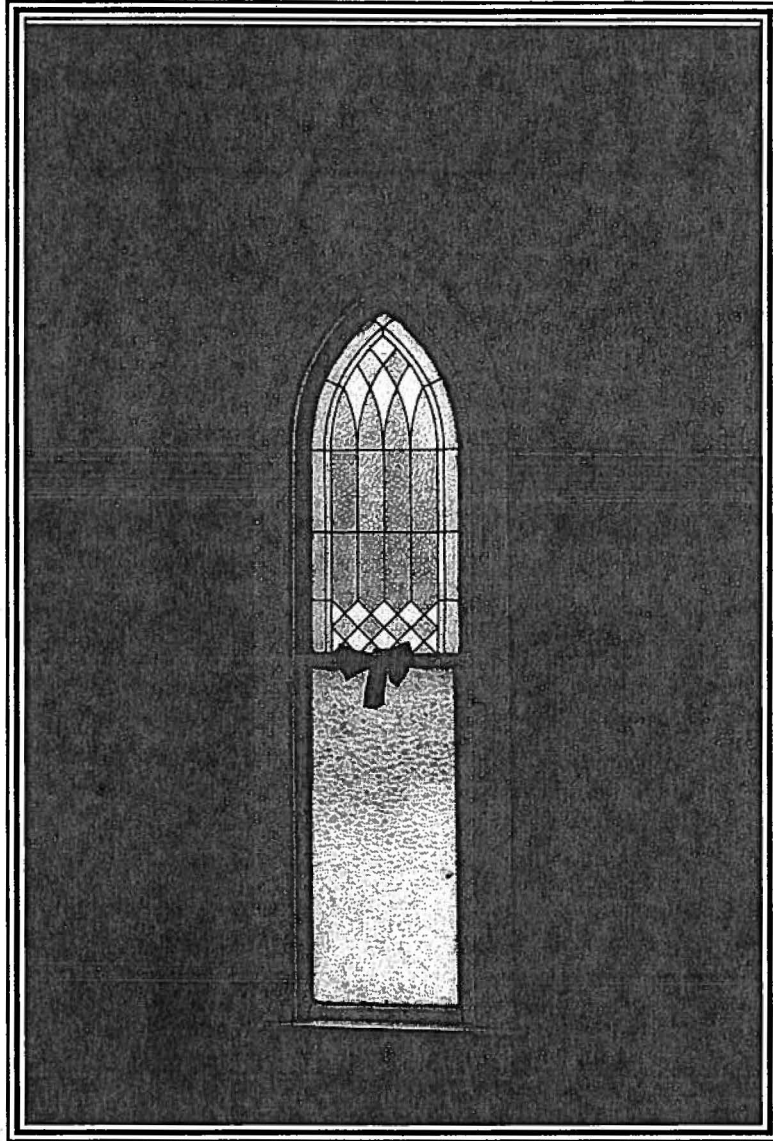
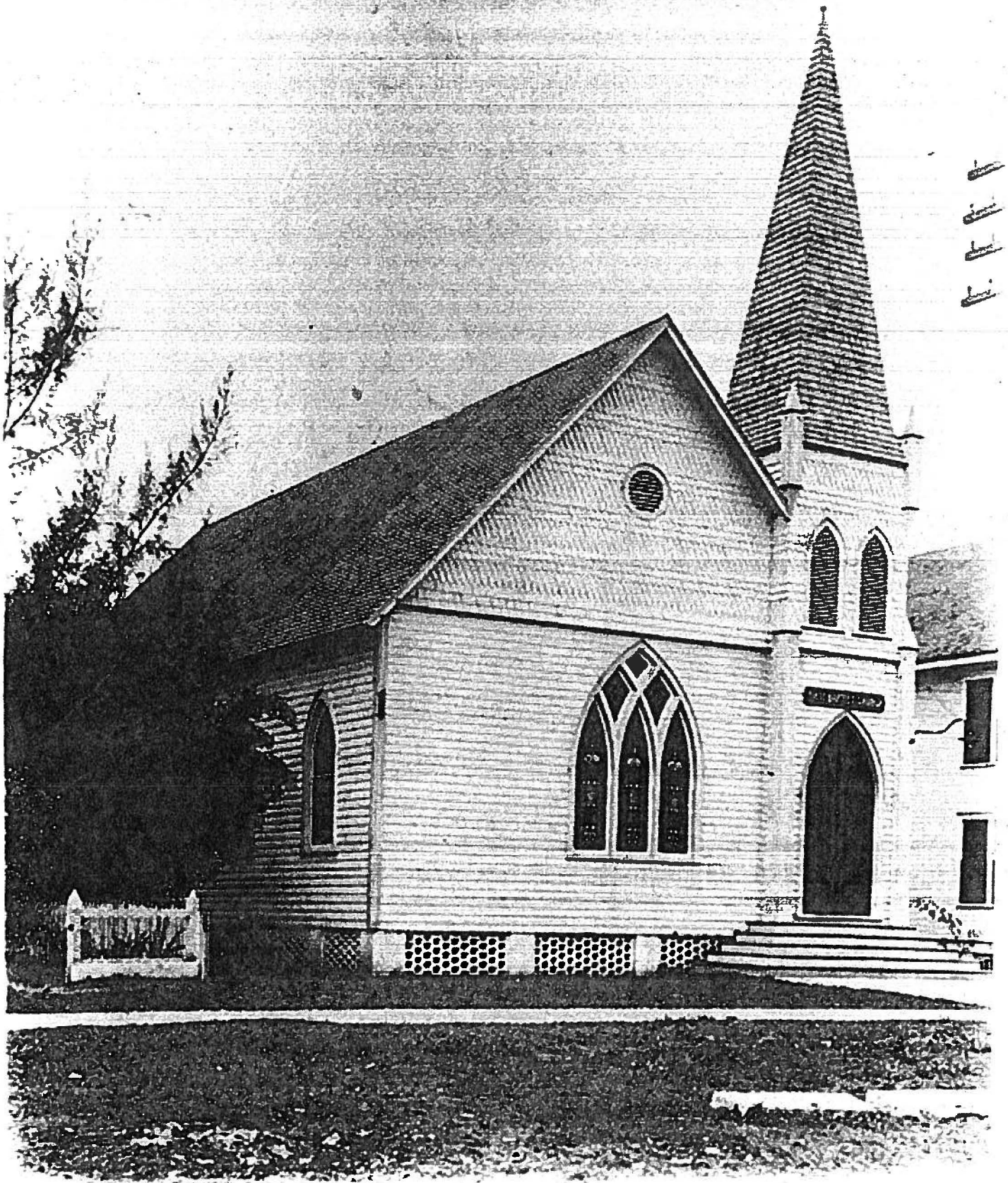


Photo 14 Smaller Lancet Window

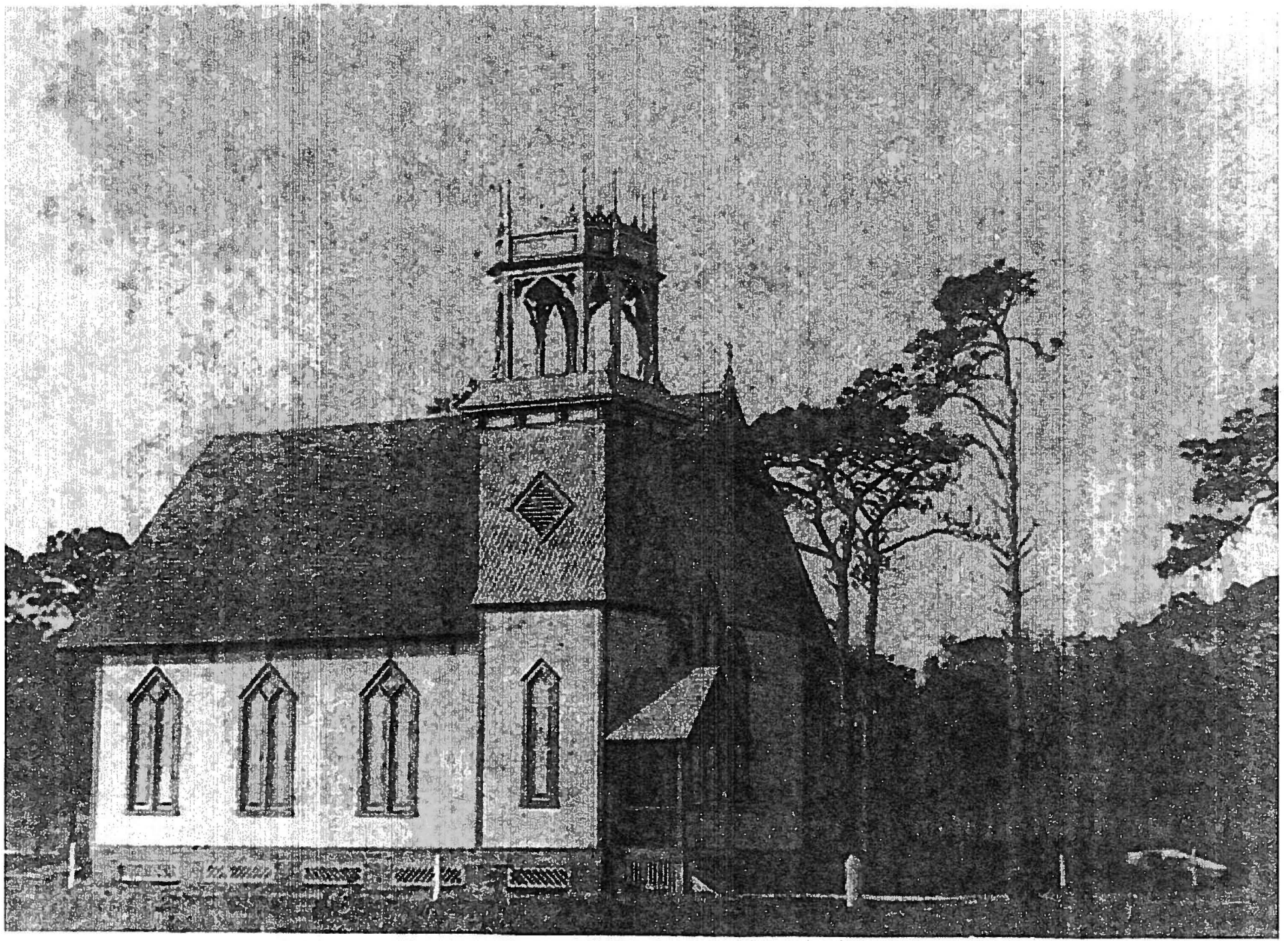
Attachment 2

Early Examples of Gothic Revival in St. Petersburg



Original First Baptist Church

Original First Congregational Church



St. Petersburg, Florida.
Methodist Church, South.



First United Methodist Church
(Third Sanctuary)

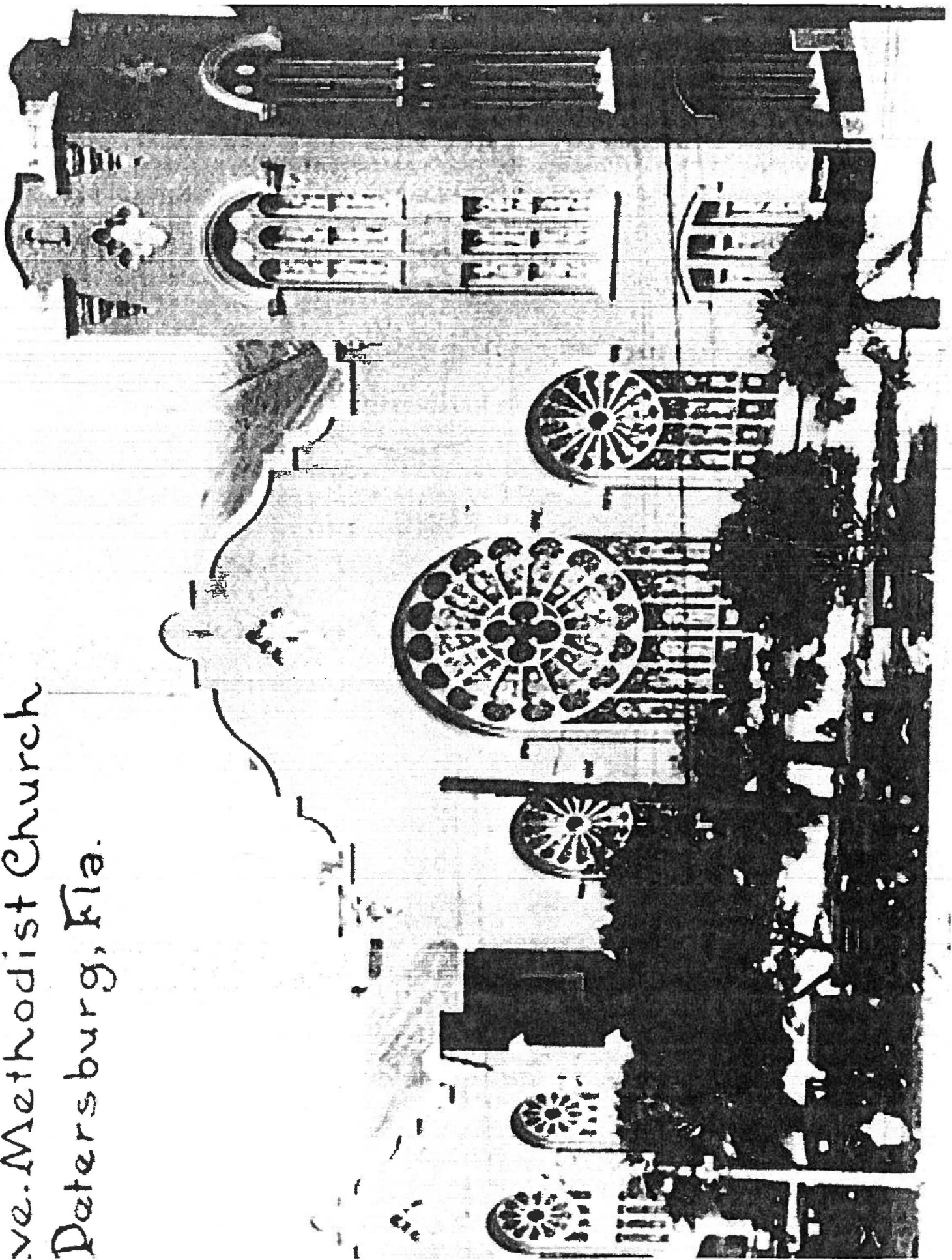


Petersburg, Fla. First Methodist Church.



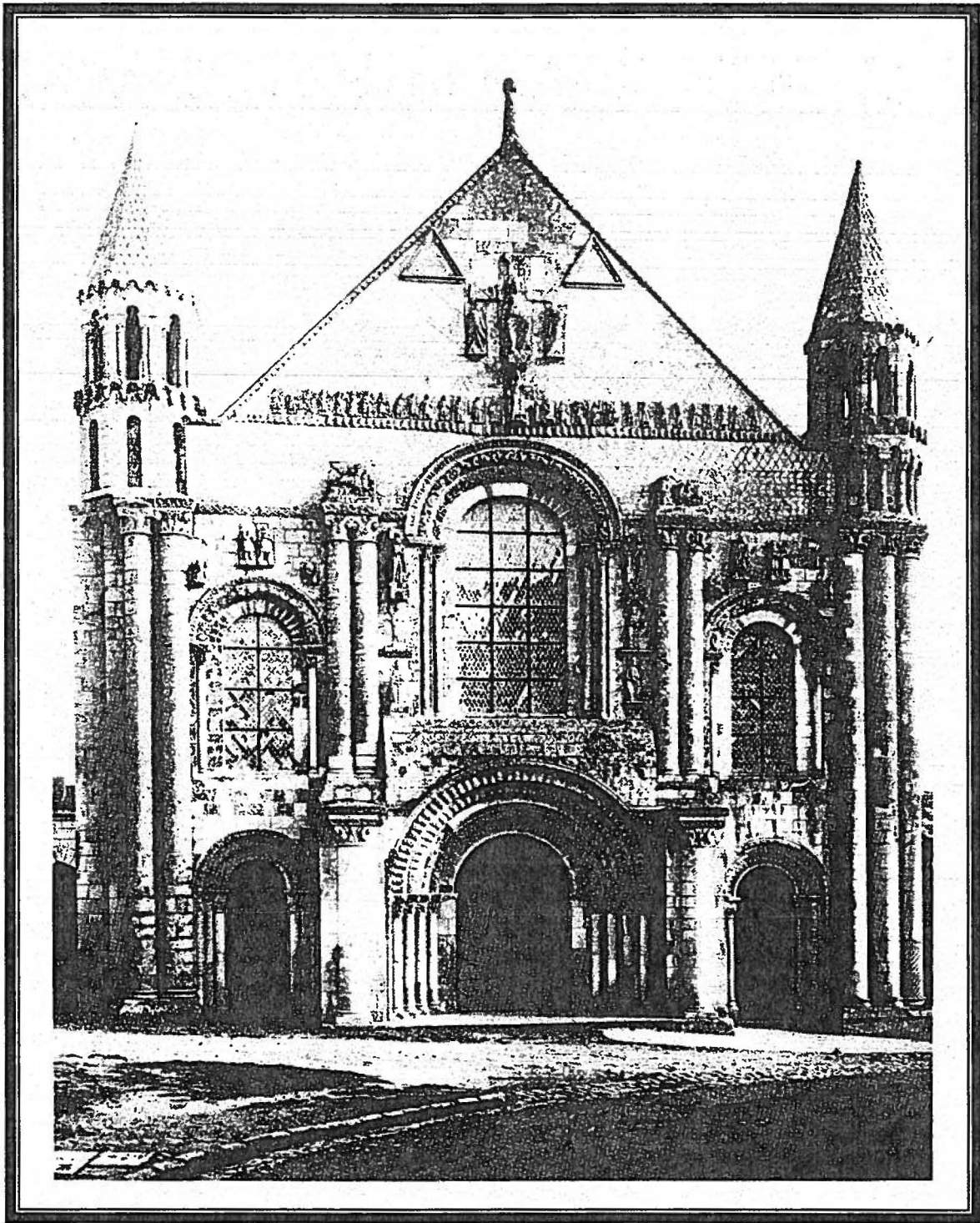
Petersburg, Fla. First Methodist Church.

ve. Methodist Church
Petersburg, Fla.



Christ United Methodist Church
(Second Sanctuary)

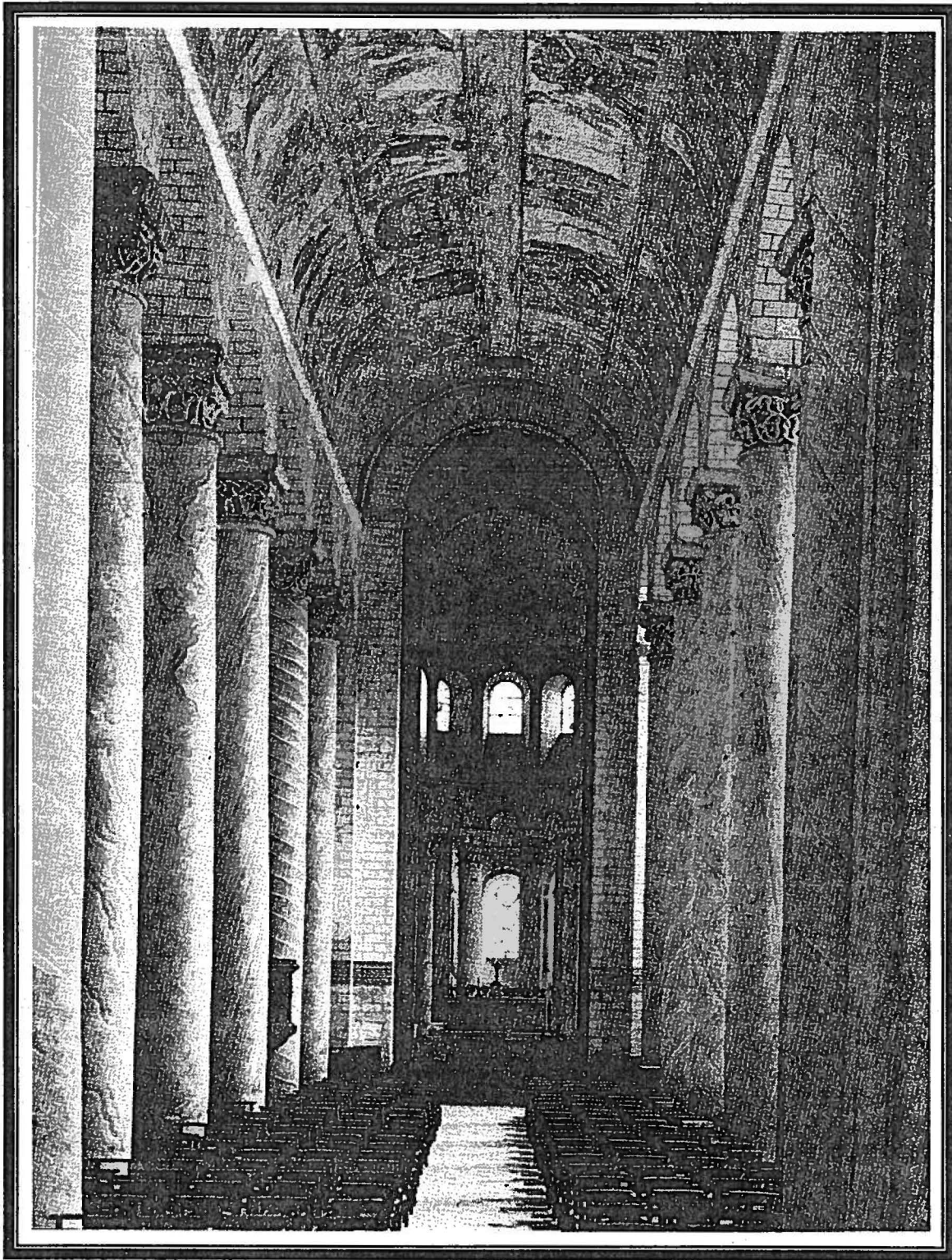
Attachment 3
Examples of Romanesque Architecture



Exter
ior

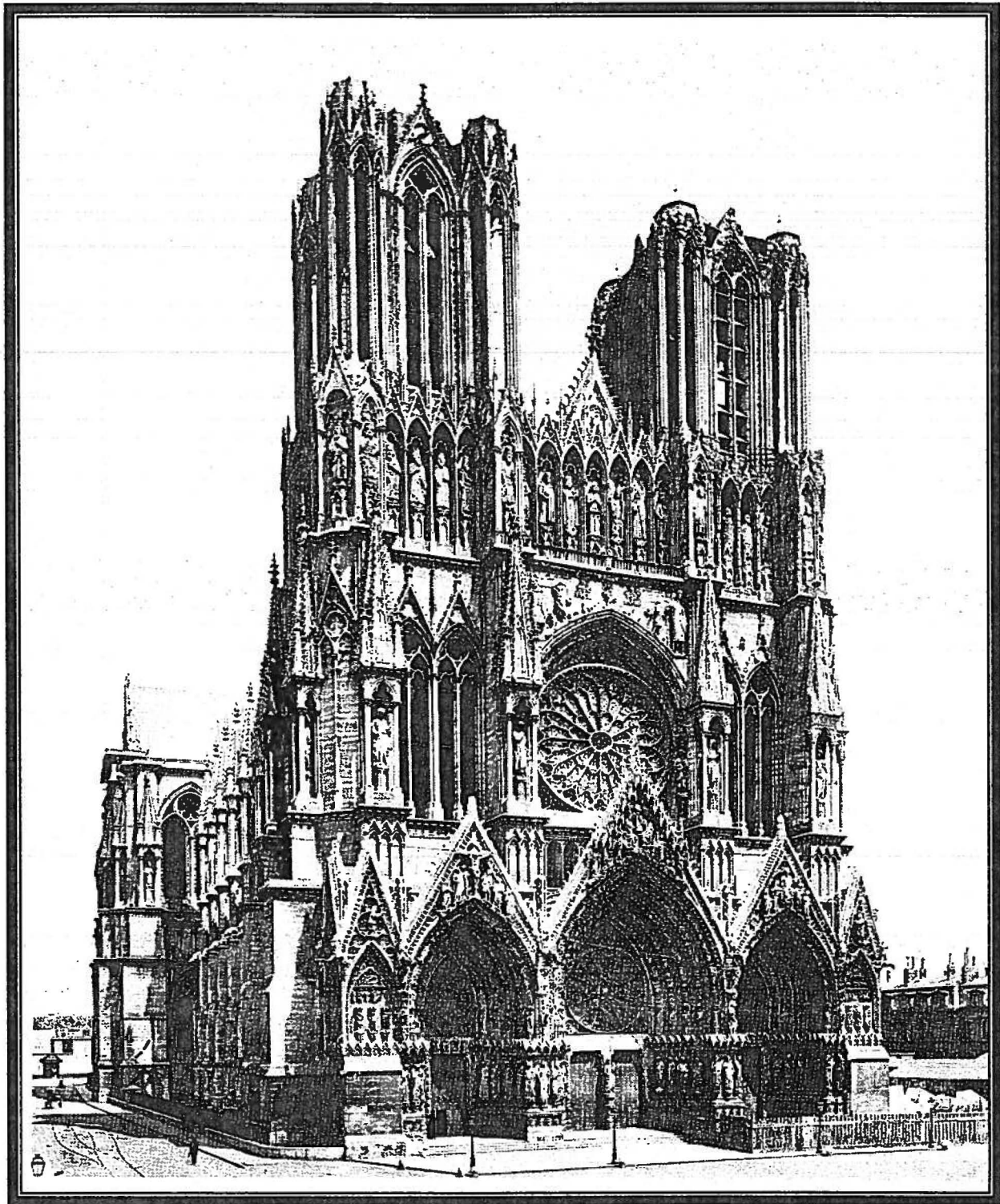
View of Church at St. Jouin-des-Marnes (Poitou, France), circa 1130, west facade (Spiro Kostoff, *A History of Architecture: Settings and Rituals*, Oxford University Press: New York, 1985: 309)

Attachment 3
Examples of Romanesque Architecture



Interior (Nave) of Abbey Church at St. Savin-sur-Gartempe (France), circa 1060-1115. (Spiro Kostoff, *A History of Architecture: Settings and Rituals*, Oxford University Press: New York, 1985: 309)

Attachment 4
Examples of Gothic Architecture

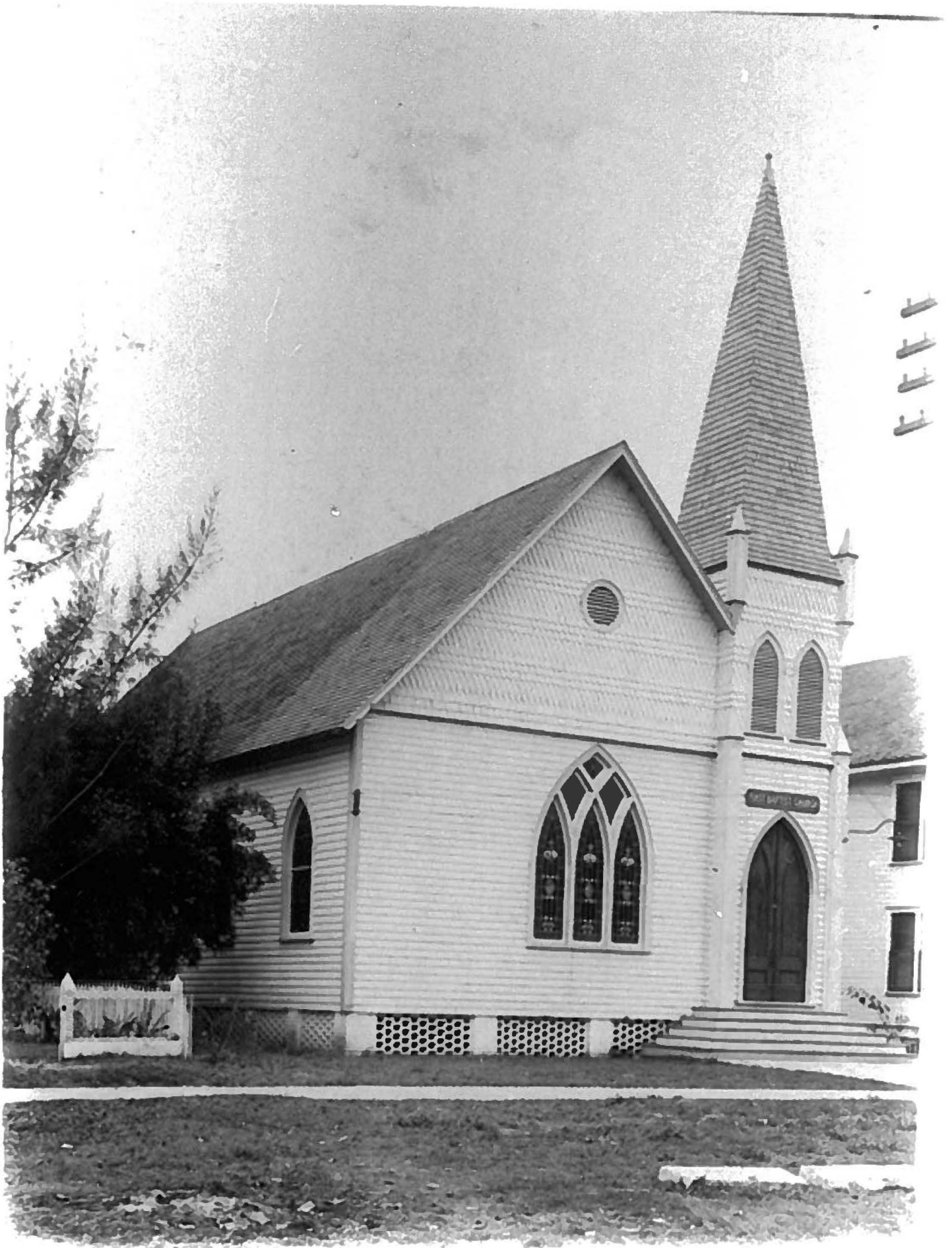


Reims Cathedral from west (1211 - end thirteenth century). (Sir Banister Fletcher, *A History of Architecture*, Nineteenth Edition. Edited by John Musgrove. Butterworth's: London, 1987: 430).

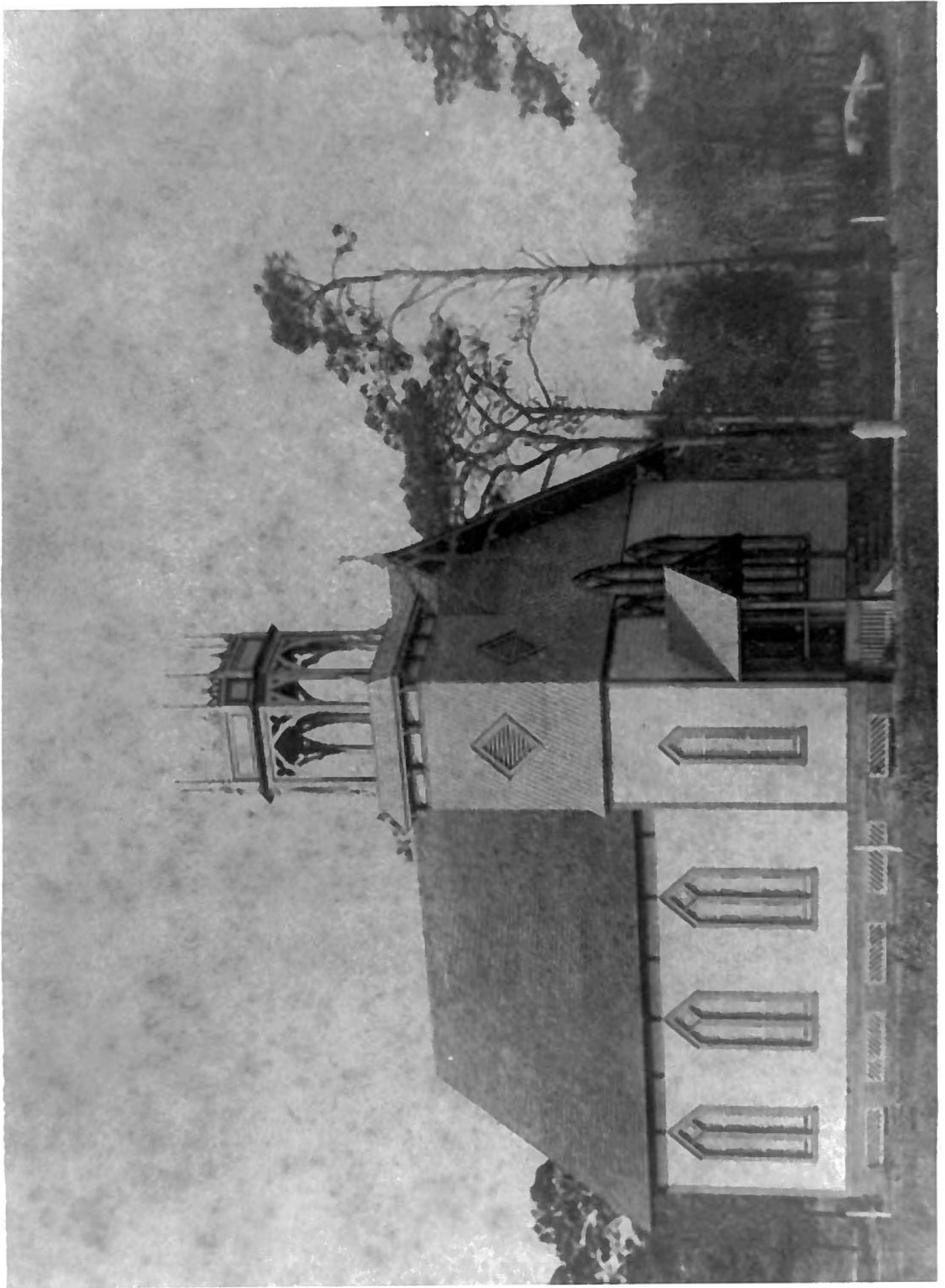
Attachment 4
Examples of Gothic Architecture



King's College Chapel, Cambridge (1446–1515): nave (Sir Banister Fletcher, *A History of Architecture*, Nineteenth Edition. Edited by John Musgrove. Butterworth's: London, 1987: 430.



Original First Baptist Church



Original First Congregational
Church

**St, Petersburg, Florida.
ethodist Church, South.**

First United Methodist Church
(Third Sanctuary)

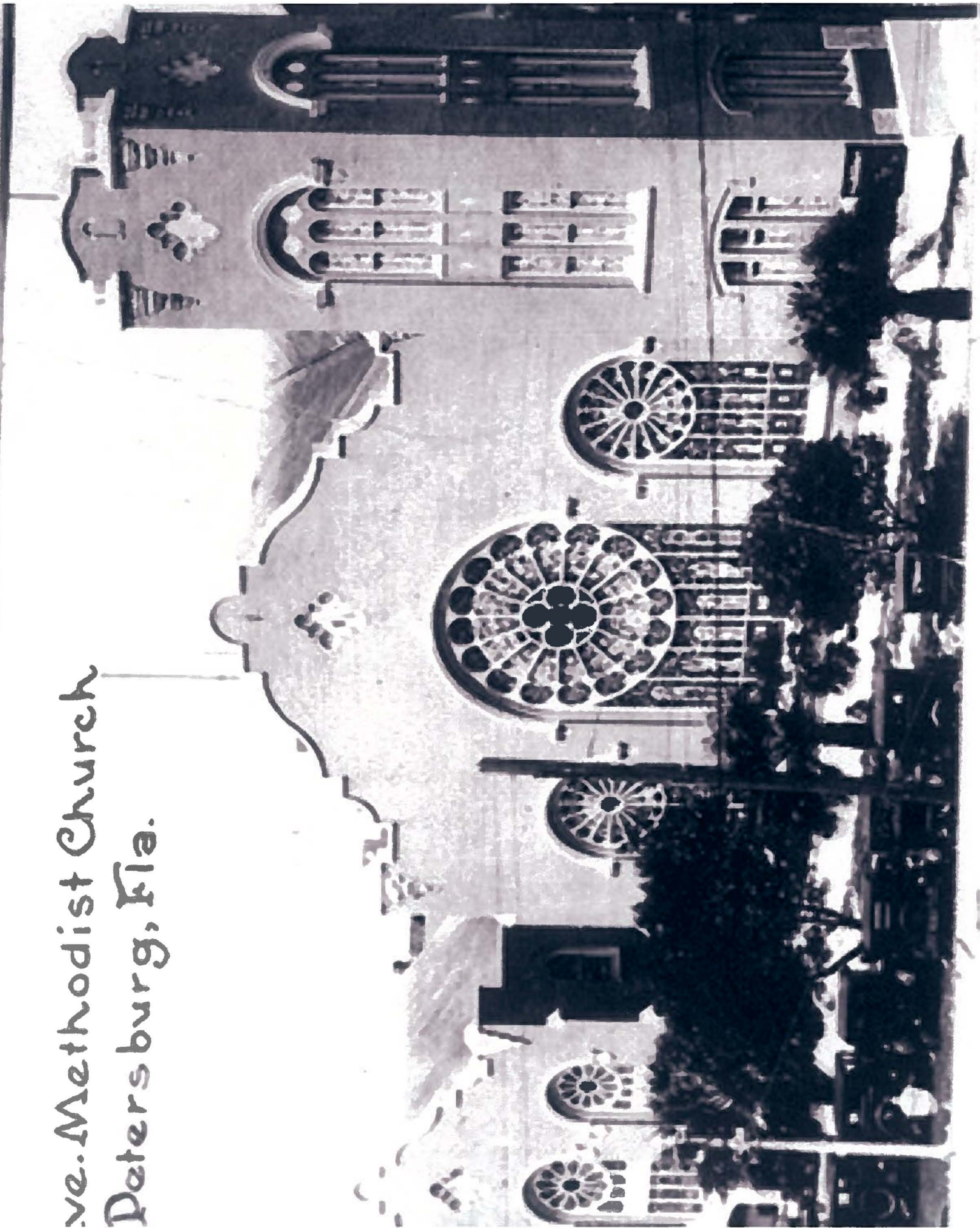


16



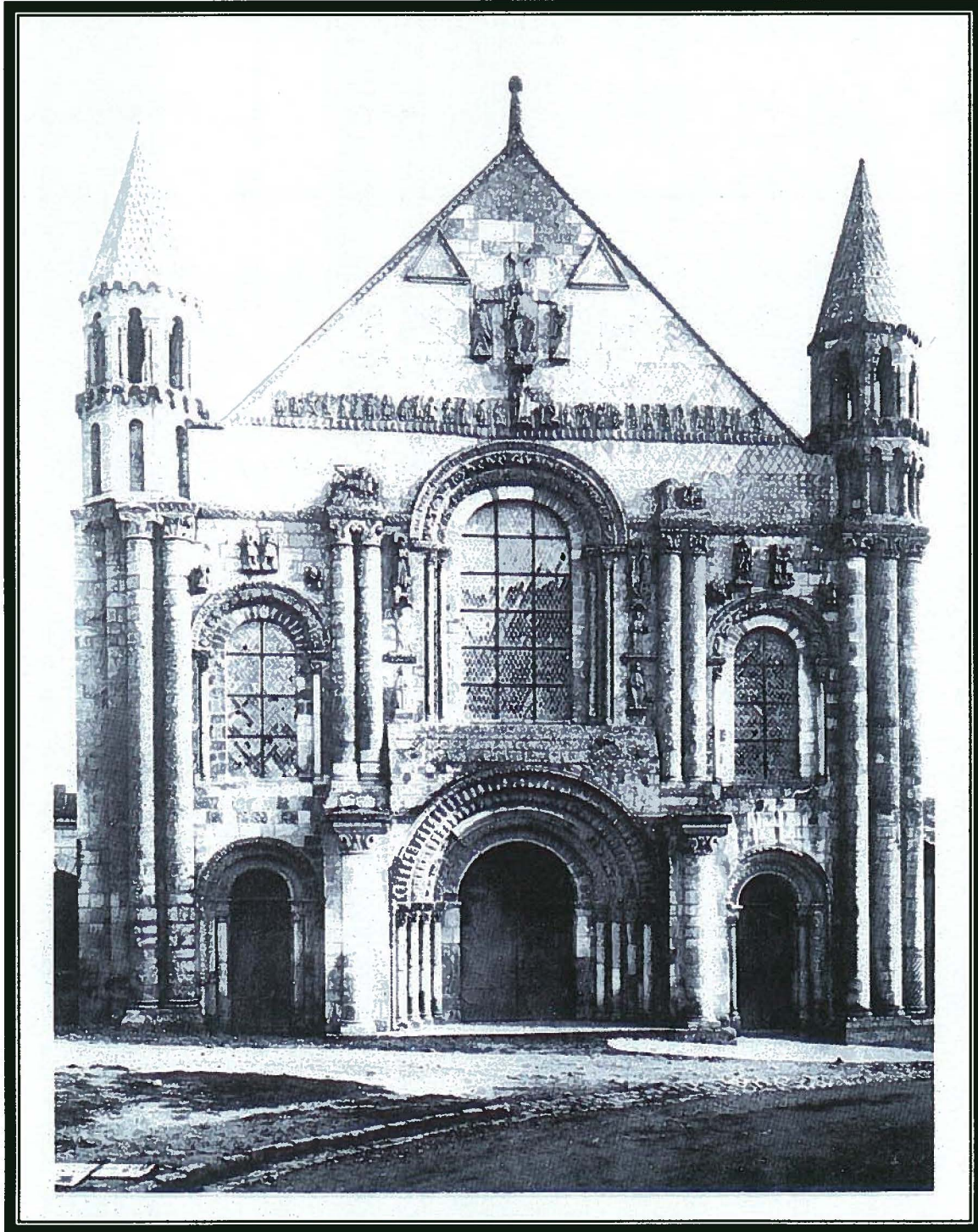
Petersburg, Fla. First Methodist Church.

ve. Methodist Church
Petersburg, Fla.



Christ United Methodist Church
(Second Sanctuary)

Attachment 3
Examples of Romanesque Architecture



Exter
ior

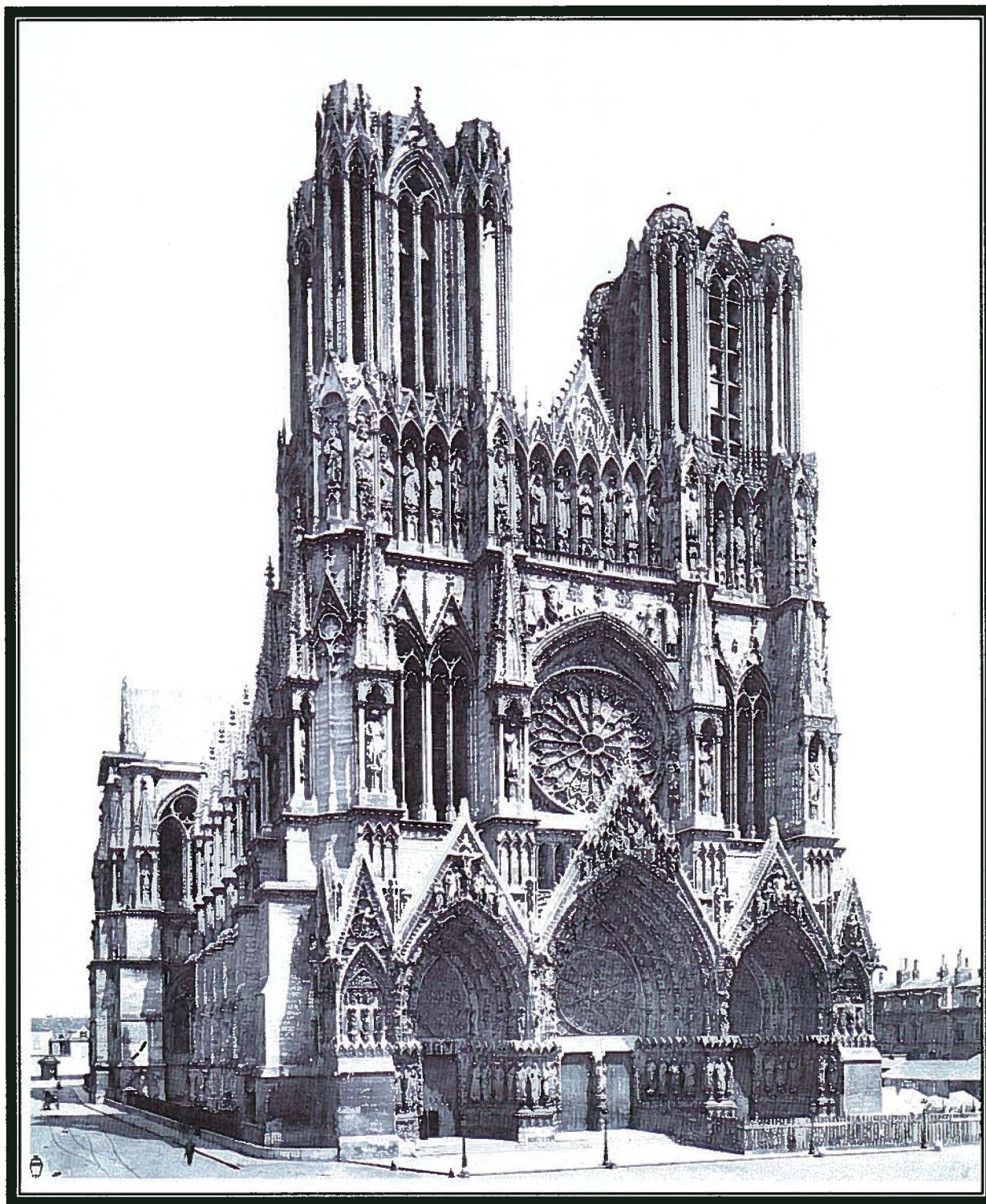
View of Church at St. Jouin-des-Marnes (Poitou, France), circa 1130, west facade (Spiro Kostoff, *A History of Architecture: Settings and Rituals*, Oxford University Press: New York, 1985: 309)

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Reims Cathedral from west (1211 - end thirteenth century). (Sir Banister Fletcher, *A History of Architecture*, Nineteenth Edition. Edited by John Musgrove. Butterworth's: London, 1987: 430).

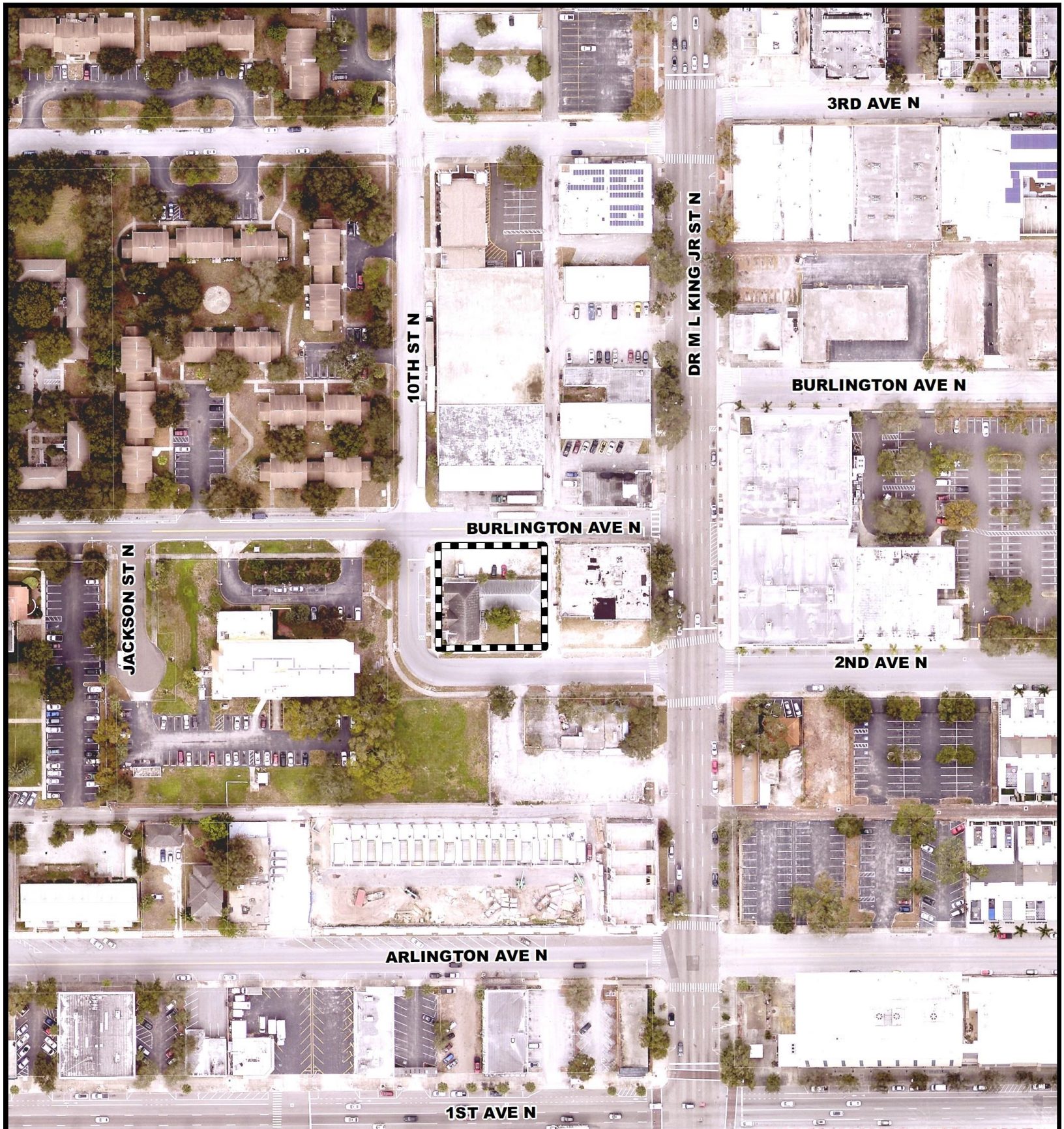
Attachment 4
Examples of Gothic Architecture



King's College Chapel, Cambridge (1446–1515): nave (Sir Banister Fletcher, *A History of Architecture*, Nineteenth Edition. Edited by John Musgrove. Butterworth's: London, 1987: 430.

Appendix C:

Maps of Subject Property



Community Planning and Preservation Commission

207 10th St. N.

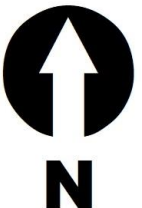
AREA TO BE APPROVED,

SHOWN IN



CASE NUMBER

21-90300003



**SCALE:
1" = 167'**