

(Oct. 1990)

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM



1385

1. NAME OF PROPERTY

HISTORIC NAME: Marvin Methodist Episcopal Church, South

OTHER NAME/SITE NUMBER: Marvin United Methodist Church; Marvin Church; Methodist Episcopal Church, South

2. LOCATION

STREET & NUMBER: 300 West Erwin Street

CITY OR TOWN: Tyler

STATE: Texas

CODE: TX

COUNTY: Smith

CODE: 423

NOT FOR PUBLICATION: N/A

VICINITY: N/A

ZIP CODE: 75702

3. STATE/FEDERAL AGENCY CERTIFICATION

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

Signature of certifying official

10/3/00

Date

State Historic Preservation Officer, Texas Historical Commission

State or Federal agency and bureau

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

Signature of commenting or other official

Date

State or Federal agency and bureau

4. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

entered in the National Register See continuation sheet.

determined eligible for the National Register See continuation sheet.

determined not eligible for the National Register

removed from the National Register

other (explain):

Signature of the Keeper

Date of Action

11/15/00

5. CLASSIFICATION

OWNERSHIP OF PROPERTY: private

CATEGORY OF PROPERTY: building

| NUMBER OF RESOURCES WITHIN PROPERTY: | | CONTRIBUTING | NONCONTRIBUTING | |
|---|--|---------------------|------------------------|-------------------|
| | | 1 | 0 | BUILDINGS |
| | | 0 | 0 | SITES |
| | | 0 | 0 | STRUCTURES |
| | | 0 | 0 | OBJECTS |
| | | 1 | 0 | TOTAL |

NUMBER OF CONTRIBUTING RESOURCES PREVIOUSLY LISTED IN THE NATIONAL REGISTER: 0

NAME OF RELATED MULTIPLE PROPERTY LISTING: N/A

6. FUNCTION OR USE

Historic Functions: RELIGION/religious facility: church

CURRENT FUNCTIONS: RELIGION/religious facility: church

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: Late Gothic Revival

| | | |
|-------------------|-------------------|---------------------------------|
| MATERIALS: | FOUNDATION | BRICK, CONCRETE |
| | WALLS | BRICK, STONE: Limestone |
| | ROOF | STONE: Slate, WOOD, COMPOSITION |
| | OTHER | WOOD, GLASS, CONCRETE, METAL |

NARRATIVE DESCRIPTION (see continuation sheets 7-5 through 7-9)

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CONTINUATION SHEET**

Section 7 Page 5

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

DESCRIPTION

Built between 1890 and 1950, the Marvin Methodist Episcopal Church, South complex, is a landmark in downtown Tyler and incorporates the only remaining 19th century brick church in the city. The 1890 church closely resembles pattern book designs of the 1880s and 1890s and was likely constructed from such a plan, with local builders Matison P. Baker and Frank L. DeShong serving as contractors, and brick mason Charles (Charlie) Moore supplying the brick from his local yard. Built at a cost of about \$60,000, with funding derived from member donations, loans and bonds issued by the church, the church was renamed Marvin Methodist Episcopal Church, South in 1891 to honor an important Methodist bishop. Today, the 1890 church is the center of a complex of four integral additions. The church and connecting historic additions, added between 1923 and 1950, stand southwest of Tyler's courthouse square just outside Tyler's 19th century commercial core in an area that was then improved with a mix of two- and three-story commercial buildings and substantial residences. Commercial, public and religious buildings and parking lots now surround the church complex. With its steeply pitched, multi-gabled slate roof, spires, massive corner tower, Gothic arch windows, buttressed walls embellished with decorative brick patterning, and large nave, Marvin Church is an excellent example Late Gothic Revival architecture in Texas, combining elements of High Victorian Gothic and precepts of the earlier Ecclesiological Movement. The most elaborate feature of the sanctuary is the jewel-tone, art-glass windows, secured by finely crafted wood tracery. Impressive from the exterior, the windows are best viewed from the interior where natural light illuminates their intense colors and naturalistic patterns. Interior features include oak pews, boxed columns topped with carved, foliate capitals, glass and metal lantern chandeliers and a long nave terminated by a chancel and choir raised above the main floor. In 1941, prominent Tyler architect Shirley Simons, Sr. created a new Gothic Revival church entry on Bois D'Arc Avenue in a small, one-story projecting narthex. Exterior entry stairs on the corner tower, and at a secondary entrance on South Bois D'Arc Avenue were removed and the original exterior doors converted to windows. Remodeling of offices and the boxing of the original iron columns in the sanctuary are among the interior changes made. Compatible, Gothic Revival style connecting additions include the 1923 education wing erected to the rear (west) of the sanctuary from plans drawn by prominent Dallas architect C. D. Hill, and a 1950 component with a chapel and classrooms built from plans created by architect Shirley Simons. Despite a non-compatible 1984/2000 addition, plus mechanical upgrades and incremental redecorating, Marvin Methodist Episcopal Church, South, as a sanctuary and a complex, is preserved in excellent condition, retaining its architectural and historic integrity to a high degree.

GEOGRAPHICAL SETTING

As the largest city (population 75,450) and seat of government in Smith County, Tyler is about 90 miles southeast of Dallas. The surrounding East Texas topography consists of timbered, rolling hills of gray clay and red sandy soils. Intermittent creeks water the area before draining into the Sabine and Neches rivers on the north and west of town, respectively. Marvin Methodist Episcopal Church, South (now Marvin United Methodist Church) is in the heart of downtown Tyler one block southwest of the courthouse square (Map, 40). Sited on the southwest corner of West Erwin Street and South Bois D'Arc Avenue, the sanctuary's massive form and tall spire, once described as the "Cathedral of the West," remains a prominent visual presence in an area now developed with a mix of parking lots, historic public and commercial buildings, tall office buildings, and religious facilities erected by other denominations. This area was originally at the edge of Tyler's 19th century commercial core and courthouse square, and improved with a mix of two- and three-story commercial buildings and substantial residences. A block of two-story 19th century commercial buildings survives directly east of the church, across Bois D'Arc Avenue, and the 1955 Smith County Courthouse is two blocks northeast. Southeast of the Marvin complex at the northeast corner of Bois D'Arc and Elm is Christ Episcopal Church, built in 1917, and directly east of Christ Episcopal is Tyler's 1904 Carnegie Library (NR 1979), now operated as

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a museum and archives by the Smith County Historical Society. Across Elm Street to the southeast is the Tyler Public Library. Directly west of Marvin is a portion of the Church of Christ complex, dating from the 1980s. One block northwest at West Ferguson Street and North Bonner Avenue is the 1938 Art Moderne Tyler City Hall. One block north of Marvin is the First Baptist Church complex, begun in 1911 with a Classical Revival sanctuary.

THE 1890 CHURCH

The 1890 sanctuary is the oldest portion of the church complex (Maps, 41-43), and is an imposing four-story building constructed of red brick obtained from the local brick yard of brick mason Charlie Moore (Smith County Historical Society:b). Wall surfaces are well laid up in a common bond pattern with tight joints of consistent width. The squarish massing of the church is distinguished by steeply pitched intersecting gables covered with slate, ornate, wood frame stained glass windows and a massive square corner tower that rises more than six stories to a height of about 90 feet above the street. Smaller wood spires complement the corner tower. Massing is asymmetrical, with bays that step down in height from the tower. Slightly projecting buttresses divide the nearly identical east and north elevations into four bays each (Photo 1, 39). Each elevation incorporates a wide center bay flanked by two narrow bays on one end and the massive tower on the other. The buttresses terminate with a flat stone cap and galvanized metal; originally they were topped with cupolas or chimneys (Photo 6, 39) and some of the buttresses contained flues for interior heating stoves. Most of the cupolas were removed in 1920 in conjunction with roof repairs (Marvin United Methodist Church:a). The buttress cupolas could be replicated with the aid of historic photographs. The original entry was on the corner of Bois D'Arc and Erwin, where stairs led to second floor sanctuary doors (Photo 6, 39). Since 1941 the main entry has been the projecting entry on Bois D'Arc that provides sanctuary access via a narthex and interior stairs in the tower (see discussion of additions below). Fenestration is varied in size but regular in its placement. Windows are recessed in the walls. Painted stone sills and the suggestion of surrounds, laid out in three brick courses around each window, define the openings. Wood, bent and curved with a high degree of craftsmanship into elaborate patterns form the window tracery and combine with the brilliant, largely non-figurative art-glass windows (Photo 5, 39), some of which were individually blown to create the church's most architecturally striking feature. The windows emphasize the verticality of the building and complement the corner spire as well as the church's other, smaller roof spires. The full effect of the windows is possible only from the interior where their pure, jewel toned color infuses the sanctuary when illuminated by sunlight. A series of stained glass family memorial windows, the only truly figurative windows in the church, are found at the rear of the sanctuary along Bois D'Arc street. These were installed after 1893 but before 1920. Exterior doors are constructed of vertical wood planks and have Gothic Revival influenced metal hardware. Small metal and glass Gothic Revival style lanterns flank many of the entryways.

Built on a lot measuring 100 by 150 feet, the sanctuary's design reflects the limited space of its urban site through its compact, vertical form, which closely resembles pattern book designs of the late 1880s (United Methodist Church General Commission on Archives and History:a). Side aisles are incorporated within the wide, centrally placed, gabled bay that defines the nave. Interior space originally included meeting rooms and an auditorium on the first floor, now mostly reconfigured into offices, library and meeting rooms. The second floor sanctuary is oriented east-west, with the long side parallel to Erwin Street and the chancel at the west end. Rising the full height of the central bay, the main sanctuary looks essentially as it did originally, but reflects the limited renovations made in 1941. The ceiling rises the full height of the interior to showcase the elaborate, non-figurative stained glass windows. A central aisle and two side aisles have always defined seating, but in 1941 the rear portion of the seating along the east (rear) wall was removed to link the center aisle with the rear aisle to create a rear center entrance for brides. At this same time the original horseshoe balcony was modified through the removal of the rear portion and the tips overlooking the chancel. The balcony currently stretches

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along each side of the sanctuary. The chancel area includes the choir, defined by a carved Gothic style wood altar screen to the rear and a chancel rail in front. Behind the altar screen is the pipe organ. The original iron columns have been boxed, but the columns' ornate foliate capitals remain. Smooth plaster finishes the walls and ceiling, from which hang metal and glass Gothic Revival style lantern chandeliers.

Visitors enter the sanctuary on South Bois D'Arc Avenue, through a street-level entry that projects from the main body of the east elevation of the building (Photo 1, 39); corridors lead to first floor offices and meeting rooms, and interior stairs provide access to the second floor sanctuary. Other entrances to the complex are located in the 1923 addition (Photo 2, 39) on West Erwin Street, in the 1950 addition (Photo 3, 39) on South Bois 'Arc, and in the 1984 addition, also on West Erwin Street. Secondary entrances are located off the parking lots on West Elm Street. Because of its urban location and siting at the property line, landscaping associated with the 1890 church was always minimal. A courtyard between the 1890 sanctuary and the 1950 chapel and classrooms is screened from the street by a cloistered walk (Photo 4, 39), and incorporates a large lawn area that dates from at least the 1940s. Other landscaping, at the corner of West Erwin and South Bois D'Arc and in front of the 1984 addition, includes shrubs and lawn. Small signs and the bell from the congregation's first, and no longer extant, church identify the property along South Bois D'Arc Avenue.

MARVIN COMPLEX ADDITIONS

The first known changes to the church occurred in 1920, when the roof was repaired and original buttress cupolas removed. In 1923 the church built a three-story addition for Sunday School use. Designed by Dallas architect C.D. Hill, this component faces north along Erwin Street and abuts the 1890 portion of the complex at a light well that serves as a buffer between the sanctuary and the addition allowing illumination of the stained glass window in the chancel. The 1923 addition has rectilinear massing and Collegiate Gothic Revival styling, with the facade divided into six bays separated by buttress-like pilasters. The red brick is closely matched to the original in color, size and bond. A slightly pitched gable roof with a gabled parapet tops the building and complements the spires and gabled roof of the sanctuary. Gothic arch windows in the top floor contain wood tracery that references the design of the windows in the sanctuary. First and second floor windows are 6/1 wood frame types. A centrally placed entry, sheltered by a flat roof canopy (ca. 1941) supported by carved and pierced brackets, complements the more elaborated design of the original church. By using the Collegiate Gothic Revival form the architect created an addition that blends with the Ecclesiologist principles of the 1890 sanctuary but states its specialized purpose (Photo 2, 39).

In 1941, the church contracted with Tyler architect Shirley Simons, Sr. to draw plans for the removal of the corner entry stairs and construction of a new entry at street level on Bois D'Arc Avenue. After removing the exterior stairs, the entry doors were modified into the bottom third of the extant, large stained glass, second-floor-tower windows. The new entry is topped with a shallowly gabled roof and pierced with double openings enclosed with wood entry doors set within a segmental brick arch. Buttresses define the corners of the projecting entry, which provides internal access to the first floor church offices and the second floor sanctuary. Interior changes included the construction of interior stairs leading to the sanctuary. One set was installed in the tower, and the other in the south corner of the church, providing access to and from each side of the second floor sanctuary. The floors and stairs of the narthex are of pink Cordova marble and the walls are of filled and polished shellstone. The 1941 remodeling program included the installation of an electric elevator and changes to the sanctuary such as the boxing of the shafts of the original iron columns, rearrangement of the pews to accommodate a center aisle for brides, removal of portions of the horseshoe shaped balcony, and modification of the chancel area. Church members donated a new pipe organ, tower chimes and the electric elevator. The exterior stairs at the south end of the Bois D'Arc facade also were removed at this time and the door opening converted to a window.

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To meet the demands of a growing congregation in the post-World War II years, the church undertook another major building campaign in 1950, again hiring Shirley Simons, Sr. to design plans for a chapel (34 feet by 73 feet), and additional meeting rooms, classrooms, kitchens and storage space (99 feet by 119 feet) south of the sanctuary along Bois D'Arc Avenue. Forming an ell composed of a small front facing gable wing containing the two-story chapel and a large rectangular mass behind it incorporating the 2½-story classroom area, the 1950 addition uses red brick carefully matched to the original. Decorative elements are confined to modest decorative brickwork and limestone trim, at the top of buttresses and around the large Gothic arch window in the chapel's gable end wall. The classroom portion of the building rises behind the chapel and extends north to meet the 1890 sanctuary forming a 56-foot-long cloistered walk, detailed only with simple Gothic arch openings. A landscaped courtyard nestles between the walk and the classroom portion of the 1950 addition; the chimney at the south end of the 1890 church was removed to accommodate this walkway. A spire tops the chapel at the interior crossing, and flat roof dormer windows project from the classroom area roof. At this same time limited interior remodeling of the 1923 addition was undertaken and the stage was removed from a room on the first floor of the church. The chapel and classroom addition is highly compatible in design, scale, massing and materials with the 1890 church, the 1923 Sunday School addition and the 1941 remodeling. The simplified Gothic Revival massing of the 1950 addition references the windows, spire and gabled roof of the sanctuary, utilizing a slightly lighter red brick, limited decorative brickwork, and slate roofing. The result is an addition that is architecturally distinct and at the same time highly compatible with the design of the 1890 church (Figure, 44).

During the 1980s continuing growth and expanding community outreach programs created the need for yet more space. Simons-Clark Associates, Architects and Engineers, of Tyler, the successor firm to the practice started by Shirley Simons, Sr. designed a two-story addition built in 1984 for Marvin's family ministries program. This component of the complex contains recreational and educational facilities such as a gymnasium, youth lounge, game room, auditorium, and classrooms. The addition is constructed with red brick veneer and a built up roof. It has simple horizontal massing and little embellishment, reflective of late 20th century Modernism. Located on Erwin Street west of the 1923 addition at the rear of the church complex, the 1984 building is not visible from Bois D'Arc Avenue (the front of the church). When viewed from the corner of Bois D'Arc and Erwin, the 1984 addition's horizontal massing is largely hidden by the substantial, vertical forms of the 1890 sanctuary and the 1923 addition, and is sited well back from Erwin Street, behind a courtyard area, which serves as a spatial screen when approaching from the east (front of the church). The portion of the 1984 addition that is visible abuts the non-historic buildings of the Tyler newspaper, of which it appears to be a part. When approaching from the west, the 1984 addition is shielded by the 1980s Church of Christ, the newspaper plant, and is dwarfed by the massing of the church's historic 1890 and 1923 components. Celebrating its sesquicentennial in 1998, Marvin church embarked on a new building program that included cleaning, repair and strengthening of all stained glass windows in the 1890 sanctuary, the 1950 chapel and in other areas where such windows occur. The remaining components of the current building program are scheduled for 2000. All deteriorated wood, trim and slate roofing will be replaced to match the existing material and configuration, the circa 1950s east and north entry doors (1890 church and 1923 addition, respectively) will be replicated and a third story addition will be constructed on the 1984 addition. The third floor addition will be compatible with the existing 1984 component, will utilize the same red brick and unadorned exterior massing, and will conform to the existing footprint, thus preserving the recessed siting of the 1984 addition. Among the features is a slate roof to match the existing historic church roof, and dormer windows with arched heads to relate to the lower floors of the 1984 component but with a vertical proportion to reflect the Gothic styling of the historic portions of the complex. The simplicity of the 1984 addition and the proposed third floor addition emphasizes the Gothic styling and historic character of the other buildings in the Marvin complex, and while not stylistically compatible with the historic portions of the complex, it does not detract from the historic or architectural

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integrity of the complex. Because it will conform to the massing of the existing 1984 addition, the new third floor will not be visible from the front of the church, or from the corner of Bois D'Arc and Erwin. The work to be undertaken in 2000 has been approved by the Texas Historical Commission and meets the Secretary of the Interior's Standards for Rehabilitation.

SUMMARY OF PHYSICAL CONDITION AND INTEGRITY

Since all church additions, historic and non-historic, are internally connected, the Marvin church complex is considered one building in accord with National Register guidelines. The original 1890 church and the 1923, 1941 and 1950 additions are remarkably compatible. Although the 1984 addition is a departure from the finely crafted Gothic Revival forms of the historic buildings, its location, horizontal massing, and siting at the rear of the complex do not undermine the integrity of the historic components of the complex. The 2000 addition will conform to the existing footprint of the 1984 component and will not be visible from the front of the church. The 1890 church blends subdued High Victorian Gothic elements with design precepts from the earlier Ecclesiological Movement. Likely built from a pattern book design, the church displays a high degree of integrity. All of the additions document the evolution of the congregation's needs and programs and display a high level of craftsmanship. The vast majority of the complex's exterior and interior character-defining elements—brick and stone work, window materials, lanterns and interior spatial arrangements—maintain a high level of integrity of location, materials, design, workmanship, feeling and association within the period of significance.

8. STATEMENT OF SIGNIFICANCE

APPLICABLE NATIONAL REGISTER CRITERIA

A PROPERTY IS ASSOCIATED WITH EVENTS THAT HAVE MADE A SIGNIFICANT CONTRIBUTION TO THE BROAD PATTERNS OF OUR HISTORY.

B PROPERTY IS ASSOCIATED WITH THE LIVES OF PERSONS SIGNIFICANT IN OUR PAST.

C PROPERTY EMBODIES THE DISTINCTIVE CHARACTERISTICS OF A TYPE, PERIOD, OR METHOD OF CONSTRUCTION OR REPRESENTS THE WORK OF A MASTER, OR POSSESSES HIGH ARTISTIC VALUE, OR REPRESENTS A SIGNIFICANT AND DISTINGUISHABLE ENTITY WHOSE COMPONENTS LACK INDIVIDUAL DISTINCTION.

D PROPERTY HAS YIELDED, OR IS LIKELY TO YIELD, INFORMATION IMPORTANT IN PREHISTORY OR HISTORY.

CRITERIA CONSIDERATIONS: A

AREAS OF SIGNIFICANCE: Social History; Architecture

PERIOD(S) OF SIGNIFICANCE: 1890-1950

SIGNIFICANT DATES: 1890; 1923; 1935; 1941; 1950

SIGNIFICANT PERSON(S): N/A

CULTURAL AFFILIATION: N/A

ARCHITECT/BUILDER: BUILDERS: Baker, Matison P.; Campbell, A.M.; Crisman, A.B.; DeShong, Frank L.; Hill, George R.; Kay, Luther L. Jr.; Mathis, J. M.; Moore, Charles; Nesbitt, John S.

ARCHITECTS: Hill, Charles D.; Simons, T. Shirley, Sr.

NARRATIVE STATEMENT OF SIGNIFICANCE (see continuation sheets 8-10 through 8-33)

9. MAJOR BIBLIOGRAPHICAL REFERENCES

BIBLIOGRAPHY (see continuation sheets 9-34 through 9-37)

PREVIOUS DOCUMENTATION ON FILE (NPS): N/A

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

PRIMARY LOCATION OF ADDITIONAL DATA:

- State historic preservation office (*Texas Historical Commission*)
- Other state agency
- Federal agency
- Local government
- University
- Other -- Specify Repository: Historic Tyler, Inc.; Marvin Methodist Church

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STATEMENT OF SIGNIFICANCE

Marvin Methodist Episcopal Church, South is a downtown complex constructed in phases between 1890 and 1950, a period of continued growth and change in Tyler. Erected by local carpenters and contractors, probably working from a pattern book design, the 1890 Late Gothic Revival style church blends selected elements from the mid-19th century Ecclesiologist Movement with High Victorian Gothic elements. The church was expanded to its present configuration with the construction of three additional historic components between 1923 and 1950, by Dallas architect C.D. Hill & Co. (1923 Sunday School addition), and Tyler architect Shirley Simons, Sr. (1941 entry, 1950 chapel and classroom addition). A fourth addition, built in 1984/2000 does not detract from the historic complex. All the historic additions display variations on the Gothic Revival theme and reflect the evolution of Marvin as an institution within the context of local Methodism, and its leadership in community-wide service as Tyler's population grew during the period of significance. With its red brick walls, Gothic arch stained glass windows with elaborate tracery, and vertical massing and roofs, Marvin's 1890 sanctuary is an excellent example of Late Gothic Revival forms and is the only surviving 19th century Gothic Revival style building in the city. The sanctuary is only slightly modified from its original form, and is combined with compatible historic additions into a single, interrelated complex significant for its architectural design. Through the financial support and spiritual leadership of Marvin's ministers, lay leaders and selected women members, the complex also is significant for its associations with the spread of Methodism in Tyler, for pioneering the city's first inter-church, inter-faith council and that group's related social service work, and for the ways in which it interprets the role of Tyler women in society and expands historical understanding of their contributions. The church complex retains a high degree of integrity, and derives its primary significance from its outstanding architectural design and its contributions to the broad patterns of Tyler's history. For these reasons, it is eligible for listing in the National Register of Historic Places under Criteria A and C in the areas of significance of social history and architecture within a period of significance extending from 1890 to 1950.

COMMUNITY HISTORY AND ITS RELATIONSHIP TO MARVIN'S DEVELOPMENT

Early Years

While a few Anglo-Americans lived in other parts of East Texas in the 1820s and 1830s, Euro-American settlement of the area that became Smith County did not occur until the Congress of the Republic of Texas opened the lands of East Texas in February 1840. In 1843, the area known as Pleasant Hill, between Whitehouse and Tyler, was settled by James C. Hill. The first activity to directly affect the land that became Tyler occurred in 1844, when Hill surveyed 640 acres of land for Isaac Lollar (Whisenhunt: 1983, pp.1-4). This land became part of the City of Tyler, and the property where Marvin church now stands was near the southeast corner of this acreage within the boundaries of the original town plat. Smith County was organized in 1846 by the first congress after Texas became a state. Settlement of early Tyler progressed quickly. A log courthouse, county elections, the organization of a united Protestant congregation, the progenitor of Marvin Methodist and First Baptist churches, among others, the community's first post office, plans for building a permanent courthouse, and the construction of a county jail occurred by 1847. In June 1848 the Methodist Episcopal Church, South of Tyler (now Marvin United Methodist Church) purchased at public auction a lot on the southeast corner of West Erwin and South Bois D'Arc (Whisenhunt 1983:7). This lot, on which the congregation built its first church between 1852 and 1855, was directly across Bois D'Arc from the present church complex.

The Texas Legislature incorporated Tyler in January 1850; that year the population of Smith County was 4,292; the slave population was 717 individuals (U. S. Census 1850). Throughout the 1850s, Smith County

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gained population as new communities were established. Tyler, as the county seat, attracted business and professional enterprises such as millers, merchants, physicians, attorneys, dentists, teachers and clergy. Tyler served as one of the three seats of the Texas Supreme Court, and was made a U.S. District Court seat (Texas Historical Commission:b). Fraternal organizations and private schools organized.¹ Farming, with 82,043 acres of improved farmland in the county in 1860, was the primary business. Mercantile activities, transportation, logging and lumber production aided Tyler's growth in the antebellum period. Transportation supported Tyler's development, and prior to the outbreak of the Civil War stage lines operated between Tyler and Crockett, San Augustine, Marshall, Paris, Waco and Nacogdoches. In 1871, the Tyler Tap Railroad was chartered with the mission of connecting to either the Texas and Pacific Railroad (T&PRR) or the International and Great Northern Railroad (I&GNRR). By 1872, the I&GNRR built a line southwest of Tyler through the community of Troup. Finally, in 1873, when the Tyler Tap Railroad connected the town with the I&GNRR, the town began to change to a city, one that would become a railroad hub (Smallwood 1999:402) and a commercial and legal center.

Economic Growth

The Civil War helped Tyler diversify economically through the presence of two Confederate munitions plants, and although the ensuing prosperity was somewhat tenuous, it fostered continued growth. As the war ended Federal troops occupied Tyler in June 1865, marking the beginning of Reconstruction. Trade nearly stopped and cotton crops produced low yields. Large stores in Smith County closed, replaced over time with smaller mercantile establishments such as Brown and Douglas (Smallwood 1995:ch.11, n.p.), owned by J. H. Brown and John B. Douglas. Douglas was a son of Marvin charter member Reverend Alexander Douglas, and a prominent member of the building committee for Marvin's 1890 church. However, farmers responded to sagging agricultural profits by diversifying with corn, cane and potatoes, thus easing Smith County's transition through the early days of Reconstruction. By the end of the decade, Smith County had recovered somewhat, compared to other communities in East Texas that had not diversified their agricultural practices (Smallwood 1999:388). In March 1868, Federal troops withdrew from Tyler (Whisenhunt 1983:21). Despite racial incidents and political turmoil in the late 1860s, Tyler began its march toward prosperity. In the 1870s, especially after railroad service was established, Tyler's manufacturing base expanded and by 1876 the city had foundries, saw and planing mills, and grist mills (Whisenhunt 1983:29). The county's "...business volume more than doubled after the coming of the iron horse," (Smallwood 1995:ch.15a, p. 11).

During the 1880s agricultural diversification increased with the growing of fruit, vegetables and flowers, most notably roses. Banking, insurance and legal services also continued to contribute to the economy. Manufacturing expanded when the Dilley Iron Foundry from nearby Palestine opened a plant in Tyler in 1881 to manufacture railroad equipment. Other kinds of manufacturing also developed in Tyler during the 1880s, including two canneries processing locally grown fruit and vegetables (Smallwood 1999:426). Tyler had 64 mercantile establishments in the mid 1880s along with 137 mechanics, three hotels, 90 professionals, two banks, and an insurance company—owned by members of the Methodist Episcopal Church, South, and five newspapers. As prosperity increased in Tyler, and Smith County, so did interest in civic works. In 1882, John

¹Fuller contextual discussions are included in the *Charnwood Residential Historic District* nomination (NR-1999) and the historic context statement in *Historic and Architectural Resources of Tyler Texas 1846-1950* (NR Multiple Property nomination-2000).

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B. Douglas, who served as Tyler's first fire chief, organized the first volunteer fire department in Tyler. Douglas and his wife Kettie invested in real estate and would become important figures in the building and financing of the Methodist's 1890 church.

Between 1890 and 1930 agriculture and manufacturing continued to fuel the economy, as did wholesale and retail commerce, banking, insurance and legal services. In 1910 the Jester National Bank reorganized into the Jester Guaranty State Bank, with T. B. Butler, a Marvin member, one of the organizers (Whisenhunt 1983:54-55). During the 1920s significant economic growth in Tyler and Smith County occurred in dairying operations. Vegetable and rose culture remained important and developed more rapidly after irrigation was introduced in 1924. In 1923 Marvin constructed its first addition. In 1924, an eight story commercial building went up at the corner of Broadway and Ferguson, one block north and two blocks east of Marvin church.

Despite the onset of the Great Depression in 1929, the prosperity of Tyler in the 1920s was matched in the 10 years between 1930 and 1940, largely as a result of continuing agricultural successes and the discovery of the East Texas Oil Field in 1930-31. Although the Depression affected some industries, including railroads and manufacturing, the oil boom mitigated local losses overall, with construction and the economy flourishing during the 1930s as it did in few other places in America. In March 1931 Guy Vernon Lewis brought in the first producing oil well in Smith County, located near the community of Arp. As more wells came in, drillers, riggers, geologists, pipers, surveyors and others moved to Tyler, and refineries and exploration companies developed. Oil added greatly to the Tyler and Smith County economy (UT, Austin PCL:a). Throughout the 1930s agriculture, especially dairying, fruit, roses, tomatoes and pecans also continued to be important to Tyler's economy, and lumber and related milled wood products significantly contributed to local prosperity (UT, Austin PCL:a). Legal services, manufacturing and retail commerce also were important activities.

Throughout the 1940s oil and gas production and services related to that industry were the primary economic engines. The East Texas Field produced the major supplies of oil, gas and related refined petroleum products for the Allied efforts in World War II. U.S. military presence also fueled the economy through the local Signal Corps Radio Operator Training School, the U.S. government's lease of the Tyler airport for use as a government field, and the establishment of Camp Fannin (Whisenhunt 1983: 69-78). Tyler's post World War II economy was supported by industrial and manufacturing enterprises related to oil and gas, and the machine shops of the St. Louis and Southwest Railway (Cotton Belt). The railroad was the largest industrial employer in the city in 1947 with 523 employees and an annual payroll of more than \$1,000,000. Oil related businesses, manufacturing and commerce and the railroad continued as Tyler's economic mainstays throughout the 1950s.

Population and Community Development

In 1860 Tyler was a small county seat and local commercial and transportation center. Its population was 1,024. Despite the economic and social effects of the Civil War, by 1870 the number of inhabitants had increased by 726, or nearly 59 percent. In 1880 Tyler had a population of 2,423, more than a 100 percent increase from 1860. During the 1880s the population, and the economy boomed, and in 1890 the city was home to 6,098 people. These 3,675 new residents represent an increase of about 160 percent in 10 years. However, a local economic crisis in 1891, and the national Panic of '93 slowed growth until the middle of the decade. By 1900 the economy had recovered and 8,069 people lived in Tyler representing an increase of less than half the growth experienced in the 1880s. The population reached 10,400 in 1910, starting a climb that rapidly accelerated after 1930. In 1920 the population reached 12,085, and then grew rapidly during the Roaring '20s to 17,113 in 1930. A surge of 11,116 new residents drawn by the East Texas Oil Field boom raised the city's population in 1940 to 28, 279. Despite the effects of World War II, this phenomenal growth continued through the 1940s with the population increasing by 10,689 people to 38, 968 in 1950. But Tyler's greatest growth occurred between 1950 and 1960, when the population grew by 12,262 people. Reflecting the baby boom

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phenomenon, a sound national economy and the continued viability of the East Texas Oil Field, this increase brought Tyler's population to 51,230 inhabitants.

Population growth not only fueled the economy, it also brought about changes in the physical form of the community and fostered the creation and expansion of business and residential areas as well as civic, social, cultural and religious institutions. During the 1870s Tyler saw construction of new business buildings and residences in high style Italianate, Eastlake, Second Empire styles as well as vernacular forms. Within the city few examples of these styles survive. Two residential examples are the circa 1873 John B. and Keturah (Kettie) Douglas House (NR 1997), which combines Second Empire and Italianate forms, and the 1878 Bonner-Whitaker-McClendon House (NR 1982) with Italianate and Eastlake elements. Both also are Recorded Texas Historic Landmarks. No church buildings survive from this era and the few surviving business buildings were altered in the mid-20th century.

The boom of the 1880s fostered continued construction throughout the community with new church buildings including the Presbyterian Church (1883) and the brick Gothic Revival First Baptist Church (1886), neither of which are extant. Tyler's Jewish population was sufficient to support two houses of worship, Congregation Beth El (founded 1887) and Congregation Ahavath Achim (founded 1898). However, as late as 1888, the Methodist Episcopal congregation still met in its 1855 facility, which they shared with the Masons (St. John's Lodge). In that year, spurred by growing prosperity (SMU Bridwell Library:a), and the new, up-to-date churches of other Tyler congregations, the Methodists took important first steps toward the construction of a new, large facility breaking ground for Marvin church in 1890. By 1900 areas near the central city, but outside the original town plat were developing with homes, schools and churches. With its near central location at the south edge of the growing city, the Charnwood Residential Historic District (NR 1999) and the areas west and slightly south of it experienced considerable development by wealthy and merchant class residents. North Tyler grew too, with the area north of Gentry Parkway and east of Palace Avenue an enclave of railroad workers. East of the square and south of Erwin Street more residential neighborhoods developed. African American neighborhoods included small areas west of downtown stretching as far as Oakwood Cemetery and beyond, and areas slightly north and east of the commercial core both north and south of the Cotton Belt yards. Churches sprang up in all these neighborhoods including the 1889 Cedar Street Methodist Church and the 1911 East Tyler Methodist Church. The congregations of both these churches were started by former Marvin members and were recipients of financial support and general advisement from Marvin officials. African American churches established in the 1870s and 1880s also constructed facilities in that period, including the extant St. James C.M.E. Church (1889/1920s), which purchased land from Marvin members (Smith County Deed Records).

As the city prospered through the 1910s and the 1920s, population increases continued to shape the physical form of the community and affect the social, civic and religious programs offered by its institutions. Ties among immediate and extended families, business associates and acquaintances fostered real estate development, as in the Charnwood neighborhood, and also created the connections that formed the basis for the community's economic life. New residents created demand for housing, goods and services and looked to religious institutions for a spiritual community. Church membership grew, church activities increased and the central city churches began building grand new facilities within a relatively small area forming a "downtown church district." Marvin was at its heart. In 1911, Tyler's oldest Baptist congregation replaced its 1886 facility with a new Classical Revival style church on West Ferguson Street, one block north of Marvin Methodist. The Presbyterians built a new Classical Revival style church at North Broadway and Elm in 1914, just two blocks east and one block south of Marvin Methodist. In 1917, Christ Episcopal Church constructed its current sanctuary at the northeast corner of West Elm and South Bois D'Arc, kitty corner from Marvin church. In the 1910s and 1920s Protestant faiths emphasized bible study and Sunday School as important family activities, and the Sunday sermons and associated social and religious study opportunities afforded by many denominations combined with population increases to create rapidly growing congregations. Prayer groups and bible study

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classes multiplied and churches needed more space, typically provided in annexes, or education facilities. In 1920s Marvin had the largest Sunday School enrollment of any Methodist church in Texas (Marvin United Methodist Church:c), and the membership responded by building, in 1923, an education wing to accommodate growing demand for Sunday School classes. Cedar Street Methodist, with a much smaller congregation, also constructed an education facility in the 1920s (Tyler Public Library:a). In 1928 Tyler's First Christian Church, having outgrown its home on the north side of West Erwin Street, near the intersection of Bonner (about one-half block northwest of Marvin church), relocated to a new church on South Broadway between University Place and Front Street.

The East Texas oil boom brought more than 11,000 new residents to Tyler between 1930 and 1940, jump-starting the economy and straining community resources. A housing shortage developed and the need for social services was great. Local entrepreneurs responded to housing demand by constructing hundreds of brick bungalows and more substantial dwellings, mostly in revival styles. Tyler's first tract type dwellings also were built during this period, previewing post-World War II development trends. Tyler's churches were inundated with members as new residents turned to local churches to ease social dislocation and fill spiritual needs. Marvin Methodist alone gained more than 700 members between 1930 and 1935, when its membership stood at 2,031. A new Catholic church was built in 1934 at the southwest corner of Front and Broadway, replacing the original 1880 church at College and Locust, two blocks north and one block east of Marvin. First Baptist constructed an education facility in 1935.

Unlike established citizens in any community, most of Tyler's new residents lacked support of extended family or the social networks that normally provide assistance during times of financial crisis or illness. A group of Marvin women recognized the growing social problems associated with the rapid influx of families, single men and women, and single parents, and in the early 1930s formed a group to address social needs. Within two years this group organized as the Federated Church Women of Tyler (Tyler Council of Church Women:b). One of the most important achievements of the group was its first community wide project in 1936: a day care program for children of low-income mothers and fathers. Marvin women had a leadership role in this pioneering social service project, and in the development of the organization, which in 1936 broke social barriers by including Protestant, Catholic and Jewish women (Tyler Council of Church Women:b). The organization went on to develop additional social service projects, many of which continue today. Their work is a testament to their vision and their commitment to applying the moral teachings of their respective faiths.

Economic, civic and social growth continued in the 1940 to 1950 period, despite the impact of World War II, supported by industrial, commercial and agricultural products. In October 1941 Marvin Methodist began a limited building program, the primary focus of which was a new entry for the 1890 church. By 1945, the Federated Church Women of Tyler had established, with the aid of African American churches, a day nursery for African American children.

In the post-war boom many new churches organized, and established congregations built new buildings or additions to their existing churches. Among the new churches of this period are Glenwood United Methodist (1947), and Wesley Methodist (1950). Marvin members provided financial assistance for both these new congregations. Existing churches including Cedar Street Methodist and East Tyler Methodist (now St. Paul's) built new facilities in the late 1940s, and added to their respective complexes in the 1950s as their congregations continued to grow. First Presbyterian relocated from Broadway and Elm in 1950, building a new church at West Rusk and South College. At Marvin, a growing membership and active prayer, bible study, and social service programs spurred the 1950 addition of a chapel and classrooms. The 1950 building program at Marvin was the last until 1984, when the church constructed a fourth addition at a time when other Tyler churches also were expanding. In 2000, during another period of sustained growth, a third floor is being added to the 1984 component.

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THE TYLER METHODIST CONGREGATION

Establishing the Congregation and Naming the 1890 Church

Marvin Methodist Episcopal Church traces its origins to 1847 when Tyler Methodists held services in union with members of other Protestant denominations. Formal organization as the Methodist Episcopal Church, South, Tyler, Texas occurred in 1849. The congregation built its first church by 1855. It was located at the southeast corner of Bois D'Arc Avenue and Erwin Street.

Since Tyler's Methodists began to worship as an independent congregation in the blacksmith shop of George and James Adams, the congregation was known as the Methodist Episcopal Church, South, Tyler. With the construction of the new church in 1890 that name remained in use. But on March 19, 1891 the church was formally renamed Marvin Methodist Episcopal Church, South in honor of Bishop Enoch Mather Marvin (1823-1877), a Missouri native. "A pulpit preacher of great power", Marvin was charismatic and widely recognized as the premier preacher in Missouri Methodism before he was thirty (Harmon 1974:1527). Marvin served at several posts in Missouri before the Civil War and became unofficial Chaplain to Confederate General Sterling Price's army, serving in Mississippi and Arkansas (Harmon 1974:1527). In 1866 he was in Marshall, Texas and later that year was elected a bishop of the Methodist Episcopal Church, South. He had an illustrious career and is noted as probably having done more than any other individual to bolster Southern Methodism after the defeat of the Civil War. In the late 1860s he returned to St. Louis and was an important figure in establishing St. John's Church and Central College there. His book, *To the East by Way of the West* sold 20,000 copies and described his missionary efforts on the Pacific coast. A prolific writer, he contributed as a young man to the *Western Christian Advocate*, later to the *St. Louis Christian Advocate* and "every other periodical in the church." He also wrote four other books. Marvin died in St. Louis November 26, 1877 and was buried there.

Although he had no direct connection with the Tyler congregation, he was widely known and respected for his missionary zeal and leadership qualities. It is likely that some of the Marvin membership heard him preach while he was serving in Marshall. His support of Southern Methodism and the Southern view that "...bishops in caring for all churches had a pastoral function as well as administrative responsibility"(Harmon 1974:1527) must have endeared him to Tyler's congregation. In naming their fine, new church for him, the Tyler congregation affirmed their staunch support of Southern Methodist values and paid tribute to a remarkable church leader.

Church Leadership and Efforts to Build the 1890 Church

In 1886 the membership began to consider building a new church. Virtually unaltered since its construction in the early 1850s, the old church was "rather shaky, the foundations weak, and in a high wind [it] would creak and shake in an alarming fashion (Smith County Historical Society:b). Devising a plan to raise funds through a system of weekly contributions, church leaders moved ahead with plans for the eventual sale of the old church and the construction of a new one. Pledges from the membership totaled an optimistic \$85,000. A building committee was organized in 1887 with members W.S. Herndon, B.W. Rowland, J.B. Douglas, H.J. McBride and T.R. Bonner (Smith County Deed Record 45/243-244), and during the first quarterly conference of the Methodist Episcopal Church in 1888, building committee members negotiated with Methodist church members Robert and Mary Dorough for the purchase of a portion of their residence property, which was to be used as the site of the new church. On July 16, 1888 the Doroughs sold church trustees a lot measuring 100 x 100 feet for \$4,000 (Smith County Deed Record 45/243-244). Of the \$4,000 sum \$3,000 was paid in cash, \$500 was held in a note due in 12 months from the date of making, and \$500 was subscribed by the building committee for the new church (Smith County Deeds: Vol.40, pp.71-80) The lot was on the southwest corner of Erwin and Bois D'Arc, directly across Bois D'Arc Avenue from the original church. The farewell service for the old church was held in 1889, the building razed, and that lot sold. Thereafter, services were held at City Hall until the new church was finished enough to be used, which occurred on August 31, 1891, when the basement of

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the new church was site of the funeral of Thomas R. Bonner, one of the church's most prominent members, and the banker whose firm guaranteed the financing of the new church (Smith County Historical Society:a).

Many individuals and families contributed to Tyler's Methodist church, including those involved in the construction and financing of the 1890 church. These included Reverend John Adams and his wife Mary B. Adams, Thomas R. Bonner, Robert T. Dorough, and John B. Douglas and his wife Kettie L. Douglas. Off to a most promising start, the imposing brick church was completed in 1891. It towered above the community, dwarfing commercial buildings, residences and other churches. Seen from the courthouse square about 1900 in Figure 2, Marvin church is a highly visible landmark. Its imposing height and elaborate windows undoubtedly contributed to its labeling as "the cathedral of the west."

However it may have appeared, Marvin church was built and held onto by the membership through a series of struggles that stretched finances, faith and endurance and called upon the skills and resources of its members. The death of Thomas R. Bonner on August 30, 1891 and the subsequent failure of his bank, which had guaranteed all construction costs for the church, was the first misfortune to befall the membership. Bonner's bank likely held funds from many church members and with its failure their prosperity and construction pledges of \$85,000 dwindled. Then E. L. Clay, a member of the Board of Stewards and a leader in supervising the church's construction, died. A third death, that of John B. Douglas occurred in June 1893. Douglas was a son of charter member Reverend Alexander Douglas and himself a steward since about 1876. The congregation turned to him as a pillar of strength and dependability after the deaths of the other two leaders. Indeed, Mary B. Adams, in a church history written in 1911 eulogizes Douglas as "...indefatigable...to whom the church had turned to in this sad hour of trouble as a leader. When John Douglas fell, the whole town, as well as the church, bowed their heads in sorrow" (Tyler Public Library:c).

With the loss of these three leaders financial stability for the congregation was less certain. Exacerbating the financial problems was a 32 percent fall in membership between 1895 and 1897 (Smith County Historical Society:b). Further complicating finances was the onset of a local panic created by the failure of Bonner's bank and the ensuing Panic of '93, which affected member prosperity. As a result, the church's debts mounted. Borrowing \$8,000 from John B. Douglas' widow Kettie in 1896, the membership struggled on until 1897, when the congregation was advised by Reverend B.H. Greathouse that the church must be sold to meet mounting debts from the mortgage bonds and other construction related obligations. Reverend Greathouse appointed a committee of churchwomen, headed by Mary B. Adams (1855-1946), to find an alternate location for services. Mrs. Adams was a remarkable woman, active in the church for more than 60 years (Marvin United Methodist Church:c). A native of Paducah, Kentucky, she lived in Tyler as early as 1871 and resided with her husband the Reverend John Adams (1830-1914), a Methodist Episcopal South minister who was 25 years her senior, at 512 West Ferguson, not far from Marvin church (Tyler Public Library:f). Their son, John L., served as assistant Sunday School superintendent. In 1882 she organized the Woman's Foreign Missionary Society, serving as its first president. Affiliated with the Missionary Society was a large juvenile group, which had 40 members by 1886. About 1885, she started the Beacon Lights Sunday School class for women and continued to lead and teach this class for more than 60 years (Marvin United Methodist Church:c). In 1890, she was one of a group of women to turn the shovel at the groundbreaking ceremony for the new church. Not content to allow the church to pass from the membership, Mrs. Adams, instead of seeking an alternative place for services, "called for volunteers to fast and pray within the church and thereby seek Divine Guidance in the security of this church" (Smith County Historical Society:b). Reverend Greathouse joined the group, composed of prominent churchwomen at intervals. Late in the second afternoon, the group felt their prayers were answered and the church would be saved. Mrs. Adams reported this to Reverend Greathouse, who responded that he did not see how. However, before the end of the week, church "...men and women had devised plans and made arrangements to save the church" (Smith County Historical Society:a). Undoubtedly many of the women

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approached their husbands for the funding and worked behind the scenes to help develop the "plans and arrangements," which may have involved Marvin member Kettie Douglas' eventual purchase of the church.

One of the most interesting and unusual roles in the construction and financing of the 1890 church was played by Ketura (Kettie) L. Walker Douglas (1845-1912). One of at least 10 children born to Beverly and Caroline Walker, Kettie was a native of Alabama. The Walkers moved to Texas in 1850, shortly before the birth of their youngest child who they named Texas. Kettie attended Methodist services in Tyler as a young woman, taught Sunday School and served as a teacher at Charnwood Institute before marrying John B. Douglas (1843-1893) in Tyler March 12, 1872. Until John's untimely death at the age of 49, they combined a thriving business partnership with their personal relationship that included significant real estate investment. All John's property passed to Kettie upon his death as specified in a will they signed a few years earlier. The terms of the will indicate that both regarded the marriage as a partnership, and each party to be entitled and qualified to assume ownership and management of property and other financial holdings. After John's death, Kettie administered their property, expanded and modified their substantial residence, and provided financing to several single women who purchased property from her, including at least one African American woman. While the involvement of women in business in the late 19th century was not unique to Kettie, her business activities were certainly atypical.

In 1895 widow Kettie Douglas married Reverend Philmer Sample, but this union was short-lived, and in 1898 Kettie obtained a divorce during which she petitioned the court to restore Douglas as her legal name (Smith County District Court Records). During the brief period of her second marriage she remained active in business and appears as Kettie Sample on several titles to land, and a subdivision. Notably, in 1896 she loaned Marvin Methodist \$8,000 at 10 percent annual interest in return for a mortgage on the church. When the church was unable to pay the interest on this obligation and defaulted on debts to other creditors, the church was advertised for sale in 1897. In January 1898 Mrs. Douglas came to her church's aid again as the highest bidder for the church property, which was sold at public auction. She paid \$9,500 and offered to sell the church back to the congregation for what it cost her, but other outstanding church obligations prevented this. Mrs. Douglas then rented the church back to the membership on a monthly basis, but the church fell behind in their payments. Other debts were eventually settled for 10 cents on the dollar. Finally, the membership was able to purchase the church on a part cash, part note basis. Five notes of \$1,540 each were due on July 29 of 1899, 1900, 1901, 1902 and 1903. The congregation retired these notes well ahead of schedule on December 8, 1899, when Mrs. Douglas signed the final lien release. The Methodist Episcopal Church, South, Home Extension Board paid part of this debt with a loan of \$3,000 and a gift of \$1,000. Mrs. Douglas forgave \$200 of the debt. At this point all debt on the church was retired, except for the home extension board loan, which was paid by October 31, 1901. On December 7, 1901, debt free at last, the church was dedicated.

Mrs. Douglas' business acumen may have offended some church members, as she was approached several times and asked to donate her \$9,500 investment for the good of the church. Having spent \$17,500 to save the church, she likely felt she had done her part, and countered in a letter to church representative R.E. Gaston dated September 4, 1898, that "...John made a great deal of money and gave very generously..." but since his death she was not able to give as generously as John had. Within her means, and in addition to her support of Marvin church, she was "...preparing a young man for a business life, contributing to the education of orphans and giving charitably..." (Marvin United Methodist Church:a).

BUILDING THE COMPLEX: BACKGROUND AND CHARACTERISTICS

The present church, at the southwest corner of South Bois D'Arc and West Erwin, was built in 1890-91. In 1923 an addition for Sunday School classes was erected to the rear (west) of the sanctuary, and directly abutting it. In 1941, the sanctuary was altered, and in 1950, a chapel, additional meeting rooms and classrooms, kitchens and storage space were added along Bois D'Arc Avenue, south of the sanctuary. In 1984 a large

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addition to house Marvin's family ministries programs was constructed. This addition, at the rear (west) of historic complex, contains a gymnasium, auditorium, classrooms, meeting rooms and other spaces. Together these four components make up the Marvin United Methodist Church complex. All are internally linked through interior corridors and hallways. The 1923, 1941 and 1950 construction is highly compatible with the design of the original sanctuary, referencing and enhancing the historic forms of the complex. The 1984 two-story, red brick addition references the design tenets of Modernism but because of massing and siting does not detract from the historic portions of the complex. A third story is planned for the 1984 addition, with construction to begin in 2000. However, since the 1984 addition and its planned 2000 third floor are to the rear (west) of the historic buildings, and indeed are not visible from Bois D'Arc Avenue, which is the main elevation of the church, or from the corner of Bois D'Arc and Erwin, this newest portion does not detract from the character of the historic church complex. In a review by the Texas Historical Commission this addition was found to conform to the Secretary of the Interior's Standards.

Ground breaking for the present church sanctuary occurred in the spring or summer of 1890, coming hard on the heels of a successful January 1890 revival meeting sponsored by Tyler's Methodists and featuring the Reverend Sam Jones, a well known Methodist evangelist from Georgia. On the last day of the revival as many as 7,000 people from all over the county attended perhaps because Jones spoke out against "...liquor and sin in high places as well as low..." (Smith County Historical Society:b). It was reported that as many as 1,000 people were converted that day to Methodism and other denominations, and during 1890 the Methodists recorded at 22 percent increase overall in membership. The construction of the new church was off to a great start. Although the source for the original plans has not been identified, a 1902 newspaper account states that the congregation of the Methodist Episcopal Church, South, at Tyler, "...decided in 1890 upon plans and specifications for a very elaborate brick church" (Smith County Historical Society:e) The cornerstone for the church was laid September 18, 1890 and was donated by R. L. Roseborough and Sons, St. Louis, through their Tyler agent, W. L. Watkins. It is thought that Watkins, a sewing machine company agent, was a Marvin member who solicited the cornerstone from one of his business associates, Roseborough and Sons. Other accounts of the cornerstone event survive from September 1890 issues of the Dallas and Galveston papers, as well as the local paper (Smith County Historical Society:a). None mention the source of the plans.

The absence of an architect's name in all contemporary accounts could be nothing more than an omission of information no one thought important. However, it is more likely that there is no such mention because the plans came from a pattern book of church designs. Such plans were readily available in the 1880s and 1890s. Many were produced by practicing architects as marketing tools. Others were created by religious denominations and made available to their congregations for a reasonable cost. Tyler's Methodists had access to such a book of plans, and would have seen an advertisement for it in the 1888 Texas Annual Conference Journal (Figure 46). Under the heading "Church Building Suggestions," the text provided step by step information on how to go about building a new church, and it listed by name and address the Methodist Home Extension Board in Louisville, Kentucky, as the place to write for a catalog of plans. Given the size and fine craftsmanship of the 1890 church, it would have made sense for the congregation to put its money into building the church instead of paying a large fee for design. Ordering the plan book also would have made sense from another standpoint: there were no practicing architects in Tyler in the late 1880s (Tyler Public Library:e).

While the pattern book referred to in the 1888 conference journal has not been located, a book of plans issued by the Methodist Episcopal Church, North in 1889 has been found. This book, which is similar to those produced by Baptist and Presbyterian denominations provides several dozen plans for small, medium and large churches with designs tailored to wood or masonry. In examining this book, several plans were identified that are similar to the 1890 church. One in particular, No. 17 (Figure 47), is similar enough that it might have served, with modifications, as the base design. It should be noted, however, that church design from the late 19th and early 20th centuries, whether by identified architect, or in pattern books, is fairly standardized, so it is

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unwise to conclude that Plan No. 17 is indeed the actual base design for Marvin, especially since it is from a book distributed to Methodist Episcopal Church, North congregations and we do not know if this same book was distributed to Methodist Episcopal, South congregations. It is safe to say that this plan and the others identified in known books are close enough to Marvin's appearance to strongly support the thesis that a pattern book plan is the likely source for Marvin's design.

The 1890 church fits firmly within the wide range of floor plans and exterior arrangements seen in pattern book built Late Victorian Gothic Revival churches in America, and it strongly reflects both Early Gothic/Ecclesiological principles and High Victorian Gothic notions modified to meet local needs, siting and budget. The altar is at the west end of the church, facing east, in accord with formal Ecclesiological rules, and the church is otherwise oriented on the compass points. The altar on the raised dais of the chancel, with choir and organ behind it, is the focal point of the sanctuary. Outside, the gabled roof supports a large wood cupola at the junction of the nave and chancel, pulling the eye ever upward. Separated from the main body, or nave, of the church the chancel is roughly rectangular in shape. The ceiling rises loftily, with Gothic arch openings defining the space on each side of the chancel. The height of the interior ceiling, the arched openings and the highly colored stained glass windows create the upward thrust and visual richness sought by the Ecclesiologist movement to impart a proper "Christian effect." These windows reference the early Protestant tradition of not displaying "graven images," and doubtless also reflect the congregation's strained budget during construction. The compact, complex internal arrangement of space reflects Ecclesiologist views, while the powerful massing and limited amounts of patterned brickwork follows High Victorian Gothic ideas. As a result it is an important local representative of the Late Gothic Revival.

While no documented source for the church's design has come to light, despite exhaustive research, church records do identify local residents as the project contractors. These were the partnership of (Charlie) Moore and (Frank L.) DeShong, and contractor M. P. Baker. Because F.L. DeShong was a relative newcomer to building at the time of Marvin's construction, and Moore was a mason and brick manufacturer, it is likely that Baker, as an established contractor, served in what today would be the general contractor's role. DeShong, with his contacts in retail grocery and related items may have been involved in acquiring some of the building materials and/or interior finishes and furnishings. Frank L. DeShong (1841-?), a native of Mississippi, served in Confederate Army in the Scurable Guerillas under General McBride. After the war DeShong settled in Tyler (Johnson:147) and engaged in business as a stock (dry goods and retail groceries) dealer. At some point DeShong ran a grocery store with Tyler resident Joseph C. Darracott (Smith County Historical Society Archives: d). Somewhere along the line, between 1887 and 1890, DeShong either eased out of the grocery business and into contracting, or added contracting to his livelihood. The 1893 city directory shows him as a contractor.

Charles (Charlie) Moore (?-?) was a local brick mason, contractor and brick maker who is listed in the 1887 Tyler City Directory as a brick contractor. Moore established a brickyard about 1880 in city block 327 about midway between West Elm and West Front Street, ¾ mile southwest of the courthouse. The Lufkin branch of the Cotton Belt line ran immediately east of the clay pit Moore used. This brick yard was originally established by Col. Thomas B. Erwin, about 1859, and was subsequently used in succession by brick makers Newton, Ragland, Scott, and Hunt (Smith County Historical Society:d). Apparently Moore used this site intermittently between 1880 and 1895 when he abandoned it, probably because the clay deposits were played out. He established another brick yard in the James McKnight Survey, No. 501, about 1_ miles north of the courthouse, immediately north of the I &GN Railroad, on the north extension of Border Avenue, in city block 483. Whether the bricks for Marvin church came from the southwest Tyler site Moore occupied on and off between 1880 and 1895 or the North Border site is unknown, since surviving records do not indicate the year the North Border brickyard was established. Vicki Betts states in writing about the history of Marvin church that the brick for the church came from Moore's brickyard at the current Texas College location (north Tyler).

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However, no citation reveals where that information was obtained. By 1890 the southwest Tyler brickyard may have begun to show signs of depletion, and if Moore had his north Tyler yard going at that time, it would have made sense to make bricks there, since the deposits were fresh and would more likely be adequate to supply all the bricks needed for the church. By 1904 Moore was deceased. In 1910 his surviving family included widow Laura E. Moore, and sons Charlie, Dan, and Ben, who were all brick masons (Tyler City Directory, 1910).

The 1887 city directory shows a M.T. Baker, a house contractor. This is probably the M. P. Baker (?-?) who served as contractor for the construction of the church. M. P. Baker is listed in the 1893 Tyler City Directory under contractors and builders. By 1904, M.P. Baker is listed as Matison or Matish P. Baker. Baker built many residences in Tyler.

James Martin Mathis, long time member of Marvin, and Steward for more than 50 years, was a skilled local carpenter who worked for Marvin members such as Kettie Douglas. Mathis' son-in-law Otto Albertson reported in a *Tyler Courier Times* article on September 26, 1937 that Mathis assisted M.P. Baker in the construction of Marvin church (Marvin United Methodist Church:a) Mathis' diaries reveal that he worked on the installation of the pipe organ between November 18, 1891 and November 23, 1891. He also worked at the church September 14 and 15, 1896 when he assisted in the repair of two windows on the southeast elevation damaged in a windstorm on Saturday September 12, 1896. It is very likely that other local craftsmen whose names have not come down to us also worked on the church.

The first known modifications to the 1890 church occurred in 1920 when Tyler contractor W. R. Stephens performed repairs on the church roof using tin, sheet iron and galvanized iron. As part of this work, all pilaster ornaments were removed and the pilasters were capped with galvanized iron. By 1920, such ornamentation would have been considered architecturally out-moded, and it may have been difficult and expensive to maintain. These modifications had a minor impact on the overall form and detailing of the exterior, and the churches most significant elements, its massing, plan, windows and exterior wall surfaces remained untouched.

In the 1920s, the area west and south of the church remained residential, to the north and east a number of churches were interspersed with Tyler's growing commercial core. Marvin's membership reached out to the community with a three-week revival in April 1923, and led another revival in 1928 (Marvin United Methodist Church:c). In 1923, under the leadership of Reverend W. F. Bryan and spurred by its expanding congregation and interest in Sunday School activities, Marvin church undertook the construction of the first in a series of additions that would create the existing church complex. Marvin's prosperous membership had always included some of Tyler's most prominent families, a trend that continues. With the backing of a financially solid membership, and the difficulties of the 1890s well behind them, the congregation had sufficient confidence and optimism to utilize the services of a well-known and respected Dallas architect for the new addition. Dallas architect C. D. Hill & Co. designed the addition and Dallas contractors Crisman and Nesbitt erected it at a cost of \$36,604, using brick supplied by George R. Hill, a Tyler brick contractor. Hill's sensitive, simplified Collegiate Gothic Revival design, built on a lot conveyed to the church in 1911 by member J. H. Herndon, set the tone for subsequent historic period additions, all of which reference and complement the 1890 church through style and level of craftsmanship. On September 2, 1923 the new education facilities opened for Sunday School use. New classes formed during that decade were a young men's group and the popular Friendly Class. In the 1930s the addition served the new Century Class, and in the 1940s was home to the Crusader Class.

Dallas architect Charles D. Hill (1873-1926) (Figure 48) was a native of Edwardsville, Illinois, and the son of a prominent local contractor there. After high school graduation Hill took architectural courses at Valparaiso, Indiana and the Chicago Art Institute. In 1897 he established the firm of Hill and Kistner in Edwardsville. Arriving in Texas in 1901, he settled in Fort Worth, and served as general superintendent for the Ft. Worth office of Sanguinet & Staats. In 1905 he returned to Dallas and became a partner in the firm of Sanguinet, Staats & Hill. In 1907 he withdrew from Sanguinet & Staats and established C. D. Hill & Co with

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partners D. F. Coburn and H. D. Smith. Among the firm's commissions was the Dallas City Hall, First Presbyterian Church of Dallas, the Dallas Country Club, Oak Lawn Methodist Church, Perkins Dry Goods Company building and Hyer Hall at Southern Methodist University (Dallas Public Library:c). The firm also designed homes in Dallas and Texarkana and erected commercial, municipal, industrial and church buildings in Houston, Corpus Christi, Sherman, and Waxahachie. A number of theater commissions were erected in Texas as well (Davis n.d.:310). In 1924, contractors A.B. Crisman and John S. Nesbitt maintained their offices at 310 Deere Building in Dallas. No other information has been located on this firm.

A 1932 fire damaged part of the chancel wall, behind the pipe organ, and possibly office and meeting room areas on the first floor of the 1890 church. Important papers and documents may have been stored in this area of the church, and it is possible some of the materials pertaining to the construction of the 1890 church were destroyed at that time. The fire damage was repaired at a cost of \$1,448. In 1941 the church hired Tyler architect T. Shirley Simons, Sr. to design a new entry and remodel selected features within the sanctuary. The Tyler contracting firm of A. M. Campbell at a cost of between \$80,000 and \$90,000 carried out this work. The on-going oil boom must have created significant confidence in the membership despite the escalating war in Europe and Asia. In developing the 1941 work program, measurements of the 1890 church were taken because no original plans were available (Simons Interviews:1998). Primary among the changes was the construction of a new sanctuary entry. No doubt practical considerations were the impetus. The original entry in the corner tower was open to the elements, and worshipers exited directly from the sanctuary into hot sun or driving rain. No large sheltered space outside the sanctuary was available for before- or after-services conversation, a distinct disadvantage in a relatively small community where family and business ties were interwoven. In constructing a new entry for the church, just south of the original second floor entry at the corner of the building, Simons selected an existing segment arch window at street level on the Bois D'Arc elevation. The highly compatible changes use a simplified Gothic Revival design vocabulary and red brick very closely matched to the original. The decorative brick work at the cornice level of the entry references the brick work in the church's gable ends and the small cross at the peak of the entry's parapet wall are the only embellishment not related to structure. The new doorways were enclosed with wood doors similar to those used in the original corner entry. Modifications to the sanctuary interior focused on creating an elaborate Gothic style wood screen for the new organ, installing a chancel rail and wainscoting, removal of bleacher seats in the east end of the nave to accommodate a full length center aisle, and removal of a portion of the original horseshoe shaped balcony directly above where it visually sliced through the memorial stained glass windows, installation of a balcony rail, and the boxing of the "old fashioned" iron columns. The top figure on page 49 shows a plan of the interior with its horseshoe balcony. The bottom figure on page 49 shows the interior after the remodeling. Simons' work was carefully integrated with the original form and features of the sanctuary and was executed using compatible Gothic Revival imagery. The importance of the chancel and altar to the interior plan was retained and the visual power of the east end windows enhanced. The revamped church reopened for services on June 21, 1942.

Changes wrought by Tyler's surge in population during the 1930s and 1940s surrounded the central city with a large suburban area. Marvin developed new classes and outreach programs to serve their membership and the community. By 1950, despite the presence of several suburban Methodist churches spawned in part by Marvin's congregation, Marvin church was in need of additional facilities to accommodate the post-World War population boom. Deciding to build on a lot donated in 1926 by members of the Swann family, building permits (No. 1821) for the new chapel and classroom addition were pulled October 10, 1950, with the firm of Shirley Simons, AIA drawing the plans. Campbell & Kay, general contractors from Tyler, (the successor firm to A.M. Campbell Co.) oversaw the new construction at a cost of approximately \$500,000 (City of Tyler Building Permits). Many local contractors and building suppliers contributed materials and expertise to the project. Once again, Simons selected a simplified Gothic Revival style for the new construction and created a highly

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compatible addition. Displaying a high degree of skill in the manipulation of the design elements, he created an addition that is a visual asset to the original church building, the 1923 addition and the 1941 entry. The 1950 addition shows Simon's commitment, as well as the congregation's, to maintaining the historic design integrity of the church complex in an era when many churches and designers were opting for simpler, less costly designs based on Modernist principles. Using red brick carefully matched to the original, with limestone trim, the chapel addition provided much additional new space complementary to the existing components (Figure, 44). On March 30, 1952 Marvin's newest addition, the third major component of the complex, was dedicated.

Reflecting Tyler's continued growth during the next 30 years, Marvin's programs, and its membership also expanded through the 1980s. In 1984, when more space was needed, the church turned again to the Simons architectural firm, then headed by the sons of the late Shirley Simons, Sr. under the name Simons-Clark Associates, Architects and Engineers. Clarence Gilmore & Associates, Consulting Engineers, Dallas (Clarence F. Gilmore, P.E.), and Mullen & Powell, Consulting Engineers (W.S. Powell, P.E.) provided engineering services. C Construction of Tyler, the successor firm to Campbell and Kay, was the contractor on the project. The Simons firm donated a large portion of the architectural fee. Sited at the rear (west) of the historic church complex abutting the 1923 education wing, the two-story, red brick addition is the first departure from the historic complex's Gothic Revival styling. Since 1940 American architecture has moved away from historicist design and emphasized the merits of Modernist theories. This and the costs associated with creating historicist architecture in late 20th century undoubtedly influenced the decision to create a flat roofed, horizontal component. While its design, sprawling footprint and styling are not in keeping with the more compact historic Gothic Revival forms of the complex; its presence does not detract from the visual experience of the historic portions of the complex. It cannot be seen from the front of the church or from the corner of Bois D'Arc and Erwin. It therefore has limited impact on the integrity of the property.

The 1941 modifications to the sanctuary, the 1950 chapel and classroom addition, and the 1984 addition were all designed by Tyler architect Shirley Simons, Sr. and his successor firms. Thomas Shirley Simons, Sr., (1897-1964) was born at Taylor (Williamson County), Texas March 12, 1897 to James A. and Martha C. Townes Simons. In 1908 the Simons family relocated to the Fort Worth area, where Shirley attended high school. He studied at Rice University in Houston, earning an A.B. in 1919, and a B.S. in architecture in 1920. For two years after graduating he was associated with architect William Ward Watkin, and 1922 relocated to Lufkin where he established an office. In 1929 he established a second office in Tyler. Among his commissions are a number of churches in Lufkin, the Central Ward School in Lufkin, the courthouse in San Augustine, the Nacogdoches High School Gym and Auditorium, a dormitory at the College of Industrial Arts in Denton and others (Wharton 1930:232). In Tyler his work includes the 1933 Federal Courthouse and Post Office, the 1938 Tyler City Hall, Mother Frances Hospital Addition (1948) and a number of residences such as the Tomas and Edna Pollard House (1935). He also designed the Tyler Women's Building, First Christian Church (1964), and St Gregory Catholic Elementary School (1945), among many others (Simons Interview:1999). A successor to his firm Simons, Burch, Clark, Maris, Architects and Engineers, which included his architect sons T. Shirley, Jr., Edwin, and Watson Townes designed Marvin's 1984 addition.

The 1941, 1950 and 1984 additions to the church were all carried out by Tyler contractor Allen M. Campbell or successor firms. Campbell was a building contractor in business in Tyler as early as 1932 (City Directory). In 1941 he listed his business under contractors as a general contractor. By 1950, Campbell had formed a partnership with his son-in-law Luther F. Kay, Jr. (Marvin United Methodist Church:c). Campbell was a member of Marvin church. When the 1984 addition was erected the C Construction Company, the successor to Campbell and Kay, was chosen as the contractor. Pulling the building permit for the new building was Deborah Ann Campbell.

A current building program begun in 1998 includes cleaning, repair and strengthening of all stained class windows. Willett Stained Glass Studios in Philadelphia conducted this work to Secretary of the Interior

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Standards at a cost of \$242,000. The remaining components of the current building program are scheduled for 2000 and focus on in-kind replacement of deteriorated wood, doors, trim and slate roofing on the complex's historic components and constructing a third story on the 1984 addition. Because it will conform to the massing of the existing 1984 addition, the new third floor will not be visible from the front of the church, or from the corner of Bois D'Arc and Erwin. The work to be undertaken in 2000 was found to meet the Secretary of the Interior's Standards for Rehabilitation and was approved by the Texas Historical Commission on January 4, 2000 in compliance with required Recorded Texas Historic Landmark review requirements.

The slight differences in style among the three historic additions distinguish each from the other and emphasize their respective functions, highlighting the ecclesiastical nature of the 1890 church as the centerpiece of the complex. For these reasons, the complex is representative of Late Gothic Revival architecture. In addition to its relationship to the larger American architectural context between 1890 and 1950, Marvin's evolution and purpose also is closely related contextually to the other extant downtown churches in Tyler. However, it is differentiated from the others by its 19th century Gothic Revival styling and its representation of the last decade of that century in Tyler. It is the only known surviving 19th century Gothic Revival style church in Tyler. Field investigations into other 19th and early 20th century churches in the city resulted in the identification of only one other 19th century example. St. James Christian Methodist Episcopal Church (originally St. James Colored Methodist Episcopal Church) was built as a modest Gothic Revival frame building about 1889. Situated about three blocks northwest of the Marvin complex in a historically African American neighborhood, this area was well west of downtown in the period of significance; today the neighborhood is just west of the city center. Between 1919 and 1929 St. James' original asymmetrical massing was modified to a Classical Revival-inspired symmetrical form and the building bricked. Today, the church remains an important local landmark, but it reflects these 20th century changes.

Of the six early downtown churches organized by Tyler's white citizens, four remain in the city center and one of these is Marvin, with the oldest surviving church. The next eldest facility is First Baptist, located one block north at the northwest corner of West Ferguson and North Bois D'Arc. The sanctuary of First Baptist was erected in 1911 using Classical Revival styling, and its 1935 Education Building continues the Classical design scheme. Additions built at First Baptist since the 1960s reflect the aesthetics of Modernism. In that it is a complex of buildings incorporating historicist and modern buildings erected to serve a growing congregation and changing social needs, First Baptist mirrors Marvin. However, its styling belongs firmly to Classical Eclecticism, a movement that in America developed largely as a result of the World's Columbian Exposition in Chicago in 1892 and was made possible by the burgeoning wealth and interest of the bourgeoisie in beauty and culturally weighted historical associations. As such First Baptist represents a later period in American architecture as well as in Tyler history.

Christ Episcopal Church, at the southeast corner of West Elm and South Bois D'Arc, is kitty corner from Marvin church. Built in 1917 in a simplified, 20th century Late Gothic Revival style, Christ Episcopal includes a more recent, architecturally compatible addition. It too reflects a growing congregation and involvement in community service, but historically the membership has been smaller than either Marvin or First Baptist, which is reflected in the size of the current facility. Architecturally and historically, Christ Episcopal represents the aesthetics and social milieu of the World War I period.

The fourth church in the immediate downtown area is Church of Christ, located at the west end of the same block occupied by Marvin. Directly across Erwin on the north side of the street is Church of Christ's church hall. In its development as a downtown church complex, Church of Christ also resembles Marvin, but its buildings reflect late 20th century Post-Modernism, and the associated historical and social context.

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The other two 19th-century congregations that originally had one or more downtown locations are First Presbyterian (which is a union of several early Presbyterian congregations) and Immaculate Conception Roman Catholic Cathedral. First Presbyterian had at least two downtown locations, the last one at Broadway and Elm, erected in 1914. That church is no longer extant, and the congregation worships at its 1950 Classical Revival style sanctuary in the suburban neighborhood south of downtown known as the Azalea District. This large, architect-designed church has become a complex, in much the same way as Tyler's other churches. Additions include classrooms and community outreach facilities. Its post-World War II construction and Classical Revival design reflect a much later period in Tyler's history. Immaculate Conception Cathedral was built on its present site at the southwest corner of South Broadway and West Front in 1934 using Spanish Colonial Revival design. It is one of a small number of Spanish influenced buildings in Tyler. Established in 1880 on North College Street in the downtown area, about three blocks northeast of Marvin, Immaculate Conception relocated to accommodate a growing congregation. Since its relocation it has added to its facility creating a church complex, much like Tyler's other large churches. However, its styling and age represents a later period in Tyler's architectural and social history.

At the time of its construction, Marvin "... was considered the most handsome, most convenient, commodious and best located church edifice in the state and one of the finest in all southern Methodism" (Tyler Public Library:f). While this description surely reflects local pride in the extreme, the church *is* a very fine example of Late Gothic Revival styling. Larger and more finely appointed than any other Tyler church of its era, its powerful, vertical massing, overall size and finely crafted stained glass windows speak of great congregational commitment. Just west of the courthouse square, the church towered above its neighbors. After more than 100 years and the construction of tall office buildings, the church remains a highly visible landmark in the heart of Tyler, expressing late 19th century architectural values. Its historic additions represent the changing social and architectural tastes of the early 20th century, and the membership's continuing commitment to the aesthetic values established by the 1890 sanctuary.

THE ECCLESIOLOGICAL MOVEMENT, THE HIGH VICTORIAN GOTHIC AND MARVIN CHURCH

Late Victorian architecture in America is based on historical styles, is highly derivative of European design and includes forms classified as Gothic Revival, Italianate, Second Empire, Eastlake and Queen Anne, among others, each characterized by markedly different features. Architect designed Late Victorian buildings in major and large United States cities, no matter how divergent they are when viewed by stylistic group, have in common a body of elements utilizing many nuances of material, decorative embellishment, proportion and massing to create a softened effect, one in which the parts contribute in varying degrees to the total effect of the style (Kidney 1974:3). When translated to simpler, and cheaper, vernacular examples and those published in pattern books, high style forms retain much of their original basic design principles. Early examples of Late Victorian design, and those produced into the 1870s, often retained some of the hard stone surfaces and sharply defined forms of early and mid-Victorian era design exemplified by the proliferation of high style Greek Revival, Italian Villa and Gothic Revival buildings of the 1840s, 1850s and 1860s (Ibid:7). Given distances from east and west coast centers of architectural development, transportation and communication restrictions and the stylistic time lag of ten or so years that is typically associated with geographical isolation or distance, Texas buildings of the 1870s, such as St. Mark's Episcopal Church in San Antonio (1859-1875), indeed utilized some mid-century forms and materials.

However, as architects and the public became more aware of European trends through such books as Charles L. Eastlake's *Hints on Household Taste*, published in 1868 in England and 1872 in the United States, their enthusiasm for freer expression afforded by the new wave of aesthetic theory gave rise to the immensely popular, various Late Victorian architectural modes. These modes permitted society to boast of its increasing prosperity as the bourgeoisie grew and gained economic and political strength, and to utilize the products of

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rapidly occurring advances in industrial technology such as massed produced building materials transported on ever increasing numbers of railroad freight lines. As a result, Late Victorian architecture with designs applied to domestic, commercial and industrial buildings became immensely popular across the nation, created in part by a serendipitous and self-perpetuating set of circumstances that disseminated eclectic forms all across America.

Church architecture was also widely disbursed via photographs, magazines, books and collections of plans in pattern books. Of primary importance in mid-19th century American church design were the theories of English architect Augustus Welby Pugin and the principles of the Ecclesiological Movement. Pugin's 1836 work *Contrasts* put forth medieval Gothic forms as the only "true" Christian style, and rejected the Greek temple as a "pagan" model. In 1841 Pugin developed his ideas further in *The True Principles of Pointed or Christian Architecture* saying that "there should be no features about a building which are not necessary for convenience, construction or propriety," that "all ornament should consist of enrichment of the essential construction of the building," that "the smallest detail should have a meaning or serve a purpose, and that construction "should vary with the material employed" (Stanton 1968:20-21).

These ideas were taken a step further and more or less codified by the Ecclesiological Movement, a reform effort within the Anglican church that promoted, in both Europe and the United States, a return to traditional Christian medieval forms through the use of the Gothic Revival style (Texas Historical Commission:c). "Presented as the science of church architecture, Ecclesiology...examined original Gothic buildings... determining what features related to the rituals of worship services..." and used that data to develop rules for church construction. This effort created new standards of "liturgical and architectural correctness in the 1840s..." and specific spatial and ornamentation principles, which were disseminated beginning in 1841 through the publication of the Cambridge Camden Society's (later the Ecclesiological Society) *The Ecclesiologist* (Ibid). Other methods of dissemination, such as the many pattern books showing simplified Gothic Revival designs available to small town architects, builders and church congregations, were less direct in their architectural proselytizing, but nonetheless largely responsible for the wide spread construction of Gothic Revival churches in the late 19th century throughout the Midwest, West and South.

Among the most notable American examples of high style early Gothic Revival church design were those by architect Richard Upjohn, including his Church of the Ascension (New York, 1841), Trinity Church (New York, 1846) (Withey 1956:611) and more than 60 others commissioned between 1846 and 1849. In 1851 Upjohn partnered with his son Richard M. Upjohn and in 1852 the senior Upjohn published *Rural Architecture*, a highly influential book that provided Gothic Revival design solutions for smaller and more modest endowed congregations. Upjohn also developed designs for simply constructed wood frame churches calling for local materials and the skills of hometown craftsmen. This effort inspired the form known as Carpenter Gothic (Texas Historical Commission:c). As elsewhere, the Gothic Revival was immensely popular in 19th century Texas and examples include everything from Richard Upjohn's St. Mark's Episcopal in San Antonio, to Grace Episcopal Church in Galveston (1894), Christ Church in Houston (1893) and many other more modest examples in Georgetown, Calvert, San Augustine, and Lampasas (Barnes 1982), to name a few.

Of major importance in the late-19th century was the High Victorian Gothic, a style derived from English sources and eminently suitable to the taste for highly decorative forms demonstrated by the late 19th century middle and upper classes. Late Victorian Gothic forms demonstrate the eclectic and derivative nature of architectural ideas in the last 30 years of the 19th century and include buildings variously described as High Victorian Gothic, Second Gothic Revival, Venetian Gothic, Carpenter Gothic, and combinations thereof. Primary influences in the development of this Gothic derivation were William Butterfield's All Saint's Church in London (1849-59), important for its unusual plan, polychrome brickwork and interior finishes. Theoretical development was provided by the work of John Ruskin in his books *Seven Lamps of Architecture* (1949) and *The Stones of Venice* (1851-53). According to Ruskin, seven essential conditions, or "lamps" were essential to great architecture. These were Sacrifice, through extensive instructive ornament; Truth through the exclusion of

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false construction in favor of expression of materials; Power, through massing of forms; beauty through observation of the laws of nature; Life through expression of human activity; Memory, through building for posterity; and Obedience, through adherence to various Gothic styles that included all the other six characteristics. Further, Ruskin felt that Venetian Gothic forms had the most to offer 19th century life and that "Gothic was good because Gothic workmen had been both Christians and contented workmen, building with their hearts as well as their hands," (Roth 1979:131-32). While it is arguable that medieval workmen were "contented," these ideas were widely accepted and very influential among architects and lay people. From these notions and Butterfield's work a new, freer Gothic style developed that built on many of the ideas of the Ecclesiologists but allowed for more individual interpretation that was easily adapted to commercial, collegiate and civic buildings. Among the most notable American examples of High Victorian Gothic was the National Academy of Design (New York, Peter B. Wight, 1863-65), Memorial Hall, Harvard University, (Cambridge, Massachusetts, Ware & Van Brunt, 1870-78), and the Pennsylvania Academy of Fine Arts (Frank Furness, Philadelphia, 1871-76). In Texas more modest examples include Richard M. Upjohn's Carpenter Gothic/High Victorian Gothic St. James Episcopal Church in La Grange (1885) and the Cumberland Presbyterian Church in Jefferson (1872).

Tyler's Marvin Methodist is an excellent example of Late Gothic Revival design, combining elements of the mid-19th century Early Gothic Revival/Ecclesiological Movement with late century High Victorian Gothic, and early 20th century interpretations. Modified to fit a squarish urban lot, Marvin references the freer philosophy of the High Victorian Gothic in its compact, but powerful, massing incorporating a strong, square tower, very vertical, cross-gabled massing, limited amounts of raised decorative brickwork and elegant, elaborate detailed stained glass windows, which appear to create a functional substitute for the high-contrast, polychrome exteriors typical of high style buildings. Ruskin's lamps of Truth, Power, Life, Memory and Obedience shine here. Pugin's ideas that construction should vary with materials employed, and that ornamentation should enrich the essential structure, also were applied in Marvin 1890 church through the use of brick that allowed the church to rise higher and have thinner walls would have been possible with stone, and the modest decorative brick elements and buttresses that held flues and chimneys. Using the Ecclesiologists dictums of appropriate internal arrangements and focus, the sanctuary is organized on the compass points and the altar faces east, even though it lacks the fully developed transepts associated with Early Gothic Revival forms. Siting, use of local materials and level of available craftsmanship all were important practical considerations that reflect the Upjohn's' designs for smaller, more modest churches typically expressed in Carpenter Gothic churches and those, which, like Marvin, were constructed from pattern book designs.

A comparison of the 1890 church with floor plans shown in pattern books and especially with that illustrated in the figure on page 47 reveals a similarity of arrangement and how well the 1890 building expresses the Late Gothic Revival styling. Plans in pattern books, by their very nature, were intended to be copied and adapted to varying lot sizes, and budgets and to the personal preferences of the client and builder. Of the plans discovered, the selection used as a point of comparison for the church comes closest to its exterior form and interior spatial arrangement. Clearly the aesthetic of Late Victorian architecture, including the Gothic Revival, allowed for a remarkable degree of diversity and individual creativity, and Marvin's 1890 building represents a melding of formal Gothic Revival precepts, interpretive variations of Gothic forms, local needs and cultural preferences within the context of the time.

Twentieth century additions to the 1890 church reflect the church's growing presence and influence as a religious center in Tyler and its commitment to serve the community as well as preserve the aesthetic form and contemplative energy of the original 1890 church. All of the historic additions, except the 1941 entry, are notably larger than the original church and display some form of Collegiate Gothic Revival styling. This variation allowed the application of Late Gothic Revival styling to secular buildings adapted from collegiate buildings at Oxford and Cambridge (Harris 1977:125). In the United States the Collegiate Gothic appeared on

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college campuses including Bryn Mawr and Princeton in the 1890s and 1900s, and throughout the United States well into the 1930s (Texas Historical Commission:c). At Marvin, the Collegiate Gothic Revival was applied to the 1923 addition. The 1950 addition marries a 20th century interpretation of Gothic Revival on the chapel portion of the building with a late Collegiate adaptation on the classroom addition.

The church's design is a direct product of the social and cultural benefits associated with the rapidly industrializing society of post-Civil War America, expressing ideas gained locally through photographs, pattern books and the increasing mobility of the American merchant class. Advancements in photography and improvements in transportation, travel opportunities and the distribution of published architectural materials disseminated cultural ideas throughout the country. As a result, upwardly mobile middle and upper middle class Americans in small towns readily absorbed the latest cultural trends in Europe and America. Books showing major cities of the east coast, as well as London and Paris, introduced small town residents to new fashion and architectural trends. Pattern books, prepared by architects in cities across the country provided detailed drawings of building exteriors and furnished plans for construction, often with dimensions. The similarity of the 1890 church's massing, facade arrangement and interior floor plan to those shown in pattern books of the day, suggests the building committee's familiarity with plan books and high style design of the day. The three historic 20th century additions (1923, 1941, 1950) reflect the memberships' commitment to maintaining the stylistic continuity of the evolving complex and an awareness, if subconscious, of the role of compatible form in creating contemplative space. The additions also represent the church's response to membership and community growth as it's served those entities through mission projects and inter-faith social service programs.

Built to serve a growing membership in a steadily expanding community, the Marvin church complex incorporates the only surviving church in the city to retain its 19th century appearance and integrity. The complex represents a 60-year period that witnessed Tyler's greatest growth and development and saw the community change from a small seat of commerce and county government to a major regional commercial and industrial center. As such the Marvin complex is significant as a unique local interpretation of Late Gothic Revival architecture and as a tangible link to the period and society that fostered it. Within this context, the Marvin Methodist Episcopal Church, South complex is locally significant for its Late Gothic Revival architecture (Criterion C). As the only known surviving 19th century church in Tyler to retain its 19th century integrity, the complex exhibits high levels of craftsmanship and reveals the continuing impact of the Ecclesiological Movement and High Victorian Gothic styling on church architecture and pattern book design in the late 19th century.

MARVIN'S CONTRIBUTIONS TO TYLER'S SOCIAL HISTORY

The Spread of Methodism

In addition to Marvin's architectural significance, the church is important as progenitor of other Methodist congregations in Tyler. The Methodist Episcopal Church, South at Tyler was the first Methodist church in the city and played a key role in the establishment of additional churches there such as Cedar Street Methodist (1889), St. Paul's Methodist Church (1904), East Tyler Methodist Church (1911, now called St. Paul's) and Glenwood United Methodist Church (1947). As was typical in the late 19th century, Tyler Methodists started second and third churches within their communities when population reached certain levels, usually between 7,000 and 8,000 people. Second churches appeared in the larger cities of Galveston, Houston, Austin, Dallas and San Antonio by 1880. By 1890 the number of churches in these five cities had increased exponentially: Dallas had five Methodist churches, Houston four, San Antonio, Austin and Galveston had three each, and Fort Worth, had gone from one in 1880 to four in 1890. By 1890 Tyler was one of six smaller Texas cities with a second church (excluding African-American congregations). Riding the crest of population increases statewide, Methodist church members in Texas numbered about 80,000 in 1880, and 135,000 in 1890

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(Vernon 1984:160-161). By 1910 Methodist congregations in Texas totaled 274,068 members. The number of additional congregations grew statewide in response to the growing population.

The original Tyler Methodist congregation was one of 21 new congregations founded in Texas between 1840 and 1850. In the Methodist Church ministers are appointed on an annual basis, and during the 19th century in areas where membership was small and funding limited traveling preachers (usually a senior and a junior level minister), also called circuit riders, rotated among several churches providing sermons, usually twice a month. In the intervals lay leaders or local preachers filled in. Tyler appears in Methodist records as having a preacher as early as 1851. Building its first church in the early 1850s, by 1856 Tyler had a "colored" charge with an assigned [circuit] minister. Along with the minister it is likely that some white members of the church performed missionary work among local African Americans. In 1859 Tyler became a station, having its own, full time minister, and 58 white members, 35 white probationary members and 26 African American members. During that year white membership increased by 50 and some additional African Americans joined the church.

Separated from the northern branch of Methodism in 1845 over the issue of slavery, at the end of the Civil War the Methodist Episcopal Church, South underwent upheaval as the leadership sorted out the issues of possible unity with the northern church (not undertaken until 1939), and the status of African Americans who became members of the Methodist Episcopal South church during slavery. At the 1866 Methodist Episcopal South conference "...white and black leaders planned for a new denomination for colored members" (Vernon 1984:130) under the name Colored Methodist Episcopal Church (C.M.E.), which today is known as the Christian Methodist Episcopal Church. Reverend William Taylor, a local elder and the pastor of the Tyler Colored Charge was elected to attend the December 1870 organizing conference of the C.M.E. Church in Jackson, Tennessee. By 1868 the 42 African American Methodists in Tyler had left the mother church and begun organizing their own congregations, one of which became St. James C.M.E. church. In a limited way, Marvin members assisted the early efforts of Tyler's African American Methodists to secure property on which to build a church. In 1878 Marvin member John B. Douglas sold a lot to the C.M.E. church. Located along the I&GN tracks on the east edge of downtown, the congregation sold this property back to Douglas within a few years. In 1884 W.S. Herndon, a Marvin member, sold another lot to the C.M.E. church, and E.S. and P. W. Rowland are listed in the deed as "defenders of the title," (Smith County Deed Records). This parcel is thought to be the site of St. James C.M.E. Church. Although the Methodist Episcopal Church, South's involvement with the C.M.E. church occurred before the period of significance, it demonstrates early efforts of the congregation to assist other Methodists. It should be noted, however, that Marvin members donated lots to their own church and to other white congregations, but sold land to African Americans. Despite the double standard, in an era when African American schools and churches were under attack by racist factions in American society, Marvin members' willingness to sell land was something of a show of support for African Americans.

In 1870, Tyler received a white mission (or charge), and through the ministers assigned there, including Reverend Lacy Boone, and the efforts of other Methodist Episcopal Church, South members, worked against the use and sale of alcohol, and to bring new members to Methodism (Smith County Historical Society:b). Marvin's support for the spread of Methodism continued and the congregation did some of its most important work in this arena just before and during the period of significance when it assisted the establishment of several new Methodist congregations in Tyler, beginning in 1887 with Cedar Street Methodist Church, and concluding in 1947 with Glenwood United Methodist Church. After the end of the period of significance Marvin church members and leadership continued these efforts assisting and supporting new congregations in Tyler (Marvin United Methodist Church:c).

In 1887 members of Tyler's Methodist Episcopal Church, South who lived in North Tyler, north of the railroad yards, began to consider forming a new congregation. Distance from the main church downtown and the woods in between were a concern for North Tyler parents. Meeting in the 12 or 15 local homes each Sunday

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afternoon these "poor people with small salaries needed a place to worship and carry on the work of God's Kingdom," (Tyler Public Library:a). Reverend W. N. Bonner, superintendent of the Tyler district, and other Methodist Episcopal Church, South members met with and encouraged the North Tylerites in their undertaking. In 1888, just about the time Tyler's Methodist Episcopal Church, South members were embarking on their building program for what would become Marvin church, Cedar Street Methodist, with 43 members, was organized by Reverend Lacy Boone on its present Cedar Street site. Methodist Episcopal Church, South member H.H. Rowland, donated the lot. Cedar Street was originally part of the Tyler circuit. By 1892, reflecting the continued growth of North Tyler, Cedar Street apparently received a permanent minister. Their first church, built in 1889, was replaced in the 1910s. Additions supported the programs of its growing membership. Finally in 1949, the present sanctuary was built. Since that time existing classroom facilities have been remodeled and the complex enlarged.

Cedar Street Methodist was Marvin's first offspring. In 1897, a second satellite congregation formed under the name St. Paul (UMC, Texas Conference Archives:a). This congregation shared a minister with Cedar Street (Smith County Historical Society:g). Little is known about this congregation, but it continues to appear in church records until 1904. In 1902, church records show St. Paul as a separate congregation with 113 members and a house of worship valued at \$3,000. Membership for 1903 is 150, reflecting the community's growing population and the increasing development of South Tyler. Suddenly in 1905, St. Paul disappears from church records (UMC, Texas Conference Archives:a). It is not known if the congregation was absorbed into the Tyler circuit or if most members began attending Marvin. City directories for 1904 show St. Paul's Methodist Episcopal Church, South at the intersection South Augusta and West Dobbs, an area south of downtown, which at that time was developing with merchant and middle class dwellings. As with Cedar Street, initial meetings of this group were probably held in private homes. Sanborn maps for the 1900-1910 period do not show a church on either the northwest or northeast corner of this intersection; the south side of the intersection was not mapped, and later maps do not show a church. However, a dwelling is shown near the northwest corner and this may be where St. Paul's members worshiped, or there may have been a church on the south side of the intersection, which may have burned accounting for its sudden disappearance from Methodist records. In 1911 East Tyler Methodist was formed with eight charter members (Marvin United Methodist Church:c). Marvin church provided support and financial assistance by assuming a note for \$380 for the purchase of a church facility for the new congregation. Marvin members also helped the new congregation organize a Woman's Missionary Society and provided other assistance (Marvin United Methodist Church:c) The congregation was renamed St. Paul in 1930. In 1947 Glenwood United Methodist organized and Marvin provided leadership and financial support. Marvin member R. W. Fair purchased the church property and donated it to the church. Marvin member Felix Betts donated a tent for organizing services.

While assisting the organization of new churches, Marvin contributed to the local spread of Methodism in other ways: Many of the ministers who served the Tyler City Mission and on the circuit were Marvin members. Reverend D.F.C. Timmons, minister at the Methodist Episcopal Church South, Tyler, wrote in the December 11, 1890 issue of the *Texas Christian Advocate* "...Methodism has nearly doubled herself here in the past two years. We now have 502 members, with a strong, good mission of more than one hundred members. Our little city has a population, given by the last census...of something over 7,000. Men of wealth, political influence, of social standing and of intellectual culture and power, not be surpassed by any community in the State belong to the Methodist Church in Tyler." In 1891 the Tyler mission was led by Marvin member Dr. R. S. Finley, who reported in the December 29, 1891 *Texas Christian Advocate* that the mission tended a congregation of 55 members at Liberty Hill, about 2½ miles east of Tyler "...in the country," (now on the eastern edge of the city). Although an active membership, this group lacked a church. The other charge of the Tyler mission was in Chandler, 12 miles west of Tyler, where 35 members took part in Sunday services, Sunday School and weekly prayer meetings as they built a church. Through these efforts, spanning more than 60 years,

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Marvin Methodist contributed to the spread and development of Methodism within Tyler and the immediate vicinity. Such support was representative of the activities of large Methodist churches in urbanized areas throughout the state.

The Welfare of the Community

In addition to supporting and actively participating in the spread of Methodism in Tyler, Marvin Methodist reached out first to its membership and ultimately to the larger community through its women's auxiliary societies. While the Methodist Church, South's home extension services were designed by the parent church organization to support all congregations by offering limited assistance in times of financial crises and providing other services, such as plans for building a church, women's societies developed to extend the local church and its missions. Women's auxiliary services developed within the East Texas conference and in Tyler in the 1880s, with the East Texas Conference Woman's Foreign Missionary Society founded in 1880 (Marvin United Methodist Church:c). Mary B. Adams, who served as its first president, founded Marvin's Woman's Foreign Missionary Society in 1882. Work of this group focused on the "women's arena" as defined by social norms of the late 19th century and evidenced in a talk Mary Adams gave in June 1891 at the Tyler District Conference titled "Woman's Work for Woman,"(Southern Methodist University:a). Early projects of Marvin's Woman's Missionary Society included raising money for outward-bound missionaries who would spread the word of Methodism.

To address local issues of housing for the minister and his family, ministering to the needs of the poor and the sick and supporting temperance, the Methodist church formed the Woman's Parsonage and Home Mission Society. On a conference level, Marvin women were active in home missionary work, but no specific records survive regarding the efforts of Marvin women's home missionary groups. However, references from the 1890s to Marvin's Ladies Aid Society, and from the early 20th century to the Woman's Home Missionary Society, establish Marvin's women in various church and community aid projects (Marvin United Methodist Church:c), such as providing clothes to the poor, visiting the sick and leading "cottage prayer meetings." By 1893 Marvin's Ladies Aid Society had supplied furnishings for the parsonage, presented the minister with a horse and was continuing its work among the poor and those in ill health (Marvin United Methodist Church:c). After 1900 the Marvin Home Mission Auxiliary continued this work and was involved in organizing and sponsoring cultural programs at the church, including speakers, singers, plays and recitations. In 1912 foreign and home missionary societies within the East Texas conference merged into one organization, which was thereafter known at Marvin as the Woman's Missionary Society. This group continued both its foreign and domestic projects until 1942, when a new women's organization formed as a result of the 1939 unification of the Methodist Church (North and South). Since 1942 the Woman's Society of Christian Service has continued their important projects under different names that reflect changing church and social structure.

While these activities typified the role of churchwomen in the late 19th and early 20th centuries, in 1935 a pioneering social service organization, the Federated Church Women of Tyler, emerged from Marvin's Women's Missionary Society board (Tyler Council of Church Women:c). As early as 1933, this group of Marvin women recognized Tyler's growing social dislocation and "at-risk" populations, including children, and invited other Methodist women in Tyler to join them in a cooperative effort to address social needs. As the primary center of business for the East Texas Oil Field, Tyler grew rapidly after 1931 as drilling companies, geologists, surveyors, operating companies established businesses, and thousands of laborers sought employment as riggers, drillers, and pipers. At a time when most of the country was in the depths of the Great Depression, Tyler and East Texas enjoyed a phenomenal prosperity. But that affluence masked the presence of socially disadvantaged populations within the community. In this era, when aid to those in need was discretely dispensed through networks created by family ties and local church and business relationships, newly arrived residents lacked such established sources of assistance.

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In 1933, as President Franklin D. Roosevelt's administration was designing its alphabet agencies to combat the worst hardships of the Depression, Marvin women identified growing local needs and sought ways to assist the newest segment of the community. Working with women from Cedar Street Methodist and St. Paul Methodist churches, an inter-church Methodist Mission Board was established, headed by Mrs. W. F. Bryan wife of the Tyler [Methodist] District Superintendent as President. The "services of a trained, experienced [social] worker, Miss Ruth Heflin, was underwritten by the Methodist Woman's Societies and Marvin members Mr. and Mrs. R. W. Fair" (Tyler Council of Church Women:b). This tri-church group began a united community service effort along the lines of "moral and spiritual needs" meeting in rotation at each church in "inspirational Fifth Monday meetings." Then in 1934 the group voted to extend membership to all Protestant churchwomen, and representatives from First Christian Church joined their ranks. On December 31, 1935, the group adopted by-laws and organized as the Federated Church Women of Tyler; today the group is known as the Tyler Council of Church Women. Early in 1936 the group took a ground breaking step when it voted to extend membership to women from all of Tyler's churches, Protestant, Catholic and Jewish (Tyler Council of Church Women:d), and amended the by-laws accordingly in March 1936. "...Immediately...First Baptist, [Immaculate Conception] Catholic, [Christ] Episcopal, Temple Beth El and Avath Achim Synagogue joined: thus forming an agency which proved not only a benefit and an inspiration to its constituent elements but also a valuable service to the welfare of Tyler citizens..." (Tyler council of Church Women:b). Joined by Catholic and Jewish women, the Federated Church Women of Tyler became the first known ecumenical organization in the city at a time when members of the Catholic and Jewish faiths were, as dictated by social standards, largely excluded from participation in Protestant organizations. Some women in the nine-member group wished to include representatives of Tyler's African American churches as well, but the social and legal realities of the country's segregationist policies prevented this until after the passage of the Civil Rights Act of 1964 (McNamara Interview:1999).

The first formal project of the Federated Church Women of Tyler was the Tyler Day Nursery, a childcare service for children of low-income parents that went into service August 6, 1936. Parents of children attending the day nursery did not have to be affiliated with any church, as nursery care was for the benefit of the community at large, anticipating educational and social programs in operation today. Federated Church Women members had a strong commitment to the project and to the welfare of Tyler's children, "in many cases, [they] left their own children in the care of maids in order to work themselves with children attending the day nursery," (Tyler Council of Church Women:f). Early in 1937 at a meeting in the Marvin auditorium,

"...the nine-member Federated Church Women of Tyler heard County Judge Brady P. Gentry speak on some problems of Smith County children. Miss Lydia Cage, a state consultant for Child Welfare Services spoke on "Some Factors in the Answer." Following the joint efforts of City, County and the Tyler Council of Church Women, the Tyler-Smith County Welfare Unit came into reality (Tyler Council of Church Women:b).

Federated Church Women of Tyler also established for themselves a mission to promote community unity and understanding as well as broad based service. "As early as 1938, the Council hosted an interfaith interracial program designed to bring women in the community together,"(Tyler Council of Church Women:f). By 1945, the Council had "...established the North Tyler Day Nursery with the help of African-American churches," (Tyler Council of Church Women:f). Both nurseries remain in operation, accepting children of all races and ethnicities. Other projects supported by the group include working with the U.S.O. unit at nearby Camp Fannin during World War II, entertaining soldiers in their homes, collecting clothes and other donations for war orphans, raising funds for Camp Tyler, a local children's camp, and for the tuberculosis hospital, which

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eventually became the University of Texas Health Center at Tyler. The Federated Church Women of Tyler continues today as the Tyler Council of Church Women and includes representatives of 34 churches. The women of Marvin Methodist and the other eight "original" member churches and synagogues remain the heart and soul of the organization.

The ideas and concerns of Marvin's women formed the foundation for what would become Tyler's first known community-based social service group. In looking beyond the needs of Marvin members and seeking to work with other church women, Marvin broke new ground that led to inter-faith cooperation and social services based on inclusive community need, not on exclusive religious or cultural affiliation. In this way, Marvin's women, and those who joined them, established on the local level an inter-faith organization whose projects reflected the social service ideals of late 19th and early 20th century reformers involved in education, settlement house and child welfare work, and anticipated late 20th century programs that had their foundation in Franklin Delano Roosevelt's New Deal programs.

Since the earliest days of Tyler's Methodist congregation, women have played an important part in the life of the church (Smith County Historical Society:b,c). Operating within the societal and legal constraints of the 19th and early 20th century, Marvin's women provided leadership, guidance and support for the church's foreign evangelical and local social missions. While the early activities of the Ladies Aid Society, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the indefatigable efforts of Mary B. Adams, are well within the socially accepted and male sanctioned roles assigned women of that period, they provide insight into the life of women, specifically emphasize the energy, dedication and vision of women, and establish the importance of often undervalued women's contributions. The work of Marvin's women in forming what became the Tyler Council of Church Women began within the relatively narrow constraints that defined their predecessors' roles and continued the tradition of women serving the needs of other women. However in emphasizing social welfare, and child welfare, within the community as a whole, the Council pioneered on the local level concepts recognized today as the foundation of a healthy, productive society. Working outside of the sphere of typical women's activities in the 19th century was Kettie Douglas. Her business acumen and financial support of Marvin church relate a non-traditional female experience, identifying a woman with the means and the courage to step into what was, in all probability, viewed as a man's role, when Marvin's male members were unwilling or unable to provide the financial support the church so desperately needed. Her involvement makes available a fuller, richer view of the breadth of women's lives at the turn of the 20th century, thus expanding our understanding of social structure and the possibilities of personal achievement.

JUSTIFICATION OF SIGNIFICANCE

Marvin Methodist Episcopal Church, South complex is an interrelated historic complex developed between 1890 and 1950 that retains high levels of integrity of location, materials, design, workmanship, setting, feeling and association with the period of significance and is maintained in excellent condition. The boundaries of the nominated property conform to the extant building components. Constructed in phases during a 60-year period (1890-1950), the complex conveys not only the rich heritage of its Late Gothic Revival styling, but through that architecture chronicles the evolving needs and community-oriented programs of the membership. The nominated property is significant as a rare and locally outstanding example of Late Gothic Revival style ecclesiastical architecture reflecting evolving stylistic trends during its period of significance. The 1890 church reflects precepts of the 19th century Ecclesiological Movement, and High Victorian Gothic design theories as interpreted through pattern books. The historic 20th century additions continue to reflect the Late Gothic Revival style. The more recent non-historic addition through its recessed siting at the rear of the complex does not detract from the historic components of the complex nor from its overall historic character. For these reasons the Marvin church complex is eligible for listing in the National Register of Historic Places under Criterion C at the local level of significance. Marvin church also is significant for the contributions of its

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membership to Tyler's social history through the spread of Methodism within the community, for its leadership in pioneering child care services during the East Texas oil boom of the 1930s, and for the ways in which it interprets traditional and non-traditional roles of women within Tyler society. For these reasons the complex is eligible for listing under Criterion A at the local level of significance.

Since 1994, Diane E. Williams, first as a principal investigator for Hardy-Heck-Moore & Associates, Inc., and then as principal of Diane E. Williams & Associates, and working with others under contract to Historic Tyler, Inc., and the City of Tyler, has undertaken a four phase reconnaissance level historic resources survey of Tyler to discover potential National Register eligible properties and facilitate preservation planning. During Phase I, which investigated resources in Tyler's historic core, more than 1,500 properties were surveyed including the Marvin complex. In the three subsequent phases more than 5,000 properties were surveyed. The survey project was completed in 1999 and resulted in the identification of several potential historic districts and more than 400 historic properties potentially eligible for listing in the National Register of Historic Places as individual properties.

As an outgrowth of the survey work, Marvin United Methodist Church contracted with Diane E. Williams & Associates to investigate the construction history for the Marvin complex and obtain a preliminary determination of National Register eligibility. In 1999 based on the findings of that research work, and consultation with Texas Historical Commission National Register staff, church officials requested Ms. Williams to proceed with the preparation of the National Register nomination. Diane E. Williams & Associates also has prepared a Recorded Texas Historical Landmark application (RTHL 1998) and an individual National Register nomination for the circa 1873 John B. and Keturah (Kettie) Douglas House (NR 1997), as well as a National Register district nomination for the Charnwood Residential Historic District (NR 1999). In progress during the 1999-2000 budget year is a historic context, property types analysis and multiple property nomination.

The Marvin Methodist Episcopal Church complex incorporates the oldest surviving Gothic Revival style church in the city and is one of the community's most visible landmarks. Several other historic church complexes also remain, however they date from a later period in the City's history and reflect other architectural modes. Among the most intact are Immaculate Conception Cathedral (1934), First Baptist (1911) and Christ Episcopal (1917). Both First Baptist and Christ Episcopal have been altered with changes to their original windows, which may disqualify them from individual listing in the National Register. However, they and the other churches discussed in this nomination (except Church of Christ) may qualify for listing in the National Register under a multiple property nomination that could be developed in the future. This would recognize the contributions to Tyler of its many faiths and expand knowledge of each congregation's impact on the social and religious life of the community.

The Marvin complex was listed as a Recorded Texas Historic Landmark in 1967 and is a City of Tyler Landmark. The United Methodist Church recognized the historic significance of the Marvin complex in 1990, when it awarded the church Methodist Historic Site Marker #249. The Methodist Episcopal Church, South complex is worthy of preservation as a highly intact local landmark that through its Late Gothic Revival architecture documents the relationship between changing economics and development patterns and provides interpretation of social and architectural trends in Tyler between 1890 and 1950, linking the city's heritage with the present.

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10. Geographical Data

ACREAGE OF PROPERTY: 1.76 acres

UTM References: Zone Easting Northing
 15 283260 3581420

VERBAL BOUNDARY DESCRIPTION: (see continuation sheet 10-38)

BOUNDARY JUSTIFICATION: (see continuation sheet 10-38)

11. FORM PREPARED BY (with assistance from Gregory Smith, and Christie McLaren THC Historians)

NAME/TITLE: Diane Elizabeth Williams (Architectural Historian)

ORGANIZATION: for Marvin United Methodist Church

DATE: February 7, 2000

STREET & NUMBER: 300 West Erwin Street

TELEPHONE: 903 592-7396

CITY OR TOWN: Tyler **STATE:** TX

ZIP CODE: 75702

ADDITIONAL DOCUMENTATION

CONTINUATION SHEETS

MAPS (see continuation sheet MAP-40 through MAP-43)

PHOTOGRAPHS (see continuation sheet PHOTO-39)

ADDITIONAL ITEMS (see continuation sheet FIGURE-44 through FIGURE-49)

PROPERTY OWNER

NAME: Trustees of Marvin United Methodist Church
 Attention: Michael Dent, Senior Pastor

STREET & NUMBER: 300 West Erwin Street

TELEPHONE: 903 592-7396

CITY OR TOWN: Tyler

STATE: TX

ZIP CODE: 75702

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 10 Page 38

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

VERBAL BOUNDARY DESCRIPTION: The northeastern portion of Block 25 in the original town plat of the City of Tyler, Smith County, Texas, consisting of lots 4, 5, 6, 12, 14 and 15, and Block 51, lot 15 and measuring approximately 206 feet by 402 feet at its widest dimensions as follows:

Beginning in Block 25 at the corner of West Erwin Street and South Bois D'Avenue THENCE south approximately 206 feet along the east property line of Lots 5 and 6; THENCE west approximately 210 feet along the south boundary line of Lot 6; THENCE north approximately 20 feet to the southeast corner of lot 15; THENCE west 134 feet to the southwest corner of lot 12, THENCE north approximately 7 feet to the southeast corner of lot 15, Block 51, THENCE west 56 feet to the southwest corner of lot 15, Block 51, THENCE north 175 feet along the west line of lot 15, Block 51 to the north property line of lot 15, Block 51, THENCE east along the north boundary lines of Lot 15, Block 51, and lots 12, 14, 4 and 5, Block 25 parallel with the south side of West Erwin Street 402.2 feet to the place of beginning; approximately 1.76 acres of land in the City of Tyler.

BOUNDARY JUSTIFICATION: The boundaries include the 1890 church and its subsequent additions. The additions are appropriate for inclusion in the National Register for the following reasons:

1. All of the additions to the church are internally connected and function as a single building. The 1923, 1941 and 1950 additions utilize Gothic Revival architectural vocabulary reflective of and compatible with the original Late Gothic Revival styling of the 1890 sanctuary, all are associated with historic church uses and all retain their integrity of design and materials. These additions contribute to the overall character and significance of the church complex.
2. The two-story 1984 addition, and its third floor addition (built in 2000) do not contribute to the character of the complex as a whole, nor are they of exceptional significance. However, they were built for the church and function as a part of the whole complex. In designing this component, care was taken to safeguard the historic character of the complex by using a simple design vocabulary that does not detract from the historic architecture of the complex and by siting it at the rear of the complex, recessed well back from the street. With its horizontal profile and recessed placement, the 1984/2000 addition is not visible from the front of the church, nor from the corner of Bois D'Arc and Erwin, with are the primary facades of the church.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section PHOTO Page 39

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

PHOTO INVENTORY

Marvin Methodist Church, South
Tyler, Smith County, Texas
Diane Elizabeth Williams, Photographer
October 1999
Original negatives on file with the Texas Historical Commission

PHOTO 1 - Oblique view of east and west elevations of 1890 sanctuary, corner of West Erwin Street and South Bois D'Arc Avenue, showing 1941 entry, camera facing southwest

PHOTO 2 - Oblique view of east and west elevations of 1890 sanctuary and 1923 education facility, corner West Erwin Street and South Bois D'Arc Avenue, camera facing southwest

PHOTO 3 - View of east elevation of 1950 chapel and classroom addition South Bois D'Arc Avenue, camera facing west

PHOTO 4 - Oblique view of east and south elevations of 1950 chapel and classroom addition and 1890 Sanctuary, South Bois D'Arc Avenue, camera facing northwest

PHOTO 5 - View from interior of stained glass windows on east wall of 1890 sanctuary, camera facing east

PHOTO 6 - Oblique view of east and west elevations of 1890 sanctuary (ca. 1908), corner of West Erwin Street and South Bois D'Arc Avenue, camera facing southwest; photographer unknown; image printed directly from a postcard postmarked 1908 in possession of Diane E. Williams

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

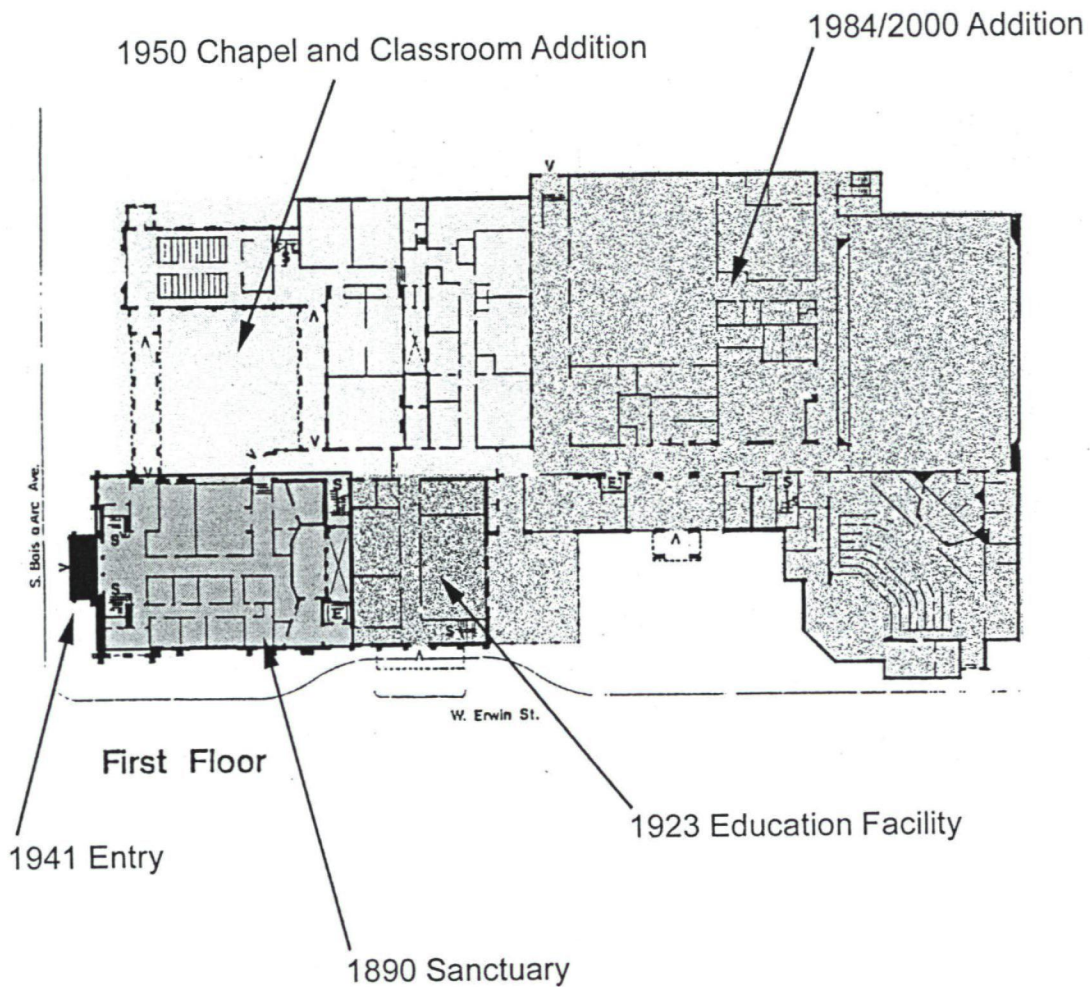
Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

Section MAP Page 41

SKETCH PLAN – FIRST FLOOR

(Source: United Methodist Church, East Texas Conference Archives)

Marvin Church Complex



United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

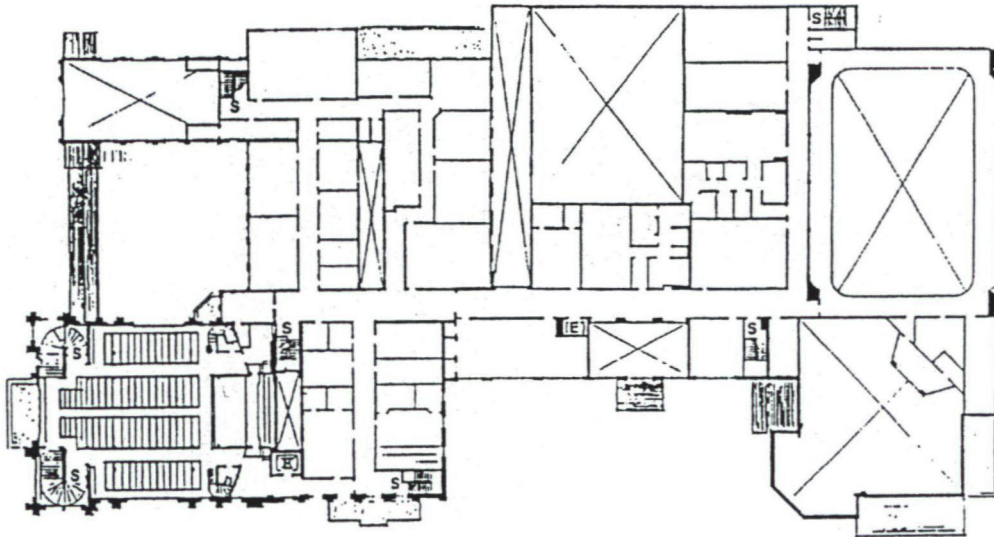
Section MAP Page 42

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

SKETCH PLAN --SECOND FLOOR

(Source: United Methodist Church, East Texas Conference Archives)

Marvin Church Complex



Second Floor

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

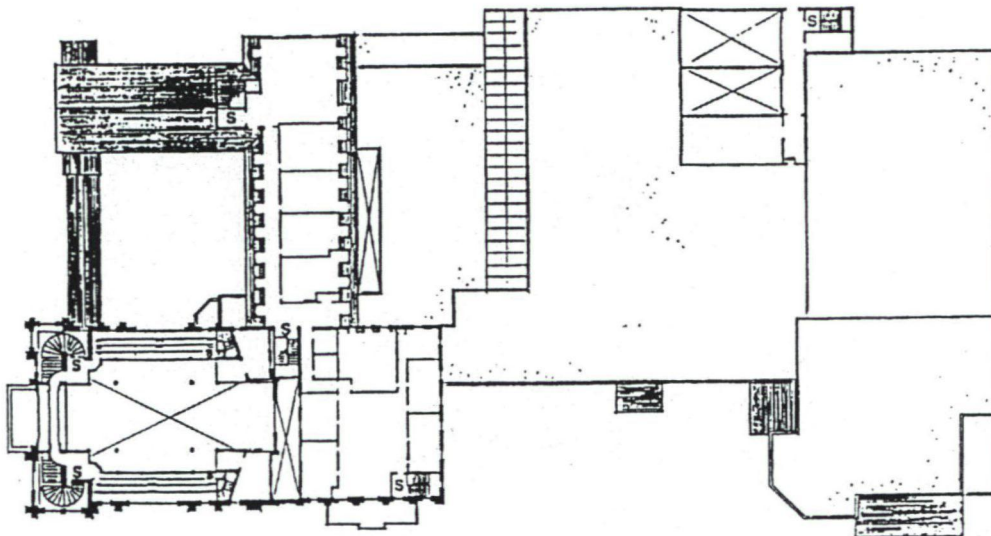
Section MAP Page 43

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

SKETCH PLAN --THIRD FLOOR

(Source: United Methodist Church, East Texas Conference Archives)

Marvin Church Complex



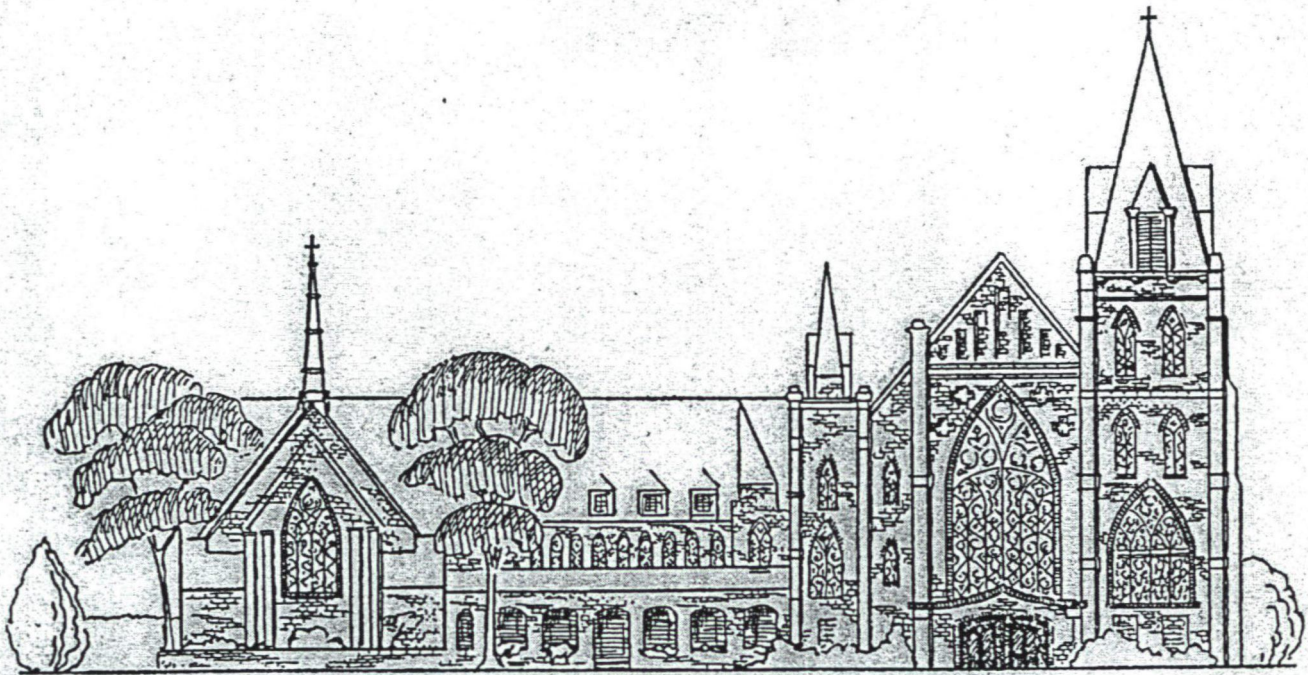
Third Floor

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Figure Page 44

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas



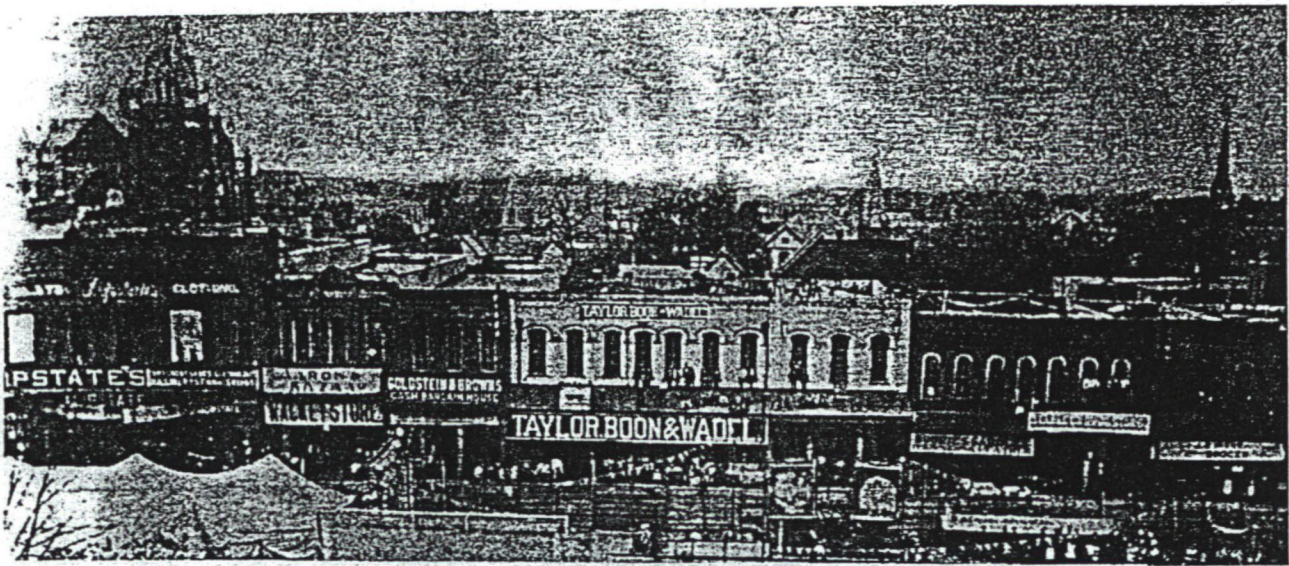
Marvin Methodist Church, 1950
(Source: Smith County Historical Society VF)

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Figure Page 45

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas



Marvin Methodist Church, CA. 1900
(Source: *Chronicles of Smith County, Texas*, Volume 15, No1, Spring 1976)

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas

Section Figure Page 46

CHURCH BUILDING SUGGESTIONS.

1. Get a competent attorney to see that the deed to the land is properly written according to the law of the State and Discipline. Page 209.
2. Secure the best possible site on which to build. If in the country, get as near the center of the community as possible. If in town or city, place the church where you can do the best service for the Master. *Don't build on a lot simply because some one will give it to you, or because it can be bought cheap.*
3. See that you have plenty of ground for a church, chapel, and if necessary, a parsonage.
4. Build a commodious house. Let it be plain, but as neat and comfortable as any house in the community.
5. For the Pastor's benefit, do have comfortable seats. Nothing helps a preacher preach better.
6. Provide the means to build. The best rule now in the South is found on page 204-206 of the Discipline. Put little faith in a promise that has an *if* before it.
7. Send to Dr. David Morton, Louisville, Ky., for a Catalogue of plans and specifications. Select one in that Catalogue; buy it and *stick to your plan* after you select it. Money invested in a plan is the best investment you will make about the Church.
8. If you expect to ask for aid from the Texas Conference Church Extension Board, send to the Secretary for a blank; study it closely and fill out every blank in it.
9. If you expect to make application to the Parent Board, send to Dr. Morton and get a blank and do as above. The application to the Parent Board must be in the Secretary's hands by the 1st of April.
10. Keep a record of all that is done. See that the Trustees have a record book, and the minutes of every meeting recorded. Let the Treasurer's book show by whom every cent was paid, and to whom it was paid out, so that when you have finished you will have a complete history of the work done.

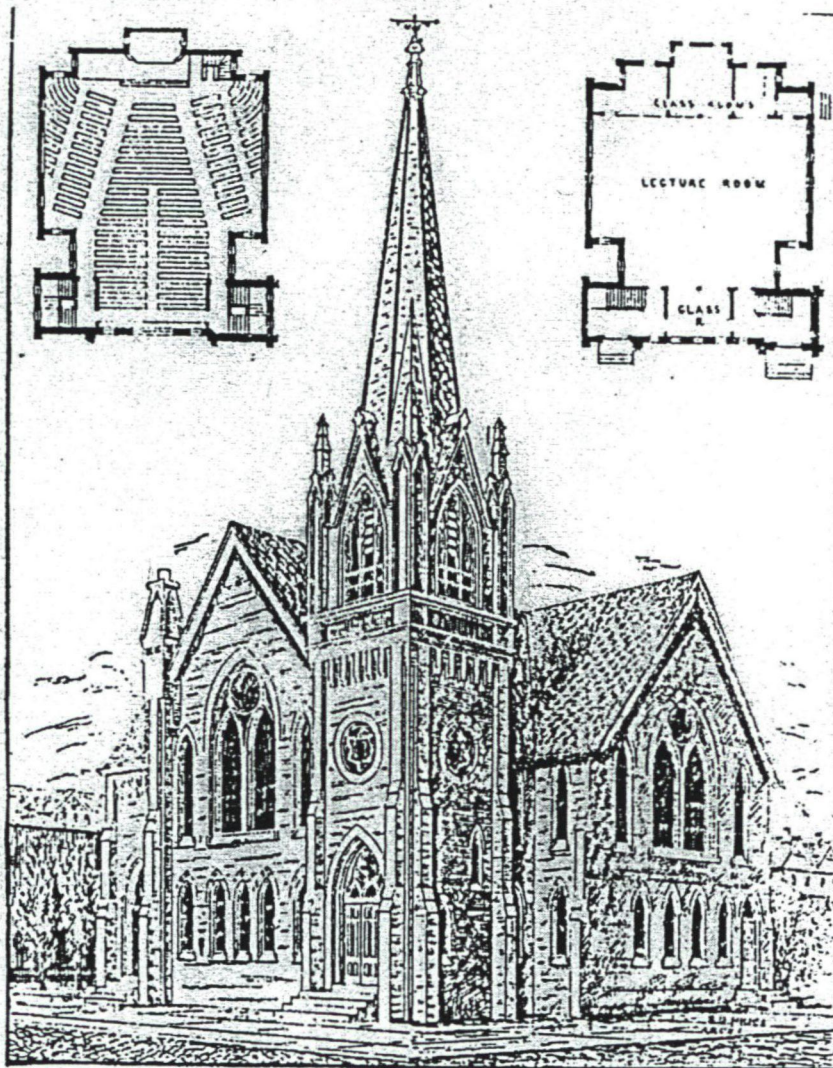
Church Building Suggestions, 1889
(Source: *Texas Annual Conference Journal*, 1889)

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Figure Page 47

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas



CHURCH PLAN, No. 17.—PERSPECTIVE AND GROUND PLANS.

A TWO STORY CHURCH.—PLANS FOR BRICK, Price \$40.

The body of this building is 40x70 feet, and the transepts 8x40 feet. The extreme width of front is 58 feet. The first story is 11½ feet high, the second story 15 feet to the square and 20½ feet high in the middle. Plain, raised ceiling.

The side entrance vestibule gives access to the class rooms, lecture room and rear stairs. The auditorium contains 510 full seats in pews. The lecture room will seat over 350, and the infant class room 80.

This plan will cost from \$10,000 to \$12,000.

Church Plan No. 17, 1889

(Source: *Catalogue of Architectural Plans for Churches and Parsonages*, 1889)

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Figure Page 48

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas



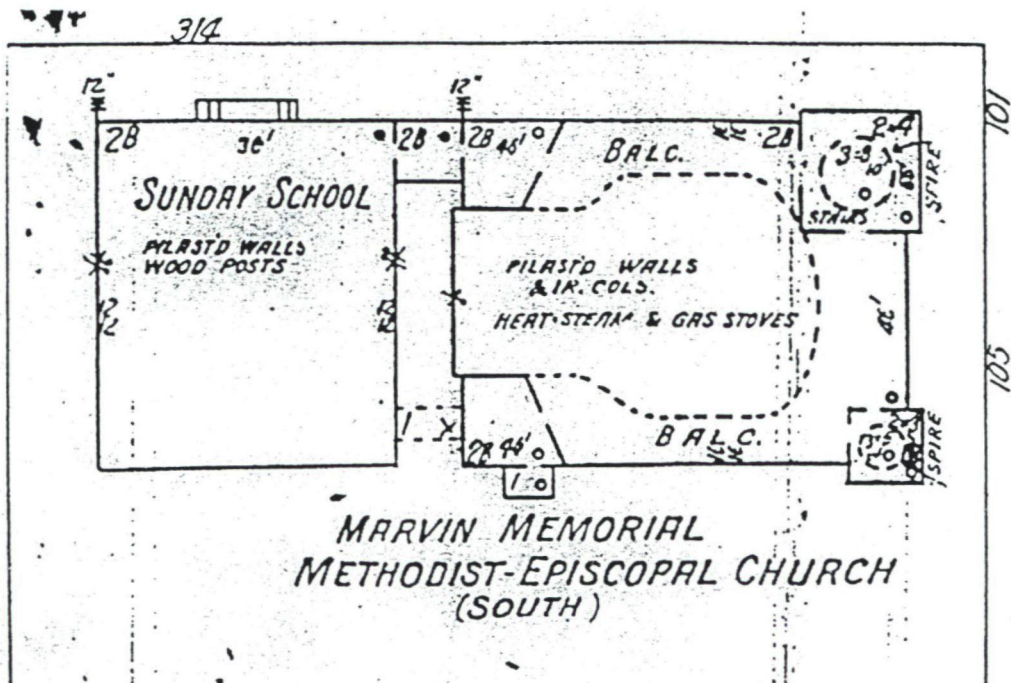
Charles D. Hill, Architect
(Source: *History of Texas and Texans*, 1917)

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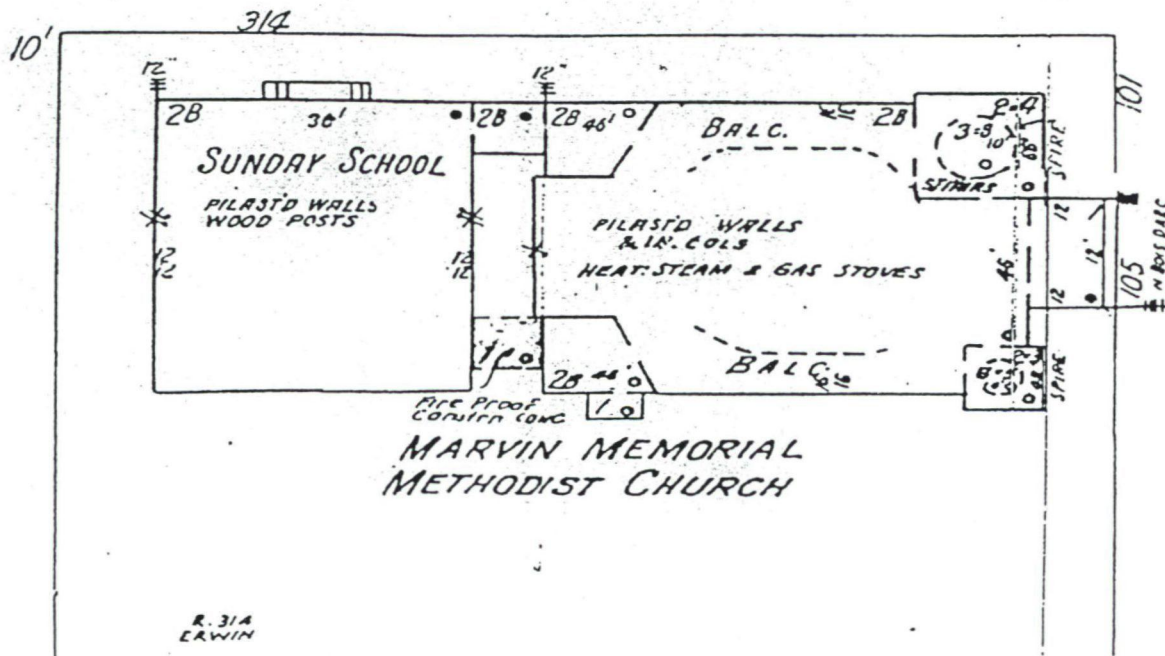
NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Figure Page 49

Marvin Methodist Episcopal Church, South
Tyler, Smith County, Texas



Sanborn Maps 1938 (above) 1948 (below)
(Source: University of Texas, Austin, Barker Center for American History)



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Marvin Methodist Episcopal Church, South

MULTIPLE NAME:

STATE & COUNTY: TEXAS, Smith

DATE RECEIVED: 10/17/00 DATE OF PENDING LIST: 10/30/00
DATE OF 16TH DAY: 11/15/00 DATE OF 45TH DAY: 12/01/00
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 00001385

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 11/15/00 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in the
National Register

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N



MARVIN METHODIST EPISCOPAL CHURCH, SOUTH

300 WEST ERWIN STREET

TYLER, SMITH CO., TEXAS

PHOTOGRAPH 1 of 6



MARVIN METHODIST EPISCOPAL CHURCH, SOUTH

300 WEST ERWIN STREET

TYLER, SMITH CO., TEXAS

PHOTOGRAPH 2 of 6

2



MARVIN METHODIST EPISCOPAL CHURCH, SOUTH

300 WEST ERWIN STREET

TYLER, SMITH CO., TEXAS

PHOTOGRAPH 3 of 6



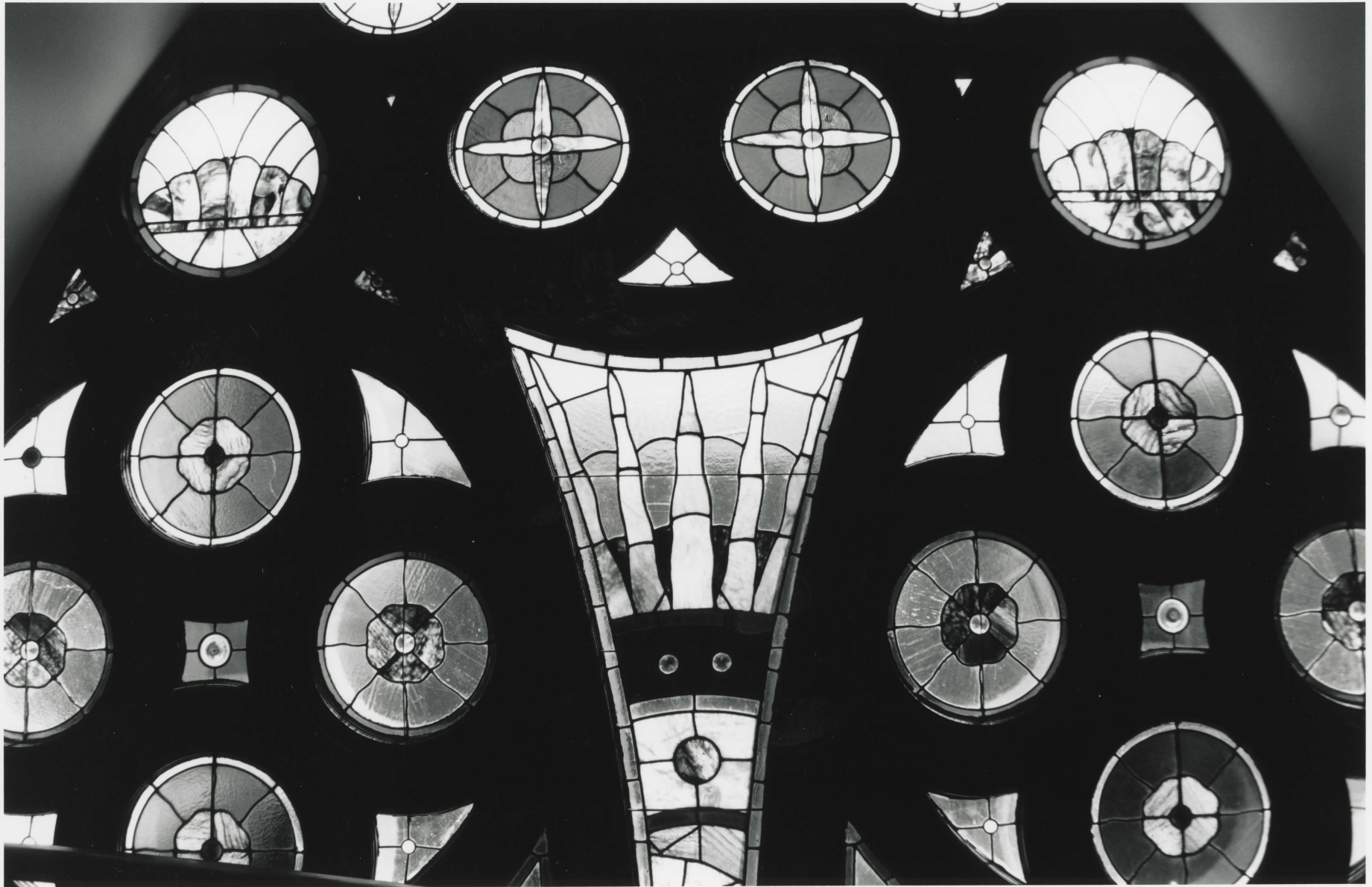
4

MARVIN METHODIST EPISCOPAL CHURCH, SOUTH

300 WEST ERWIN STREET

TYLER, SMITH CO., TEXAS

PHOTOGRAPH 4 of 6



5 ↑
top

MARVIN METHODIST EPISCOPAL CHURCH, SOUTH

300 WEST ERWIN STREET

TYLER, SMITH CO., TEXAS

PHOTOGRAPH 5 of 6



SOUVENIR POST CARD CO. N.Y.

7828—Marvin Methodist Church, Tyler, Texas

MARVIN METHODIST EPISCOPAL CHURCH, SOUTH

300 WEST ERWIN STREET

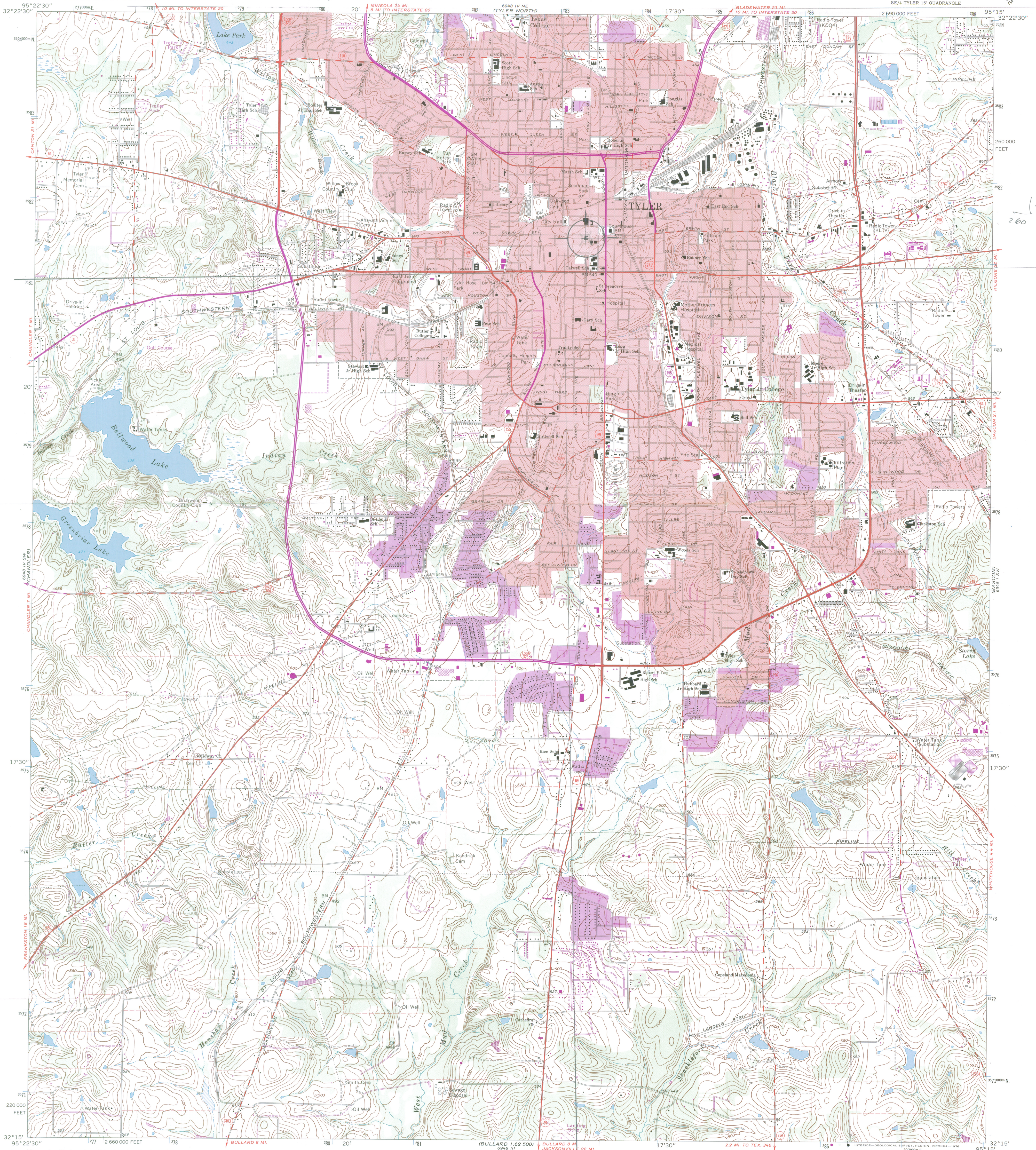
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PHOTOGRAPH 6 of 6

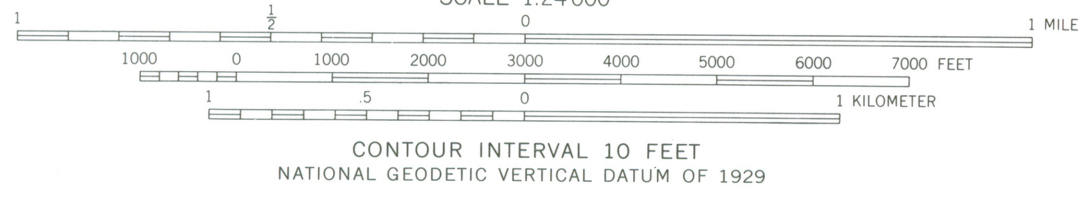
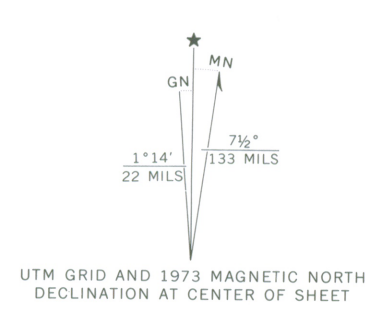
MARVIN METHODIST EPISCOPAL CHURCH, SOUTH
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UTM REFERENCE: 15/283260/3581420

UNITED STATES
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TYLER SOUTH QUADRANGLE
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Mapped, edited, and published by the Geological Survey
Control by USGS and USC&GS
Topography by photogrammetric methods from aerial
photographs taken 1965. Field checked 1966
Polyconic projection. 1927 North American datum
10,000-foot grid based on Texas coordinate system,
north central zone
1000-meter Universal Transverse Mercator grid ticks,
zone 15, shown in blue
Red tint indicates areas in which only landmark buildings are shown
Fine red dashed lines indicate selected fence lines
Revisions shown in purple compiled from aerial photographs
taken 1973. This information not field checked
Purple tint indicates extension of urban areas



ROAD CLASSIFICATION

| | |
|-------------|-----------------|
| Heavy-duty | Light-duty |
| Medium-duty | Unimproved dirt |
| U.S. Route | State Route |



THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

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